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ILLUSTRATED AND EXPLAINED

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

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IN FOUR VOLUMES

VOLUME I

GENESIS—JOSHUA

FORD OF THE RIVER JORDAN, SHOWING WHERE THE ISRAELITES CROSSED THE JORDAN. [JOSHUA iii: 14,16]—"And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people . . . that the waters which came down from above stood and rose up upon a heap very far from the city Adam, that is beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho." In the above picture we have a view of the ford of the river Jordan where the children of Israel passed over. It conforms to the requirements. It is right against Jericho, and is known as the ford of the river Jordan. In this picture we are looking down the river. The mountains we see in the distance are the Judean mountains. This is but a little distance, about 100 yards, from the place where Christ was baptized.

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CONTENTS.

VOLUME I.

	Page
LIST OF ILLUSTRATIONS	1
INTRODUCTION	3
THE EXPEDITION	5
MEMOIR OF REV. JOSIAH PORTER, D. D., LL.D	9
MEMOIR OF REV. HENRY COOKE, D. D., LL.D	11
MEMOIR OF REV. JOHN BROWN, D. D., LL.D	14
HISTORICAL SKETCH OF THE ENGLISH TRANSLATIONS OF THE BIBLE	15
BLACKWOOD'S AIDS TO THE STUDY OF THE HOLY BIBLE	23
GREAT PERIODS OF BIBLE HISTORY	29
GENEALOGY OF THE PATRIARCHS	31
PERIOD OF THEOCRACY	32
FEASTS AND FESTIVALS OF THE JEWS	33
PERIOD OF THE MONARCHY	34
KINGS AND PROPHETS OF JUDAH AND ISRAEL	35
DATE AND ORIGIN OF THE PSALMS	36
TABLE OF THE PSALMS	37
BOOKS OF THE OLD TESTAMENT IN THEIR NARRATIVE ORDER	37
THE PROPHETICAL BOOKS IN THEIR CHRONOLOGICAL ORDER	37
PERIOD OF THE CAPTIVITY	38
THE HIGH PRIESTS OF THE HEBREWS	39
THE PROPHECIES	40
PROPHECIES LITERALLY FULFILLED	41
PROPHECY COMPARED WITH HISTORY	41
THE BOOKS OF THE PROPHETS	42
THE FULFILLMENT OF PROPHECY	44
MIRACLES OF THE OLD TESTAMENT	45
PARABLES OF THE OLD TESTAMENT	45
THE BOOKS OF THE OLD TESTAMENT	46
THE APOCRYPHAL PERIOD	48
SIGNIFICATIONS OF OBSOLETE WORDS	49
A GLOSSARY OF SYMBOLIC WORDS	50
PRECIOUS STONES OF THE SCRIPTURE	52
TREES AND PLANTS, FRUITS AND FLOWERS, AND SPICES OF THE BIBLE LANDS	52
SCRIPTURE MEASURES, WEIGHTS AND COINS	54
REMARKABLE MOUNTAINS AND HILLS	55
FIRST CENTURY OF THE CHRISTIAN ERA	56
HOW TO READ THE WORD OF GOD	57
ANSWERED PRAYERS	57
GREEK AND ROMAN DEITIES	58
PROGRESSIVE REVELATION OF DIVINE TRUTHS	59
SELECT CHAPTERS FOR SPECIAL OCCASIONS	59
AIDS FOR SOCIAL AND PRIVATE PRAYER	60
TO READ THE BIBLE THROUGH IN A YEAR	60
JEWISH SEASONS, SACRIFICES AND OBLATIONS	61
THE LAWS OF THE HEBREWS	62
THE PARABLES OF OUR LORD	62
RELIGIOUS SECTS AND POLITICAL FACTIONS	63
THE PERIOD BETWEEN THE OLD AND THE NEW TESTAMENTS	64
A COMPARATIVE CHRONOLOGICAL TABLE FROM THE CREATION TO THE BIRTH OF CHRIST	65
AN INTRODUCTION TO THE RIGHT UNDERSTANDING OF THE ORACLES OF GOD	66
THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS	66
RULES FOR UNDERSTANDING THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS	68
THE JEWISH LAWS AND TYPES	73
GEOGRAPHY AND HISTORY OF NATIONS	81
CHRONOLOGICAL INDEX OF SCRIPTURE HISTORY	98
TABLE OF MEASURES, WEIGHTS, MONIES AND TIMES MENTIONED IN SCRIPTURE	106

CONTENTS—Continued.

	Page
TABLE OF OFFICES AND CONDITIONS OF MEN	108
A COLLECTION OF THE NAMES AND TITLES GIVEN TO JESUS CHRIST	109
A COLLECTION OF THE APPELLATIONS GIVEN TO THE CHURCH OF GOD IN THE SCRIPTURES	109
A COLLECTION OF SIMILES CONTAINED IN THE SCRIPTURES	110
A COLLECTION OF SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES	112
A COLLECTION OF THE PROPHECIES WHICH CONCERN THE CALLING OF THE JEWS	117
A TABLE OF THE PROMISES IN THE ORDER OF THE BOOKS	118
A CONCISE HARMONY OF THE GOSPELS	119
CHRONOLOGICAL TABLES	120
CHRIST AND HIS KINGDOM IN SHADOWS OR, THE CHRISTIAN DISPENSATION	121
THE CITIES OF THE BIBLE, ALSO ITS MOUNTAINS, VALLEYS, RIVERS, LAKES AND COUNTRIES,	135
A COMPLETE INDEX AND CONCISE DICTIONARY OF THE BIBLE	148
GENESIS	211
EXODUS	297
LEVITICUS	362
NUMBERS	412
DEUTERONOMY	476
JOSHUA	538

LIST OF ILLUSTRATIONS.

VOL. I.

	PAGE.
A COPTIC CHURCH	376
ANCIENT JERICHO	543
ANCIENT WALL OF ACROPOLIS	481
APPROACH TO THE NILE BRIDGE	428
ARCHES, HAREM ESH-SHERIF	521
BEDOUIN CAMP, JEZREEL	565
BEDOUIN VILLAGE NEAR JERICHO	235
BETHEL	233
BRIDGE AT DAMASCUS	237
CAIRO FROM THE CITADEL	403
CANAAN—(Colored map)	opposite page 562
CAMELS FEEDING AT NAZARETH	474
CASTLE AT CÆSAREA PHILIPPI	557
CHEOPS FROM THE MENA HOUSE	301
COFFEE HOUSE IN THE GARDEN OF THE VIRGIN AT MATARIYEH	278
COLUMN AND STATUE OF THE VIRGIN, NAZARETH	461
COLUMNS OF THE TEMPLE SERAPEUM, PUTEOLI	442
COURTYARD OF THE ENGLISH ORPHANAGE	503
CROSSING THE JORDAN	494
EAST FROM THE PYRAMIDS OF GIZEH	303
ENGLISH ORPHANAGE, NAZARETH	328
ENTRANCE TO THE AMPHITHEATRE, PUTEOLI	468
ENTRANCE TO THE GARDEN OF THE VIRGIN	255
ENTRANCE TO TIBERIAS	483
EXTERIOR OF AMPHITHEATRE, PUTEOLI	522
FENCE AT DOTHAN	276
FLOCK OF GOATS, BEDRASHEN	418
FLOCKS NEAR PIT INTO WHICH JOSEPH WAS THROWN—(Colored)	opposite page 275
FORD OF THE RIVER JORDAN	Frontispiece (colored.)
FROM THE ANCIENT EMPIRE MUSEUM	307
GARDEN OF GIZEH MUSEUM, CAIRO	325
GARDEN IN SECOND STORY OF MUSEUM	519
GARDENS OF DAMASCUS	210
GENERAL VIEW OF THE FORUM	525
GRAIN BOATS ON THE NILE	283
GREEK CHURCH, NAZARETH	497
GREEK CHURCH OF ANNUNCIATION, NAZARETH	530
HALL OF GODS, MUSEUM, CAIRO	347
HALL OF SARCOPHAGI, GIZEH MUSEUM	395
HALLWAY IN THE MUSEUM	392
HILL OF SARIS	539
INSCRIPTION ON BRIDGE, GRAND MOSQUE	508
INTERIOR OF LATIN CHURCH OF ANNUNCIATION, NAZARETH	342
INTERIOR OF THE MOSQUE OF AMR	382
KIRJATH JEARIM	487
MEJDEL ESH SHEMS	459
MONASTERY NEAR BETHSAIDA	471
MOSQUE EL AKSA	490
MOSQUE OF AMR	385
MOSQUE OF OMAR AND JEWISH QUARTER	450
MOSQUE OF OMAR AND TURKISH QUARTER	488
MOSQUE OF WADY 'ALI	553
MOUNT EBAL	550
MOUNT GERIZIM	229
MOUNT OF OLIVES, FROM THE TEMPLE PLATEAU	446
MUMMIES OF PRIESTS	340
NABLOUS	269
OLD CARIO	375

LIST OF ILLUSTRATIONS—Continued.

	Page.
ON THE QUAY, SMYRNA	529
OUR TENT, NEAR BETHEL	261
PILGRIMS FROM THE TOMB OF MOSES	424
PLAIN OF SODOM AND GOMORRAH – (Colored)	opposite page 537
PLOWING ON SCOPUS	513
RACE OF FREIGHT BOATS, JAFFA	560
RAMESES II., OR RAMESES THE GREAT	310
RAS EL 'AIN, NABLOUS	274
ROAD TO HELIOPOLIS	422
ROAD TO THE PYRAMIDS	298
ROSHPINA	256
SARCOPHAGUS DRINKING TROUGH, NEAR NAZARETH	455
SARCOPHAGUS OF APIS BULL, MEMPHIS	337
SCENE IN GIZEH MUSEUM	410
SECOND AND THIRD PYRAMIDS	365
SECOND VIEW OF THE SOURCE OF THE JORDAN	574
SIDE ALTAR, LATIN CHURCH, NAZARETH	510
SITE OF ANCIENT MEMPHIS	434
SPRING OF THE VIRGIN	291
ST. MARY'S WELL, OR THE FOUNTAIN OF THE VIRGIN	517
START OF THE PROCESSION OF THE FESTIVAL OF THE MAH 'MAL	351
TEMPLE OF THE SPHINX	360
THE ABANA RIVER PASSING THE GARDENS OF DAMASCUS	217
THE BRIDGE OVER THE JORDAN	499
THE CHURCH OF GILGAL	545
THE DEAD SEA	243
THE DISTRIBUTION OF THE POSTERITY OF NOAH—(Colored map)	opposite page 228
THE DRAWER OF WATER FROM THE NILE	400
THE GREAT PYRAMID OF EGYPT	231
THE LAND OF CANAAN—(Colored map)	opposite page 248
THE NILOMETER—(Colored)	opposite page 299
THE OAK OF MAMRE, ABRAHAM'S OAK	250
THE OBELISK OF HELIOPOLIS	371
THE PENINSULA OF SINAI—(Colored map)	opposite page 322
THE PILGRIMS	221
THE ROCK IN THE TEMPLE	247
THE STEP PYRAMID, SAKKARAH, NEAR MEMPHIS	349
THE VALLEY OF AJALON	555
TIBERIAS	569
TOMB OF JOSEPH	317
TOMB OF RACHEL	271
TOMB OF SULTAN BARKUK	414
TOMBS OF THE CALIPHS	320
TOMBS OF THE MAMELUKES	439
TOWER OF CASTLE	477
WADY 'ALI	334
WALLS OF AKRO-CORINTH	534
WATER CARRIERS	390
WATER DRAWING IN EGYPT	284

INTRODUCTION

The Holy Land, with the regions immediately adjoining, constituting the most sacred of the Bible Lands, does not lose its peculiar interest to the most advanced student of history, civilization, biography and human nature. News from Jerusalem, by cable or post, attracts the attention of both religious and non-religious readers. There was never a time when tourists flocked with more pleasure and curiosity to the haunts and homes of the principal Bible characters. There was never a time when pilgrimages, religious and scientific, were more popular. Again, the Palestine Exploration Fund of England has secured a permit from the Turkish Government to renew and extend its investigations of the soil underneath and about the Holy City. The shrill whistle of the locomotive has echoed among the mountains and valleys of Judea, and but recently a steamboat was launched on the Dead Sea. The Europeon powers keep watch of each other, while all keep ward over the Holy places. And this not merely because of rival religious organizations, which diligently seek advantage in their search for sacred sites or hidden treasures, or build shrines at which to bow in reverent worship, but also that they may guard well this whole region that lies between the North and South, the Mediterranean highway on the west, and the approach to India on the east.

If Christianity were effete, and simply an historic memory, there would be the same interest in Palestine that classic students now feel in the researches of Schliemann and others, in Western Asia Minor and in Greece; but Christianity is a living verity. Its founder declared that He would draw all men unto himself, and commissioned his apostles to "Go into all the world, and preach this gospel to every creature," declaring: "I am with you alway, even unto the end of the world." The Christianity of the age is vital. It has greater power among men than at its genesis. Its promises have been fulfilled through the centuries. The civilization of which it is the basis and directing force, is the dominating civilization of the world today. The Book which records the marvels of His life, who "spake as never man spake," was never studied so critically, thoroughly and enthusiastically as now. Biblical research is the passion of the age. To it Philology, studies in Comparative Religion and Ethics, and Archæology—with spade and magnifying glass—pay constant tribute. The careful student of language, the Biblical exegete, the popular preacher, the Bible class teacher, the private unofficial Christian, turn eager eyes toward these sacred regions, to see every discovery that may shed further light on the Book of Books, and on the life of Him, who, as the ages go by, occupies a larger place in the civilization of our planet.

War, pestilence, earthquake, and all the sources of devastation which, through the centuries, have swept over the eastern world, have removed many landmarks, and destroyed immense quantities of valuable material. But in the Far East, and especially in Palestine, the contour of the country remains. Jerusalem still stands on her high hills, with the valleys of Hinnom and Jehoshaphat round about; with Olivet to the east, and beyond Olivet the desolations of Judea and below Judea the Ghor, and the salt waters of the Dead Sea, while beyond them rise in majesty the mountains of Moab, that stretch out in vast tablelands towards the Euphrates. Ebal and Gerizim still stand in the center of Western Palestine; and there, too, is the plain of Esdraelon, with Tabor and Gilboa, with Nazareth and Tiberias beyond. There, too, rise Hermon—the snow-crowned—and the lofty Lebanon, while at the base of Anti-libanus, amidst the flowing waters of Abana and Pharpar, stands the Pearl of the East, the mother of all cities—the ancient Damascus.

The ages have not materially changed the climate of Palestine. Still the heavy dews fall, the early rain and the later rain come down in their appointed seasons. The hot wind blows from the south and the north wind brings strength and gladness. The fields are still, in their season, white unto the harvest; and from the sea come mist and clouds, the rain, the hail and tempest. It is the old land, the same to-day as in the past yesterdays.

The manners and customs of this Eastern country have not been changed. People dress and eat and sleep and live and labor as they did two thousand years ago. The scenes of the Bible are reproduced with startling fidelity to the old record. One may find feasting and funeral, seed-sewing and harvest, elders in the gate and veiled women, grass on the housetops, sparrows seeking their nests in holy places, the grass of the field that to-day is and to-morrow is cast into the oven. The old customs and costumes remain.

The general scenic features of Palestine render it interpretative of Biblical events and shed light upon difficulties which, but for the perpetuity of its features, would have been unsolvable problems. Every traveler through Palestine discovers and makes report of these features and finds his faith in the Book confirmed. It is this feature which renders so valuable the contribution of the present work to the illustration of Biblical history. The perfection of photographic art is reached in the production of this series. The land is brought within the purview of

every reader. Here, in the fine atmosphere of the Syrian skies, are presented hills, mountains, valleys, plains, water-courses, ruins, towns, cities, fountains, fields, mosques, churches, beasts of burden, flowers of the field, and whatsoever else the sun can copy on the sensitive plate hidden in the camera.

The student is invited to the turning of its leavesas to a walk through picture galleries and museums, with the hope by its editors that the "Land of all Lands" and the "Book of all Books" may gain, through this pleasant ministry, a firmer hold on head and heart than ever before.

John H. Vincent

THE EXPEDITION

It is the aim of this work to bring the Land and the Book closely together, so that each may add interest to, and throw light upon, the other, and with that end in view the publishers conceived the idea of enriching it with actual photographs of scenes of Bible events and of the places where the great men of the Bible lived. Photographs of various kinds might have been secured in New York or London for almost a trifle, but they wanted first hand and authentic views so that, in the setting together of picture history and scripture we might have a new work, appealing to old and young alike, as much as any novel.

It is a "true story," now for the first time illustrated—not by portraits and copies of well-known pictures, but by photographs of the actual places as they appear to-day. These photographs have been pronounced to be as fine as the art of the camera could make them. To secure them, the publishers, at a cost of $25,000.00, engaged the writer of this and Prof. Robert E. M. Bain of St. Louis, one of the most distinguished photographers of America, to make a tour of the lands about the Mediterranean Sea. About all we have of civilization, as well as religion had its origin around the shores of this classic sea. The wonders of the world are to be seen here. Egypt and her Pyramids, the unsolved riddle of the Sphinx, the wonderful River Nile—Herodotus called Egypt "The Gift of the Nile"—Palestine, the home of the Hebrew nation, whose mission was the grandest of all—"To teach righteousness."—They have transmitted to us this richest legacy, and have left a land filled with monuments which are traditional shrines that all the civilized world desires to visit, Phœnicia, whose people started the ideas of commerce and colonization, and who have left to us the greatest gift of all an alphabet, Damascus, "The Pearl of the Orient," the oldest city of all, Greece, the mother of art and politics, and Rome, from whence so much of civilization has sprung. "The Jews, the Greeks and the Romans are the most famous people in the world," for it is not extent of territory that makes greatness, but what they have given to the world.

We have fed upon the moral and spiritual productions of these lands for many centuries but for them and the lives that transfigured them we should not be what we are, or have the names we bear, the calendar we use, the history we know. The laws that were ordained and honored then regulate our conduct now. The hopes that were known and rejoiced in then refresh our spirits, so that in going back to Palestine, even if we do it by means of photographs, we are returning to the "birthplace of all nations."

We must, either personally or by representation, see the Land in order to clearly understand the Book—our own history, and our highest product.

I

The writer and the artist visited the lands about the Mediterranean Sea, which are known as Bible Lands. They spent some time in Egypt, where they visited Heliopolis, where Joseph married and where probably he met his father when he came down from Canaan. They visited Memphis, where Moses is said to have lived, and the Pyramids, built before Abraham came up from Ur of the Chaldees. They went to Alexandria, the school of the great Christian prophets, and leaving there, made their tour of the Holy Land. They landed at Joppa one Sunday morning, in April, and were met by pre-arrangement with a complete camping expedition with an outfit consisting of thirteen horses and mules, four muleteers, a sleeping tent, a cook tent, a lunch tent, a first-class cook and waiter, and the best dragoman in the East. With all this array of people, animals, cooking utensils and appliances for camping and traveling, they passed upon their tour of the Holy Land, taking in the places of historic interest and getting such pictures of them as the best appliances of the photographer's art made possible. They lived for a time amid the scenes and surroundings made interesting from the associations which had been gathering about them for thousands of years.

They were in Palestine in April and May, the months most suitable for getting the best view of the Holy Land. They were there at a time when the wild flowers literally covered the face of the earth. During these spring months, the flowers of Palestine stand in rows and squares and diamonds; they run up the mountains, illuminate the valleys, and peep out from the crevices of the rocks; they contest with the wheat for standing ground in the fields, and seem bent on claiming everything and occupying with their beauty every inch of soil that appears in sight; they adorn with their blooming radiance the most desolate and unseemly places; they perch upon the tops of great barren boulders, cling to their sides, throw their delicate heads down from their edges, absolutely embracing them as if determined in spite of altitude and weather to idealize them and make them luminous with their gay embellishment; they stand in regiments and platoons in the depths of great gullies the winter rains wash out of the

earth, as if they wished to hide whatever of ugliness or deformity the weather had brought to their native land; they utilize every spot as if they would advertise to passers-by the fact that Palestine is God's favorite region; they seem to be attempting to declare the fact that though the land of God's people has passed from the hands of its friends and has come to see evil days, it still enjoys a munificence of heaven's good will no other country can claim.

So they not only saw the Holy Land in its general topographical features of mountain, hill, and plain, but they saw it at a time when it was as beautiful as when Adam and Eve lived among the flowers in the first garden of the world. Thus they were able to bring to illustrate this Library the reality and beauty of Palestine.

II

A few months later they reached the city of St. Louis, with all their dry plates containing pictures of the lands they had seen, having traveled fifteen thousand miles. Their boxes of glass plates had passed through the great historic cities of the world; they had been carried from place to place by railway cars, by express wagons, by carriages, by steamboats, by rowboats, by porters, by Americans, by Englishmen, by Frenchmen, by Italians, by Egyptians, by Arabs, by Turks, by Greeks; they had been in the holds of ships, piled on the decks of steamers, and strapped on the backs of mules; they had been to the Pyramids and over the road traveled by our Savior and the apostles; they had followed in the footsteps of Saint Paul in his missionary journeys, and had been to the city of Plato and Aristotle and in the home of the Cæsars.

And yet it was demonstrated in the dark room of the photographer that of all their exposed plates they had lost only a very few. This record of a remarkable journey, unseen and invisible until brought out by the chemicals of the photographers, really took the form of what the best judges have pronounced to be the finest pictures of Bible lands that have ever been taken. They were not such as some poet or artist had seen in his imagination, but were such as the sun had faithfully painted on the sensitive glass plate. Prof. George Adams Smith, of the Free Church College, Glasgow, Scotland, author of the Historical Geography of the Holy Land, after seeing the pictures which illustrate this work, says: "I have never before seen photographs which bring out so accurately and strongly the sweep of the hills and the aspect of the dominant features of the country, or give you such a wide and truly representative range of view."

"These pictures," as has been well said, "furnish a most important aid to the study of the history, not only of Palestine proper, but also of Egypt, Asia Minor, Greece, Rome, and the Islands of the Archipelago. The photographs mirror as they exist to-day the ancient cities of the countries above mentioned, sacred shrines, ruined temples, famous churches, magnificent mosques, historic highways, traditional tombs, holy fields, actual scenes of events in the life of Christ, and a hundred other features to delight the eye and engage the intellect."

III

Abraham comes up from Mesopotamia and stops at Sichem, where the Canaanites dwelt. At this point the reader is helped to better understand this place by having presented to his eye a picture of Sichem, or Shechem, as it is to-day. Abraham leaves Canaan and passes down to Egypt, and here the mind is given a new and wider impression of this journey by a picture of the Pyramids, which is one of the monuments that stood in Abraham's day. Abraham returns from Egypt and pitches his tent at Bethel. Here opposite the part of the Bible where this fact is recorded is a picture of Bethel. The herdsmen of Lot and the herdsmen of Abraham fall out, making it necessary for the uncle and the nephew to separate their families and their belongings. This portion of the Holy Scripture is illuminated by a picture of the Plains of the Jordan, which Lot selected when permitted by the generous heart of Abraham to choose his own place of abode. Abraham goes to Hebron and pitches his tent in that fertile locality. This particular part of the Bible is set off by a view of Abraham's Oak, that is said to stand upon the very site where the Father of the Faithful pitched his tent in Hebron. Rachel dies and is "buried in the way to Ephrath, which is Bethlehem," and here stands a picture of Rachel's Tomb, found upon the very site where Jacob set a pillar upon her grave. Israel sends Joseph to find his brethren who had gone from Shechem to feed their flocks in Dothan. How the mind is helped in reading this interesting portion of God's word by seeing on the opposite page a picture of Dothan! Joseph is sold by his brethren to Ishmaelites who are on their way to Egypt, and here this scene is more deeply impressed upon the mind by a picture of the region in Egypt near On, where Potiphar, an officer of Pharaoh, to whom Joseph was sold, is supposed to have lived. After forty years of wandering in the Wilderness, Moses brings the Children of Israel in sight of the Promised Land. He goes up himself to the top of Nebo to take a view of the country, the only view he was ever to get of it in this world; and here this, one of the most interesting historical events in the career of the human race, is illuminated by a view of the plains of Sodom and Gomorrah, the very part of the Holy Land over which Moses looked from Nebo. Under the leadership of Joshua, after the death of Moses, the Children of Israel are led across the Jordan; and what could help the mind better to get a fresh and living view of this historic fact than a picture of the Jordan taken at the old ford where the Children of Israel crossed the sacred river?

Where Christ is represented by Matthew as being baptized in the Jordan by John, a picture is given of the place in the river where he was baptized. In the fourth chapter of John, where Christ is represented as waiting,

weary with his journey, at Jacob's well at the noon hour while the disciples were gone to Sychar to buy meat, when the woman of Samaria came to draw water, and he delivered the discourse which was one of the most remarkable he ever uttered, this scene is made more real to the mind by the picture of Jacob's Well upon which he rested, and Mount Gerizim, to which he referred and to which he pointed in his conversation with the Samaritan woman. The wondrous scene in which Christ is represented as seeing the multitudes, and going up into a mountain and calling his disciples unto him and opening his mouth and teaching them, saying: "Blessed are the poor in spirit; for theirs is the kingdom of Heaven," is illustrated by a picture of the Mount of Beautitudes, where this discourse was delivered. The thirty years of Christ in Nazareth, the silent years of His earthly life, are illustrated by pictures of the actual hills and valleys and olive trees and streets and fountains where the Son of God grew up. Beside the first miracle in Cana of Galilee, as recorded in John's gospel, there is placed a picture of Cana of Galilee nestling quiet and beatiful amid its olive groves and prickly pear fences, with its little Greek church housing the very vessels which, according to tradition, contained the water which was turned into wine.

Thus the Old and the New Testaments, by the aid of these representations of the Holy Lands, become real books. The imagination, as informed by the eye, is helped to interpret them, and we believe that with these helps the history of these lands will become more tangible and interesting than ever before. While the pictures lend a freshness that would not be possible without them, when these are taken in connection with the rich notes in the wide marginal columns, and the pen pictures and reflections and illustrations and commentaries at the bottom of the pages, it is difficult to exaggerate the value of this work. It is a rare and rich mine of the most valuable information that can possibly be found on the Bible and its Lands.

IV

Of useful helps outside the comments, notes, reflections and pictures, there is a Historical Sketch of English Translations of the Bible, including The Early Anglo-Saxon Versions; Wycliffe's Version; Tyndale's Version; Coverdale's Bible; Matthew's Bible; the Great Bible called Cranmer's; Taverner's Bible; the Genevan Bible; the Rhemish and Douay Version; an Introduction to the Right Understanding of the Word of God; Rules for Understanding the Scriptures of the Old and New Testament; an Account of the Jewish Laws and Types; the Geography and History of nations, necessary for the Right Understanding of the Historical, and especially the Prophetic Parts of Scripture correspondent texts of which are all along generally quoted; Chronological Index of Scripture History; Tables of the Measures, Weights, Moneys, and the Times mentioned in Scripture; a Table of Offices and Conditions of Men; Christ and His Kingdom in Shadows, or the Christian Dispensation as typified in the Old Testament: Blackwood's Comprehensive Aids to the Study of the Holy Bible, comprising valuable chronological, genealogical and miscellaneous tables with historic and other explanatory matter designed to facilitate the study and promote the better understanding of the Holy Scriptures; Great Periods of Bible History, including the Antediluvian period from the Creation to the Flood; period of the Dispersion, from the Flood to the Promise; period of the Patriarchs, from the Promise to the Exode; period of the Wandering, from the Exodus to the passage over Jordan; period of Theocracy, from Joshua to Samuel; intermediate period from Samuel to David as King; period of the Monarchy, from David to the Babylonian captivity; period of the Captivity and of the Restoration, from the conquest of Judea to the conclusion of the canon of the Old Testament; period of Jewish history from the conclusion of the canon of the Old Testament to the Christian era; period of the Christian Church to the end of the sacred canon. Genealogy of the Patriarchs, showing which were contemporary with each other; Feasts and Festivals of the Jews; Date and Origin of the Psalms; High Priests of the Hebrews; Prophets and their Prophecies; the Prophecies literally Fulfilled; Miracles of the Old Testament; Parables of the Old Testament; the Apochryphal period, from Malachi to John the Baptist; period between the Old and the New Testament; Jewish Seasons, Sacrifices and Oblations; Collection of Similes contained in the Scriptures; a Collection of Synonymous Terms or Phrases used in the Scriptures; a Table of the Promises in the Order of the Books; a Complete Index and Concise Dictionary of the Bible. Besides which there is also the Gospel Dispensation as Revealed in the Old Testament; the Harmony of the Four Gospels, showing the events in the life of Christ in chronological order; a list of passages in the New Testament cited from the Old; the names, titles and appellations of the Savior; the Parables, with the illustrations used and the lessons to be learned from each; the miracles wrought by our Lord and by others to attest His divinity; the warnings, promises, prayers and discourses of the Savior in chronological order; a tabular analysis of the Sermon on the Mount, with the lessons inculcated; the trial, crucifixion, resurrection and ascension of Christ, with a description of his sufferings and death; the names, titles, personality and dignity of the Holy Ghost and His co-operation in the work of redemption; a brief treatise on the authorship and date of the books of the Old and New Testament; a tabular memorial of Saint Paul; an account of the lives of the Apostles; a list of the miracles wrought by the Holy Ghost and the Apostles and Disciples, with the date and place of each; all of the above being accompanied by exhaustive references to the text and by a new map on which are traced the journeys of Christ and His Apostles, from Bethlehem to Calvary, and from Damascus to Rome.

James W Lee

MEMOIR OF REV. JOSIAH PORTER, D. D., LL. D.

Dr. J. L. Porter was admirably trained by his early education and his intimate knowledge of Bible lands, gained by his residence in the East, for the preparation of the annotations which he has contributed. He enjoyed the advantages of a private tutor in his boyhood who devoted to his instruction an amount of care that could not have fallen to his lot in any public seminary. His classical training gave a trend to his studies, and his early taste for language was fully satisfied when he was sent to Syria.

After the usual curriculum, he graduated as Bachelor of Arts and subsequently as Master of Arts in the University of Glasgow. Thence he passed to Edinburgh for the study of theology, commencing his course in the Divinity class of the University and afterwards completing his course in the Free Church College.

He was settled as pastor for a while over the old and interesting church in High Bridge street, Newcastle-upon-Tyne. About this time the Irish General Assembly, of which he was a member, required an increase of the missionary staff, chiefly in the Jewish sphere of labor, and the leading directors, who had become acquainted with the young pastor of the High Bridge church, resolved to have him transferred to the East. He had already given evidence of his mental vigor by his articles which had appeared in the *Journal of Sacred Literature*, and for a length of time he contributed papers to that journal.

Arriving in the East, he settled in Damascus, where he applied himself with unwonted energy to the study of Arabic and Hebrew, with which tongues he became thoroughly conversant. In order to obtain a perfect mastery of oriental speech, he commenced a series of tours which served a double purpose; he found out his defects by intercourse with the people, and thus in his journeyings he speedily became fluent and accurate in conversation, while his travels were so arranged that ere long he found he had become familiar with Syria and Palestine east and west of the Jordan as well as Egypt. Wherever he went he aimed at accuracy and thorough investigation, thus preparing himself for a work which he did not anticipate but which he was subsequently called to perform.

He contributed a valuable series of papers which appeared in the *Bibliotheca Sacra*, the last of which, on the subject of miracles, was recognized as an essay of unusual clearness and pecular power, and was published in 1873. Dr. Porter contributed to the journal of the Royal Geographical Society, and was the author of that remarkably interesting work known as "Five Years in Damascus." The second edition of this work contained a paragraph of special value, as it bears on the disputed question of the antiquity of many of the structures which still remain in the Lejah and the deserted cities of Bashan, and the candid reader will doubtless see that the position defended by the author is fully maintained. Dr. Porter was also the author of a well-known hand-book for Syria and Palestine, a work which for clearness, condensation, range of information and accuracy of statement is one of the most remarkable books of the age, and deserves a place in all private libraries. He also prepared numerous valuable articles which are accredited to his pen in Dr. Smith's Dictionary of the Bible, as well as papers for the Encyclopædia Britannica. And in all of his articles there is a lucidity and pictorial power and condensation of information and mastery of description which places them in the front rank of all articles upon like subjects.

He published also a reply to Bishop Colesno, which is recognized as an admirable defense against the attack of a learned but erratic man. Another book from his pen is entitled "The Pentateuch and the Gospels," and in the same year in which that notable work appeared was published his "Giant Cities of Bashan," a book which has produced a great impression upon Biblical students and drawn earnest attention to the land lying east of the Jordan. Dr. Porter had been fully aware of the fact that nearly all European and American travelers in Palestine had merely visited the region which lay between the Sinaitic peninsula, the range of the mountains of Lebanon, the Jordan and the Mediterranean. The whole territory of Gilead and Bashan and all the districts to the east of the Jordan had scarcely been penetrated. And yet every intelligent reader of the book of Deuteronomy would expect that the conquest of these lands and their subsequent settlement and long occupation by the Israelites would have produced results as worthy of research and study as the scenes to the west of the Jordan. Accordingly Dr. Porter left Damascus, and facing great personal risks, his life at times being in imminent danger, he entered the celebrated Lejah and sojourned in several of the deserted cities which yet remain and in their desolation afford incontrovertable evidence of the literal fulfillment of prophecy. In Bashan he gathered the material for his "Giant Cities," a work of surpassing interest which reads like a romance, and thus he has largely encouraged subsequent explorers to depart from the beaten track of ordinary visitors in Palestine and to study this far eastern region which though clothed in interest had been neglected until he led the way.

He contributed articles also for the *Quarterly Review*, the *North British Review* and the *British Quarterly Review*. He delivered lectures on Palestine, Jerusalem, Mohammedanism, St. Paul and The Huguenots. Such a record of literary labor shows that the author who was capable of producing such a number of works in the few years devoted to their preparation, while busily engaged in the arduous duties of a missionary, must have possessed an amount of acquired knowledge, a capacity for expression and a thorough mastery of the subjects on which he treats, to which few writers attain. Many thoughtful men, entirely devoted to literary pursuits, would require the greater part of a long life to produce so many and so valuable works. But the energy of Dr. Porter, was displayed in a manner which, in the face of dangers at times which would have deterred ordinary travelers, he repeatedly explored every district of Syria with a minuteness which left him fully master of his subject when he came to write, and carried him through the arduous toil of his work with a rapidity of execution which is only equaled by his great accuracy.

It was to be expected that a literary career of great eminence would be distinguished by his Alma Mater, and accordingly the University of Glasgow recognized his eminent attainments by conferring upon him the degree of Doctor of Laws, and in the same month the University of Edinburgh conferred on him the degree of Doctor of Divinity.

It will thus be seen that the notes of Dr. Porter must be of special value, and that he has enriched this edition of THE SELF-INTERPRETING BIBLE by information gained not only in the seclusion of the study but also by his personal travels and painstaking examination of every part of the Holy Land. His notes on all places which require

topographical explanation are of great value, and they will be found by all thoughtful readers to cast a flood of light on the text. Dr. Porter, as a traveler, a student and a writer, has brought such elements of character, such attainments, to his share of this commentary as have stamped it with a character that needs no commendation.

The large body of annotations by which Dr. Porter has enriched this edition of THE SELF-INTERPRETING BIBLE are not confined to the department of topography alone. He has not confined his studies to such questions only as pertain to the East. He has kept pace with the living minds of the age in the department of the natural sciences, as they are called, and he has devoted special attention to the questions which are discussed by the man who has a mastery of Ethnology, Physiology, Biology, Chronology, Geology, and kindred branches, to the detriment of the statements of revelation, who refuses to admit the possibility of a miracle, who would believe in motion without a mover, law without a law-giver, and who would set the world into being and carry it through all its changes and evolutions without the presence of God. On all points where definition and explanation require to be made against such adversaries his attainments are very evident in his annotations. His great theological learning, his intimate knowledge of oriental tongues, will also be patent to every intelligent reader who carefully studies the notes which he has supplied.

Still further, the doctrinal harmony and accordance of evangelical view which happily characterize his contributions secure a unity of sentiment and a freedom from discord that cannot be found in other celebrated commentaries on the inspired volume. In his dedication to Lord Dufferin of his "Giant Cities of Bashan," speaking of his work, he says:

"I believe there is still much, very much, to be done in the illustration of the history and language of the Bible by the thoughtful and observant traveler. Bible stories are grafted upon local scenes, and as is always the case in real history these scenes have moulded and regulated to a greater or less extent the course of events. Consequently the more full and graphic the description of the scenes, the more vivid and life-like will the stories become. The imagery of scripture, too, is eminently eastern; it is a reflection of the country. The parables, metaphors and illustrations of the sacred writers were borrowed from the objects which met their eyes and with which the first readers were familiar. Until we become equally familiar with these objects, much of the force and beauty of God's Word must be lost. The topography of Palestine can never be detailed with too great minuteness. Its scenery and natural products can never be studied with too much care. Bible metaphors and parables take the vividness of their own sunny clime when viewed among the hills of Palestine, and Bible history appears as if acted anew when read upon its old stage. I had opportunity during my long residence in the East of visiting regions seldom, some of them never before, trodden by European travelers. I have in most cases attempted to group together in a popular way the incidents and results of two, three, and occasionally many visits to the same region, filling in the events of sacred history and showing the customs of primitive life as illustrated by what passed before me. My aim has been to give as far as possible a complete picture and to enable my readers to see the distant past more clearly through the medium of the present. During all my journeys the Bible was my constant companion. I read its prophecies as well as its history amid the scenes to which they refer. I could not shut my eyes to the graphic details of the record, nor to the ruin and desolation of the land, and I could not resist the conclusion which a careful comparison forced upon me. Free thought and free inquiry conducted honestly, and in the case of the Bible reverentially, is the right of every man. This, while fully granting it to others, I claim for myself. I have in all cases attempted to exhibit two pictures, one of the country as seen by men, another as it is sketched by the Hebrew prophets. One thing, however, all eastern travelers must admit—the perfect harmony between the Bible and the land in which it was written. Even M. Renan, with all his prejudice, saw it, and has expressed it in language of equal truth and beauty."

Dr. Porter's "Giant Cities of Bashan" reads like a romance. He says: "From the remotest historic period down to our own day there has ever been something of mystery and of strange wild interest connected with that old kingdom." His notes, therefore, are of inestimable value because he penetrated regions comparatively unknown before. Western Palestine is traversed every year and has been described in scores of volumes, but the travelers who have been known to succeed in exploring Bashan scarcely amount to half a dozen, and the state of the country is so unsettled and many of the people inhabiting it are so hostile to Europeans, and in fact to strangers in general, that there seems to be but little prospect of an increase of travel in that region. This fact added greatly to the charm and instructiveness of Dr. Porter's visit. He says: "Both land and people remain thoroughly oriental. Nowhere else is patriarchal life so fully and so thoroughly exemplified. The social state of the country and the habits of the people are just what they were in the days of Abraham and Job. The raids of the eastern tribes are as frequent and as devastating now as they were then. The flocks of a whole village are often swept away in a single incursion, and the fruits of a whole harvest carried off in a single night. The implements of husbandry too are as rude and as simple as they were when Isaac cultivated the valley of Gerar, and the hospitality is everywhere as profuse and as genuine as that which Abraham exercised in his tent at Mamre. I could scarcely get over the feeling as I rode over the fields of Bashan and climbed the wooded hills through the oak forests, and saw the primitive plows, the yoks of oxen and goats, and heard the old Bible salutation given to every passer-by, and received the urgent invitation to rest and eat at every village and hamlet, and witnessed the killing of the kid or lamb and the almost incredible dispatch with which it was cooked and served to the guests, I could scarcely get over the feeling, I say, that I had somehow been spirited away back thousands of years and set down in the land of Nod or by the patriarchal tents at Beersheba. Common life in Bashan I found to be a constant enacting of Bible stories."

The readers of this work are therefore to be congratulated upon having placed before them in connection with the holy text, the observations and notes and comments and illustrations of Dr. Porter. They throw an immense flood of light upon places and customs characteristic of the peoples and lands of the Bible. Dr. Porter's notes are signed with the letter "P."

MEMOIR OF REV. HENRY COOKE, D. D., LL. D.

Dr. Henry Cooke was born near the village of Maghera, in the county of Londonderry, Ireland. His parents were members of the Presbyterian church, and he was brought up in the faith of his fathers. His father's family was of English origin, and his mother's ancestors were from Scotland. A few days after his birth he was baptized by the Rev. Mr. Glendy, pastor of the parish, who afterward left the country and settled in Staunton, Va., whence he was removed to Baltimore, where he long held a prominent place among the ministers of the Presbyterian church.

The young lad enjoyed such educational training as the retired district of his early home supplied. To his mother, who was a woman of rare intellectual endowments and of fervent piety, he owed much of his subsequent eminence. She directed his studies and led him on from one attainment to another, and as his remarkable powers were developed she gradually directed his views toward the gospel ministry. In this respect she followed the godly custom of those mothers in Israel who in Scotland and Ulster have for several generations directed their sons to the public service of God, holding, as they have done, that this service is the most honorable on earth and that they are eminently in the way of their duty when they dedicate the choicest of their sons to the Lord.

After such scholastic training as his native place afforded, he entered the University of Glasgow, where he passed through the ordinary curriculum preparatory to graduation in the arts. It appears that he attracted little notice while in college, and none of the professors seemed to discover that they had a brilliant genius under their care. In more advanced years, when duty called him, he was bold as a lion and calm in scenes of difficulty, but in his early years, before his powers had been tested and his great ability displayed in his intellectual intercourse with other men, he was retiring and even hesitating among those who were his inferiors in many elements of manhood. Though void of display and winning no scholastic fame, he laid the foundation for future eminence, and the training of the University told on his future life. In his mature years he often referred to the fact that although it was before the days of steamboats and railroads that he had to find his way to and from Glasgow by the tedious means of the conveyances which then existed, he enjoyed many advantages which in the present day of more rapid transit are unknown to the ordinary visitor in the commercial mart of the Clyde. He had to pass through several of the most hallowed scenes of Scotland, through districts which in the olden time had witnessed the contentions of men who had been faithful unto death in their testimonies for Jesus. He was able to turn aside from place to place, and he had leisure to mingle among the descendants and to see the homes of the martyrs. His highly poetic and deeply emotional nature was awakened, and his moral nature was stirred within him when he traversed the districts of Galloway, Ayrshire and Renfrew, for he knew that he was looking upon the fields which again and again had resounded with the voice of psalms and been dyed with martyrs' blood.

He was licensed to preach the gospel when only twenty years of age, and was ordained to the ministry in the church of Dunean as assistant and successor to the aged pastor of that parish. In the Irish Presbyterian church the admirable usage has ever prevailed of showing a tender and beautiful regard for those men who have attained to age and hoary hairs in the ministry. Instead of harassing them with care and distress or starving them by want and misery, and thus compelling them to leave the people for whose temporal and eternal good they have given their lives, the practice has been to secure the aid of a younger man as an assistant to the enfeebled laborer. Mutually they aid and cherish each other, and when the aged minister is called to his rest, the younger remains as sole pastor of the church. It was as an assistant that Henry Cooke entered the ministry, but his connection with Dunean was brief. His powers became known in the adjoining parishes, and he was soon called to and installed in the more important church of Donegore, in the same county.

In his new position his powers were quickened into great activity. He soon found that the inhabitants of his new parish were men who could judge of intellectual worth. Many of the population of his new charge were famed for their mental vigor and independence of thought, and they had always shown a desire for logical reasoning and oratorical power. As a people they demanded earnest study, thorough preparation and great mastery of every subject which was brought into the pulpit, and they soon found that their new pastor was all that they required of him. His application became intense. His great powers were earnestly applied to the preparation of his discourses. He cultivated graces of style, strengthened his wonderful memory by unceasing labor, and sought the mastery of every subject which he treated so as to be able to carry conviction home to the souls of all who were under his care. Very soon his fame spread abroad and his services were earnestly sought on public occasions and in behalf of institutions established for benevolent and charitable objects. The inhabitants of his parish were a thoughtful people and perceiving the splendid capacity of their pastor, as soon as they became aware that he desired the advantages of still further literary culture, they generously permitted him to remove for a time to Dublin for more mature study.

During his abode in the capital he fully realized the extent of the spiritual destitution which existed in the south and west of the kingdom, and at once entered on a course of services on the Lord's day in different and widely separated districts of the country. His pastoral care of this his second charge at length terminated by his removal to the still more important one of Killyleagh, and here after three years' ministrations an incident occurred which fully called forth his wonderful powers, and determined his future career.

His parish was visited by an English preacher who had been induced to undertake a journey through Ulster to disseminate Aryan views, as it was believed that the time had come to propagate in Ireland a more liberal system than that which was contained in the old doctrine. Great things had been expected of this emissary, and there was not wanting a considerable degree of boldness on his part in appearing among a people who were ministered to by a man of such recognized power as the pastor of Killyleagh. Forthwith in his own church, in neighboring parishes, and ere long through the length and breadth of the province, his voice was heard arousing the members of the church to stand fast in the faith of the gospel. He journeyed from parish to parish, and wherever he appeared vast crowds assembled to hear him. He managed thus to reach distant places during the week, and to be at home again with his own congregation on the Lord's day. Very seldom in the history of the church have such scenes been witnessed in any land as those in which this great preacher contended mightily for the faith as it was delivered to the saints. With a zeal that no effort could repress, with toil that seemed beyond the power of man to endure, with eloquence that electrified, and with a logical keenness that convinced, he swayed the largest audiences that crowded edifices could contain. Again and again he addressed the multitudes that assembled and hung upon his lips in the open air, and often these services were protracted into the darkness of the night. Thus he gave himself to the work of exalting the Lamb of God who became man and who died for us that we should not perish, and pointed to the perfect righteousness and complete redemption effected by the sacrifice on Calvary. He warned against heresy and error, and ere long his mighty influence was felt in every part of the church. Brethren were awakened and led to take their share in this great warfare. The value of the old doctrines and church standards became better known. The divinity of the Savior and the preciousness of his atonement, the value of his righteousness and the necessity of the Spirit's work were seen in their connection, and a great revival of religion followed all over the land. Ulster was quickened and refreshed by the Spirit from on high, and the Savior cheered and blessed the souls of his servants as in pentecostal days. To describe fully the results which followed the ministrations of Dr. Cooke over the province of Ulster would require a detailed and lengthy narrative. Setting out as he did as an opponent of Aryan and Socinian views, he drew the weapons of his warfare from the inspired Word. The spirit which he awoke extended, and wherever he went the people were induced to examine the scriptures with an interest that had not been witnessed for many years. Every argument of Unitarianism was examined, and the testimony of the Word of the eternal deity of the Son of God was set forth in all its convincing power. The mind of the rising generation awoke and ere long it was found that the youth in almost every church wer becoming earnest Bible scholars. In rural districts, in secluded parishes, as well as in towns and populous churches, the popular mind was stirred. Discussions on the essentials of religion, with appeals to the Word of God as the legitimate and infallible authority in the strife, soon made the people so familiar with their Bibles that preachers and public speakers had no expectation of affecting any audience unless their principles were shown to be in accordance with and based upon scripture. Hence preaching in Ulster became eminently scriptural, and therefore evangelical. The old theology of the best days of the church was proclaimed with clearness and power, and the people felt that it was founded on the Word of God.

Beginning, as this movement did, with the defence of the Savior's divinity, it rapidly extended to his work and offices. Atonement, justification, sanctification, were seen in their inseparable connection, and thus the power of Bible religion rapidly spread. It told in the increased attendance of the people, and ere long the erection of superior church edifices by overgrown congregations and the increase of an earnest ministry attested the gracious character of the work.

As previously stated, Dr. Cooke soon attracted around him great and good men who gave themselves with earnestness, wisdom and great power to the cause which they loved. But faithful as they were, they all felt that in him they had a leader who in every emergency could be relied on, whose prudent boldness and readiness were acknowledged on all sides, and whose impassioned eloquence by its beauty and its power bore down opposition and carried conviction to every unprejudiced mind.

Dr. Henry Cooke was now recognized as a leader in Zion, and forthwith it was resolved that he should be removed to the capital of Ulster where his influence could be brought to bear on the masses of that growing center of commerce. Accordingly one of the largest edifices now to be found in the Irish Presbyterian church was erected in Belfast, in which he ministered until the close of his life. Episcopalians as well as Presbyterians contributed to this work, for the catholicity of his spirit was well known. In London and elsewhere he was recognized by the Methodists and other bodies as one of the most powerful of all the supporters of the great missionary undertaking, and his voice was yearly heard in the halls and churches of the metropolis in behalf of all the evangelical schemes of the day.

It is not the object of this sketch to write a eulogy or a biography. His praise is in all the churches, and his biography is already extensively known. The aim of this notice is simply to indicate the circumstances which gave prominence to his name, and which as they developed his unwonted powers prepared him for the contribution which he has made to this SELF-INTERPRETING BIBLE. His years of contending for the orthodoxy of the church made him thoroughly intimate with every shade and turn of thought in the writings of both Old and New Testament. His memory, superior to that of most men, was as ready as it was retentive and active. He appeared never to forget anything, and words as well as sense and meaning were permanently fixed in his mind. Hence as a commentator he was ever able to collect before his mind and see at a glance all the passages of Holy Writ which bore on any subject he might have in hand. Even after his earnest student life began in his second charge, he gave dil-

gent heed to Hebrew and Greek, and instead of losing these tongues because of the multitudinous engagements of a large pastorate he became more accurate in their study from year to year. Then again, in his great struggle for the maintenance of the orthodox faith he was led to see that the evangelical doctrine inevitably tended to personal holiness and entire consecration of life. As holiness is essential in divine life, for without meekness of soul there can be no preparation for heaven, his ministrations bore as fully on the spiritual side as on the doctrinal and dogmatic side of religion. And thus the whole range of his personal experience tended to prepare him for being a commentator on the Word. Splendid as his intellectual powers were, he was not only able to see clearly every doctrine distinctly and in relation to the points with which all the articles of faith were connected, but he possessed in a wonderful degree the ability to set forth the truth in language so nervous, terse and clear that his meaning could be understood. He never uttered a confused sentence, nor left a statement so that the meaning might be misconstrued, and his deeply emotional nature displayed its intensity by a tenderness and pathos which could flow only from a heart that was deeply exercised and where sympathy reigned. Some intellects are clear and cold like an icicle, but his powers on the other hand were bright and brilliant and warm and helpful as the bright beams of the sun in the splendor of his shining.

The fame of Henry Cooke had now extended to every part of the British Empire, and his name and services were so highly valued that the University of Dublin, although under Episcopalian control, conferred on him the degree of Doctor of Laws in recognition of his high attainments, his splendid intellectual powers and his eminent public services. In consequence of the recognized power of Dr. Cooke his services on public occasions were in frequent demand, and certainly no contemporary was so often engaged in missionary meetings and urgent claims of the Bible Society, whether in Edinburgh, Dublin, London or in provincial towns. And these labors were not confined to any one evangelical denomination. His presence on such occasions was so earnestly cherished that in the full maturity of his years he was able to command no leisure for the production of works such as he was qualified to write. He was in reality obliged to be a man of ceaseless action and to live for the exigencies of the church in his own age. During one of his visits to London, where he had been called to preach and take part in the great meeting of the missionary society and other institutions which for many years had been accustomed to bring reports of their many labors before the Christian community in the month of May, he met with a loss which deprived the world of a work to the preparation of which he had devoted several years of industrious labor. In form it somewhat resembled a concordance and dictionary combined. He had brought the teaching of the Bible into sections under different heads, these sections comprising not only the text of the Word, but such brief and terse explanations as made the work a commentary, and after long and patient labor he had completed it. He had brought the manuscript with him to London with a view to publication, but before he had submitted it to any publisher it was destroyed. During his absence at the public meeting the hotel in which he was sojourning was burned and his books, papers and raiment were all consumed. The providence greatly affected him, for he attached very great importance to the work, but while he bowed in submission to the will of God he saw the hand of mercy in saving his life, for the fire might have taken place in the night season and under circumstances in which escape would have been impossible. To command the time for the resumption of this commentary he afterwards found impossible.

His influence in London with members of the different administrations of government was widely known, and accordingly when the difficulties of the national church increased and the days of its disruption drew on, great reliance was placed in him by the brethren of Scotland. His clearness of judgment, his wisdom in counsel, his great love for the parent church and his deep interest in her well-being had long been recognized. He had thrown himself with all his vigor into the struggle for asserting the liberty and freedom of that church. He toiled, wrote, prayed and hoped, but only to stand and see the church left in the hands of power and freedom only to be had by the ministry coming out and leaving houses and lands and all worldly substance for the glory of Christ. He was thus one of the great workers in freeing the church of Scotland from the domination of the state.

The religious awakening which had followed his contendings for the maintenance of gospel truth in opposition to Unitarian and Socinian errors had resulted in the erection of new church edifices and in the formation of new congregations in Ulster to an extent that had not been formerly for more than a century. To preach at the dedication of these churches and to return to aid the members in the removal of debt was expected of him in every part of the country. Beyond all doubt he preached at the dedication of more churches, and rendered aid more frequently for the removal of incumbrance from church edifices, than any man of his day in any land. Nor were such labors confined to his own church, for in England and Scotland similar services were frequently required of him, and wherever he appeared he was heard with acceptance and a blessing followed his ministrations. Many of these demands were made on him in consequence of the known expansiveness of his great Catholic spirit. Methodists, Congregationalists, and others equally appreciated his services, and thus the very greatness of the man and the splendor of his pulpit powers kept him whether he would or not before the public, and left him no time for the manual labor required to produce the works that the brilliancy of his mind, the range of his acquirements and the abundance of his resources would have rendered easy for him to prepare.

His contributions to THE SELF-INTERPRETING BIBLE were a labor of love. They brought the beauties of the Word to his own spirit, and thus his soul was refreshed by tasting as he went along from the wells that the Head of the Church had opened up from time to time along the church's history for the saints as they journeyed heavenward. The

great demand that has been made for this work has proven the wisdom of his being selected in the great undertaking of making this rich commentary. In the service of the church, and as an eminent citizen, he was brought into intimacy with most of the leading statesmen of his age with whom he had much intercourse, and with the dignitaries of the Episcopal church as well as with the influential men of other denominations. By all of these his greatness was recognized and those men from whom he differed were all able to see that in his nature there was nothing narrow, nothing mean or bitter or selfish, and all classes felt that he was a great and good and lovable man. As he lived for the church in general, so he was obliged to live in public to a greater degree than any minister of his day, and his time was almost constantly occupied by the active service in which he was engaged. The notes of Dr. Cooke are signed by the letter "C."

MEMOIR OF REV. JOHN BROWN, D. D., LL. D.

Rev. John Brown, the author of Brown's Concordance, was a native of Carpow, a village in the parish of Abernathy and county of Perth. His father for the greater part of his life followed the occupation of a weaver. His parents were very pious, and he says: "My parents' instructions, accompanied by God's dealings, early made such impressions on my heart as I trust will continue with me to all eternity."

About the eleventh year of his age, while in the employ of a godly shepherd of Abernathy, he conceived the idea of one day becoming a shepherd of souls. He accordingly prosecuted his studies with increasing ardor and diligence, and soon acquired a considerable knowledge of Latin and Greek. These acquisitions were made entirely without aid from others except as he was able to snatch an hour when the flocks were folded at noon to seek the solution of difficulties he could not master from two neighboring clergymen, both of whom were very obliging and took great interest in promoting the progress of this studious shepherd boy.

At twenty-five years of age he established himself at Gaisner Bridge, a village in the neighborhood of Kinross, and there laid the foundation of a school. During Mr. Brown's incumbency, which lasted two years, this school was remarkably successful and attracted scholars from considerable distances. The practical character of his teachings, the accuracy of his learning, the intimate experience which as a self-taught scholar he must have had of elementary difficulties and the best mode of solving them, and the conscientiousness and assiduity which always formed distinguishing features of his character, must have peculiarly qualified him for the discharge of his duties and laid a solid foundation for his general acceptance as an instructor of youth.

He completed, when he was twenty-nine years of age, his preparatory course of study, and approved himself on trial before the Associated Presbytery of Edinburgh, and was licensed to preach by that body. He entered upon the sacred work with deep impressions of its solemnity and usefulness. He was called to be a minister in a quiet village town, somewhat like, perhaps, the town of Drumtochy, so well known through the writings of Rev. John Watson (Ian MacLaren).

The life of Mr. Brown at this period presents the usual monotony which characterizes that of a minister of a quiet country town. When he was thirty-six years of age he for the first time appeared as an author. When he was forty-five years of age he published "Letters on the Constitution, Discipline and Government of the Christian Church." Besides the above he published a dictionary of the Holy Bible, a general history, and also a history of the British churches. When he was sixty-one years of age he published a concordance of the Bible, and at this time was invited by the Reformed Dutch Church in America to become a Professor of Divinity in their college, but this he declined.

Throughout his writings Mr. Brown's uniform aim was to be helpful to the people. The mass of facts and sentiments which his works contain will prove a most valuable acquisition to those whom the author contemplated as his readers, that great body of the people who are not in a situation to engage in any deep and learned investigations for themselves, but who will take much for granted, both from the pulpit and press, on the strength of their confidence in the general ability and worth of their instructors. Keeping this idea of the writings of our author in view, we shall find in them not a little to applaud. The selection of subjects and the general conception of almost every one of them are very happy, and in many cases the execution proves his high endowment for the tasks he undertook. Of his superior qualities as an interpreter and illustrator of scripture, this edition of the sacred word forms a distinguished monument.

HISTORICAL SKETCH

OF

ENGLISH TRANSLATIONS OF THE BIBLE.

EARLY ANGLO-SAXON VERSIONS.—Towards the close of the seventh century a monk called Caedmon wrote a poetical narrative of the creation, the exodus, and the incarnation and passion of our Lord in Anglo-Saxon. This is the earliest known translation of any part of the Sacred Scriptures into the vernacular language of England. A few years later Guthlac, the anchorite, prepared a version of the Psalms. In the beginning of the eighth century the Psalter was again translated into Anglo-Saxon by Aldhelm, Bishop of Sherborn. Twenty-six years after his death the Venerable Bede translated the Gospel of John, the Lord's Prayer, and apparently also the book of Psalms. In the ninth century Alfred the Great placed an Anglo-Saxon version of the Ten Commandments, 'with such of the Mosaic injunctions in the three following chapters of Exodus, as were most to his purpose,' at the head of his Code of Laws. His biographer tells us it was the desire of this good monarch that 'all the free-born people of his kingdom should be able to read the English Scriptures.' Towards the close of his reign he began a translation of the book of Psalms, but did not live to finish it. In the same century Aldred, a monk of Holy Isle, on the coast of Northumberland, wrote an Anglo-Saxon version between the lines of a Latin copy of the Gospels. The manuscript is in the British Museum, and is called 'The Durham Book.' Another translation of the Gospels, apparently of the same age, and written in the same way, is in the Bodleian Library. Aelfric, who became Archbishop of York in 1023, translated some portions of the Bible, which were published in 1698 with the following title:—*Heptateuchus, Liber Job, &c., Anglo-Saxonice.*

The existence of so many different translations, or perhaps revisions, made during the darkest period of our country's history, shows that there must have been some desire on the part of a section at least of the people to possess the Holy Scriptures in their own tongue. Soon after the Conquest a man called Orme wrote a paraphrase of the Gospels and Acts of the Apostles in blank verse, which was printed in 1852. Towards the end of the thirteenth century a metrical version of the Psalms was made by an unknown author, of which six copies are still extant. About the year 1320 it appears that William of Schorham wrote an English translation of the Psalter; and about the middle of the same century Richard Rolle, the Hermit of Hampole, made another translation with a commentary. At this period the attention of the Norman clergy began to be turned to the Bible, and they translated the lessons ordinarily read in the services of the Church into Anglo-Norman. It would seem, however, that down to the year 1360 the Psalter was the only book of Scripture entirely and literally rendered into English. There are some short lessons from other books correctly translated; but all the longer works are loose paraphrases, poems founded on Bible narratives, or abridgments of the sacred text. None of them were literal, and none of them were founded upon the Hebrew or Greek originals. The Latin version was used as the text from which the translations were made, and most of the Anglo-Saxon and Anglo-Norman translations of the Psalms follow the Gallican Psalter.

WYCLIFFE'S VERSION.—The fourteenth century introduced a new era in Biblical translation. John Wycliffe, to whom we owe the first complete version of the Holy Scriptures in English, was born in 1324. He was educated at Oxford, which he entered in 1340. His thoughtful mind was early turned to the great want of the age—the right means of educating the masses; and he resolved to meet the want by giving them the Word of God in their own tongue. He probably began the work at Oxford, by translating the book of Revelation, to which he added a short commentary. It was followed, after an interval, by a version of the Gospels, with an exposition, made up chiefly of extracts from the exegetical writings of the fathers. In 1374 he was presented to the living of Lutterworth, in Leicestershire. There, in the parish church of St. Mary, which still stands, he preached the fundamental doctrines of Christianity. A single sentence from one of his sermons shows his views regarding the importance of the Bible:—'All truth is contained in Scripture. We should admit of no conclusion not approved there. There is no court besides the court of heaven. Though there were an hundred popes, and though all the friars in the world were turned into cardinals, yet we could learn more from the Bible than from that vast multitude.' At this time he was actively engaged in the translation of the Scriptures. He completed the New Testament about 1380. The translation was from the Latin, yet it set forth substantially the doctrines of the gospel. The printing-press was then unknown. Every copy had to be written by the hand. Wycliffe appears to have employed a number of scribes, but they were unable to supply the growing demand. Foxe tells us that some of the yeomen were so anxious to obtain the Word of God, that they often bartered a load of hay for a few chapters of St. Paul.

Having completed the New Testament, Wycliffe arranged with his friend Nicholas of Hereford to undertake a translation of the Old. It was begun, but ere it was finished the Romish prelates were informed of the design. Nicholas was summoned before a synod of friars in 1382, and on the 1st of July was excommunicated. He appealed to the pope: went to Rome; was tried there and imprisoned, but effected his escape. He does not seem to have returned again to England during Wycliffe's life. Wycliffe himself, therefore, resumed the work of translation, and completed it before his death in 1384.

Immediately on the issue of his New Testament Wycliffe was charged with heresy, and cited before an ecclesiastical convention at Oxford in 1382. The charge in some way failed, yet he was expelled from the university. He was afterwards summoned to Rome, to answer before the pope charges preferred against him. He was unable, even had he been willing, to go. His health was fast failing, and he died in 1384. The enmity of Rome followed him to the tomb. In the year 1415 the Council of Constance—the council that burned John Huss—decreed that the ashes of the English heretic should be cast out of consecrated ground; and thirteen years afterwards that decree was carried into effect.

Wycliffe's translation was revised by John Purvey, curate of Lutterworth, who lived with Wycliffe during the last years of his life. Purvey's copy of the original translation is still preserved in the library of Trinity College, Dublin; and attached to it is a prologue, in Purvey's own hand, explaining his plan of revision, and showing that it was very thorough; it is prefixed to the edition of Wycliffe's Bible edited by Forshall and Madden. It was Purvey's revision which was published by Lewis in 1731, by Baber in 1810, and in Bagster's 'Hexapla.' The original version of Wycliffe was published for the first time in the edition of Forshall and Madden, 1850.

Wycliffe's Bible prepared the way for, and gave a distinctive character to, the Reformation in England. The Reformation in other countries was largely produced and directed by men of commanding genius; in England it was mainly the result of the circulation of the vernacular Bible. Wycliffe's Bible was not perfect. It followed the Latin Vulgate with almost slavish literality, all its corruptions being retained. The style is rugged. In fact the English language was then in its infancy; and for this reason the version was not fitted to occupy a permanent place.

TYNDALE'S VERSION.—About the year 1484, just a century after the death of Wycliffe, William Tyndale was born in Gloucestershire. He entered the University of Oxford at an early age, and devoted himself to scriptural and classical studies, which were probably, in part at least, directed by the celebrated Colet, who was at that period lecturing on the Greek text of the Epistles of Paul, and endeavouring to revive learning in England. A year or two before Tyndale arrived in Oxford two students sat under Colet, who subsequently became the most celebrated scholars in Europe—Erasmus and Sir Thomas More. Foxe tells us that while at Oxford Tyndale himself began to teach Scripture truth.

About the year 1512 Tyndale removed to Cambridge, attracted apparently by the fame of Erasmus, who was then Greek lecturer in that university, and who was kindling in his students an enthusiastic love of Greek literature, and at the same time a desire for such a religious reform as would secure the supremacy of Holy Scripture. Erasmus expressed his views with all plainness:—'I totally dissent,' he said, 'from those who are unwilling that the Sacred Scriptures, translated into the vulgar tongue, should be read by private individuals. I would wish even all women to read the gospel and the Epistles of St. Paul. And I wish they were translated into all languages of all people, that they might be read and known, not merely by the Scotch and Irish, but even by the Turks and the Saracens. I wish that the husbandman may sing parts of them at his plough, that the weaver may warble them at his shuttle, that the traveller may with their narratives beguile the weariness of the way.'

The exact time when Tyndale formed the resolution to translate the New Testament cannot be fixed. The lectures of Colet at Oxford, and the bold teachings of Erasmus in Cambridge, could scarcely fail to impress his mind with the necessity of the work. About the year 1520 or 1521 he removed from Cambridge and became chaplain and tutor in the family of Sir John Walsh of Sudbury Manor, near Bristol, where he remained some two years. While there, he had frequent controversies with priests and ecclesiastical dignitaries, who were wont to assemble round the hospitable table of Sir John. On one occasion, while 'communing and disputing,' says Foxe, with a certain learned divine, 'he drove him to that issue, that the said great doctor burst out into these blasphemous words, 'We were better to be without God's law than the popes'.' Tyndale hearing this said, 'That if God spared his life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he did.' The resolution to translate the Scriptures must have been formed before that time, and indeed it would seem as if the work were then near completion. Tyndale was only re-echoing the words of Erasmus, uttered at Cambridge some seven or eight years before, and is it not reasonable to suppose that words which made so deep an impression upon his mind may have led him to begin his translation at the university? In 1516 Erasmus' first edition of the Greek Testament was published. It was eagerly studied by some of his former pupils and companions at Cambridge, and it afforded additional facilities to Tyndale. When his purpose to translate was publicly announced at Sudbury, he saw that he was no longer safe there, and he removed to London, hoping to obtain the protection and patronage of Bishop Tunstall, who was an admirer of Erasmus. The bishop declined to receive him; but he found a generous friend in Humphrey Munmouth, a merchant in whose house he resided nearly a year. Tyndale's comment on his treatment at this eventful period is worthy of record:—'I found not only that there was no room in my lord of London's palace to translate the New Testament, but also that there was no place to do it in all England.' And so, in the month of May, 1524, he left England for ever. At first he sought an asylum in Hamburg; then he probably visited Luther at Wittemberg, but if so, he must have returned again to Hamburg in the beginning of 1525, where he received ten pounds from friends in England, through Munmouth. His translation of the New Testament was now complete, and in order to have it printed he went to Cologne. There, new troubles awaited him. The work was put to the press in the celebrated printing establishment of Peter Quentel; and three thousand copies were to be issued in a quarto form, with notes. But a wily priest, called Cochlaeus, took advantage of the drinking habits of two of the printers, and wormed out of them the secret that an English New Testament was in the press. He applied to the authorities, and as Cologne was one of the strongholds of Popery, he obtained an order to seize Tyndale, Roye his secretary, and all his books and manuscripts. They were, however, apprised of their danger in time, and hastily collecting their treasures, they entered a boat, and escaped up the Rhine to Worms. In that city, where Luther had already planted the banner of Protestantism and of liberty, the first English New Testament was printed about the close of the year 1525. It was issued in an octavo form, from the press of Schöffer, son of the associate of Fust and Gutenberg, the inventors of printing. The title-page did not give the name of either translator or printer, and with the exception of a brief epistle 'To the Reder' at the end, the book contained nothing but the sacred text. Three thousand copies of it were printed, and these were immediately followed by an equal number of the quarto edition, the first sheets of which had been printed at Cologne. The whole were despatched to England early in 1526, but meantime Cochlaeus had written to inform the king, Cardinal Wolsey, and the Bishop of Rochester of what Tyndale was doing. The book was condemned, and active agents were employed to watch the seaports of the kingdom and seize every copy. But their efforts were unavailing. Copies of the New Testament were introduced and widely circulated through the country. For years afterwards the reading, and even the possession of them, was prohibited on pain of death. They were rigorously searched out by the officers of the church, and burned when discovered. So successful was the work of destruction, that of the quarto edition only a fragment, containing twenty-one chapters of the Gospel of Matthew, is now known to exist: it is in the library of the British Museum. A fac-simile of this precious fragment has recently been published, with a valuable preface by Mr. Arber. Of the octavo edition there are but two copies extant,—one, imperfect, in the library of St. Paul's, London; the other complete with the exception of the title-page, in the Baptist College, Bristol. This latter volume has been beautifully reproduced in fac-simile by Mr. Fry. In August, 1534, an edition of Tyndale's Testament was published in Holland, edited by George Joye; it contained many errors, and gave great offence to Tyndale, who issued a new and corrected edition in Antwerp three months afterwards. In the preface he says: 'Here thou hast the New Testament or Covenant made wyth us of God in Christes bloude. Which I have looked over agayne (now at the last) with all dylygence, and compared it unto the Greke, and have weded oute of it many fautes, which lacke of helpe at the begynninge and oversyght did sowe therein.' Every chapter bears evidence of Tyndale's industry, and conscientious desire to produce a perfect translation. He not only re-examined the Greek text with critical minuteness, but he consulted the German of Luther, the Vulgate, and the Latin version of Erasmus, on all doubtful passages. He also improved the style of the English, making it more vigorous and idiomatical. His marginal notes are brief, but terse and thoughtful. It contains prologues to the several books, compiled chiefly from those of Luther; and at the end is a translation of the 'Epistles taken out of the Old Testament, which are read in the Church after the use of Salisbury,' on certain saints' days and other special occasions. These embrace some verses from the Pentateuch, Proverbs, Isaiah, Jeremiah, Ezekiel, Joel, Hosea, Amos, Zechariah, and Malachi, and from the Apocryphal books of Esdras, Wisdom, and Ecclesiasticus. They were evidently translated from the Hebrew and Greek originals, and are characterized by all the vigour and critical acumen of Tyndale. Although he published another edition of his Testament in 1535, yet on the whole that of 1534 may be regarded as the standard edition, and the crowning work of Tyndale's life.

Immediately after he had completed the translation of the New Testament Tyndale resolved to translate the Old also. He appears to have given much attention to the study of Hebrew from the time of his arrival in Germany, but especially after the publication of the first editions of his Testament. On the 17th of January, 1530, the book of Genesis was issued from the press of Hans Luft, in Marburg. It was quickly followed by Numbers, Deuteronomy, Exodus, and Leviticus, each with a separate prologue; and the whole were soon afterwards published in one volume. The books in this volume (the only perfect copy of which is in the British Museum) were printed separately, and apparently in different presses, for Genesis and Numbers are in Gothic characters, the others in Roman. This was the first part of the Old Testament Scriptures translated into English out of the original Hebrew. Tyndale appears to have been its sole author, for though he met with Frith and Coverdale in Germany, there is no evidence that he was assisted in his work by either of them. There can be no doubt, however, that in translating he regularly consulted the Latin Vulgate and the German version of Luther; and in this he acted in the spirit of a true scholar, who, while exercising an independent judgment on all points, will at the same time avail himself of every assistance in the accomplishment of his work.

Some time after the publication of the Pentateuch, Tyndale prepared a translation of the book of Jonah, with a preface. It is a tract of twenty-four leaves, without place, date, or name of printer; but its authorship is indicated by the first words of the preface:—'W. T. unto the Christian Reader.' Only one copy is now known to exist; it, however, was reproduced in fac-simile by Mr. Fry, in 1863.

Tyndale's translation, so far as it goes, is the basis of our English Bible. 'In it the general character and mould of our whole version was definitely fixed. The labours of the next seventy-five years were devoted to improving it in detail.' Tyndale's sole object was to place the English reader, as far as possible, in direct contact with the inspired text. He had no party purpose to serve. He was a student of God's Word, and not of the schools of human philosophy or ecclesiastical theology. He used every means of acquiring such a knowledge of Greek and Hebrew as would enable him to go to the fountain-head of revelation. He studied Greek, as has been seen, at Oxford and Cambridge, and Hebrew under the Jewish rabbins of Germany; and he studied with such success that his scholarship was lauded even by his enemies. He cast aside, too, all those ecclesiastical and theological glosses and dogmas which had become incrusted upon the words of Scripture. He employed a vigorous Anglo-Saxon idiom and phraseology. Throughout his whole translations there is the stamp of sterling honesty. No word is selected to please any man, to advance any party, or to favour any particular dogma. With perfect sincerity and truth he was able to say, 'I call God to witness, that I never altered one syllable of God's Word against my conscience.'

Some time before his imprisonment Tyndale formed a close friendship with John Rogers, the reformer and martyr. Rogers was educated at Cambridge.

where he was distinguished for classical scholarship. Having taken orders he was appointed chaplain to the English merchant company at Antwerp. There he met Tyndale, was convinced of the errors of the Church of Rome, and became an ardent student of Scripture. He appears to have assisted Tyndale in revising his editions of the New Testament and the Pentateuch, published in 1534, and in his other literary labours: 'and to him was bequeathed, according to a tradition that has never been disputed, the honour of completing that great work to which Tyndale had consecrated his life.'

COVERDALE'S BIBLE.—Tyndale's capture was planned in London. The man who, under the guise of friendship, basely betrayed him, was sent specially from England for that purpose. The only crime of Tyndale was his love of divine truth, and his success in giving to his countrymen the Word of God in their own tongue. And yet, while steps were being taken to effect his imprisonment and death, Crumwell and Cranmer, then rising into favour at the English court, were instigating Miles Coverdale to prepare a translation of the whole Bible. The Convocation which met in London at the close of 1534 petitioned Henry VIII. 'that the Sacred Scriptures should be translated into the English tongue by certain honest and learned men named for that purpose by his majesty, and should be delivered to the people according to their learning.' It appears that the work of translation made some progress, though it is not certain whether the king granted the prayer of the petition. Meantime, however, Coverdale had been labouring quietly somewhere in Germany, and on the 4th day of October, 1535, he published the first edition of the entire Bible in English. The book is printed in a very peculiar German type, and there is no name of place or printer in it. The most probable opinion is, that it was executed at the press of Fröschover in Zurich. Its title, which is surrounded by quaint woodcuts, is as follows—'BIBLIA: *The Bible, that is the Holy Scripture of the Old and New Testament, faithfully and truly translated out of Douche and Latyn in to Englishe.*' The translation was not made from the original languages. Coverdale was not qualified for such a task. His knowledge of Hebrew appears to have been limited. He states with commendable honesty in his dedication to Henry VIII.:—'And as I do with all humbleness submit mine understanding and my poor translation unto the spirit of truth in your grace, so make I this protestation (having God to record in my conscience), that I have neither wrested nor altered so much as one word for the maintenance of any manner of sect; but have with a clear conscience purely and faithfully translated this out of five sundry interpreters, having only the manifest truth of the Scripture before mine eyes.' The 'interpreters' to which he alludes were probably, 1. The German of Luther; 2. The Swiss-German of Leo Juda, published at Zurich 1525–29; 3. The Latin of Sanctes Pagninus; 4. The Vulgate; 5. The English Pentateuch, Book of Jonah, and New Testament of Tyndale. One characteristic of Coverdale's as compared with Tyndale's translation is, that it adopts ecclesiastical terms freely from the Vulgate, such as 'penance,' 'priest,' 'church,' 'confess.' Another characteristic is that smoothness and rhythm are frequently studied more than exact literality in rendering. It follows Tyndale's version very closely in the Pentateuch and New Testament, and any changes introduced are taken either from the German or the Vulgate. In the poetical books, as he had no English guide, he translated almost verbatim from the Swiss-German.

Coverdale's Bible was freely admitted into England, and was sanctioned by Cranmer, who became Archbishop of Canterbury in 1533. In some of the copies now existing there is a variation in the title and in the wording of the dedication, from which we may conclude that a new title was printed and affixed to some copies when offered for sale in England. The new title omitted the words 'out of Douche and Latyn;' and in the dedication 'Queen Jane' (Seymour) is inserted instead of 'Queen Anne' (Boleyn). In 1536 an injunction was issued by Crumwell to the effect that a copy of the English Bible should be placed in each parish church throughout the kingdom, 'for every man that will to look and read therein.' Coverdale's was the only English Bible then extant, and consequently it may be regarded as *the first authorized version.* In the same year, or, as some suppose, early in 1537, a new and revised edition was issued from the press of James Nycolson, Southwark, and was the first complete English Bible printed in England; at the foot of the title-page are these important words:—'Set forth with the king's most gracious licence.'

While these great changes were taking place in England, the life of William Tyndale was drawing to a close. His enemies in England had placed him in the iron grasp of Popery, and its hierarchy resolved to revenge upon him the loss of a kingdom. On the 6th of October, 1536, he was burned in Vilvorde. His last words were worthy of the cause for which he lived, and for which he died. Standing beside the stake, he lifted up his hands and prayed:—'Lord Jesus, open the eyes of the King of England.'

MATTHEW'S BIBLE.—It appears that while Tyndale was in prison he laboured, whenever opportunity offered, at his chosen task of translating the Bible. Ere his death he had probably advanced as far as the end of 2 Chronicles. His manuscripts fell into the hands of his former associate John Rogers, who resolved to complete the work. In this he was aided by a person called Thomas Matthew, in whose name the book was published. It was printed in August, 1537, at some place on the Continent, but chiefly at the expense of two citizens of London, Richard Grafton and Edward Whitchurch. It was made up of Tyndale's Pentateuch of 1534, and New Testament of 1535, his manuscript translation of Joshua to 2 Chronicles, with Coverdale's version of the remaining books of the Old Testament. Through Grafton's influence with Cranmer, the king's licence was obtained; and thus, not quite a year after Tyndale's martyrdom, his Bible was distributed in England by royal authority. In the preceding year (1536) Tyndale's New Testament, as revised by him in 1534, was printed in London, by Thomas Berthelet. This book has a special interest, because it was the first portion of the English version of Holy Scriptures printed on English soil.

THE GREAT BIBLE, CALLED CRANMER'S.—The authorities in England were not satisfied with either Coverdale's or Tyndale's version, both of which obtained a wide circulation in 1537. 'The first was imperfect in its conception; the second was burdened with notes and additions which could not fail sooner or later to call out bitter antagonism.' Crumwell and others, therefore, resolved to have a new English translation prepared. Much obscurity exists both as to the way in which it was prepared, and the parties who originally planned it. Some say Rogers had a leading part in it. It seems, however, that Coverdale was ultimately selected as editor, and Grafton as publisher. Matthew's Bible was adopted as the basis; but the text was carefully though not very judiciously revised. Coverdale states in letters to Crumwell how the revision was conducted:—'We follow not only a standing text of the Hebrews, with the interpretation of the Chaldee and Greek; but we set also in a private table the diversity of readings of all texts, with such annotations in another table as shall doubtless delucidate and clear the same.' The changes made in Tyndale's Pentateuch and historical books are chiefly after the version of Sebastian Münster, which was published at Basle in 1534–5; but some of them are from the Vulgate. In the New Testament Tyndale's version is considerably modified, so as to bring it into closer conformity to the Vulgate. A large number of short phrases, like glosses, have been introduced into the text, especially in the New Testament, from the Vulgate, which have no equivalents in the original. Some erroneous renderings were also adopted from the same source, one of which may be mentioned, as it is unfortunately retained in our Authorized Version. It is John x. 16, which Tyndale translates correctly as follows:—'And other sheep I have which are not of this *fold.* Them also must I bring, that they may hear my voice, and that there may be one *flock* and one shepherd.' In the new translation it was rendered, 'And other sheep I have which are not of this *fold.* Them also must I bring, and they shall hear my voice, and there shall be one *fold* and one *shepherd.*' The force of the passage is here lost by confounding the Greek words αὐλή, 'a fold,' and ποίμνη, 'a flock,' both of which are rendered 'fold,' the reviser following the Vulgate, which has *ovile* in both places.

The Book of Psalms was revised with more success than any other part of the Bible. This did not result so much from a stricter adhesion to the Hebrew text, as from a careful study of Luther's version and the Swiss-German, which are distinguished by a regard to the spirit rather than to the letter and idiom of the original. The language is smooth and flowing, and therefore the translation is often paraphrastic. It is perhaps, for this reason, better adapted for chanting, and for the public services of the church. This Psalter is still retained in the English Prayer-book.

The printing of the Bible was begun in Paris towards the close of the year 1538, by royal licence; but ere it was completed the licence was withdrawn, and the sheets were seized by the Inquisition, and condemned to the flames. Some were saved, bought by Grafton, and imported to England. Grafton afterwards succeeded in bringing over workmen, presses, type, and paper to London, where THE GREAT BIBLE was published in April, 1539. As first issued there was no prologue; but in November of the same year a prologue was written by Cranmer, and inserted in all the copies remaining. The prologue contains some account of the early circulation of the English Bible, as well as a defence of the policy of printing and distributing the Scriptures in the vernacular, and a strong exhortation to every man to read for himself. In April, 1540, a new edition was printed by Grafton, the title-page of which mentions the prologue 'made by the reverend father in God, Thomas Archbishop of Canterbury,' and adds, 'This is the Bible appointed to the use of the churches.' It was apparently the insertion of Cranmer's prologue which gave to this book the name of 'Cranmer's Bible.' Three other editions of it were published in the same year. The last of these, 'finished in November,' has the following title:—'The Bible in English of the largest and greatest volume, authorized and appointed

by the commandment of our most redoubted Prince and Sovereign Lord King Henry the VIII., supreme Head of this his Church and realm of England: to be frequented and used in every church within this his said realm, according to the tenor of his former injunctions given in that behalf.'

TAVERNER'S BIBLE.—In the year 1539, while *The Great Bible* was passing through the press, Richard Taverner, a lawyer and good Greek scholar, edited another Bible, which was printed in London by John Byddell for Thomas Berthelet. It was based on Matthew's Bible; but in his revision he attempted to make the language more vigorous and idiomatic. His critical powers were not great, and his alterations, though occasionally giving more force and terseness, were not on the whole successful, and did not gain a permanent place in the sacred literature of the country. 'The Bible and the New Testament were each reprinted once, and his Old Testament was adopted in a Bible of 1551. With these exceptions his revision appears to have fallen into complete neglect.

From the year 1525, when the first English New Testament was printed, till 1542, thirty-nine editions of the New Testament and fourteen of the whole Bible, were published, in addition to a number of selected books and portions of Scripture, which were issued separately. The effect of the circulation of God's Word upon people of every age and class, was wonderful. Boys and old men, girls and matrons, flocked to the churches, where ponderous Bibles, chained to the massive pillars, lay open upon stands for the use of the public. Bishop Bonner, afterwards one of the most active of Queen Mary's persecuting agents, set up six large Bibles in St. Paul's. Bishop Tunstall, who had been one of Tyndale's greatest enemies, and who was one of the prime movers in burning his New Testaments at St. Paul's Cross, was ordered by the king to edit a new edition of the Bible for use in every church throughout England; and this he did in 1540.

In the year 1542 a change took place. The papal party had for a time been regaining influence, and their rule now became paramount. Tyndale's Bible was proscribed; and no one, unless of noble or gentle birth, was permitted to read the Scriptures, under pain of imprisonment. On the death of Henry, in 1547, the reformers again rose to power. His successor, Edward, inaugurated a new era in the history of our country. He ordered the Bible to be carried before him at his coronation, pronouncing, as he did so, these remarkable words:—'That book is the sword of the Spirit, and to be preferred before these swords. Without that sword we are nothing, we can do nothing, we have no power: from that we are what we are this day.' During his brief reign, thirty-five editions of the New Testament and fifteen of the entire Bible were published. It is interesting to note how the sterling qualities of Tyndale's version recommended it to the English people. Of the editions of the New Testament printed, twenty-five were Tyndale's.

THE GENEVAN BIBLE.—Mary ascended the throne in 1553, and reigned five years. During her reign neither Bible nor Testament was printed in England. Rogers, Cranmer, Latimer, Ridley, and others, who had so largely aided in giving the Scriptures to the English people in their own tongue, were burned at the stake; and some of the noblest of England's worthies were driven from their country, and forced to seek an asylum in Geneva. In that city, stimulated, no doubt, by the scholarship, eloquence, and enthusiasm of John Calvin, the English exiles were led to consider the desirableness of a new version of the Bible. None of those yet published satisfied critical scholars. 'The Great Bible' was even less satisfactory than that of Tyndale, and the changes and interpolations adopted from the Vulgate tended, in many cases, seriously to mislead the inquirer after truth. Geneva was at that time singularly adapted for the production of a new version. It was the centre of Biblical learning. Calvin and Beza, with others, were engaged in a critical revision of Olivetan's French version. A revised Italian translation was in preparation, under the care of Gallars and Beza. Robert Stephen, who had already distinguished himself in Paris, both as a scholar and editor, was then an exile in Geneva, where, in 1551, he published his Greek Testament side by side with the Vulgate and the Latin of Erasmus. Before leaving Paris, he had printed two editions of the Hebrew Bible, to one of which was attached the commentary of Kimchi on the Minor Prophets. Leo Juda's Latin version of the Old Testament was completed by Bibliander and Pellican, and printed at Zurich in 1543. A revised edition of Erasmus' translation of the New Testament was added to it in 1544. Beza's Latin version of the New Testament was printed in 1556. Castalio's Latin version was published at Basle in 1551, and his French version four years later. It was, therefore, under the most favourable circumstances that the revision of the English Bible was undertaken at Geneva.

The New Testament was first revised, apparently under the sole superintendence of William Whittingham, who had married the sister of John Calvin. Whittingham was educated at Oxford, and had visited most of the great seats of learning in Europe. On the accession of Queen Mary he fled to Frankfort, and thence to Geneva. He was an accurate scholar, and he had a sound judgment and a keen perception of the style best suited to convey the sense of the sacred text. In his preface he says, 'It was diligently revised by the most approved Greek examples and conference of translations in other tongues, as the learned may easily judge, both by the faithful rendering of the sentence, and also by the propriety of the words and perspicuity of the phrase.' This describes the character of the book. It was not a new translation. Tyndale's version was adopted as the basis. Stephen's recently published Greek Testament was the text used. The Latin of Beza was the chief source, or at least suggester, of the emendations upon Tyndale. Whittingham, however, exercised an independent judgment on each word and clause, though in the first instance his attention was probably called to defects by the renderings of Beza or Castalio. Indeed, in a few instances, Beza's rendering was followed in preference to that of Tyndale, though the latter was right. Still the revision was thorough, and on the whole judicious. It keeps very close to the Greek, and yet expresses the meaning, for the most part, in terse and idiomatic English. The New Testament was published on the 10th of June, 1557, with a Prologue, or 'Epistle declaring that Christ is the end of the Law, by John Calvin.' The expense of publication was defrayed mainly by John Bodley, father of the founder of the Bodleian Library. In addition to the merits of the translation, it had some peculiarities which contributed to its usefulness and popularity. It was the first New Testament in which the text was divided into separate verses. The verses, which had originated with Robert Stephen a few years before, had only been marked on the margin of his Greek Testament of 1551. Words which had no equivalents in the original, but which were added to complete the sense, were printed in *italics*. Short explanatory notes were also placed in the margin. Of these notes the translator says, 'I have endeavoured so to profit all thereby, that both the learned and others might be holpen; for to my knowledge I have omitted nothing unexpounded, whereby he that is anything exercised in the Scriptures of God, might justly complain of hardness; and also . . . I have explicat (explained) all such places by the best learned interpreters as either were falsely expounded by some, or else absurdly applied by others; so that by this means both they which have not ability to buy the commentaries upon the New Testament, and they also which have not opportunity and leisure to read them because of their prolixity, may use this book instead thereof.' These notes have in many cases a strong doctrinal bias.

The revision of the Old Testament was begun immediately after the printing of the New, and continued without intermission for two years. The names of the revisers are not all known; but it is certain that Whittingham, Gilby, and Sampson were engaged in it, and they were most probably aided, among others, by Miles Coverdale and John Knox. *The Great Bible* was the basis, but its text was revised with much care, and brought into closer conformity to the Hebrew. The revisers were manifestly men of competent scholarship and profound Biblical knowledge. They made full use of all available aids. The Latin versions of Leo Juda, Sebastian Münster, and Sanctes Pagninus, and the French translation of Olivetan, as revised by Calvin, were constantly consulted, and many important emendations made from them. In those books originally translated by Tyndale, the text is not much changed (Genesis—2 Chronicles); but in the poetical and prophetical books the changes are so numerous that the translation may be considered new. It is much more literal, and at the same time more forcible, than its predecessors. The Bible was printed at Geneva in the year 1560, at the expense of John Bodley, and it was dedicated to Queen Elizabeth.

The Genevan Bible was far superior to all that preceded it. It is confessedly the best in the English language, with the exception of the Authorized Version. Though never formally 'authorized' for public use in the churches, it soon took the place in public estimation hitherto held by Tyndale's, and retained it for some eighty years, during which period it passed through more than one hundred and fifty editions. The place of its origin, the way in which it rendered ecclesiastical terms, and the tenor of its annotations, endeared it to the hearts of the Puritans of England and Presbyterians of Scotland. It was the first English Bible printed in Roman type.

The New Testament published with the Old in 1560 was different from that of 1557. It was revised by some new hand, and the changes introduced, chiefly from Beza, are not improvements. In the year 1576 another revision of this Testament was published with the following title:—'The New Testament of our Lord Jesus Christ, translated out of Greek by Theodore Beza, . . . Englished by L. Tomson.' 'Tomson's New Testament,' says Westcott, 'presents the fullest form of Beza's influence. One peculiarity is characteristic of Tomson alone. In his anxiety to express the emphatic force of the Greek article, he consistently renders it by "that" or "this," and in many cases the effect is almost grotesque. One example will suffice: "He that hath *that* Son hath *that* life; and he that hath not *that* Son hath not *that* life"' (1 Jn. 5.12). But notwithstanding its peculiarities, this Testament became popular, and was generally attached to the Genevan Bible.

THE BISHOPS' BIBLE.—Soon after the accession of Queen Elizabeth, the heads of the English Church, under the leadership of Archbishop Parker, began to consider the propriety of a new version, or revision, of the Bible, which might be authorized by the rulers of church and state, and acceptable to all sects and classes in the country. Parker resolved to divide the Bible into a number of sections, and to portion them out for translation or revision among a select few, whose position in the church, and established character for scholarship, might tend, he supposed, to give their work weight with the public. Each man, on completing his section, was to send it back to the archbishop for final revision, approval, and publication. It appears that, in addition to the archbishop, the following were selected:—Alley, Bishop of Exeter; Davies, Bishop of St. David's; Sandys, Bishop of Worcester; Parkhurst, Bishop of Norwich; Barlow, Bishop of Chichester; Horne, Bishop of Winchester; Bentham, Bishop of Lichfield; Grindal, Bishop of London; Scambler, Bishop of Peterborough; Cox, Bishop of Ely; Bullingham, Bishop of Lincoln; Guest, Bishop of Rochester; Goodman, Dean of Westminster; Pearn, Dean of Ely; and Pierson, Prebendary of Canterbury. Rules were laid down for their guidance—1. 'To follow the common English translation used in the churches, and not to recede from it but where it varieth manifestly from the Hebrew or Greek original. 2. To use sections and divisions in the texts as Pagnine in his translation useth, and for the verity of the Hebrew to follow the said Pagnine and Münster specially, and generally others learned in the tongues. 3. To make no bitter notes upon any text, or yet to set down any determination in places of controversy. 4. To note such chapters and places as contain matter of genealogies, or other such places not edifying, with some strike or note, that the reader may eschew them in his public reading. 5. That all such words as sound in the old translation, to any offence of lightness or obscenity, be expressed with more convenient terms and phrases.' The rules were good, but they do not appear to have been followed strictly; and a plan was pursued by at least one of the revisers calculated to corrupt rather than amend the version. Guest, in returning the Book of Psalms, wrote to Parker:—'Where in the New Testament one piece of a psalm is reported, I translate it in the Psalms according to the translation thereof in the New Testament.' This might have been allowable had the quotations in the New Testament been uniformly made verbatim from the Old, which they are not.

The revision was begun in 1564, and the Bible was published in 1568 in a magnificent folio volume. From the fact that the revisers were nearly all prelates, it is usually called *The Bishops' Bible.* It was an improvement upon 'The Great Bible,' for it omitted most of the interpolations from the Vulgate, and to some extent amended the text, adopting the best renderings of the Genevan, and giving a number of new and happy translations from the Greek in the New Testament. But as a whole it was not satisfactory, and it disappointed the expectations of the learned. The scholarship of the revisers appears to have been defective, especially in Hebrew. A new edition appeared in 1572, the New Testament portion being still further revised. Still it did not command the confidence of scholars; it did not meet the wants of the church; and it did not gain the affections of the people, who continued to prefer the Genevan. In the year 1571 an ecclesiastical order was issued, that 'every archbishop and bishop should have at his house a copy of the Bible, . . . and that it should be placed in the hall or the large dining-room, that it might be useful to their servants or to strangers.' It was also enjoined that there should be a copy in each cathedral, and as far as possible in all churches.

THE RHEMISH AND DOUAY VERSION.—The Roman Catholic hierarchy in England, and indeed over Europe, offered the most determined opposition to the translation of the Sacred Scriptures when they found that through the press they could be freely disseminated among the people. Tyndale and all associated with him were ruthlessly persecuted. His Testaments were searched for, seized, and burned by the authorities in England. So late as the year 1530 it was a capital offence even to possess one of them. But when the spread of Reformation principles gave religious liberty to the nation, the Romish hierarchy found themselves unable successfully to oppose the publication of the English version. There was a growing demand for it on the part of the people, and to supply that demand edition after edition issued from the press. Another mode of opposition was therefore adopted. The Protestant versions were charged with being unfaithful. Leading Roman Catholic divines affirmed that they contained deadly heresies, and gave gross misrepresentations of the Divine Word. The English Bible was called 'The Devil's Book,' 'The Gospel of the Devil.' In the year 1580 Robert Parsons, in a little work printed at Douay, entitled 'Reasons why Catholics refuse to go to Church,' says, 'First, the Scripture is read there in false and shameless translations, containing manifest and wilful corruptions to draw it to their own purposes.' In 1581 Cardinal Allen, in his 'Apology for the English Colleges at Rome and Rheims,' speaks of the Bible of Protestants as 'falsely, corruptly, and deceitfully translated.' In 1582 Gregory Martin published, at Rheims, 'A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of our days,' in which he styles the Protestant Bibles, 'Not indeed God's Book, Word, or Scripture, but the Devil's Word.' When these sweeping allegations began to be exposed by men of learning, and called in question by a thoughtful public, the Roman Catholics felt themselves bound to establish their charges by producing a translation of their own. In the year 1568 a number of English Roman Catholics established a college at the town of Douay, in Flanders, for the education of English priests. Some years afterwards, political disturbances having arisen, the college was transferred for a time to Rheims, in France, and there the first Anglo-Romish version of the Bible was commenced. The New Testament was published in 1582 with the following title:—'THE NEW TESTAMENT OF JESUS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH, out of the Authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in divers languages. With ARGUMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helpes, for the better understanding of the text, and specially for the discoverie of the CORRUPTIONS of divers late translations, and for clearing the CONTROVERSIES in religion. *In the English College of Rhemes.*'

The men who took the leading part in this translation were the following:—Gregory Martin, an M.A. of Oxford, who went to Douay in 1570, and was ordained priest in 1573. He is said to have translated the whole Bible. He was considered 'the principal linguist of the seminary.' William (afterwards Cardinal) Allen, Richard Bristow, and John Reynolds, who revised the text and prepared the voluminous notes. The New Testament has a lengthened preface, containing a plausible defence of the position taken by the Church of Rome in regard to vernacular translations of the Bible. It is denied that the church ever forbade absolutely such translations; but it is admitted that she claims the sole right of determining who shall be permitted to read, and how the words are to be interpreted. It is stated on the authority of the Council of Trent, 'that the Holy Scriptures, though truly and catholikely translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other than such as have express licence thereunto of their lawful ordinaries, with good testimony from their curates or confessors, that they be humble, discreet, and devout persons, and like to take much good and no harm thereby.' The Protestant versions are denounced in the strongest terms. They are styled 'false and impious.' It is said that 'no other books in the world are so pernicious as heretical translations of the Scriptures, poisoning the people under colour of divine authority.'

It is enough to say of the Rhemish Version that it contains all the corruptions, errors, and interpolations of the Vulgate. It was not even the Latin text of Jerome which the Rhemish translators took as their standard, though it, in Jerome's own opinion, was imperfect; but it was a text which, during a long course of ages, had gradually become more and more corrupt, and which the Council of Trent was forced to acknowledge to be defective. Yet with strange disregard alike of history and criticism, the translators affirm that 'it is not only better than all other Latin translations, but than the Greek text itself, in those places where they disagree.' The language of the Rhemish Version is barbarous, many of its words being unintelligible to ordinary readers. The translators were aware of this, and give their reason:—'Continually keeping ourselves as near as is possible to our text and to the very words and phrases which by long use are made venerable, though to some profane or delicate ears they may seem more hard or barbarous.' A few examples will show the character of the version in this respect:—Phi. 2. 7, 'He exinanited himself;' Ga. 5. 4, 'You are evacuated from Christ;' Ep. 6. 12, 'Against the rectors of the world of this darkness, against the spirituals of wickedness in the celestials;' 1 Ti. 6. 20, 'O Timothee, keep the depositum;' He. 13. 16,17, 'And beneficence and communication do not forget: for with such hostes God is promerited. Obey your prelates, and be subject to them;' 1 Co. 5. 7, 'Purge the old leven, that you may be a new paste, as you are azymes. For our Pasche, Christ, is immolated.' What possible meaning could ordinary readers extract from such language? It is only too evident that the version was made rather to cloak than unfold the sense of God's Word. And this is not the worst feature. Many single terms are so rendered, and many sentences so construed, as to pervert the plain meaning for party purposes, and to give a colouring of authority to false dogmas. Take the following examples:—He. 11. 21, 'By faith, Jacob dying, blessed every one of the sons of Joseph, and adored the top of his rod.' The note to this passage is in the same spirit:—'Observe in these words, *He adored the top of his rod*, that adoration may be done to creatures, or to God at and before a creature. . . . Now at or before the crucifix, relics, images. . . . By all which it is evident, that it is false which the Calvinists teach, that we may not adore image, crucifix, or any visible creature, &c.' Rev. 2. 21, 'And I gave her time that she might do penance.' Lu. 17. 14, 'Go, show yourselves to the priests,' on which is the following comment:—'This leprosy signifieth sin, which though God may and can

heal without any man's means, yet he doth it not ordinarily but by the priest's ministry; therefore let no man despise God's ordinance, nor say that it is enough to confess to God though he never come at the priest.' In the note on 1 Ti. 5. 15 it is said:—'We may here learn, that for those to marry which are professed (*i.e.* who had taken the vow of celibacy) is to turn back after Satan. For he speaketh of such as were married contrary to their vow. And hereupon we call the religious that marry (as Luther, Bucer, Peter Martyr, and the rest) apostates.' On Mat. 13. 29 it is said:—'Where ill men (be they heretics or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by public authority either spiritual or temporal to be chastised or executed.' A note of like character is found on Lu. 9. 55:—'Not justice, nor all rigorous punishment of sinners is here forbidden, nor the Church or Christian princes blamed for putting heretics to death. . . . Therefore Saint Peter used his power upon Ananias and Sapphira, when he struck them both down to death for defrauding the Church.' On 1 Co. 13. 3 it is said:—'Believe assuredly and hold for certain, that no heretic and schismatic that uniteth not himself to the Catholic Church again, how great almes soever he give, yea or shed his blood for Christ's name, *can possibly be saved.*' It will be manifest to every thoughtful reader that one great object the Romish Church had in view in preparing this singular translation, and writing these dreadful notes, was to propagate the pernicious dogmas, and to endeavour to defend the persecuting principles of Popery. The comments have been well described as 'a mass of bigotry, sophistry, and unfairness.'

The preface to the Rhemish Testament commences with the statement that the Bible had been long since translated by the Roman Catholics, and that 'the Old Testament' was still 'lying by for lack of good means to publish the whole in such sort as a work of so great charge and importance requireth.' It so remained for twenty-seven years. At length, in 1609, the first volume of the Old Testament was printed at Douay, and in the following year the second and concluding volume. The translation and notes are similar in character and spirit to those of the New Testament. The translators were probably the same who prepared the New Testament; and the annotations are said to be the work of Thomas Worthington, president of the English College of Douay. They are much less copious than those of the New Testament. A second edition of the Bible appeared at Rouen in 1635; but no other edition of the Douay Bible was published for the space of a hundred and fifteen years. The New Testament was republished in 1600, 1621, 1633, and again in 1738.

KING JAMES' VERSION.—Soon after the accession of James I. to the throne of England, a conference of the leading clergy was held at Hampton Court (January, 1604) 'for the determining of things pretending to be amiss in the Church.' It was there moved by Dr. Reynolds, president of Corpus Christi College, Oxford, that a new version of the Bible should be prepared, as those which were allowed in the reigns of Henry VIII. and Edward VI. were corrupt. The king approved of the motion; and a few months afterwards, upon the advice of the bishops, nominated a body of fifty-four translators. The list was completed and ratified on the 30th of June, 1604. The nominations appear to have been made solely on the ground of eminent qualifications for the task. The men selected were among the first scholars in England. Yet, it so happened, that all shades of opinion and ecclesiastical polity were represented. The High Church party had Andrews, Bishop of Winchester; Barlow, Bishop of Lincoln; and Ravis, Bishop of London. The clergy of Puritan tendency were represented by Reynolds of Oxford, and Chaderton and Lively of Cambridge; while the learned, independent of party, were represented by such men as Sir Henry Saville, and Saravia, Prebendary of Westminster. Canon Westcott's estimate of the staff is just:—'Of these scholars many (as Andrews, Overall, Saville, and Reynolds) have obtained an enduring reputation apart from this common work in which they were associated. Others, whose names are less familiar, were distinguished for special acquirements requisite for their task. Lively, Spalding, King, and Byng were successively professors of Hebrew at Cambridge, and Hardinge and Kilbye at Oxford. Harmer and Perin were professors of Greek at Oxford, and Downes at Cambridge. Bedwell was the most distinguished Arabic scholar of the time. Saravia was an accomplished modern linguist. Thompson, Chaderton, Smith, and Bois were equally distinguished for their knowledge of ancient languages.' The competency of such men for the work assigned to them no scholar will question. Had the critical apparatus we now possess been in their hands, so as to enable them to elaborate a pure Hebrew and Greek text, and to apply to its elucidation all the resources of grammar and philology, ere they proceeded to revise the English, we should have inherited from them a version which probably never could have been surpassed. In addition to scholarship they had another indispensable qualification—they were deeply imbued with the spirit of the sacred writers.

Of the fifty-four originally nominated only forty-seven entered upon the work. They were arranged in six classes, and appointed to sit—two classes at Westminster, two at Oxford, and two at Cambridge; and the books of the Bible were apportioned among them as follows:—

I. Westminster, Hebrew—Andrews, Bishop of Winchester, president, with nine others,—Genesis to 2 Kings.

II. Westminster, Greek,—Barlow, Bishop of London, president, with six others,—the Epistles.

III. Cambridge, Hebrew,—Lively, Prof. of Hebrew, president, with seven others,—1 Chronicles to Ecclesiastes.

IV. Cambridge, Greek,—Duport, president, with six others,—the Apocrypha.

V. Oxford, Hebrew,—Hardinge, Prof. of Hebrew, president, with six others,—Isaiah to Malachi.

VI. Oxford, Greek,—Ravis, Bishop of London, president, with seven others,—Gospels, Acts, and Revelation.

A code of rules, in substance as follows, was laid down for their guidance:—

1. The Bishops' Bible to be followed, and as little altered as the truth of the original will permit.

2. The proper names to be retained, as nigh as may be, according as they were vulgarly used.

3. The old ecclesiastical words to be kept, viz. the word *church* not to be translated *congregation*, &c.

4. When a word hath divers significations, that to be kept which hath been most commonly used by the most ancient of the fathers, being agreeable to the propriety of the place and the analogy of the faith.

5. The division of the chapters to be altered either not at all, or as little as may be.

6. No marginal notes to be affixed, but only for the explanation of Hebrew and Greek words.

7. Such quotations of places to be marginally set down as shall serve for the fit references of one scripture to another.

8. Every particular man of each company to take the same chapter or chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their parts what shall stand.

9. As any one company hath despatched any one book in this manner, they shall send it to the rest to be considered.

10. If any company upon the revision of the book so sent doubt or differ upon any place, to send them word thereof, note the place, and send the reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be of the chief persons of each company, at the end of the work.

11. When any place of special obscurity is doubted of, letters to be directed by authority to send to any learned man in the land for his judgment of such a place.

12. Letters to be sent from every bishop to the rest of his clergy, admonishing them of this translation, and to move as many as, being skilful in the tongues, to send their particular observations to one of the companies.

13. The directors in each company to be—the Deans of Westminster and Chester in that place, and the king's professors in Hebrew and Greek in either university.

14. These translations to be used when they agree better with the text than the Bishops' Bible, viz. Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

15. Besides the said directors, three or four of the most ancient and grave divines in either of the universities, not employed in translating, to be assigned by the vice-chancellor, upon conference with the rest of the heads, to be overseers of the translations as well Hebrew as Greek, for the better observation of the fourth rule.

All arrangements were completed in 1604, and many of those nominated appear to have entered privately upon their duties; but the classes were not called together, and the formal work of translation and revision was not commenced till 1607, and it was not finished till 1610. In the latter year three copies of the entire Scriptures, revised in accordance with the rules, were furnished—one by Westminster, one by Oxford, and one by Cambridge, and sent to Stationers' Hall. There a revision-committee, composed of one member from each class, reviewed and corrected the copies, and prepared them for the press. Nine months were spent in this work, each member of committee receiving a small weekly pension. The manuscript was then handed to Dr. Smith, who, aided by Bilson, Bishop of Winchester, gave it a final examination and corrected the proofs. Smith was a profound Oriental scholar, and discharged his onerous and responsible duties with singular ability and faithfulness. He also wrote the preface, and has given in it, after a brief history and defence of former English versions, a very clear and satisfactory account of the labours of the translators. Though quaint and pedantic, this preface throws much light on some of the peculiarities of our version. The Bible was printed in 1611 with the following title:—'*The Holy Bible, containing the Old Testament and the New. Newly translated out of the original tongues; and with the former Translations diligently compared and revised, by his Majesty's special commandment. Appointed to be read in Churches.*' It was a folio volume, printed in black-letter by Robert Barker, London.

The manner in which the version was prepared, and

the materials used in its preparation, must always be subjects of special interest to the student of Biblical literature and to the general public in these lands. These are indicated with considerable minuteness in the preface, and what is wanting there may be gleaned from other authentic sources. Dr. Smith says:—'Truly we never thought from the beginning that we should need to make a new translation, nor yet to make a bad one a good one, but to make a good one better, or out of many good ones one principal good one, not justly to be excepted against; that hath been our endeavour, that our mark. To that purpose there were many chosen that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.' The translators then acknowledge the general faithfulness and substantial accuracy of the versions of Tyndale and Coverdale, and of the revised editions put forth by the Genevan exiles and the English bishops. They had in these a solid basis; and their task was to examine, collate, and critically revise, so as to bring the version into closer and fuller conformity with the originals. Of their competeney for this task Dr. Smith says: 'They came, or were thought to come to the work . . . learned, not to learn. . . . And in what sort did these assemble? In the trust of their own knowledge, or of their sharpness of wit, or deepness of judgment, as it were in an arm of flesh? At no hand. They trusted in Him that hath the key of David, opening and no man shutting: they prayed to the Lord, the Father of our Lord, to the effect that St. Augustine did: *O let Thy Scriptures be my pure delight; let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion, did they assemble together; not too many, lest one should trouble another; and yet many, lest many things haply might escape them.' The care and research they exercised is thus shown:—'If you ask what they had before them, truly it was the Hebrew text of the Old Testament, the Greek of the New. . . . These tongues we set before us to translate, being the tongues wherein God was pleased to speak to his church by his prophets and apostles. Neither did we run over the work with that posting haste that the Septuagint did, if that be true which is reported of them, that they finished it in seventy-two days; neither were we barred or hindered from going over it again, having once done it. . . . Neither, to be short, were we the first that fell in hand with translating the Scripture into English, and consequently destitute of former helps. . . . None of these things. The work hath not been huddled up in seventy-two days, but hath cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more. Matters of such weight and consequence are to be speeded with maturity; for in a business of moment a man feareth not the blame of convenient slackness.' The time spent upon it was seven years. Three (1604–7) were occupied in preliminary arrangements and individual research on the part of the fifty-four scholars appointed, and numerous others whom they consulted. Three years more were taken up in the systematic united work of the six classes. Each man in each class translated all the books intrusted to his class; then the whole class met, and after thorough revision adopted a common text; then that text was in succession sent to each of the other classes for examination; then the whole was submitted to the final revision of six elected delegates, one from each class, representing the Hebrew and Greek scholars respectively, together with six consulting assistants. The manuscript was finally placed in the skilful hands of Dr. Smith, who passed it through the press, revising the proofs. A more complete system could scarcely have been invented.

The translators did not confine their attention to the English, nor to modern versions: 'Neither did we think much,' says Dr. Smith, 'to consult the translators or commentators, Chaldee, Hebrew, Syrian, Greek, or Latin,—no, nor the Spanish, French, Italian, or Dutch. Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered; but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.' A critical examination of the *Authorized Version*, and a comparison of it with the previous English and other translations, prove the truth of Dr. Smith's words. Every verse appears to have been weighed with scrupulous care, and whatever tended to make the translation more literal, more plain, more terse and forcible, was adopted. The original texts were always the final standards of appeal; but in seeking the real sense, assistance from all quarters—from versions ancient and modern—was made use of; and in expressing that sense in vigorous, idiomatic English, words and phrases were freely taken from others. Even the Rhemish Version of the New Testament supplied a number of expressive words of Latin origin, and a few happy renderings. The Genevan was largely drawn upon. 'The chief influence of the Rhemish Version,' says Canon Westcott, 'was upon the vocabulary of the revisers, that of the Genevan Version upon the interpretation.' In the Old Testament the Antwerp Polyglott, published 1569–72, rendered essential service, especially its sixth volume, which contains the very accurate interlineary Latin translation of the Hebrew text by Arias Montanus. The Latin Version of the Old Testament and Apocrypha, published a few years later (1579) by Tremellius and Junius, was also consulted, and furnished some excellent renderings. For faithfulness and perspicuity this version has never been surpassed. The Latin translation of Castalio, begun at Geneva in 1542, finished at Basle in 1550, and published in 1551, was likewise used, as was that which bears the name of Leo Juda (Tiguri, 1543). Dr. Smith mentions the Spanish, French, Italian, and German as having been consulted. He doubtless refers to the Spanish of Cassiodore de Reyna, printed at Basle in 1569; to the French of Olivetan, revised by Calvin, and afterwards more fully by the College of Pastors and Professors at Geneva, and published in 1588; to the Italian of Diodati, translated at Geneva, and published in 1607; and to the German of Luther, and Swiss-German, published at Zurich, under the care of Leo Juda, in 1529. In the New Testament the admirable Latin Version of Beza, first published by Robert Stephen at Geneva, in 1556, was used in bringing out the more delicate shades of meaning, which previous English translators had sometimes overlooked. Not only was the sense of the divine originals faithfully studied, but the selection of words and phrases, and the structure and rhythm of sentences best calculated to give force and beauty to the version, were watched with the most scrupulous care. Every clause, indeed every word, was anxiously weighed, and no point was considered too minute for the keen critical eyes of the laborious and conscientious revisers. The marginal readings, and the difference in type (now represented by our *italics*), which showed words inserted for explanation, and which had no direct representatives in the Hebrew or Greek, make it clear how anxious the authors were to bring the reader as far as possible into contact with the very letter of the inspired original. Of the marginal readings, Dr. Smith says in the preface: 'Some peradventure would have no variety of senses to be set in the margin, lest the authority of Scripture for deciding of controversies by the show of uncertainty, should somewhat be shaken. But we hold their judgment not to be so sound in this point. For though *whatsoever things are necessary are manifest*, . . . yet for all that it cannot be dissembled, that partly to exercise and whet our wits, . . . partly to stir up our devotion to crave the assistance of God's Spirit by prayer, . . . it hath pleased God . . . here and there to scatter words and sentences of that difficulty and doubtfulness, not in doctrinal points that concern salvation, but in matters of lesser moment, that fearfulness would better beseem us than confidence. . . . There be many words in Scripture which be never found there but once, so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c., concerning which the Hebrews themselves are so divided among themselves for judgment, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said. . . . Now in such case doth not a margin do well to admonish to seek further, and not to conclude or dogmatize on this or that peremptorily? For as it is a fault of incredulity to doubt of those things that are evident; so to determine of such things as the Spirit of God hath left (even in the judgment of the judicious) questionable, can be no less than presumption.' Here we have the true spirit of sanctified scholarship—a spirit that should ever guide the Biblical student, stimulating him to ever-increased research, and restraining him from dogmatism.

One other point is noticed in the preface, and may occasionally be observed in the version, in which, in my opinion, the authors did not show their usual soundness of judgment: 'We have not tied ourselves to an uniformity of phrasing, or to an identity of words, as some peradventure would wish that we had done.' In fact they have, in not a few places, obscured the sense by giving a different rendering in different passages to words that are the same in the original. The Epistles of Paul afford many examples. In Ro. iv. one Greek word is translated 'count,' 'impute,' 'reckon,' and the force and precision of the apostle's reasoning is thereby to some extent lost. So in the book of Psalms the same Hebrew word is translated in one place 'grave,' in another 'hell;' and yet it means neither the one nor the other.

Though the version was prepared under the sanction of royalty, and by the leading members of the Church of England, it does not appear that it was ever formally authorized by council, convocation, or parliament. The Great Bible was authorized by a special proclamation of Henry VIII. The Bishops' Bible, being only a revision of the preceding, inherited, as it were, its title; and as King James' Version was intended to take the place of the Bishops', and in fact did so, it may be regarded as indirectly *authorized*. But it did not at once supersede all others, for though no edition of the Bishops' Bible was published subsequent to 1611, the Genevan continued for a considerable time to retain its place in the affections of the English people; editions of it were printed as late as 1644. Every effort was used, however, to gain popularity for the new version. It was printed in the same form, and illustrated with the same woodcuts as the Genevan; and it was only by an examination of the text that the one could be distinguished from the other.

There are some slight differences between our modern authorized version and that published in 1611, a few of which it may be well to note:—

1611.	MODERN.
1 Jn. 5. 12, 'He that hath not the Son hath not life.'	'He that hath not the Son of *God* hath not life.'
Mat. 12. 23, 'Is this the Son of David?'	'Is *not* this the Son of David?'
Ep 2. 13, 'But now in Christ Jesus ye who *sometimes* were far off.'	'But now in Christ Jesus ye who *sometime* were far off.'
1 Ti. 1. 4, 'Which minister questions rather than edifying.'	'Which minister questions rather than *godly* edifying.'
Ro. 12. 2, '*That* acceptable.'	'*And* acceptable.'
He. 12. 1, 'Run with patience *unto* the race.'	'Run with patience the race.'

Besides verbal changes such as the above, the spelling and punctuation have been greatly altered, the *italics* have been revised, and the headings of chapters and of pages considerably modified. Sometimes the changes made were not improvements, yet on the whole they have tended to adapt the version to the English-speaking people of the present day. There are still some old words retained which I fear are not generally understood by ordinary readers, and for which modern words might with advantage be substituted. For example: Job 18. 19, 'He shall neither have son nor *nephew*;' it should be '*son's son*.' *Nephew* in old English was equivalent to the French *neveu* and Latin *nepos*, a 'grandson.' Ge. 45. 6, 'There shall neither be *earing* nor harvest.' *Earing* is the old Anglo-Saxon *eriung*, 'ploughing.' So De. 21. 4, 'A rough valley which is neither *eared* nor sown;' and Is. 30. 24, 'The young asses that *ear* the ground.' *Ear* comes from the Latin *arare*, 'to plough.' It was a common word when the version was made; now it is obsolete. 2 Ch. 21. 20, it is said of the death of Jehoram, 'he departed without being *desired*.' The sense is 'regretted;' the word *desire* was from the Latin *desiderare*, and was formerly understood in the sense of 'regret.' Ex. 28. 8, 'The *curious* girdle of the ephod.' The word did not signify, as now, 'odd' or 'strange,' but, like the Latin *curiosus*, 'wrought with care.' 2 Th. 2. 7, 'He who now *letteth* will *let*.' *Let* here signifies 'to hinder,' from the Anglo-Saxon *lettan*. Ac. 17. 5, 'Certain *lewd* fellows,' *i.e.* some of 'the common people,' 'the mob,' from the Anglo-Saxon *leode*, German *leute*, 'people.' 1 Ti. 2. 9, 'That women adorn themselves in modest apparel, with *shamefacedness* and sobriety.' This is a corruption; the earliest editions read *shamefastnesse*, which is an expressive old word formed like *steadfastness*. Ge. 14. 23, 'Shoe-latchet,' from the French *lacet*, the 'lace' of a shoe. Mar. 9. 6, 'He *wist* not what to say:' he *knew* not, from the Anglo-Saxon *witan*, the same as the German *wissen*. 1 Co. 8. 1, 'We *do you to wit* of the grace of God;' *wit* here comes from the same root, hence the meaning is, 'We cause you to know.' Ac. 21. 15, 'We took up our *carriages*, and went up to Jerusalem.' The word means 'baggage,' something requiring to be carried.

As a whole, however, our English Version is admirable. The facts which I have narrated show at what an extraordinary cost of time, labour, and scholarship it has been produced. It is the result of nearly a century of toil and research. During that long period the work not only occupied the attention of the ripest scholars in England, but it was aided, directly or indirectly, by the greatest Biblical critics in Europe. Its history, when known, cannot fail to infuse into the mind a deeper veneration for it, and a fuller confidence in its faithfulness. There is a romance in some of the incidents of its long story which fix them indelibly on the memory, and endear the Bible itself to the heart of the Christian. The men who laid the foundations of our Bible were thoroughly in earnest. They were moved to their work and sustained in it by a higher than human power. Hardships, persecution, exile, death itself, could not shake their firm resolve to give to their country the pure Word of God. 'Tyndale, who gave us our first New Testament from the Greek, was strangled for his work at Vilvorde. Coverdale, who gave us our first printed Bible, narrowly escaped the stake by exile; Rogers, to whom we owe the multiform basis of our present version, was the first victim of the Marian persecution; Cranmer, who has left us our Psalter, was at last blessed with a death of triumphant agony. The work was crowned by martyrdom, and the workmen laboured at it in the faith and with the love of martyrs.' And in a spirit worthy of their sainted predecessors, the authors of the Authorized Version introduced the finished work to their readers:—'It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build farther than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his Word, enlarging our hearts, yea correcting our affections, that we may love it above gold and silver, yea that we may love it to the end. O receive not so great things in vain; O despise not so great salvation.'

Our version has many noble qualities. In the simplicity and chasteness of its style, combined with general dignity and vigour of expression, it has never been equalled. It has all the Saxon purity of the classic age of English literature. It has become as it were a part of the national mind. Its pithy sentiments and pointed proverbs, its happy turns of expression and noble figures, are upon every lip. It has entered into the very hearts of the people. It is interwoven with all that is noblest and purest in our national literature. And, what is of importance in these days, it forms the one link of union between different sects, and it contributes to bind us together as a Protestant nation by a tie which even the strife of party and the war of politics cannot sever. Its blemishes, too, numerous as we admit them to be, change no fact, alter no precept, obscure no doctrine. They slightly mar the surface, and this with delicate hand we might remedy; but they do not mar the exquisite symmetry nor touch the solid foundation of Revealed Truth.

J. L. P.

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THE WHOLE EDITED BY

REV. WILLIAM BLACKWOOD, D.D., LL.D.

GENUINENESS, AUTHENTICITY, INSPIRATION, PRESERVATION AND VALUE

OF THE

WORD OF GOD.

THE SACRED VOLUME, usually called THE BIBLE or THE BOOK by way of eminence, consists of two parts, the Old Testament and the New Testament. It contains a great variety of different compositions, embracing sixty-six smaller volumes comprising historical narratives, laws, ordinances, poetry, doctrines, moral and religious precepts written by different persons widely separated from each other in place and time. More than fifteen hundred years elapsed while the authors of these peculiar productions were engaged in writing them. Even in a literary aspect the Sacred Scriptures form the most remarkable book which the world has ever seen. Of all writings they are the most ancient. The events which they record are of the most profound interest. The wisest and best of men have borne witness to their efficacy as an instrument of enlightenment and purification. The Bible opens to us the mystery of creation, which would for ever remain an insoluble problem only for the light which shines from the Word of God. It reveals the character of God, and it is the only book in which a full and faithful portraiture can be found of the nature and condition of man. It reveals man's immortality and the end for which he was created. It deals with the origin of evil, and the inseparable connection between sin and misery. It explains the principles on which the Ruler of the Universe is governing the world, and while it depicts the vanity of the present life, it sets forth the glory which is reserved in a future scene for the pious faithful servants of God. In no other volume have we such close and accurate statements given of the secret workings of the human heart, and so minute and comprehensive details of the moral disease which affects the race of man. The divine origin of the Book is thus attested, because it shows that the Creator, who formed man in his own image, and who knew all the elements of sin and misery into which man fell by transgression, has here depicted, as God alone could do, the results of the Fall. What the sacred volume thus states man everywhere recognizes as true, and it is only in the Bible that a plan of restoration is set forth worthy of the character of God and suitable to all the necessities of man.

Now, the Bible expressly and repeatedly claims to be THE WORD OF GOD, the only and complete Revelation of Divine Will. It is affirmed that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16. But it must be obvious that the Bible could not be effectually profitable for these great ends, nor could it make the man of God perfect, if it were not perfect itself. If its different books or sections were at variance with each other, if the doctrines revealed and the moral duties enjoined were not substantially the same throughout, if its teachings were dishonoring to God and his righteous law, or tolerant of impurity and disobedience in man, and if all the parts of the volume were not in harmony, were not in accordance with fact and did not concur in the plan of the whole,—it is obvious that such a claim could not be sustained.

That it is *possible* for the Creator to make his will known to his intelligent creatures by direct revelations must be admitted. The deep degradation of the heathen in all ages and in all lands, the utter uncertainty and darkness in which the most eminent pagan philosophers have found themselves respecting God, eternity, the state of the soul and the realities of a future life, the dismal confusion in which the human mind must ever remain on the subject of pardon and reconciliation, and the distressing mystery which everywhere appears in Providence if the mind and purpose of God be not revealed,—unite in showing how essential to the well-being of man it is that his will should so be made known.

The original languages of the Bible are Hebrew, Chaldee and Greek. The Old Testament was written in Hebrew, excepting a few portions which, from particular circumstances, were in the cognate Chaldee dialect. The learned reader will find this dialect in Dan. ii. 4; vii. 28; Ezra iv. 8; vi. 18; vii. 12–26. The books of Moses exist in two forms. Besides the ordinary Hebrew text, there is also the Samaritan Pentateuch, which was in use among the mixed population who inhabited the kingdom of Israel after its conquest by the Assyrians, composed of the poorer classes left in the country by Shalmaneser, and of the heathen colonists who were introduced by him (2 Kings xvii. 24–41), and who, in consequence of their political hostility to the Jews, acknowledged only the writings of Moses. The date at which the Hebræo-Samaritan text had its origin is uncertain, it being ascribed by some to a period shortly after the division of the two kingdoms, and by others to a date subsequent to the Assyrian captivity. This text,

though inferior in value to the Hebrew, is useful as affording confirmation of it from an independent authority.

All the authors of the New Testament appear to have written in the Greek language. That this tongue was already familiar to them as a vehicle of their religious thoughts and feelings is evident from their frequent use of the Greek translation, called the Septuagint, in quoting the Old Testament, and from the REMARKABLE accordance of their style with the style of that ancient and precious version. This language was also peculiarly suitable for this important purpose, because at that time it was almost universally known and very generally used in the most civilized parts of the world.

GENUINENESS.—That the different books of the Old and New Testament are GENUINE—that is, were written by the persons whose names they bear—we have the most satisfactory evidence; and we have no more reason to doubt the fact than we have to question the authorship of Herodotus, Xenophon, Livy or Tacitus. For,

1. The books of the Old Testament have always been received as genuine by the Jews from the earliest period to the present time. In addition to the fact that the older books have been referred to by subsequent sacred writers, we have the strongest evidence afforded of the genuineness of the Old Testament by Jewish translators and writers, such as the translators of the Septuagint and others. On the other hand, a numerous succession of Christian writers have quoted or alluded to very many passages of the New Testament from the times of the Apostles to the present day. Indeed, in the early ages, when evidence was available, the genuineness of the books of the New Testament was not questioned by the heathen adversaries or heretics.

2. The language and style of the books of the Old and New Testaments prove them to have been written at different times and by different authors. Thus the Pentateuch, which is extremely simple and contains words of undoubted Egyptian origin, bears internal evidence of its age and authorship, while in the books of Esther, Ezra and Nehemiah the proper names and the occurrence of Chaldee and Persian words show their date to be later than the Babylonish Captivity, while the Greek in which the New Testament is written is mingled with words and expressions which are Hebrew, Chaldee, Syriac and Latin in their character—a style which only accords with the time, the situation and the circumstances of the writers to whom the different books of the Christian Scriptures are ascribed.

3. The moral impossibility of their being forgeries is quite apparent. If the OLD TESTAMENT books be forgeries, they must have been written by Jews, Gentiles or Christians. But the Gentiles were ignorant of the history and religious rites and economy of the Jews, who would never have received and sanctioned the works of their enemies. Christians could not have written them, for many centuries before the Advent they had been the recognized authority in the Jewish civil and ecclesiastical polity. The Jews would not have forged such a system of costly religious services, and such a record of crimes, idolatries and deserved chastisements, as the historical books contain. Then, as to the NEW TESTAMENT, the Jews were violent enemies of Christianity; they put its Founder to death, and the apostles and disciples were persecuted alike by Jew and Gentile, who would equally have detected any forgeries that commended the religion which they opposed. So also the genuineness of the Epistles addressed to the early churches was capable of demonstration at the time, and it would have been impossible for church after church to have been led to receive these Epistles and other writings, if they had not possessed indubitable evidence that they were really what they professed to be; and thus, if these books are not to be received, all other ancient writings in the world must be rejected as spurious.

AUTHENTICITY.—It is no less certain that the Sacred Writings are AUTHENTIC, that is, they relate matters of fact, and consequently they are entitled to credit and may claim the greatest authority. For,

1. The writers had the best means of information. Generally they lived among the scenes which they described, and their authority for the events which they did not see was of an indubitable character. Thus it was with Moses, Joshua, Samuel, Ezra, Nehemiah and the Prophets, and the same principle applies to the Evangelists and the writers of the New Testament.

2. As they were not ignorant, so the sacred writers neither did nor could deceive others. Collusion was impossible. They were so far separated in time and place that they had no means to carry out a system of forgery and fraud. The exode from Egypt, the wanderings and scenes in the wilderness, and the great facts of Jewish history, were such that nothing could induce a whole people, and the people in neighboring lands, to receive the facts of the Old Testament history as true if they had not occurred. The New Testament condemns falsehood and deception. If, then, the writers of the New Testament books were not honest, their conduct is inexplicable. Their religion exposed them to suffering and death, and yet they held steadfastly to the facts which they recorded, and thus they would present the appearance of men encountering suffering in the maintenance of that which they knew to be false, and by immoral means attempting to establish the purest religion which the world has ever known.

3. Such multitudes of incidents and allusions to persons, times, events and places are found in both Old and New Testaments, that it must be obvious no writers except honest men, who recorded facts, would venture so to commit themselves. Forgers keep clear of such allusions, and false witnesses know the difficulty of framing a consistent story where many supposed facts have to appear. Besides, the great national institutions of the Jews were associated with the most celebrated incidents of their history. Thus the rite of Circumcision, the Passover, the feasts of Tabernacles and of Pentecost could never have been associated in the life of the nation, as they were, with great historical events, if these events had never occurred. And so also, the ordinances of Baptism and the Lord's Supper under the Christian dispensation, perpetuate the memory and demonstrate the truth of the facts in the Gospel history; for men in different lands never could have successfully united to perpetuate a system of falsehood by such ordinances, if Christ had not lived, wrought miracles, died and rose from the dead; while it is incredible that posterity would have been led, by a continued observance of such rites, to receive as true what all their ancestors had declared to be false.

INSPIRATION.—But further, the Scriptures are not merely entitled to be received as Authentic, Genuine and Credible, but as containing the will of God revealed to man as an infallible rule of faith and religious truth, or, in other words, as DIVINELY INSPIRED.

To use the language of a judicious expositor, by the Divine inspiration of the Scriptures we mean "such a complete and immediate communication by the Holy Spirit to the minds of the sacred writers, of those things which could not have been otherwise known, and such an effectual superintendence as to those particulars concerning which they might otherwise obtain information, as sufficed absolutely to preserve them from any error in all things which could in the least affect any of the doctrines or precepts contained in their writings. They wrote, indeed, in such language as their different talents, education, habits and associations suggested or rendered natural to them; but the Holy Spirit so entirely superintended them, when writing, as to exclude every improper expression, and to guide them to all those which best suited their several subjects." They are the *voice*, but the Divine Spirit is the SPEAKER. In this view, every sentence must be considered as "the sure testimony of God," in that sense in which it is proposed as truth. Facts are recorded, and words are given, as they were spoken; but the morality of the words and actions must be judged of by the doctrinal and preceptive parts of the same book.

Now, that the Sacred Scriptures are inspired, we have abundant evidence which amounts to a moral demonstration. For,

1. The writers themselves expressly claim Divine inspiration, and

openly assert that the Scriptures are the Word of God. The Old Testament prophets unhesitatingly speak of themselves and of their predecessors as declaring the word of God. They do not utter their teachings for review and criticism, but for their adoption. Their language is, *Thus saith the* LORD, and thus they demand assent and obedience. So also the writers of the New Testament speak of the prophets of the Old Testament "as holy men of God who spake as they were moved by the Holy Ghost." Our Saviour fully recognizes the Old Testament as the Word of God and possessing Divine authority, while the writers of the New Testament claim attention to their own instructions as the Word of God. Now, as the *veracity* of the writers must be admitted, it follows that the Scriptures are inspired and infallible. For if the writers of the Old and New Testaments were *wise* men, they could not have been so deceived as to believe that they, their predecessors and contemporaries, were inspired, if such had not been the case. If they were *good* men, they could not have acted the part of deceivers, and *bad* men would not, if they could, have written such books, in which the wicked are so clearly condemned; and it therefore follows incontrovertibly that the Sacred Scriptures are infallible because they are inspired.

2. The matter contained in the Bible requires a Divine inspiration. Passing by the purity and elevation of doctrine, the prediction of future events, and admitting, as must be conceded, the veracity of the writers, there is much in the Scriptures which could only have been known by man on the authority of God. The facts connected with the Creation, and many incidents detailed respecting the Deluge, could have been known by God alone. Then, again, the mysteries of the Trinity, the nature and perfections of God, the Covenant of Grace, the Incarnation and the provisions for redemption by means of atonement, the results as enjoyed in justification, adoption and sanctification, the office of the Comforter, the Mediatorial Headship of the Saviour, and the other doctrines which make up the Theology of Scripture, are such that God only could reveal. This is the only system of doctrine that meets all man's legal and moral wants, satisfies reason and conscience, sustains the soul in prospect of the future life, while it honors God by a full recognition of his sovereignty, his holiness and righteousness; and thus its very perfection shows that the mind which conceived and revealed it must be Divine. It is true there are mysteries in the Bible, and there are mysteries in Nature also. Both are from the same author, and in Nature and revelation the finite can never come into communion with the infinite without recognizing the fact that clouds and darkness must ever surround the throne of the Eternal, and that the infinitude of God cannot be fully comprehended in all its relations by the feeble grasp of man. It would be a just ground of suspicion, if in a Revelation which professed to treat of the Being, Nature and purposes of the Eternal, there were no matters which were not above the level of the ordinary powers of finite creatures.

In the Scriptures only, and in such books as make the Bible their basis, can a delineation of the character of God be found which comprises all excellence; while his laws, ordinances, works and dispensations are set forth as clothed with purity, justice, truth and goodness. So also while man's moral condition is faithfully portrayed, the remedy which the Scriptures reveal for our diseases is worthy of the character of an infinitely righteous Governor of the universe, and adequate to all our wants. Now, these things were written at a time when all the rest of the world were sunk in the grossest ignorance of God and religion, were worshiping idols and living in abominable vices. Several heathen nations had made great attainments in the arts and sciences, but they utterly failed to realize the character of God and of a holy, spiritual religion. That the Jews and the early Christians, who were comparatively rude and backward in philosophy and literature, should have attained to such clear ideas as they possessed respecting the Divine Being, his government, and everything relative to holiness and moral purity, can only be explained by the fact that the Books in which these things were taught were, as they claimed to be, a direct Inspired Revelation from God.

Then, again, the different books of the Bible were written in different ages and countries, by men of different ranks and classes—by shepherds, fishermen, priests, warriors, statesmen, kings and others—and yet *all* the books have *one* great object. Amid numerous diversities of form, style and mode of thought, they are pervaded by the same ideas, which are gradually developed, without real contradictions, yet with such circumstantial variations as disprove all possibility of collusion, and show conclusively that *one* mind, through more than fifteen hundred years, must have used these writers to produce such a perfect system of progressive and harmonious truth.

It pertains to Omniscience alone to foresee and foretell the future. Hence PROPHECY is a perpetual miracle, as one event after another is accomplished which had been predicted in past ages. Almost every historical passage of the Bible is a narrative of something antecedently foretold, and the New Testament is little else than a relation of the fulfillment of the predictions and types of the Old Testament relative to the Messiah and his Church. The latest of these prophecies were delivered seventeen hundred years ago, and some of them are three thousand years old. Their fulfillment is literal and obvious. Shem and Japheth are "ruling" and "enlarged," and the descendants of Ham are still "the servants of servants." Ishmael has "multiplied," but the family of Esau has been "cut off for ever." The sceptre has "departed from Judah," and yet the Jews are alone as a people and not incorporated with other nations. Nineveh is completely destroyed, and Babylon has been swept with the besom of destruction and made a possession "for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant." Tyre has become a place "for fishers to spread their nets upon;" Egypt. "a bare kingdom;" and the fate of the four great monarchies was so literally foretold that the history of their fate is merely an expansion of the prophecy. So in the New Testament the grand apostasy from the Christian faith was predicted, and the fate of the seven Asiatic churches was set forth in terms as definite and clear as if the prophecy had actually been written after their fall and ruin.

The Divine mission of the prophets and inspired writers has also been authenticated by the wondrous MIRACLES which God enabled them to perform; thus attesting to the world that they were His messengers. These miracles were cognizable by the senses, performed in the presence of multitudes, and often were commemorated by special ordinances. It was impossible for the Jews ever to mistake the origin and object of the Passover. In the subsequent life of the people, no means could have persuaded them that the ordinance dated from the flood and was observed to commemorate that memorable judgment. If the Passover had not been instituted in Egypt at the time and for the objects specified, then in no future age could a whole people have been deceived and led to adopt an observance which they all knew had no foundation in fact. And so also it would have been equally impossible to have induced the Jews of any later age to change the object for which the ordinance was observed, and so introduce a false fact or even a real occurrence into a place in the national ritual. The passage through the Red Sea and the destruction of the Egyptians were historical facts known to both nations at the time; and never afterward could the Jewish people have been led to believe that their ancestors passed through the sea had there been no real foundation for the fact. When a miracle has been wrought in presence of a multitude, when it has been tested by the senses, and when an institution has been established at the time to commemorate the transaction, and when from age to age this institution has thus been observed in memory of the fact, the miracle must be real and the fact true. The force of this principle must be obvious. All these elements may not be found in many facts of history which are nevertheless true, but any fact in which they are all found to unite cannot be false; and thus the Lord, by establishing the Old Testament ordinances at the time and for the objects designated, secured, in the perpetuation of these ordinances, an irrefragable proof for the reality of the miracle, and therefore for the truth of the revela-

tion; because almighty power and goodness would not, by a display of omnipotence, authenticate a messenger or a statement that would deceive. The New Testament miracles were equally real and similarly sustained. The ordinance of the Lord's Supper is equally valuable as an historical proof, and as it has ever been observed by all the Church in memory of the atoning sacrifice on Calvary, so from age to age the bond that connects our faith with the life, the teaching, the miracles and the death of our blessed Lord has never been broken and it cannot be dissolved. So also the feeding of the multitudes, the changing of the water into wine and the resurrection of our Lord were fully attested by many hundreds of witnesses, who willingly surrendered their lives in maintenance of the truth that these wonders were performed; and by these incontestable evidences Omnipotence confirms the Divine mission and infallible teaching of the authors of our most holy faith.

Thus, to adopt the language of a learned commentator of the seventeenth century, "The inspiration pleaded for extends to all the books of the Sacred Scriptures, and to all the writers of them and principal speakers introduced in them; and though all that is contained in them is not of God or inspired by him, as the quotations from heathen writers, the words of Satan, the speeches of bad men and even of good men, in which some things not right are said of God, as by Job and his three friends, yet the writers of the books in which these sayings are were under a divine impulse, inspiration and direction to commit these several things to writing, partly for the truth of historical facts and partly to show the malice of devils and wicked men, as well as the weaknesses and frailties of good men, and all are for our caution and instruction."

PRESERVATION.—The Sacred Scriptures are not only genuine and authentic, but they have been transmitted to us uncorrupted and unmutilated. That they have come down to us—in all essential points—the same as they were given by the authors, rests on most satisfactory evidence. A few letters or even unimportant words may have been omitted or changed in the lapse of ages by transcribers, but the fact is established that the Holy Scriptures have suffered less from the injury of time than any other ancient writings whatever. Even the most imperfect manuscripts extant would not change an article of our faith or ignore one moral precept

The original manuscripts of the Old Testament were preserved with the utmost care by the Jews, who were famed for their faithful guardianship of their Sacred Books. Even the words and letters were enumerated, and a constant watchfulness was maintained lest errors or omissions should prevail. The translation of the Old Testament into the Septuagint Version when the Canon was closed, the spread of the Jews into different lands with manuscripts in their possession, the division of the Jews into sects and parties who watched each other with jealousy, clearly show that before the time of Christ fabrication or omission was impossible. After that event, the Christians exercised as watchful a care over these books as the Jews had done, and any attempt at fraud by Jews or Christians would immediately have been detected and exposed.

The integrity and purity of the New Testament are equally unquestionable. The rapid multiplication of early manuscripts and translations into other tongues, the spread of copies into distant lands, the reverence of the Christians for their Sacred Books, the rise of sects and parties who generally appealed to the same authority for the truth of their respective systems, unite in showing that any material alteration in these books could not have been made without the fact being known; and thus the ever-watchful hand of Providence may be clearly seen in the manner in which the Sacred Text has been preserved from century to century through the most troubled periods. The histories of mighty empires and treatises on philosophy and literature of great value have perished, and can never be recovered; but the Sacred Scriptures, though more ancient and exposed to the savage hostility of men who sought their destruction by every means, have been faithfully preserved. The prophets never accused the Jews of falsifying their Sacred Books. Jesus charged the Jews with unbelief and other grievous sins, but never with the guilt of mutilating or destroying any part of the Old Testament. An examination of nearly twelve hundred manuscripts affords a remarkable proof of uncorrupted preservation and identity. All other books have shared the usual fate of the progress of time. They have been worn out, neglected or destroyed; but the loving care, the watchful jealousy and honest guardianship which have ever been displayed in the preservation of the Sacred Books, even to the numbering of the words and the letters, are without a parallel, and thus we have secured to us the pure and uncorrupted revelation of God's holy will. The efforts of such tyrants as Antiochus Epiphanes and Diocletian to root out every copy of the Scriptures proved utterly unavailing, and only caused the Word to be more loved and more faithfully treasured. During the bloody persecution of the Syro-Grecian king, all who were found with copies of the Law were put to death, and every copy that could be discovered was burned. The Roman tyrant, after the most barbarous havoc of the Christians, issued an edict commanding them, on pain of death, to deliver up their Bibles. Many complied, but the effect on the Jews and the Christians of these sanguinary courses was to make them love and cherish the Scriptures more and more. They were carefully concealed, copies were carried to distant and secure places, and thus, even in the fire, the inspired revelation which God gave to be the Rule of Faith to his Church in all ages, he has preserved through the ages, and now THE WORD is scattered abroad throughout all the earth, to be a light to all nations.

Among the most effective agencies in preserving the Scriptures has been the multiplying of translations or versions in different languages. The SAMARITAN TEXT of the Pentateuch has already been mentioned. It is nearly the same as the Hebrew text, with the exception of being written in the Samaritan character, which many have believed to be the old Hebrew. For a thousand years this version had fallen into oblivion, although its existence was known by learned men. The celebrated Scaliger drew attention to the fact that it still existed in the East, and, after much labor and delay, six copies were procured by Archbishop Usher. Afterward, another copy was procured, from which Morinus printed the Samaritan Pentateuch in the Paris Polyglot. In a critical point of view it is of great value; it serves to establish correct readings, and it affords irrefragable arguments in support of the authenticity and integrity of the books of Moses. The SAMARITAN VERSION is a literal translation of the Hebræo-Samaritan text into the Samaritan dialect, which is intermediate between the Chaldee and Syriac languages. This version is allowed to be very old, considerably prior to the Christian era. The learned Walton held that it was made before the schism between the Jews and the Samaritans.

The Chaldee Paraphrases or TARGUMS (meaning an *interpretation* or *version*) are translations of the Hebrew Scriptures into the Chaldean language, following, it is supposed, the mode of interpretation by Ezra. At first, the expositions were oral, and Onkelos and Jonathan are credited with the labor of compiling the two most celebrated paraphrases, which cover the Pentateuch, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve minor prophets. Their chief use is in casting light on the meaning of words and on Jewish ceremonies, customs and laws. The remaining eight are of less value. Their corrupted style, the legends and traditions which they contain, and the lateness of the date of their compilation, unite in establishing their great inferiority.

Allusion has also been made to the SEPTUAGINT, by far the most famous and valuable of all the old versions of the entire Jewish Scriptures. From the time of Alexander the Great numerous colonies of Jews had settled in Egypt, and as they lost the use of the Hebrew tongue the necessity became urgent that the Scriptures should be rendered into Greek for their benefit. Accordingly, THE SEPTUAGINT (*i. e., seventy*) was prepared by different authors, and it was so called because seventy,

or rather seventy-two, elders of the Sanhedrim at Alexandria are believed to have examined and approved of the work. The five books of Moses were translated first in the time of Ptolemy Philadelphus, king of Egypt, and others were added until the whole Old Testament was finished, and the version dates about two hundred and eighty years before the birth of Christ. The transcendent value of this version may be seen from the extensive usage that it obtained in Jewish synagogues, from the fact that our blessed Lord and the Apostles habitually quoted from it, and also from the fact that it helps to determine the state of the Hebrew text at the time when the version was made. Besides, it establishes beyond all doubt the point that our Lord and his inspired Apostles recognized the duty of rendering the Word into the vulgar tongues of all people, so that all men might in their own speech hear the wonderful things of the Lord.

Versions of inferior value, such as the Greek of Aquila, of Theodotion and of Symmachus, may be passed over, but the two principal Syriac versions deserve notice. The PESHITO—*i. e., literal* or *correct*—is the most ancient and the most important. It is held by the Syrians that a great part of the Old Testament was translated in the time of Solomon for the use of Hiram, king of Tyre, and that the remainder of the books were translated in the time of Abgarus, the king of Syria. Every competent critic admits the excellence of this version, and speaks of its fidelity in the highest terms. The language is pure, the idioms are rendered with great accuracy, and the whole is written with the ease and fluency of an original. The second and third Epistles of John, the second Epistle of Peter, the Epistle of Jude and the Revelation of John are wanting. The other SYRIAC version, the PHILOXENIAN, called after Philoxenus, who ordered and superintended its preparation, is much later. It contains all the books omitted in the Peshito, and it is of value to critics whose object is to examine various readings in order to restore the genuine text of the original. There are at least seven ARABIC versions. The Persian is limited, comprising only the five books of Moses and the four Gospels, while the ETHIOPIC comprehends the Psalms, some of the minor prophets, a few fragments of other books, together with the New Testament. The COPTIC, or that in the dialect of Lower Egypt, includes only the Pentateuch, the Psalms and the New Testament, and is of a late date; but the SAHIDIC version, in the dialect of Upper Egypt, is much older, and is of the greatest value, as it bears evidence of dating from the beginning of the second century. It is confined to the New Testament, and its evidence is of surpassingly great importance.

The ARMENIAN version dates from the end of the fourth century. It is said to have been twice translated from the Syriac, and lastly from the Greek, thus showing considerable care in its preparation; and among the learned it is much esteemed because of the aid which it supplies in settling various readings. The ITALIC is the name given to old Latin versions made by different persons before the time of Jerome. He complained that many copies had become corrupted, and his anxiety to see an accurate copy of the Scriptures in the Latin tongue led him to enter on the most celebrated of all his works. Before Jerome's time the Latin language had become common in many provinces of the Roman empire, and hence it was all-important that provision should be made by a faithful translation for the Christians who understood that tongue alone. He began to revise the Italic, but he soon abandoned that project, and entered on the rendering of a new translation of nearly the whole of the Scriptures. It was gradually introduced into the Church, and the great approbation that it received speedily caused it to be almost universally adopted. Such is the origin of the celebrated VULGATE LATIN VERSION, which dates from A.D. 384. Copies were rapidly multiplied, and in consequence of haste and careless transcription many errors and corruptions appeared in it. An effort was made in 1593 to issue a perfect edition, which received the sanction of the Pontiff, Sixtus V., but his successor, Clement VIII., was obliged to order another edition, in consequence of the multitudinous errors of the copy sanctioned by Sixtus. The imperfect edition of Clement, with all its mistakes, has been used since his day for successive editions and for those now in common use. Still, the Vulgate, when properly edited, is of great importance, and many learned men esteem it as almost equal in value to a manuscript of the fourth century.

The SCLAVONIAN, or *Old Russian Version*, was executed from the Greek by Cyril in the ninth century, and the GOTHIC Version is very old; but a few chapters of the Epistle of Paul to the Romans and the four Gospels alone remain of it. There are also ancient translations in the Georgian, Armenian, Ethiopic and other languages.

Very early in Anglo-Saxon times repeated efforts were made to have the Scriptures turned into the speech of the common people. The first was a PSALTER by ADHELM of Sherborn, A. D. 706, and at his earnest request EGBERT of Lindisfarne translated the four Gospels, the manuscript of which is to be seen in the British Museum. The venerable Bede, who died A. D. 735, rendered the whole Bible into Saxon. A translation of the Book of Psalms was undertaken by the illustrious King Alfred, who is also said to have translated the greater part of the New Testament. He died A. D. 900, leaving it unfinished. The Pentateuch and several books of the Old Testament were translated from the Vulgate by Ælfric, the archbishop of Canterbury, about a century afterward, and other portions in Saxon continued to be issued from time to time. During the Norman period rhyming paraphrases of different books appeared, but these were so fragmentary in their character, and the language of the people had become so much changed, that the want of a great work to meet the exigencies of the land began to be widely felt.

To the eminent JOHN WYCLIFFE belongs the honor of first making a version of the whole Bible into English, which he completed about A. D. 1380. Its appearance was hailed with delight, but its circulation was greatly restricted because of the extreme costliness of copies before the invention of printing, and by the severe punishments, in many cases amounting to death, to which persons having it in their possession were made liable. Nevertheless, it became an instrument of vast power, and as persecution did not succeed in repressing its circulation to a considerable extent, it contributed greatly to prepare the way for the extensive and happy changes which afterward took place. The first PRINTED copy of the Scriptures in English was produced by William Tyndale, a native of the Valley of the Tyne, in Northumberland. Unable to effect his object in his native land, because of persecution, he went to the Continent—first to Cologne, next to Worms and afterward to Antwerp. There he prepared his version of the New Testament from the Greek, and not from the Latin Vulgate, as former English translators had done. He managed to have the work printed in Holland to the extent of thirteen editions in ten years; and the greater number of these copies found their way secretly into England, where they were widely circulated, and produced the happiest and most enduring results. Fox of Hereford, a fierce opponent of the spread of the Bible, declared that "the lay people do now know the Holy Scriptures better than many of us." Tyndale next proceeded to translate the Pentateuch and the book of Jonah from the Hebrew, and copies of these were largely circulated. He had prepared a long and exceedingly bold and able preface to the book of Jonah, which made a great impression. He made great progress in translating the remainder of the Old Testament, when he was seized by Romish emissaries at Antwerp, and put to death at Vilvorde, near Brussels, A. D. 1536. His manuscripts were happily saved, and falling into the hands of his friend, John Rogers, the work was completed, so that in the year 1537 the whole Bible, with prologues and annotations, was printed, having the letters W. T. in large flowing capitals at the end of the Old Testament, to show the very large share which Tyndale's labors had contributed to that part of the volume; and with "an exhortation to the study of the Bible," signed J. R., thus pointing out Rogers as the editor. For this eminent service Rogers was rewarded with the honor of being the first martyr burned in Smithfield in the reign of Mary. With the view of concealment, the name "Thomas Mathew" was attached to it, and it therefore became known as MATHEW'S BIBLE.

Some two years previously, Coverdale's Bible had been printed at Zurich, but as it was rendered out of the German and Latin, it was speedily superseded by Tyndale's superior version.

After these a revised edition of Tyndale's version appeared, under the title of the GREAT BIBLE. It was commenced by Coverdale, at Paris, in 1538, but the Inquisition interposed, and the sheets, presses and workmen were conveyed to London, where the work was finished, and published in 1539 by royal license. Through Cranmer's influence it was ordered that the clergy should provide "one book of the whole Bible of the largest volume in English, to be set up in the churches." "It is wonderful," says Strype, "to see with what joy the book was received, not only among the learneder sort and those that were noted for lovers of the Reformation, but generally all England over; and with what greediness God's word was read, and what resort to places where the reading of it was. Everybody that could bought the book, or busily read it, or got others to read it for them if they could not themselves; and divers more elderly people learned to read on purpose; and even little boys flocked among the rest to hear portions of the Holy Scriptures read." TAVERNER, a learned layman, published a revision of Tyndale in 1539, and Cranmer secured a revised edition of the Great Bible in 1540, for which he prepared a preface.

Next came the very celebrated GENEVAN BIBLE, which was printed in 1560. It was a new translation, with annotations, by William Whittingham and two other English ministers, who had fled to Geneva during the persecution in Queen Mary's reign. This Bible became exceedingly popular—so much so that out of one hundred and thirty editions of Bibles and Testaments printed between 1560 and 1603, ninety were of the Genevan text. The BISHOPS' Bible appeared in 1568. Archbishop Parker engaged several bishops and other learned men to prepare it, and hence the name. Marginal notes were appended, and it exhibits some material differences from other versions. The Romanists, finding that the circulation of the Scriptures could not be repressed, resolved to have a version of their own, and accordingly the New Testament was printed at Rheims in 1582, and the Old Testament at Douay in 1610.

When the celebrated conference was held at Hampton Court in the reign of James VI., a learned Puritan divine, Dr. Reynolds, urged the king to procure a more accurate version than had yet been obtained, whereupon forty-seven learned men were commissioned to enter on the work. They were divided into six companies—two meeting in Oxford, two in Cambridge and two at Westminster. According to the instructions they received, they followed the Bishop's Bible, then in general use, as closely as faithfulness to the original manuscripts and authorities would permit. The translation was commenced in the spring of 1607, and the work occupied almost three years, at the end of which three Bibles—one from Westminster, and one from each of the universities—were produced, and sent after revision to London. Here a committee of six—two from each company—reviewed the whole work, which was finally revised by Dr. Smith (afterward bishop of Gloucester, a very learned man, who wrote the preface) and Dr. Bilson, bishop of Winchester, after which it was first published in 1611. Thus this most precious version—THE AUTHORIZED—was perfected and prepared for use among people using the English tongue. It has justly been admired for its great fidelity, perspicuity and elegance. Time, as it flowed on, has served to deepen the attachment of its readers, until speedily it gained a lodgment in the Church and in the households of God's people so secure that a newly-revised edition would perhaps fail to supplant it. In 1769, Dr. Blayney, under the direction of the vice-chancellor and the delegates of the university, revised the punctuation, the marginal references, also the proper names, and added no less than thirty thousand four hundred and ninety-five new references in the margin. This edition, which, from its accuracy, has been called THE STANDARD, is used for the multiplication of correct copies for public use.

Little need be said about the apocryphal books, except that they do not belong to the canon of Scripture. They are mostly the production of Alexandrian Jews and their descendants. As a collection of ancient Jewish works anterior to Christianity, they may be examined to shed some light on history and exhibit the teachings of uninspired men on prudence and morality. The labors of the great Bible societies have now turned the Word of God into so many languages, and circulated editions so numerous, that the great mass of mankind may now read the revelation of God's merey, and enjoy in their own tongue the inspired message which he has sent for the enlightenment and salvation of the family of man.

INESTIMABLE VALUE.—To comprehend something of the preciousness of the Sacred Record, it is only needful to look at those nations which have lain in darkness respecting the being, the attributes and government of God, which have borne the trials and woes of life, going down to death in ignorance of any way of deliverance from guilt and misery. Wherever the Bible has been received, its effects for time and eternity are such as no other book has ever produced. Character and conduct are altered, elevated and purified; thus eminent virtue in life flows from its reception. It supplies the most powerful motives to honesty, industry and social integrity, while it reveals a perfect system of reconciliation with God, and thus sustains in view of eternity. It has diffused a vastly beneficial influence wherever it has been known, improving the moral and social state of the world to such a degree as to make its own accounts of the depravity of former times, though corroborated by many ancient writers and by the actual existing practices at the present day of the dark parts of the world, appear almost incredible. These effects are seen in all households, in all societies and in all nations, just in proportion to the degree of conformity in which the teachings of the Word are received and its holy precepts obeyed. While heathen countries are profligate and disorderly, it is invariably found that just as men in professedly Christian nations reject the truths of the Bible and set at naught its authority, so far do vice and crime abound. When the influence of God's truth prevails in the heart, then is God honored and served, and then also are the sanctions of human law duly regarded; and thus for time and eternity the power of revelation is shown to be the most healthful and beneficent instrument that the world has ever known. All other systems of religion have proved utterly worthless for the purpose of renovating the character or ameliorating the condition of those who have most heartily received them, and thus, while they have been ineffective to eradicate the depraved principles of the human heart, and to make men pure, benevolent and virtuous in life, they have universally failed to supply any solid ground for peace and happiness in a future state. The Word of God alone, because it is His Message and Word to our fallen, ruined race, fills up the measure of our wants, directs, controls, sustains and comforts through all conditions in time, while it lightens the bed of death and the grave, and allures the soul to a world of glory.

GREAT PERIODS OF BIBLE HISTORY.

PERIOD.	BIBLE HISTORY HAS BEEN DIVIDED INTO TEN PERIODS, AS FOLLOWS:	YEARS.
I.	THE ANTEDILUVIAN PERIOD: FROM THE CREATION TO THE FLOOD	1657
II.	PERIOD OF THE DISPERSION: FROM THE FLOOD TO THE PROMISE	435
III.	PERIOD OF THE PATRIARCHS: FROM THE PROMISE TO THE EXODE	420
IV.	PERIOD OF THE WANDERING: FROM THE EXODE TO THE PASSAGE OVER JORDAN	40
V.	PERIOD OF THE THEOCRACY: FROM JOSHUA TO SAMUEL	335
VI.	INTERMEDIATE PERIOD: FROM SAMUEL TO DAVID AS KING	68
VII.	PERIOD OF THE MONARCHY: FROM DAVID TO THE BABYLONISH CAPTIVITY	442
VIII.	PERIOD OF THE CAPTIVITY AND OF THE RESTORATION: FROM THE CONQUEST OF JUDEA TO THE CONCLUSION OF THE CANON OF THE OLD TESTAMENT	206
IX.	PERIOD OF JEWISH HISTORY: FROM THE CONCLUSION OF THE CANON OF THE OLD TESTAMENT TO THE CHRISTIAN ERA	400
X.	FIRST PERIOD OF THE CHRISTIAN CHURCH, TO THE END OF THE SACRED CANON	100

THE ANTEDILUVIAN PERIOD,

FROM THE CREATION TO THE FLOOD (1657 YEARS).

YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS OCCURRING BEFORE THE FLOOD.
1	4004	The first year of the Mundane Era, and of the life of Adam. Whether the years of Adam are reckoned from his creation, or from the expulsion from Paradise, is left undecided.
		Cain and Abel.
130	3874	Birth of Seth.
235	3769	Birth of Enos. "Then began men to call upon the name of the Lord."
325	3679	Birth of Cainan.
395	3609	Birth of Mahalaleel.
460	3544	Birth of Jared.
622	3382	Birth of Enoch.
688	3317	Birth of Methuselah.
874	3130	Birth of Lamech.
930	3074	Death of Adam, aged 930 years.
987	3017	Translation of Enoch, aged 365 years.
1042	2962	Death of Seth, aged 912 years. [Bisection of the period from Adam to the Promise.]
1056	2948	Birth of Noah.
1140	2864	Death of Enos, aged 905 years.
1235	2769	Death of Cainan, aged 910 years.
1290	2714	Death of Mahalaleel, aged 895 years.
1422	2582	Death of Jared, aged 962 years.
1536	2468	The ark begins to be prepared (120 years).
1557	2447	Noah's eldest son is born (500 years).
1558	2446	Shem is born.
1652	2352	Lamech dies, aged 777 years.
1656	2348	Methuselah dies, in his 969th year.
1657	2347	The Flood, in the 600th year of Noah, and the 99th year of Shem.

NOTE.—The death of Abel must be supposed to have not long preceded the birth of Seth, since Eve regarded Seth as the substitute "for Abel, whom Cain slew." In that case there will be no difficulty in explaining Cain's exclamation, "Every one who findeth me shall slay me." In one hundred and twenty years after the Creation, the earth may have had a considerable population.

THE ORIGIN OF NATIONS,

FROM NOAH AND HIS SONS.

SHEM'S SONS AND DESCENDANTS.

SONS OF SHEM.	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.
	Assyria. Syria. Persia. Arabia N. Mesopotamia.	
ELAM		Elamites, or Persians.
ASSHUR		Assyrians. [—*Josephus.*
ARPHAXAD		"Chaldeans are Arphaxadeans."
LUD		Lydians.—*Bishop Watson.*
ARAM		Syrians, Armenians.

HAM'S SONS AND DESCENDANTS.

SONS OF HAM.	Arabia. Egypt. North coast of Africa.	
CUSH		Ethiopians, or Abyssinians.
MIZRAIM		Egyptians.
PHUT		Lybians.
CANAAN		Canaanites.

JAPHET'S SONS AND DESCENDANTS.*

SONS OF JAPHET.	PRINCIPAL COUNTRIES PEOPLED BY THEM.	PRINCIPAL NATIONS SPRUNG FROM THEM.
	Asia Minor. Armenia. Caucasus. Europe.	
GOMER		Russians, Germans, Gauls, Britons.
MAGOG		Scythians.
MADAI		Medes.—*Josephus.*
JAVAN		Ionians and Athenians.
TUBAL		Iberians (*Josephus*) and Albanians.
MESHECH		Moscovites.
TIRAS		Thracians, or the People of the Hellespont, now called the Dardanelles.

* "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."—GEN. x. 5.

PERIOD OF THE DISPERSION:

FROM THE FLOOD TO THE PROMISE (435 YEARS).

YEAR OF THE WORLD.	BEFORE CHRIST.	EVENTS FROM THE FLOOD TO THE PROMISE.
1657	2347	Noah issues from the ark, the 27th of the second month. (October or November.)
1658	2346	Birth of Arphaxad.
1693	2311	Birth of Salah.
1723	2281	Birth of Eber.
1757	2247	Birth of Peleg. The earth divided in his days. Babel, THE CONFUSION OF TONGUES.
1787	2217	Birth of Reu.
1819	2185	Birth of Serug.
1849	2155	Birth of Nahor.
1878	2126	Birth of Terah.
1948	2056	Terah's eldest son is born.
1996	2008	Death of Peleg, aged 239 years.
1997	2007	Death of Nahor, aged 148 years.
2006	1998	Death of Noah, aged 950 years.
2008	1996	BIRTH OF ABRAHAM.
2026	1978	Death of Reu, aged 239 years.
2049	1955	Death of Serug, aged 230 years.
2083	1921	Death of Terah; ABRAHAM DEPARTS TO CANAAN.
2083	1921	Abraham, seventy-five years old, departs from Haran, to which place he had previously gone from Ur of the Chaldees (GEN. xi. 31-xii. 5); comes to Sichem; thence to a place between Bethel and Ai; thence advances southward, and, in consequence of a famine, descends into Egypt, where he makes no long stay, xii. Returns to Bethel. Lot separates from Abraham, xiii. At this time the cities of the plain revolted from Chedorlaomer, to whom they had been subject twelve years, xiv. 1. Chedorlaomer's invasion and battle with the kings of these cities. Abraham rescues Lot. Melchizedek blesses him, xiv. THE WORD OF THE LORD COMES TO ABRAHAM; THE PROMISE, xv.
2084	1920	
2091	1912	

PERIOD OF THE PATRIARCHS,

FROM THE PROMISE TO THE EXODUS (420 YEARS).

BEFORE CHRIST.	EVENTS FROM THE PROMISE TO THE EXODUS.
1910	Abraham 86 years old. Ishmael is born, GEN. xvi.
1897	Abraham 99 years old. The covenant renewed; circumcision ordained, GEN. xvii. The visit of the Three Angels, xviii. Destruction of Sodom, xix. Abraham journeys southward; second denial of Sarah, xx. (in Gerar).
1896	Isaac is born (in Beer-sheba), GEN. xxi. Long sojourn in the land of the Philistines, ver. 34. Abraham offers up Isaac, xxii.
1859	The time is not specified; the next event is the death of Sarah, aged 127 years, Abraham 137 years old, xxiii.
1856	Isaac marries Rebekah, GEN. xxv. 20. Abraham marries Keturah.
1836	Esau and Jacob born, GEN. xxv. Isaac removes to Gerar in consequence of a famine; denies his wife, xxvi.
1821	Abraham dies, aged 175 years, GEN. xxv. 1.
1796	Esau, 40 years old, marries, GEN. xxvi. 34.
1773	Ishmael dies, aged 137 years, GEN. xxv. 17.
1759	Isaac 137 years old. Blesses Jacob and Esau. Jacob flees to Padan-aram, GEN. xxvii., xxviii. Esau goes to Ishmael [to his family] and marries his daughter, xxviii. 6.
1753	Jacob, having served fourteen years, marries Leah and Rachel, GEN. xxix. 20–30. Leah bears Reuben, Simeon, Levi and Judah. Bilhah bears Dan and Naphtali to Rachel. Zilpah bears Gad and Asher to Leah. Leah bears Issachar, Zebulon and Dinah.
1745	
1743	Rachel bears Joseph, GEN. xxx. 25. Jacob serves six years for his cattle, twenty years in all, xxxi. 41.
1737	The departure from Padan-Aram, GEN. xxxi. Jacob 97 years old. Wrestles with the angel, xxxii. Interview with Esau xxxiii. Comes to Succoth, and there builds a house, ver. 17 Hence to Shalem, a city of Shechem, "WHEN HE CAME FROM PADAN-ARAM, and pitched his tent before the city, and he bought a parcel of a field where he had spread his tent, of the children of Hamor . . . and he erected there an altar," xxxiii 17–20.
1737	Between this year and 1825 Jacob is settled at Hebron.
1728	Joseph's dreams, GEN. xxxvii. He is sold into Egypt. Judah separates from his brethren and marries Shuah, xxxviii. Birth of Er, Onan and Shelah, 1825–1822. Jacob removes from Hebron to Shechem; the slaughter of the Shechemites by Simeon and Levi, xxxiv. Jacob departs from Shechem and is commanded to remove to Bethel, xxxv. 1.
1729	Departure from Bethel to Ephrath; about this time Rachel dies in giving birth to Benjamin, GEN. xxxiv. 16–20. Jacob removes to Edar, thence to Hebron.
1717	Joseph has been some time in prison, GEN. xxxix.; interprets the dreams of the butler and baker, xl. (two years before Pharaoh's dream, xli. 1).
1716	Isaac dies, aged 180 years, GEN. xxxv. 28.
1715	Pharaoh's dream; Joseph advanced; seven years of plenty begin, GEN. xli.
1708	"Judah took a wife for Er his first-born" about this period, GEN. xxxviii. 6. Death of Er and Onan. Joseph's two sons born.
1708	Seven years of famine begin.
1705	First descent of the Patriarchs into Egypt, GEN. xlii.
1704	Second visit; Joseph discovers himself; Jacob and his household descend into Egypt, GEN. xlii.–xlv.
1689	Jacob dies, aged 147 years, GEN. xlvii. 28.
1633	Joseph dies, aged 110 years, GEN. l. 26.
1571	Moses born.
1531	Moses flees to Midian, where he remains forty years, ACTS vii. 30.

PERIOD OF THE WANDERING,

AFTER THE EXODUS FROM EGYPT (40 YEARS).

GENEALOGY OF THE PATRIARCHS,

SHOWING WHICH WERE CONTEMPORARY WITH EACH OTHER.

GENEALOGY OF THE PATRIARCHS.		YEAR OF THE WORLD.	BEFORE CHRIST.	THESE COLUMNS SHOW WHICH OF THE PATRIARCHS WERE CONTEMPORARY WITH EACH OTHER, AND FOR HOW LONG A PERIOD.																						
				Adam	Seth	Enos	Cainan	Mahalaleel	Jared	Enoch	Methuselah	Lamech	Noah	Shem	Arphaxad	Selah	Eber	Peleg	Reu	Serug	Nahor	Terah	Abram	Isaac	Jacob
				Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged	Aged
Adam	Created	...	4004	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Seth	Born....	130	3874	130	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Enos	Born....	235	3769	235	105	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Cainan	Born....	325	3679	325	195	90	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mahalaleel	Born....	395	3609	395	265	160	70	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Jared	Born....	460	3544	460	330	225	135	65	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Enoch	Born....	622	3382	622	492	387	297	227	162	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Methuselah	Born....	687	3317	687	557	452	362	292	227	65	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Lamech	Born....	874	3130	874	744	639	549	479	414	252	187	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Adam	Died....	930	3074	930	800	695	605	535	470	308	243	56	...	...	...	...	...	...	...	...	...	...	...	...	...
Enoch	Transl..	987	3017	...	857	752	662	592	527	365	300	113	...	...	...	...	...	...	...	...	...	...	...	...	...
Seth	Died....	1042	2962	...	912	807	717	647	582	...	355	168	...	...	...	...	...	...	...	...	...	...	...	...	...
Noah	Born....	1056	2948	...	...	821	731	661	596	...	369	182	...	...	...	...	...	...	...	...	...	...	...	...	...
Enos	Died....	1140	2864	...	...	905	815	745	680	...	453	266	84	...	...	...	...	...	...	...	...	...	...	...	...
Cainan	Died....	1235	2769	...	...	...	910	840	775	...	548	361	179	...	...	...	...	...	...	...	...	...	...	...	...
Mahalaleel	Died....	1290	2714	...	...	...	...	895	830	...	603	416	234	...	...	...	...	...	...	...	...	...	...	...	...
Jared	Died....	1422	2582	...	...	...	...	...	962	...	735	548	366	...	...	...	...	...	...	...	...	...	...	...	...
Shem	Born....	1558	2446	...	...	...	...	...	...	...	869	682	502	...	...	...	...	...	...	...	...	...	...	...	...
Lamech	Died....	1651	2353	...	...	...	...	...	...	...	964	777	595	93	...	...	...	...	...	...	...	...	...	...	...
Methuselah	Died....	1656	2348	...	...	...	...	...	...	...	969	...	600	98	...	...	...	...	...	...	...	...	...	...	...
The Deluge	.....	1656	2348	...	...	...	...	...	...	...	...	...	600	98	...	...	...	...	...	...	...	...	...	...	...
Arphaxad	Born....	1658	2346	...	...	...	...	...	...	...	...	...	602	100	...	...	...	...	...	...	...	...	...	...	...
Salah	Born....	1693	2311	...	...	...	...	...	...	...	...	...	637	135	35	...	...	...	...	...	...	...	...	...	...
Eber	Born....	1723	2281	...	...	...	...	...	...	...	...	...	667	165	65	30	...	...	...	...	...	...	...	...	...
Peleg	Born....	1757	2247	...	...	...	...	...	...	...	...	...	701	199	99	64	34	...	...	...	...	...	...	...	...
Reu	Born....	1787	2217	...	...	...	...	...	...	...	...	...	731	229	129	94	64	30	...	...	...	...	...	...	...
Serug	Born....	1819	2185	...	...	...	...	...	...	...	...	...	763	261	161	126	96	62	32	...	...	...	...	...	...
Nahor	Born....	1849	2155	...	...	...	...	...	...	...	...	...	793	291	191	156	126	92	62	30	...	...	...	...	...
Terah	Born....	1878	2126	...	...	...	...	...	...	...	...	...	822	320	220	185	155	121	91	59	29	...	...	...	...
Peleg	Died....	1996	2008	...	...	...	...	...	...	...	...	...	940	438	338	303	273	239	209	177	147	118	...	...	...
Nahor	Died....	1997	2007	...	...	...	...	...	...	...	...	...	941	439	339	304	274	...	210	178	148	119	...	...	...
Noah	Died....	2006	1998	...	...	...	...	...	...	...	...	...	950	448	348	313	283	...	219	187	...	128	...	...	...
Abram	Born....	2008	1996	...	...	...	...	...	...	...	...	...	...	450	350	315	285	...	221	189	...	130	...	...	...
Reu	Died....	2026	1978	...	...	...	...	...	...	...	...	...	...	468	368	333	303	...	239	207	...	148	18	...	...
Serug	Died....	2049	1955	...	...	...	...	...	...	...	...	...	...	491	391	356	326	...	...	230	...	171	41	...	...
Terah	Died....	2083	1921	...	...	...	...	...	...	...	...	...	...	525	425	390	360	...	...	...	...	205	75	...	...
Arphaxad	Died....	2096	1908	...	...	...	...	...	...	...	...	...	...	538	438	403	373	...	...	...	...	...	88	...	...
Isaac	Born....	2108	1896	...	...	...	...	...	...	...	...	...	...	550	...	415	385	...	...	...	...	...	100	...	...
Selah	Died....	2126	1878	...	...	...	...	...	...	...	...	...	...	568	...	433	403	...	...	...	...	...	118	18	...
Shem	Died....	2158	1846	...	...	...	...	...	...	...	...	...	...	600	...	...	435	...	...	...	...	...	150	50	...
Jacob	Born....	2168	1836	...	...	...	...	...	...	...	...	...	...	...	...	...	445	...	...	...	...	...	160	60	...
Abraham	Died....	2183	1821	...	...	...	...	...	...	...	...	...	...	...	...	...	460	...	...	...	...	...	175	75	15
Eber	Died....	2187	1817	...	...	...	...	...	...	...	...	...	...	...	...	...	464	...	...	...	...	...	...	79	19
Isaac	Died....	2288	1716	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	180	120
Jacob	Died....	2315	1689	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	147

NOTE.—This tabular view is interesting and instructive in several particulars. It shows that Noah might have received the account of creation through six equal channels with equal directness, thus: from Adam through Enos only, or from Cainan or Mahalaleel, or Jared or Methuselah, or Lamech, his own father. Lamech was fifty-six years contemporary with Adam, and ninety-three years with Shem; and Shem, again, was contemporary for several years both with Abraham and Isaac. The communication from Adam to Abraham and Isaac is only through Lamech and Shem.

All the generations from Adam to the flood were eleven. Of all these, Adam was contemporary with eight; Seth, with nine; Enos, ten; Cainan, ten; Mahalaleel, ten; Jared, ten; Enoch, nine; Methuselah, eleven; Lamech, eleven; Noah, eight; Shem and brothers, four. Thus, there were never less than nine contemporary generations from Adam to the flood, which would give, in one lineal descent, eighty-one different channels through which the account might be transmitted.

Who ever imagined, without making the comparison, that Shem lived to witness all the glorious things transacted between God and Abraham? Who would have supposed that Abraham and Isaac lived with those who, for one hundred years of their early life, witnessed and assisted in the building of the ark; who were borne triumphantly in it through the swelling flood, saw the opening heavens, felt the heaving earth when its deep foundations were broken up, and heard the groan of a perishing world? Yet such was the fact. Noah was contemporary with every generation after him down to Abraham, and Shem down to Jacob.

These narrations bring the account to the time when minute and particular history commences, and when the art of inscribing upon papyrus, and probably upon parchment, was understood. The participators in the awful scenes of the flood lived to see the Pharaohs, the pyramids and obelisks of Egypt, and probably to have those scenes stereotyped on monuments and in hieroglyphics which have come down to us; so that we have the account, in a manner, second-handed from Shem.

PERIOD OF THE THEOCRACY:

FROM JOSHUA TO SAMUEL (335 YEARS).

BEFORE CHRIST.	EVENTS FROM JOSHUA TO SAMUEL.
1451	10 Nisan, 13–14 April, passage of the Jordan; circumcision at Gilgal, passover 14 Nisan, 17–18 April, siege of Jericho, seven days; war with Ai; convocation on Mount Ebal, perhaps at Pentecost. Peace with Gibeon; confederacy of the five kings of the south; their defeat; after which, in one campaign, Makkedah, Libnah, Lachish, Eglon, Hebron, Debir, are taken and destroyed; thus the south is conquered.
1450	Jabin of Hazor and the other kings of the north are defeated in
|	a battle at Merom. The north is conquered. This war lasted
to	a long time.
1445	In 1445, after the return to Gilgal, the separate wars begin, viz., those in which the tribes were to take possession and exterminate the remainder of the Canaanites, especially the Anakim. "They consulted the Lord, saying, Who shall go up for us first against the Canaanites, to fight against them? And the Lord said, Judah shall go up first." Judg. i. 1, 2. Caleb claims Hebron, Josh. xiv. 13. The battle in Bezek, Judg. i. 4–7. Jerusalem is taken and burnt, ver. 8; thence the army, commanded by Caleb, goes to the highlands; Hebron and Debir are taken, Josh. xv. 14 ff.—Meanwhile, Joshua is exterminating the Anakim and other Canaanites from the highlands of Israel,
1445	Josh. xi. 23 ff. Thus the subjugation of the land is complete, with the exception of the parts noted, Josh. xiii. 2–6.
1444	The convocation at Shiloh; the tabernacle erected; the land divided among the seven tribes, the boundaries of Judah and Joseph having been first defined, Josh. xviii., xix. The cities of refuge and of the Levites are assigned; the trans-Jordanic tribes dismissed, Josh. xx.–xxii.
Ab. 1443	Joshua, one hundred and ten years old, holds a convocation of the whole nation [at Shiloh, Josh. xxiii.], in which he delivers his parting charge; the convocation assembles again at Shechem, and renews the covenant. Joshua dies.
——	The Angel of the Lord rebukes the people at Bochim, Judg. ii. 1–5.
A period of about 30 years.	The people served the Lord all the days of the elders who outlived Joshua, who had seen all the great works of the Lord that he did for Israel, Judg. ii. 7. "All that generation died, and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel," ver. 10. "The children of Israel did evil," etc., Judg. iii. 7.
1413	THE FIRST SERVITUDE, Chushan Rishathaim of Mesopotamia eight years, Judg. iii. 8.
1405	THE FIRST JUDGE, Othniel, son of Kenaz, Judg. iii. 9. The land had rest forty years, ver. 11.
1343	THE SECOND SERVITUDE, Eglon of Moab, eighteen years, Judg. iii. 14.
1325	THE SECOND JUDGE, Ehud, Judg. iii. 15. Rest, eighty years, during which time, after the death of Ehud, the THIRD JUDGE was Shamgar.
1305	THE THIRD SERVITUDE, Jabin of Canaan, twenty years, Judg. iv. 3.
1285	THE FOURTH JUDGE, Barak, forty years.
1245	THE FOURTH SERVITUDE, the Midianites, seven years, Judg. vi. 1.
1238	THE FIFTH JUDGE, Gideon, forty years, Judg. vi. 11, 12.
	Abimelech reigns three years.
	THE SIXTH JUDGE, Tola, twenty-three years, Judg. x. 1.
	THE SEVENTH JUDGE, Jair, twenty-two years, Judg. x. 3.
	THE FIFTH SERVITUDE, Philistines and Ammonites, eighteen years, Judg. x. 7.
	THE EIGHTH JUDGE, Jephthah, six years, Judg. xii. 7.
	THE NINTH JUDGE, Ibzan, seven years, Judg. xii. 9.
	Eli, high-priest, forty years.
to	THE TENTH JUDGE, Elon, ten years, Judg. xii. 11.
	THE ELEVENTH JUDGE, Abdon, eight years, Judg. xii. 14.
	THE SIXTH SERVITUDE, Philistines, forty years, Judg. xiii. 1.
	THE TWELFTH JUDGE, Samson, twenty years, Judg. xv. 20. The birth of Samson was announced during a time of Philistine oppression, Judg. xiii. 5; that is, while the Philistines were oppressing the south and west, and the Ammonites the east, Judg. x. 7. At the beginning of the sixth servitude, he might be between twenty and thirty years old.
1116	Autumn. The ark is taken; Eli dies. Somewhat earlier, Samson is taken; the ark is in captivity seven months; restored in the days of wheat-harvest, 1 Sam. vi. 1, 13 (hence the *time* of capture is defined). The return of the ark must have preceded Samson's death and the great overthrow of the lords of the Philistines. Perhaps the great sacrifice to Dagon, in Gaza, besides its connection with the rejoicing on account of the capture of Samson (Judg. xvi. 23), may have been intended as a celebration of the deliverance from the plagues, 1 Sam. v., vi.

INTERMEDIATE PERIOD,

FROM SAMUEL TO DAVID (68 YEARS).

BEFORE CHRIST.	FROM SAMUEL TO DAVID AS KING.
1116	Probably at Passover (or Pentecost), the day of the deliverance at Mizpeh. Samuel begins to judge Israel.
1091–	Ishbosheth born.
1086–1079	David born in one of these years.
1070–1063	In one of these years, Saul, previously anointed and elected, then rejected, is, after his victory over the Ammonites (1 Sam. xi.), solemnly re-elected. The time was about Pentecost, 1 Sam. xii. 17.
3d of Saul.	War against the Philistines, 1 Sam. xiii.–xv.
4th ——— ?	Saul sent against Amalek; is proved, and, being found wanting, is rejected.
1063	David is anointed by Samuel at Bethlehem; is sent for to be minstrel to Saul, 1 Sam. xvi.
——	(After David's return home) the Philistines come out
1064	to war at Shochoh; David slays Goliath, 1 Sam. xvii.
——	David at Saul's court, hated by Saul; he comes to Samuel, 1 Sam. xviii., xix.; finally quits the court of Saul, and goes to the priest Ahimelech at Nob; thence to the cave at Adullam; pursued by Saul, who slays Ahimelech and the priests; Abiathar escapes to David; David defeats the Philistines at Keilah; spares Saul's life, who takes an oath of him and departs.
1060	Samuel dies. Saul, again pursuing David, is a second
1058, Winter.	time spared by him; David flees to Achish at Gath,
29.	sixteen months before the death of Saul.
1058	David at Ziklag all this year.
1055, Spring.	The Philistines make war. Saul at Endor; is defeated on the following day, and slays himself. David reigns over Judah in Hebron seven years and six months,
1048	2 Sam. ii. 11.

FEASTS AND FESTIVALS OF THE JEWS;

WITH THE SEASONS AND PRODUCTS OF THE YEAR.

MONTH OF SACRED YEAR.	MONTH OF CIVIL YEAR.	NAME.	ANSWERING TO THE MONTHS OF	FESTIVALS AND LESSONS.	SEASONS AND WEATHER.	PRODUCTIONS.
1st.	7th.	Abib, or Nisan (30 days), Exod. xii. 2; Ezra vii. 9; Neh. ii. 1; Esth. iii. 7.	Parts of Mar. and April.	3. Lev. vi.; Jer. vii. 21. 14. Paschal lamb slain. The Passover. 16. The first-fruits of the barley-harvest presented. 21. End of the Passover and unleavened bread.	The *latter* rain begins to fall, Deut. xi. 14; Zech. x. 1. The weather during the rains chilly, Ezra x. 9; John xviii. 19. HARVEST BEGINS. This rain prepares the corn for harvest. Great heat, especially in the plains. The rivers swell from the rains, Josh. iii. 15; 1 Chron. xii. 15; Jer. xii. 5.	Barley ripe at Jericho; wheat partly in ear; fig tree blossoms; winter-fig still on the tree, Matt. xxi. 19; Mark xi. 23.
2d.	8th.	Tyar, or Zif (29 days), 1 Kings vi. 1.	Parts of April and May.	11. Lev. xvi. 1; Ez. xxii. 14. The second Passover (Num. ix. 10, 11), for such as could not celebrate the first.	The *latter* rains still frequent. These rains often preceded by whirlwinds, 1 Kings xviii. 45; Matt. viii. 24.	Barley generally three weeks earlier than wheat. Barley generally cut this month, Ruth i. 22. Wheat begins to ripen.
3d.	9th.	Sisan, or Siuvan (30 days), Esth. viii. 9.	Parts of May and June.	6. Pentecost, or feast of weeks. First-fruits of wheat-harvest (Lev. xxiii. 17, 20), and first-fruits of all the ground, Deut. xxvi. 2, 10, 16; 1 Kings xii. 25–33. 10. Num. i.; Hos. i.	Excessive drought. From April to Sept. no rain or thunder, 1 Sam. xii. 17; Prov. xxvi. 1. The *morning cloud* seen early, but soon disappears, Hos. vi. 4; xiii. 3. SUMMER BEGINS. Copious dews at night, Job xxix. 9; Ps. cxxxiii. 3. North and east winds increase drought, Gen. xli. 6; Jer. iv. 8.	Wheat ripening on the hills in June; in the valleys, early in May. Grass in some places a yard high, John vi. 10.
4th.	10th.	Thammuz (29 days).	Parts of June and July.	3. Num. xiii. 1; Josh. ii. 26. Num. xxii. 2; Mic. v. 7.	Heat increases.	Early vintage, Lev. xxvi. 5. Rice and early figs ripen.
5th.	11th.	Ab (30 days), Ezra vii. 9.	Parts of July and Aug.	3. Num. xxx. 2; Jer. i. 20. Deut. i.; Isa. i.	HOT SEASON. Heat intense; country apparently burned up. Lebanon nearly free from snow.	Ripe figs at Jerusalem; olives at Jericho; grapes ripening.
6th.	12th.	Elul (29 days), Neh. vi. 15.	Parts of Aug. and Sept.	3. Deut. vii. 12; Isa. xlix. 14. 20. Deut. xvi. 18; Isa. li. 12.	Heat still intense, 2 Kings iv. 19, 20; Ps. cxxi. 6; Isa. xlix. 9, 10; Rev. vii. 16.	Grape harvest general.
7th.	1st.	Tisri, or Ethanim (30 days), 1 Kings viii. 2.	Parts of Sept. and Oct.	1. Feast of trumpets, Lev. xxiii. 24; Num. xxix. 1. 10. Day of atonement, Lev. xxiii. 27, 28. 15. Feast of tabernacles, or of the in-gatherings, Ex. xxiii. 16; Lev. xxiii. 34. First-fruits of wine and oil, Lev. xxiii. 39. 21. Gen. i.; Isa. xlii. 5.	Heat in the day; nights frosty, Gen. xxxi. 40. Showers frequent; the *former*, or early rain. SEED-TIME BEGINS. Ploughing and sowing begin.	
8th.	2d.	Marchesvan, or Bul (29 days), 1 Kings vi. 38.	Parts of Oct. and Nov.	8. Gen. xxiii. 1; 1 Sam. i. 1.	Sometimes the early rain begins now. Wheat and barley sown.	The latter grapes gathered.
9th.	3d.	Chisleu (30 days), Zech. vii. 1; Neh. i. 1.	Parts of Nov. and Dec.	10. Gen. xxxvii. 1; Amos ii. 6. 25. Feast of the dedication, 1 Mac. iv. 52–59; John x. 22, 23.	WINTER BEGINS. Trees lose their foliage. Snow begins to fall on the mountains, Josh. xxxvi. 22.	
10th.	4th.	Thebeth (29 days), Esther ii. 16.	Parts of Dec. and Jan.	25. Ex. x. 1; Jer. xlvi. 13.	On the mountains the cold is severe. Hail; snow, Josh. x. 11; Ps. xlvii. 16, 17. Weather warm at intervals, Ezek. xxxiii. 30, 31.	Grass and herbs spring up after the rains.
11th.	5th.	Shevet, or Shebet (30 days), Zech. i. 7.	Parts of Jan. and Feb.	17. Ex. xxi. 1; Jer. xxxiv. 8.	Corn still sown. COLD SEASON. At the beginning of the cold season the weather cold, but gradually becomes warm.	The winter-fig found on the trees, though they are stripped of their leaves.
12th.	6th.	Adar (29 days), Ezra vi. 15. Ye Adar, or 2d Adar.	Parts of Feb. and Mar.	1. Ex. xxxviii. 21; 1 Sam. xvii. 13. 14, 15. Feast of Purim. 25. Lev. i. 1; Isa. xliii. 21.	Thunder and hail frequent. Barley sometimes sown.	The almond tree blossoms.

NOTE.—The first month of the sacred year was the one whose full moon followed next after the vernal equinox, and therefore sometimes answered to March and sometimes to April, and sometimes to parts of both.

PERIOD OF THE MONARCHY:

FROM DAVID TO THE BABYLONISH CAPTIVITY (442 YEARS).

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISRAELITES.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
1048	David reigns at Jerusalem over all Israel.	Hiram I. (Abibal), king of Tyre; Hadadezer of Aram-zobah; Toi of Hamath; Hanun of Ammon.
	Prophets *Nathan* and *Gad*.	
	David places the ark in Zion; extends his kingdom from Egypt to the Euphrates.	
1017	Solomon succeeds.	Psinaches in Egypt; Hadad and Genubath in Edom (?); Rezon in Damascus.
	Prophet *Nathan*.	
1014	Commencement of the building of the temple.	
1004	Completion of the temple, and beginning of the palace-building.	Hiram of Tyre; Psensennes in Egypt.
994	Dedication of the temple.	
975	Solomon dies. Division of the kingdom.	Homeric age (?).
		Sesonchis (Shishak) in Egypt.

BEFORE CHRIST.	KINGDOM OF JUDAH.	BEFORE CHRIST.	KINGDOM OF ISRAEL.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
977	Rehoboam reigns seventeen years.		Jeroboam reigns twenty-two years.	
	Prophet *Shemaiah*.		Prophet *Ahijah*.	
973	Jerusalem plundered by.....	...	.....	Shishak.
960	Abijam three years: war between Judah and	...	Israel.	Tabrimmon in Syrian Damascus.
95[illegible]	Asa reigns forty-one years.	954	Nadab reigns two years.	Osorkon (Zerah?) in Egypt.
953	Victory over Zerah.	953	Baasha twenty-four years; Prophet *Jehu*.	Benhadad I. in Syrian Damascus.
932	War between Judah and.....	...	Israel.	
	Judah is aided by.....	...	.....	Syrian Damascus.
	Prophets *Azariah* and *Hanani*.	930	Elah reigns two years.	
		929	Zimri. Civil war for four years.	
		927	Omri alone for six years.	
		926	Samaria made the capital.	
914	Jehoshaphat reigns 25 years; fights with	918	Ahab 22 years: marries Jezebel, daughter of	Ethbaal (Itobal) of Tyre and Sidon.
		...	Ahab unsuccessfully against.....	Ben-hadad II. of Syrian Damascus.
900	is victorious over Ammon and Moab.		Prophets *Elijah* and *Micaiah*.	
		897	Ahaziah two years; revolt of Moab.	
	fights in alliance with.....	896	Jehoram reigns twelve years.	
	Prophets *Jehu*, *Jehaziel* and *Eliezer*.	...	Jehoram against.....	Moab.
892	Jehoram eight years, having married Athaliah, daughter of.....	...	Ahab.	
	Edom revolts.		Prophet *Elisha*.	
	Philistines & Arabians plunder Jerusalem.			
885	Ahaziah one year; fights in alliance with	...	Joram unsuccessfully against.....	Hazael of Syrian Damascus.
884	Ahaziah and.....	...	Joram killed by Jehu.	Lycurgus in Sparta (?).
	Athaliah's usurpation lasts six years.	884	Jehu reigns twenty-eight years.	
878	Joash reigns forty years.		The country east of Jordan conquered by	Hazael.
	Prophet *Joel* (?).		Prophet *Jonah*.	
856	Repairing of the temple.	856	Jehoahaz 17 years; Israel reduced by.....	Hazael.
	Gath taken, and Jerusalem threatened by	...	.....	Hazael.
840	The Syrians invade Judah.	840	Jehoash reigns sixteen years;	
839	Amaziah 29 years; besieges Edom; is defeated by.....		defeats the Syrians three times under	Ben-hadad III.
		...	Jehoash, who as conqueror enters Jerusalem.	
		825	Jeroboam II. 41 years; restores boundary of Israel, by war with Syrians.....	
811	Uzziah reigns fifty-two years;			
	fortifies the Edomite seaport Elath.			
	Prophet *Amos*.	784	Interregnum of ten years.	
			Prophet *Hosea*.	
		774	Zechariah reigns six months.	
		773	Shallum reigns one month.	
			Menahem ten years; Israel tributary to the	
759	Jotham reigns sixteen years.	762	Pekahiah reigns two years.	
	Prophets *Micah* and *Isaiah* (till reign of	760	Pekah reigns twenty years.	
	anasseh (?).			
743	Ahaz sixteen years; obtains against.....	...	Israel and the.....	
	the help of the.....	...	.....	
	Prophet *Obed*; Ahaz dependent on Assyria.		Transportation of many of the people to..	
		740	Interregnum of nine years.	
727	Hezekiah reigns twenty-nine years;	731	Hoshea nine years; tributary to the.....	
	conquers the Philistines.		attempts to free himself by alliance with	
		724	Samaria besieged by.....	
		722	Samaria taken.	
			Israel led captive into.....	
			The land peopled by Assyrian colonists.	
714	Judah invaded by.....			
713	Destruction of the Assyrian army.	...	.....	
	Embassy from.....	...	.....	
698	Manasseh reigns fifty-five years.		Assyrian colonists sent into Israel by.....	
643	Amon reigns two years.			
641	Josiah reigns thirty-one years.		Prophet *Nahum* (?).	
629	Prophet *Jeremiah*.			
	Prophet *Zephaniah*.			
624	Finding of the book of the law, and suppression of idolatry extending to the cities of Samaria.			
610–9	Josiah falls in battle against Necho, king of Egypt.			
	Jehoahaz reigns three months; Jehoiakim eleven years.			
606–5	Judah made tributary by Nebuchadnezzar. Date usually fixed for commencement of the seventy years' subjection to Babylon.			

BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
776	The first Olympiad.
...	Assyrians under Phul.
753	Building of Rome.
747	Nabonassar in Babylon.
...	Syrians under Rezin.
...	Assyrians under Tiglath-pileser.
...	Assyria.
734	Syracuse founded.
...	Assyrians;
...	So, king of Egypt.
...	Shalmaneser of Assyria.
...	Assyria.
716	Gyges in Lydia.
715	Numa Pompilius.
...	Sennacherib.
709	Deioces in Media,
...	Merodach-baladan in Babylon.
...	Esar-haddon.
671–17	Psammeticus in Egypt.
658	Byzantium founded.
637	Cyrene settled by Greeks; Irruptions of Scythians.
625	Nabopolassar independent in Babylon.
623	Draco's laws at Athens.
617	Alyattes in Lydia.
616	Necho reigns in Egypt.
610	Eclipse of Thales.
606	Capture of Nineveh by the Medes and Babylonians.
	The Egyptians defeated by the Chaldeans at Carchemish.

KINGS AND PROPHETS OF JUDAH AND ISRAEL.

ARRANGED IN PARALLELS.

THREE KINGS OF ALL ISRAEL.

SAUL.....REIGNED 40 YEARS.....BEFORE CHRIST 1095.
DAVID.....REIGNED 40 YEARS.....BEFORE CHRIST 1055.
SOLOMON.....REIGNED 40 YEARS.....BEFORE CHRIST 1015.

PROPHETS OF JUDAH.	BEGAN TO REIGN.	YEARS REIGNED.	TWENTY KINGS OF JUDAH.	BEFORE CHRIST.		NINETEEN KINGS OF ISRAEL.	YEARS REIGNED.	BEGAN TO REIGN.	PROPHETS OF ISRAEL.
Shemaiah.....	1 Kings 12. 1	17	REHOBOAM.....	975					
	1 Kings 15. 1	3	ABIJAM, *or Abijah*.....	957	974	JEROBOAM.....	22	1 Kings 12. 20	Man of God from Judah
Oded.....	1 Kings 15. 9	41	ASA.....	955					Ahijah.
Azariah.....									
Hanani.....					954	NADAB.....	2	1 Kings 14. 20	
Jehu, *son of Hanani*.....					953	BAASHA.....	24	1 Kings 15. 16	
					930	ELAH.....	2	1 Kings 15. 16. 6	
					929	ZIMRI.....	7 da.	1 Kings 16. 10	
						OMRI.....	12	1 Kings 16. 16	
	1 Kings 22. 41	25	JEHOSHAPHAT.....	914	918	AHAB.....	22	1 Kings 16. 28	Elijah. Micaiah.
Eliezer.....					897	AHAZIAH.....	2	1 Kings 22. 40	
Jahaziel.....	2 Kings 8. 16	8	JEHORAM, *or Joram*..... (Four years jointly with Jehoshaphat his father, and four years alone.)	889	896	JEHORAM, *or Joram (son of Ahab)*.....	12	2 Kings 3. 1	Elisha.
	2 Kings 8. 25	1	AHAZIAH, *or Jehoahaz*.....	885					
	2 Kings 11. 3	6	ATHALIAH.....	884					
	2 Kings 11. 21	40	JEHOASH, *or Joash*.....	878	884	JEHU.....	28	2 Kings 9. 6	
Zechariah, *son of Jehoiada*..					856	JEHOAHAZ.....	17	2 Kings 13. 1	Jonah.
	2 Kings 14. 1	29	AMAZIAH.....	838	839	JEHOASH, *or Joash*.....	16	2 Kings 13. 10	
Zechariah..... (who had understanding in the visions of God, 2 Chron. xxvi. 5.)	2 Kings 14. 21	52	AZARIAH, *or Uzziah*.....	810	825	JEROBOAM II.....	41	2 Kings 14. 23	Hosea. Amos.
					784	Interregnum for eleven years.			
					773	ZACHARIAH.....	6 mo.	2 Kings 15. 8	
					772	SHALLUM.....	1 mo.	2 Kings 15. 13	
					772	MENAHEM.....	10	2 Kings 15. 17	
					761	PEKAHIAH.....	2	2 Kings 15. 23	
Isaiah.....	2 Kings 15. 32	16	JOTHAM.....	758	759	PEKAH.....	20	2 Kings 15. 27	
Micah.....	2 Kings 16. 1	16	AHAZ.....	742					
					739	HOSHEA kills PEKAH. Anarchy for some years.			Oded.
Nahum.....	2 Kings 18. 1	29	HEZEKIAH.....	726	730	HOSHEA *settled in the kingdom*.....	9	2 Kings 17. 1	
Joel.....	2 Kings 21. 1	55	MANASSEH.....	698	721	The Kingdom of Israel overthrown by the Assyrians. Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B. C. 724), and after a siege of three years took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.			
	2 Kings 21. 19	2	AMON.....	643					
Jeremiah.....	2 Kings 22. 1	31	JOSIAH.....	641					
Habakkuk.....	2 Kings 23. 30	3 mo.	JEHOAHAZ, *or Shallum*.....	610					
Zephaniah.....	2 Kings 23. 34	11	JEHOIAKIM.....	610					
Ezekiel	2 Kings 24. 8	3 mo.	JEHOIACHIN, *or Jeconiah, or Coniah*.....	599					
Daniel.....			ZEDEKIAH.....	599					
Obadiah.....	2 Kings 24. 18	11	Judah carried captive to Babylon.....	588					
			GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.						
Haggai.....			ZERUBBABEL.....	546					
Zechariah.....			EZRA.....	457					
Malachi.....			NEHEMIAH.....	445					

NOTE.—The glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes, of which Ephraim was chief, separated and formed the Kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites and many out of the other tribes who feared God (2 Chron. 11. 13–36) adhered to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterward idolatry became a part of the national religion. All the kings of Israel were depraved, and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of Tigris and Euphrates. A cloud of mystery has ever since hung over the fate of the ten tribes.

Very different were the destinies of Judah. Of twenty kings, *all* descendants of David, who for 388 years held the throne, six are mentioned with great praise—Asa, Jehoshaphat, Uzziah, Jotham, Hezekiah and Josiah—while others are commended. Others were fearfully wicked—Jehoram, Ahaz, Manasseh and Amon—introducing idolatrous worship into the temple itself and filling Jerusalem with blood. After the captivity of Judah the country was not colonized, thus leaving the land free for the people to return. Thus, while prophets warned and while threatened judgments were disregarded, the solemn lesson was displayed that when men and nations voluntarily choose evil and reject counsel, they prepare themselves for the retributions that *necessarily* follow in the Divine government.

DATE AND ORIGIN OF THE PSALMS,

ARRANGED ACCORDING TO THE OCCCASION AND ORDER.

PSALMS.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION ON WHICH EACH PSALM WAS COMPOSED.	BEFORE CHRIST.
1	Neh. 13. 3	Written by David or Ezra, and placed as a preface to the Psalms	444
2	1 Chron. 17. 27.	On the delivery of the promise by Nathan to David—a prophecy of Christ's kingdom.	1044
3	2 Sam. 15. 29	On David's flight from Absalom	1023
4	2 Sam. 17. 29	During the flight from Absalom	
5	2 Sam. 17. 29	During the flight from Absalom	
6	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
7	2 Sam. 16. 14	On the reproaches of Shimei	1023
8	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
9	1 Sam. 17. 4, or 1 Chron. 16. 43.	On the victory over Goliath	1063
10	Dan. 7. 28	During the Babylonish captivity	539
11	1 Sam. 19. 3	When David was advised to flee to the mountains	1062
12	1 Chron. 28. 1	Inserted toward the end of David's life	1015
13, 14, 15	Dan. 7. 28	During the Babylonish captivity	539
16	1 Chron. 17. 27, or 1 Sam. 27	On the delivery of the promise by Nathan to David[1]	1044
17	1 Sam. 22. 19	On the murder of the priests by Doeg	1060
18	2 Sam. 22. 51	On the conclusion of David's wars	1019
19	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
20, 21	2 Sam. 10. 19	On the war with the Ammonites and Syrians.	1036
22	1 Chron. 17. 27.	On the delivery of the promise by Nathan; or in severe persecution	1044
23, 24	1 Chron. 28. 21, or 1 Chron. 16. 43	Inserted toward the end of David's life	1015
25, 26, 27	Dan. 7. 28	During the Babylonish captivity	539
28, 29	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
30	1 Chron. 21. 30.	On the dedication of the threshing-floor of Araunah	1017
31	1 Sam. 23. 12	On David's persecution by Saul	1060
32, 33	2 Sam. 12. 15	On the pardon of David's adultery	1034
34	1 Sam. 21. 15	On David's leaving the city of Gath	1060
35	1 Sam. 22. 19	On David's persecution by Doeg	1060
36, 37	Dan. 7. 28	During the Babylonish captivity	539
38, 39, 40, 41	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
42	2 Sam. 17. 29	On David's flight from Absalom	1023
43	2 Sam. 17. 29	On David's flight from Absalom	1023
44	2 Kings 19. 7	On the blasphemous message of Rabshakeh.	710
45	1 Chron. 17. 27.	On the delivery of the promise by Nathan[2]	1044
46	2 Chron. 20. 26.	On the victory of Jehoshaphat	896
47	2 Chron. 7. 10	On the removal of the ark into the temple.	1004
48	Ezra 6. 22	On the dedication of the second temple	515
49, 50	Dan. 7. 28	During the Babylonish captivity	539
51	2 Sam. 12. 15	Confession of David after his adultery	1034
52	1 Sam. 22. 19	On David's persecution by Doeg	1060
53	Dan. 7. 28	During the Babylonish captivity	539
54	1 Sam. 23. 23	On the treachery of the Ziphims to David	1060
55	2 Sam. 17. 29	During the flight from Absalom	1023
56	1 Sam. 21. 15	When David was with the Philistines in Gath.	1060
57	1 Sam. 24. 22	On David's refusal to kill Saul in the cave	1058
58	1 Sam. 24. 22	Continuation of Psalm 57	1058
59	1 Sam. 19. 17	On Saul surrounding the town of David	1061
60	1 Kings 11. 20	On the conquest of Edom by Joab	1040
61	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
62	2 Sam. 17. 29	In David's persecution by Absalom	1023
63	1 Sam. 24. 22	Prayer of David in the wilderness of Engedi.	1058
64	1 Sam. 22. 19	On David's persecution by Saul	1060
65	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
66	Ezra 3. 13	On laying the foundation of the second temple	535
67	Dan. 7. 28	During the Babylonish captivity	593
68	2 Sam. 6. 11	On the first removal of the ark	1045
69	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
70, 71	2 Sam. 17. 29	On Absalom's rebellion	1023
72	1 Chron. 29. 19.	On Solomon's being made king by his father.	1015
73	2 Kings 19. 19	On the destruction of Sennacherib	710
74	Jer. 39. 10	On the destruction of the city and temple	588
75, 76	2 Kings 19. 35	On the destruction of Sennacherib	710
77	Dan. 7. 28	During the Babylonish captivity	539
78	1 Chron. 28. 21, or 2 Chron. 19. 56	Inserted toward the end of David's life	1015
79	Jer. 39. 10	On the destruction of the city and temple	588
80	Dan. 7. 28	During the Babylonish captivity	539
81	Ezra 6. 22	On the dedication of the second temple	515
82	2 Chron. 19. 7	On the appointment of judges by Jehoshaphat	897
83	Jer. 39. 10, or 2 Chron. 20	On the desolation caused by the Assyrians	588
84	Ezra 3. 13	On the foundation of the second temple	535
85	Ezra 1. 4	On the decree of Cyrus	536
86	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
87	Ezra 3. 7	On the return from the Babylonish captivity.	536
88	Exod. 2. 25	During the affliction in Egypt	1531
89	Dan. 7. 28	During the Babylonish captivity	539
90	Numb. 14. 45	On the shortening of man's life, &c	1489
91	1 Chron. 28. 10.	After the advice of David to Solomon	1015
92, 93	Dan. 7. 28	During the Babylonish captivity	539
94	Jer. 39. 10	On the destruction of the city and temple	588
95	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
96	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house	1051
97, 98, 99, 100	2 Chron. 7. 10	On the removal of the ark into the temple	1004
101	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
102	Dan. 9. 27	On the near termination of the captivity	538
103	2 Sam. 12. 15	On the pardon of David's adultery	1034
104	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
105, 106	1 Chron. 16. 43.	On the removal of the ark from Obed-edom's house	1051
107	Ezra 3. 7	On the return from the captivity	536
108	1 Kings 11. 20	On the conquest of Edom by Joab	1040
109	1 Sam. 22. 19	On David's persecution by Doeg	1060
110	1 Chron. 17. 27.	On the promise by Nathan to David[3]	1044
111, 112, 113, 114	Ezra 3. 7	On the return from the captivity	536
115	2 Chron. 20. 26.	On the victory of Jehoshaphat	896
116, 117	Ezra 3. 7	On the return from the captivity	536
118	1 Chron. 17. 27.	On the promise by Nathan to David[4]	1044
119	Neh. 13. 3	Manual of devotion by Ezra[5]	444
120, 121, 122	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
123	Dan. 7. 28	During the Babylonish captivity	539
124	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
125	Ezra 3. 7	On the return from the captivity	536
126	Ezra 1. 4	On the decree of Cyrus	536
127, 128	Ezra 3. 7	On the return from the captivity	536
129	Ezra 4. 24	On the opposition from the Samaritans	535
130	Dan. 7. 28	During the Babylonish captivity	539
131	1 Chron. 28. 21.	Inserted toward the end of David's life	1015
132	1 Chron. 15. 14.	On the second removal of the ark	1051
133	1 Chron. 28. 21.	Inserted toward the end of David's life.	1015
134	Ezra 3. 7	On the return from the captivity	536
135, 136	2 Chron. 7. 10	On the removal of the ark into the temple	1004
137	Dan. 7. 28	During the Babylonish captivity	539
138	Ezra 6. 13	On the rebuilding of the temple	519
139	1 Chron. 13. 4	Prayer of David when made king over all Israel	1048
140	1 Sam. 22. 19	On David's persecution by Doeg	1060
141	1 Sam. 27. 1	Prayer of David when driven from Judea	1055
142	1 Sam. 22. 1	Prayer of David in the cave of Adullam	1060
143	2 Sam. 17. 29	During the war with Absalom	1053
144	2 Sam. 17. 29	On the victory over Absalom	1053
145	1 Chron. 28. 10.	David, when old, reviewing his past life	1015
146 to 150	Ezra 6. 22	On the dedication of the second temple	515

NOTE.—The Book of Psalms is quoted in the New Testament, or clearly referred to, upwards of seventy times.

AUTHORS.—The question of the authorship of many of the Psalms has caused much discussion, and is still an open one. Though an interesting question, it is not vitally important. The Psalms are usually ascribed to the several authors, as follows: David, 85; Solomon, 7; Moses, 9; Asaph, 12; Heman, 1; Ezra, 3; the sons of Korah, 11; Hezekiah, 1; Daniel, 1; Haggai, 1; Unknown, 19.

[1] Applied to our Lord by Peter, Acts 2. 25–31; and by Paul, Acts 13. 35, 36.

[2] Explained and applied to our Lord, Heb. 1. 8, 9; 1 Pet. 3. 22; Eph. 1. 22; Phil. 2. 9–11.

[3] Cited by our Lord to prove his Divinity, Matt. 22. 44; by Peter, Acts 2. 32–36; Paul, 1 Cor. 15. 25–28; Heb. 7. 1–28; 8. 1.

[4] Cited by our Lord, Matt. 21. 42; explained by Peter, Acts 4. 11; 1 Pet. 2. 4, 5; Paul, Rom. 9. 32, 33; Eph. 2. 20, 21.

[5] Calmet and most commentators refer this Psalm to the captivity.

TABLE OF THE PSALMS

ADAPTED TO THE PURPOSES OF PRIVATE DEVOTION.

NO.	PRAYERS ADAPTED TO VARIOUS SUBJECTS.
1.	Prayers for pardon of sin, Ps. vi., xxv., xxxviii., li., cxxx. Psalms styled penitential, vi., xxxii., xxxviii., li., ci., cxxx., cxliii.
2.	Prayers composed when the Psalmist was deprived of the public exercise of religion, Ps. xlii., xliii., lxiii., lxxxiv.
3.	Prayers in which the Psalmist appears extremely dejected, though not totally deprived of consolation, under his afflictions, Ps. xiii., xxii., lxix., lxxvii., lxxxviii., cxliii.
4.	Prayers in which the Psalmist asks help of GOD, in consideration of his own integrity and the uprightness of his cause, Ps. vii., xvii., xxvi., xxxv.
5.	Prayers expressing the firmest trust and confidence in GOD under afflictions, Ps. iii., xvi., xxvii., xxxi., liv., lvi., lvii., lxi., lxxi., lxxxvi.
6.	Prayers composed when the people of GOD were under affliction or persecution, Ps. xliv., lx., lxxiv., lxxix., lxxx., lxxxiii., lxxxix., xciv., cii., cxxiii., cxxxvii.
7.	The following are also prayers in time of trouble and affliction: Ps. iv., v., xi., xxviii., xli., lv., lix., lxiv., lxx., cix., cxx., cxl., cxli., cxlii.
8.	Prayers of intercession, Ps. xx., lxvii., cxxii., cxxxii., cxliv.
	PSALMS OF THANKSGIVING.
1.	Thanksgivings for mercies bestowed on particular persons, Ps. ix., xviii., xxi., xxx., xxxiv., xl., lxv., ciii., cviii., cxvi., cxviii., cxxxviii., cxliv.
2.	Thanksgivings for mercies bestowed upon the Israelites in general, Ps. xlvi., xlviii., lxv., lxvi., lxviii., lxxvi., lxxxi., lxxxv., xcviii., cv., cxxiv., cxxvi., cxxix., cxxxv., cxxxvi., cxlix.

NO.	PSALMS OF PRAISE AND ADORATION, DISPLAYING THE ATTRIBUTES OF GOD.
1.	General acknowledgments of GOD'S goodness and mercy, and particularly his care and protection of good men, Ps. xxiii., xxxiv., xxxvi., xci., c., ciii., cvii., cxvii., cxxi., cxlv., cxlvi.
2.	Psalms displaying the power, majesty, glory and other attributes of JEHOVAH, Ps. viii., xix., xxiv., xxix., xxxiii., xlvii., l., lxv., lxvi., lxxvi., lxxvii., xciii., xcv., xcvi., xcvii., xcix., civ., cxi., cxiii., cxv., cxxxiv., cxxxix., cxlvii., cxlviii., cl.
	INSTRUCTIVE PSALMS.
1.	The different characters of good and bad men—the happiness of the one and the misery of the other, Ps. i., v., vii., ix., x., xi., xii., xiv., xv., xvii., xxiv., xxv., xxxii., xxxiv., xxxvi., xxxvii., l., lii., liii., lviii., lxxii., lxxv., lxxxiv., xci., xcii., xciv., cxii., cxix., cxxi., cxxv., cxxvii., cxxviii., cxxxiii.
2.	The excellence of GOD'S law, Ps. xix., cxix.
3.	The vanity of human life, Ps. xxxix., xlix., xc.
4.	Advice to magistrates, Ps. lxxii., ci.
5.	The virtue of humility, Ps. cxxxi.
	PROPHETICAL PSALMS.
	Ps. ii., xvi., xxii., xl., xlv., lxviii., lxxii., lxxxvii., cx., cxviii.
	HISTORICAL PSALMS.
	Ps. lxxviii., cv., cvi.

THE BOOKS OF THE OLD TESTAMENT

IN THEIR NARRATIVE ORDER.

NAMES.	AUTHORS.	DATES IN YEARS BEFORE CHRIST.
JOB	JOB	Unknown.
GENESIS	MOSES	From 4004 to 1635.
EXODUS	MOSES	From 1635 to 1491.
LEVITICUS	MOSES	1491.
NUMBERS	MOSES	From 1491 to 1451.
DEUTERONOMY	MOSES	1451.
JOSHUA	JOSHUA	From 1451 to 1425.
JUDGES	SAMUEL	From 1425 to 1120.
RUTH	Unknown	From 1241 to 1231.
1 SAMUEL, 2 SAMUEL	Compiled by SAMUEL, NATHAN and GAD.	From 1135 to 1055. From 1055 to 1016.

NAMES.	AUTHORS.	DATES IN YEARS BEFORE CHRIST.
PSALMS	DAVID and others	At various times.—Those by DAVID from 1060 to 1015.
SOLOMON'S SONG	SOLOMON	About 1016.
PROVERBS	SOLOMON	About 1000.
ECCLESIASTES	SOLOMON	About 976.
1 KINGS	Probably JEREMIAH.	1 KINGS, from 1015 to 889.
2 KINGS		2 KINGS, from 889 to 588.
1 CHRONICLES, 2 CHRONICLES	EZRA and others	From 4004 to 532.
EZRA	EZRA	From 536 to 456.
NEHEMIAH	NEHEMIAH	From 455 to 433.
ESTHER	MORDECAI	From 521 to 495.

THE PROPHETICAL BOOKS

IN THEIR CHRONOLOGICAL ORDER.

NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
JONAH.	Between 856 and 784.	JOASH, AMAZIAH, or AZARIAH.	JEHU and JEHOAHAZ, or JOASH and JEROBOAM II.
AMOS.	Between 810 and 795.	UZZIAH, ch. i. 1.	JEROBOAM II., ch. i. 1.
HOSEA.	Between 810 and 725.	UZZIAH, JOTHAM, AHAZ, HEZEKIAH.	JEROBOAM II., ch. i. 1.
ISAIAH.	Between 810 and 698.	UZZIAH, JOTHAM, AHAZ and HEZEKIAH.	ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA.
JOEL.	Between 810 and 660.	UZZIAH or MANASSEH.	ZECHARIAH, SHALLUM, MENAHEM, PEKAHIAH, PEKAH and HOSEA.
MICAH.	Between 758 and 699.	JOTHAM, AHAZ and HEZEKIAH, ch. i. 1.	PEKAH and HOSEA.
NAHUM.	Between 720 and 698.	About the close of HEZEKIAH'S reign.	
ZEPHANIAH.	Between 640 and 609.	JOSIAH, ch. i. 1.	

NAMES.	BEFORE CHRIST.	KINGS OF JUDAH.	KINGS OF ISRAEL.
JEREMIAH.	Between 628 and 586.	JOSIAH.	
HABAKKUK.	Between 612 and 598.	JEHOIAKIM.	
DANIEL.	Between 606 and 534.	During all the captivity.	
OBADIAH.	Between 588 and 583.	Soon after the siege of Jerusalem by NEBUCHADNEZZAR.	
EZEKIEL.	Between 583 and 562.	Captivity.	
HAGGAI.	About 520 or 518.	After the return from Babylon.	
ZECHARIAH.	Between 520 and 518.		
MALACHI.	Between 436 and 420.		

PERIOD OF THE CAPTIVITY

AND OF THE RESTORATION (206 YEARS).

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISRAELITES.	BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN HEATHEN COUNTRIES.
606	Prophet *Habakkuk*.	606	NEBUCHADNEZZAR, king of Babylon.
		600	PSAMMIS, king of Egypt.
599–8	JEHOIACHIN (3 months). Jerusalem taken by the Chaldeans. Jehoiachin in exile.	595	HOPHRA (Apries), king of Egypt.
	ZEDEKIAH (Mattaniah) reigns, under the Chaldeans (11 years).	594	SOLON at Athens.
594	*Ezekiel* appears as prophet, thirty years after Josiah's reformation, at the river Chebar in Babylonia.		
589	Zedekiah applies to.....	.....	Hophra.
	Commencement of the siege of Jerusalem by the Chaldeans.		
588	Jeremiah in prison.		
587	Destruction of Jerusalem; Zedekiah taken prisoner; transportation of the people to Babylon.		
	GEDALIAH is appointed governor by Nebuchadnezzar, and is killed by Ishmael; the people flee into Egypt.		Nebuchadnezzar captures Tyre under ETHBAAL II.
	Prophet *Obadiah* (?).		
574	Ezekiel's visions, fifty years after Josiah's reformation.	570	Birth of Pythagoras.
		569	AMASIS, king of Egypt.
561	Jehoiachin's captivity at Babylon relieved by.....	.....	EVIL-MERODACH.
		560	PISISTRATUS at Athens.
	Daniel's prophetic visions.		NERIGLISSAR at Babylon.
		555	BELSHAZZAR.
	PALESTINE becomes a province of..... ..... PERSIA.	538	Capture of Babylon by Cyrus.
			DARIUS rules in Babylon.
536	Return of exiles to Jerusalem under Zerubbabel in the.....		
	Rebuilding of the temple begun. First year of CYRUS.		
		534	TARQUIN at Rome.
	CAMBYSES (Ahasuerus of Ezra iv.).	529	
521	Building of temple stopped by..... SMERDIS (Artaxerxes of Ezra iv.).	525	Cambyses conquers Egypt.
	DARIUS HYSTASPES (Darius of Ezra iv. 24; v.; vi.).		
520	Temple recommenced in the..... Second year of Darius.	510	Tarquin expelled from Rome.
	Prophets *Haggai* and *Zechariah*.	509	Rome's first treaty with Carthage.
517	Temple completed.	498	Battle of Lake Regillus.
		494	Roman tribunes appointed.
	Invasion of Greece.....	490	Battle of Marathon.
		486	Egypt revolts from Persia.
	XERXES I. (Ahasuerus of the book of Esther).	485	
		484	Egypt is reconquered.
	Third year, great feast.....	482	
	Invasion of Greece.....	480	Battle of Thermopylæ and Salamis.
		479	Battle of Platea; sea-fight of Mycale.
	Seventh year, return.		
	ESTHER made queen.....	478	
	Twelfth year, Haman's plot and death.....	473	
	ARTAXERXES I. (Artaxerxes of Ezra vii.).	464	
457	Ezra's journey to Jerusalem with a large company, and a commission from Artaxerxes.	461	PERICLES at Athens.
444	Nehemiah, at Jerusalem, governor for twelve years, till the year 432.	453	Roman Decemvirs.
			Herodotus the historian.
		443	Censors at Rome.
		431	Peloponnesian war begins.
		430	Plague at Athens.
		429	Pericles dies.
	XERXES II..	425	
	SOGDIANUS.....	424	
	DARIUS II. (Nothus).....	423	Socrates, Xenophon and Thucydides at Athens.
420	The Prophet *Malachi* concludes the Old Testament Scriptures.		
409	Manasseh builds a temple on Mount Gerizim. ARTAXERXES MNEMON.	405	DIONYSIUS in Sicily.
		404	Athens taken by Lysander.
		401	Retreat of the ten thousand.
		400	Death of Socrates.

NOTE.—The captivity of the Jews in Babylon tended greatly to cure them of the sin of idolatry, to which they had been addicted for so many years; a result which all their previous warnings, corrections and judgments had failed to produce. It diffused the fear of Jehovah among the heathen, and elicited from Cyrus, from Nebuchadnezzar, from Darius, acknowledgments of his perfections and claims. It also prepared the way for the coming of Christ and the dispensation of the Gospel, by taking away many of those things wherein consisted the glory of the Jewish dispensation, and by causing the dispersion of the Jews throughout a great part of the known world. These dispersed Jews, carrying with them the Holy Scriptures containing the prophecies of the Messiah, became the means of diffusing some knowledge of the true religion and of raising, to some extent, a general expectation of the coming of the Saviour. These events were also of great importance, as presenting a striking fulfillment of prophecy.

Babylon having fallen, as had been foretold, Cyrus the conqueror had among his chief men Daniel, the servant of Jehovah. Daniel doubtless brought to the monarch's notice the predictions of Isaiah, and now that at the end of seventy years' captivity Cyrus found the sovereign power in his own hands, he issued a decree, in which, after acknowledging the supremacy of Jehovah, he gave permission to the Jews in any part of his dominions to return to their own land and to rebuild the city and temple of Jerusalem.

The restoration of the Jewish church, temple and worship was an event of the highest consequence, as tending to preserve true religion in the world and preparing the way for the appearance of the Great Deliverer.

THE HIGH-PRIESTS OF THE HEBREWS,

FROM THE COMMENCEMENT TO THE SUBVERSION OF THEIR STATE AND GOVERNMENT.

BEFORE CHRIST.	ORDER.	1. SUCCESSION, ACCORDING TO SEVERAL PORTIONS OF THE SCRIPTURES.	2. TAKEN FROM 1 CHR. vi. 3–15.	3. FROM JOS. ANT. JUD., l. x. c. 8, l. xx. c. 10.	4. FROM THE JEWISH CHRONICLE, ENTITLED SEDER OLAM.
1490	1	Aaron consecrated ..... died.	Aaron.....	Aaron.....	Aaron.
1452	2	Eleazar consecrated..... died.	Eleazar	Eleazar	Eleazar.
1433	3	Phinehas consecrated..... died.	Phinehas ..	Phinehas....	Phinehas.
1414	4	Abiezer, or Abishua, } During the	Abishua...	Abiezer	Eli.
	5	Bukki, } rule of the	Bukki.....	Bukki.....	Ahitub.
	6	Uzzi, } Judges.	Uzzi.....	Uzzi.....	Abiathar.
1186	7	Eli, of the race of Ishamar, consecrated.	Zerahiah...	Eli	Zadok.
1146		died.			
	8	Ahitub.....	Meraioth ..	Ahitub.....	Ahimaaz, under Rehoboam.
	9	Abiah	Amariah ..	Ahimelech...	Azariah, under Abiah.
	10	Ahimelech, or Abiathar.....	Ahitub I...	Abiathar	Jehoachash, under Jehoshaphat.
1090		murdered by Saul.			
	11	Abiathar, Ahimelech or Abimelech.	Zadok I....	Zadok..	Jehoiarib, under Jehoram.
1045	12	Zadok consecrated.....	Ahimaaz ..	Ahimaaz.....	Jehoshaphat, under Ahaziah.
989		died.			
	13	Ahimaaz.....	Azariah....	Azariah.....	Jehoiadah } under
959	14	Azariah, perhaps Amariah of 2 Chron. xix. 11.	Johanan, 1 Chron. vi. 9, 10.	Joram.....	Phadaiah } Joash
	15	Johanan, perhaps Jehoiada of 2 Chron. xxiv. 15.	Azariah....	Issus	Zedekiah, under Amaziah.
863		died at the age of one hundred and thirty.			
	16	Azariah, perhaps Zechariah, son of Jehoiada.	Amariah ..	Axioramus..	Joel, under Uzziah.
825		killed.			
	17	Amariah, perhaps Azariah, under Uzziah.	Ahitub II..	Phideas.....	Jotham, under Joatham.
768		died.			
	18	Ahitub II. } under Jotham, king	Zadok II...	Sudeas.....	Uriah, und. Ahaz.
	19	Zadok II. } of Judah.	Shallum ...	Juelus.....	Neraiah, under Hezekiah.
734	20	Uriah, under Ahaz.....	Hilkiah....	Jotham	Hosaiah, under Manasseh.
	21	Shallum.....	Azariah....	Uriah	Shallum, under Amon.
711	22	Azariah, under Hezekiah (2 Chr. xxxi. 10).	Seraiah.....	Neriah.....	Hilkiah, under Josiah.
	23	Hilkiah, under Hezekiah.....	Jehozadak	Odeas.....	Azariah, under Jehoiakim and Zedekiah.
645	24	Eliakim, or Joakim, under Manasseh, continued to live under Josiah, B.C. 609, and longer.	Joshua.....	Sallumus.....	Jehozadak, after the taking of Jerusalem.
	25	Azariah, perhaps Neriah.....	.....	Hilkiah	Jesus, son of Jozadak, after Captivity.
608	26	Seraiah, at commencement of Captivity.	.....	Seraiah	
575		put to death.			
	27	Jozadak, during Captivity.....	.....	Jozadak.....	
520		died.			
	28	Joshua, or Jesus, son of Jozadak.	.....	Jesus, or Joshua.	

SUCCESSION AFTER THE CAPTIVITY.

ORDER.	THE FOLLOWING IS FROM EZRA, NEHEMIAH AND JOSEPHUS.
29	Joachim, under the reign of Xerxes, *Jos. Ant.*, l. ii. 5.
30	Eliashib, Joasib or Chasib, consecrated high-priest during governorship of Nehemiah, B.C. 420.
31	Joiada, or Judas, Neh. xii. 10, B. C. 413.
32	Jonathan, or John, 373.
33	Jaddua, or Jaddus, who received Alexander the Great at Jerusalem in B.C. 341, and died in 321
34	Onias I., B.C. 321; died 301.
35	Simon I., called the Just, 300; died 291.
36	Eleazar, B.C. 291; under this pontiff the Septuagint translation is said to have been made about B.C. 285; died 276.
37	Manasseh, B.C. 276; died 250.
38	Onias II., B.C. 250; died 217.
39	Simon II., B.C. 217; died 195.
40	Onias III., B. C. 195; deposed 175, and died 167.
41	Jesus, or Jason, B. C. 175; deposed 172.
42	Onias IV., otherwise called Menelaus, B.C. 172; died 163.
43	Lysimachus, vicegerent of Menelaus, killed B. C. 170.
44	
45	Alcimus, Jacimus or Joachim, B.C. 160.
	Onias V. did not exercise his office in Jerusalem, but retired into Egypt, where he built the temple Onion,
46	B.C. 157.
	Judas Maccabæus restored the altar and the sacrifices
47	in 165; died in 153.
	Jonathan, the Asamonæan, brother of Judas Macca-
48	bæus, consecrated 153; died 143.
49	Simon Maccabæus, B.C. 143; died 136.
50	John Hyrcanus, B.C. 136; died 106.
51	Aristobulus, king and pontiff, died 106.
	Alexander Jannæus, king and pontiff, 105.
52	Hyrcanus, from 68 to 42.
53	Aristobulus, brother of Hyrcanus, usurped the high-priesthood, and held it three years and three months, from 69 to 66.
54	Antigonus, his son, also usurped the office and held it from 42 to 37, when he was taken by Socius.
55	Ananeel of Babylon, made high-priest by Herod, B.C. 37; held the office till 36.
56	Aristobulus, the last of the Asamonæans, held the position less than one year, and Ananeel was made high-priest again in 35.
57	Jesus, son of Phabis, deposed B. C. 20.
58	Simon, son of Boethus, 20; deposed 5 B.C.
59	Matthias, son of Theophilus, B.C. 5; meeting with an accident that prevented the discharge of his duties, Ellem was elevated for one day.
60	Joazar, son of Simon, B.C. 4; relieved A.D. 1.
61	Eleazar, brother of Joazar, A. D. 1.
62	Jesus, son of Siah, A.D. 6; Joazar was restored A.D. 7; deposed 13.
63	Ananus, son of Seth, A.D. 13 to 24.
64	Ishmael, son of Phala, in 24.
65	Eleazar, son of Ananus, made in 24.
66	Simon, son of Camithus, made high-priest in 25.
67	Joseph, surnamed Caiaphas, made in 26, and continued till 35.
68	Jonathan, son of Ananus, made in 35, and continued till 37.
69	Theophilus, son of Jonathan, made in 37, and continued till 41.
70	Simon, surnamed Cantharus, and son of Simon Boethus, was made high-priest in 41.
71	Matthias, son of Ananus, made high-priest in 42.
72	Elioneus, made in 44, and continued till 45. Simon, son of Cantharus, was a second time made high-priest A.D. 45, and deposed the same year.
73	Joseph, son of Caneus, was made high-priest in A.D. 45, till 57.
74	Ananias, the son of Nebodeus, was made high-priest in the year of the vulgar era 47, and enjoyed the priesthood till 63.
75	Ismael was ordained high-priest, A.D. 63.
76	Joseph, surnamed Cabei, in 63.
77	Ananus, the son of Ananus, in 63.
78	Jesus, the son of Ananus, in 64.
79	Jesus, the son of Gamaliel, in 64.
80	Matthias, the son of Theophilus, was made high-priest in A.D. 70.
81	Phannias, the son of Samuel, was made high-priest in 70, the year Jerusalem and the temple were destroyed, and a final period was put to the Jewish priesthood.

THE PROPHECIES

IN THE PENTATEUCH AND HISTORICAL BOOKS.

TEXT.	THE PROPHECY.	FULFILMENT.
Gen. xv. 5, 6	Concerning the Number of Abraham's Seed	1 Chron. xxi. 5, 6.
Gen. xv. 13	Concerning Abraham's going into Egypt and the Bondage of his descendants	Gen. xlvi. 3–7.
Gen. xv. 14–16	Concerning the Deliverance from Egypt	Exod. xii. 34–37.
Gen. xviii. 10	Concerning Isaac	Gen. xxi. 1.
Gen. xxxvii. 5	Of Joseph's Advancement	Gen. xlii. 6.
Josh. vi. 26	Of the Builder of Jericho	1 Kings xvi. 34.
1 Sam. ii. 34	Of the Death of Eli's Son	1 Sam. iv. 11.
1 Sam. xxviii. 19	Of the Death of Saul	1 Sam. xxxi. 2.
1 Kings xiii. 2	Of the Birth of Josiah	2 Kings xxiii. 15.
1 Kings xiii. 22	Of the Death of a Prophet	1 Kings xiii. 30.
1 Kings xiv. 10	Of the Destruction of the House of Jeroboam	1 Kings xv. 29.
1 Kings xiv. 12	Of the Death of Jeroboam's Son	1 Kings xiv. 17.
1 Kings xvi. 3	Of the Destruction of Baasha's House	1 Kings xvi. 11.
1 Kings xvii. 1	Of the Great Drought in the Reign of Ahab	1 Kings xviii. 41.
1 Kings xx. 22	Of the Syrian Invasion	1 Kings xx. 26.
1 Kings xxi. 19	Of the Punishment for the Murder of Naboth	1 Kings xxii. 38.
1 Kings xxi. 21	Of the Destruction of the House of Ahab	2 Kings x. 11.
1 Kings xxi. 23	Of the Death of Jezebel	2 Kings ix. 36.
2 Kings iii. 17	Of the Miraculous Supply of Water	2 Kings iii. 20.
2 Kings vii. 1	Of a Plentiful Supply of Food	2 Kings vii. 18.
2 Kings vii. 2	Of the Death of the Unbelieving Lord	2 Kings vii. 17–20.
2 Kings x. 30	Of the Reign of Jehu's Sons to the Fourth Generation	2 Kings xv. 12.
2 Kings xix. 7	Of the Death of the King of Assyria	2 Kings xix. 35, 37.
2 Kings xx. 17	Of the Babylonish Captivity	2 Kings xxiv. 10–16.

THE PROPHETS, AND THEIR PROPHECIES,

IN CHRONOLOGICAL ORDER.

PASSAGES CHIEFLY	JONAH, B. C. 840–784.	AMOS, 810–785.	HOSEA, 800–725.	ISAIAH, 765–698.	JOEL, 810–795.	MICAH, B. C. 758–699.	NAHUM, 720–698.	ZEPHANIAH, 640–609.	JEREMIAH, 628–585.	HABAKKUK, 612–598.	DANIEL, 606–534.	OBADIAH, 588–583.	EZEKIEL, B. C. 595–536.	HAGGAI, 520–518.	ZECHARIAH, 520–510.	MALACHI, 436–397, B. C. 420.
MORAL, DEVOTIONAL				xxv.–xxvii. 11					Lam. i.–v.	iii.						
To Israel		ii.-viii.	iv.–xiii.	ix. 8–21; xxviii.	i. 8–	ii.;								i.; ii.	i.1-7; vii.	i.; ii.;
To Judah			iv. 15, etc.; xii. 2	i.–v.; xxii. 8, etc.; xxix., xxx.	ii. 12	iii.; vi.								10–19		iii. 7–18
HISTORICAL	i.-iv.			xxxvi.–xxxix.					xxviii.; xxix.; xxxii. 1–25; xxxvi.–xliii. 7; lii.		i.–vi.					
PROPHETIC (A)—																
Israel		ii.–ix. 10	iii. v. 8–vi. 3	vii. 1–25 viii.; ix. 8; xv. 11 xxii. 1; xxiv. lii.		i.			xxx.; xxxi.							
Judah		i. 2; ii. 4, 5		xiv. 24–28; xvii. viii. 5–9	i.; ii. 27	vii.		i.	i.–xxv.; xxvii.; xxix.; xxx.–xxxi. 26; xxxiii.; xxxiv.; xliv.; xlvi. 26; l.	i.	ix.		ix.–xxiv.; xxxiii.; xxxvi.; xxxvii.; xxxix.–xlviii.?		i. 7–vii.; xi.	
Assyria, Nineveh	iii. 4			x.; xiv.; xxx.; xxxi.			i.-iii	ii. 13					xxxi. 3–18			
Babylon, Chaldea				xiii.; xiv. 24–28; xxi.					xxv. 12; xxxvii.; l.; li.	ii.	ii. 36; iv. 19; v. 25					
Egypt				xix.; xx.					xliii.; xliv. 29; xlvi.; l.				xxix.–xxxi.			
Ethiopia		i. 11		xviii.				ii. 12					xxx. 4–6			
Edom		ii. 1		xxi. 11					xlix. 7; Lam. iv. 21			1	xxv.–xxxv.			
Moab		i. 3–5		xv., xvi.				ii. 9	xlviii.				xxv.			
Syrians		i. 9		vii. 1–9; viii.; xvii.					xlix. 23							
Tyre		Ammon, i.; Philistia, i.		xxiii.				Ammon, ii.; Philistia, ii.	Ammon, xlix.; Philistia, xlvii.; Arabia, Persia, xlix.		Persia, Grecia, Rome, xi.; the four king vii.		xxvi.–xxviii. Ammon, xxi. 28; xxv.; Philistia, do.; Gog, xxxviii.; xxxix.			
Other nations				Arabia, xxi. 13, etc.												
PROPHETIC (B)—																
Our Lord's *first coming.*	i. 17		xi. 1; xiii. 14	vii. 14; ix.; xl.–lxiii.	ii. 28	v.			xxxi. 22; xxx.		ix. 24–26 vii. 13		xxxiv. 23, etc.	ii. 7, 9	ii. 10, 11; ix. 9; xi. 12; xii. 10; vi.; xiii. 1–7	iii.; iv. 1–3
Events subsequent, where—											vii.; xii.					
Israel is named		ix. 11–15	xiii. 14 i. 10; ii. 14–23	xxviii. 5; x. 20, etc.					xxx.; xxxiii.; xxxi.; xxxiii. 5				vi. 10; xxxix. 23, etc.			
Judah "			xiv. iii. 5	xxii. 20; xxiv. 14, etc.; ix.; i.–v.; xxvii.–xxxv.	ii. 28–iii.	ii. 12 iv. 5 and vii.		iii. 8–20	iii. 13			17–21	xxviii.; xxix. 22; xxxvi. 25; xxxiv. 20, 21; xl.–xlviii.	ii. 6, 7	i. 7-vii. viii.–xiv.	iii. 4
Gentiles		ix. 12 See Acts xv. 17									vii.–xii.					
Egypt converted				xix. 18–23					xlviii. 47							
Assyria "				xix. 23–25					xlix. 39							
Moab restored																
Elam "																

PROPHECIES LITERALLY FULFILLED.

TEXT.	THE FULFILMENT.
Gen. ix.25, 27.	The descendants of Shem and Japheth are "ruling" and "enlarged," but the descendants of Ham are still "the servants of servants."
Gen. xvi. 10, 12. Gen. xvii. 20.	The posterity of Ishmael have "multiplied exceedingly," living like "wild men," "their hand against every man," free in "the presence of all their brethren" and of all their enemies.
Gen. xlix. 10.	"The sceptre has departed from Judah."
Lev. xxvi. 38, 39. Deut. xxviii. 62, 67. Ezek. v. 10, 15. Hos. iii. 4.	The Jews have been "led away into all nations," "Jerusalem has been trodden down by the Gentiles," the people have been "plucked from off their own land," "removed into all the kingdoms of the earth," "scattered among the heathen," "among all people," "sifted among all nations," have "become a proverb," have found "among these nations no ease, and the sole of their foot had no rest," have "been many days without a king and without a sacrifice."
Num. xxiii. 9.	The Jews "dwell alone," and are not "reckoned among the nations."
Num. xxiv. 20.	"The remembrance of Amalek" is "utterly put out from under heaven."
Ps. ii. 8. Mal. i. 11.	The Lord has given to the Messiah "the heathen for his inheritance," and the progress of the Gospel is hastening the time when "from the rising of the sun, even to the going down of the same, his name shall be great among the Gentiles."
Jer. xlix. 17, etc. Ezek. xxv. 12, etc. Joel iii. 19. Amos i. 11, etc. Obad. x. 18, etc.	The family of Esau has become extinct, "cut off for ever," so that there is "none remaining of the house of Esau." The "palaces of Bozrah" have been "devoured by fire." Fire was "kindled in Rabbah and in the palaces thereof," and Ammon was destroyed as in "the day of the whirlwind."
Nah. i., iii.	Ninevah is completely destroyed, and for ages its locality was unknown.
Isa. xiii., xiv.	Babylon has been swept with "the besom of destruction," is made "a desolation for ever," "a possession for the bittern and pools of water," "a dwelling-place for dragons, an astonishment and hissing, without an inhabitant."
Ezek. xxvi. 4, 5.	Tyre has become "like the top of a rock, a place for fishers to spread their nets upon."
Ezek. xxix. 14, 15.	Egypt became "a base kingdom," tributary to strangers, and never able to "exalt itself above the nations."
Dan. xi. 37, 39.	The fourth and last of the four great kingdoms was divided into ten kingdoms, and among them has arisen a power with a triple crown, "diverse from the first," "with a mouth speaking very great things," "wearing out the saints of the Most High," "changing times and laws," ruling "over many and dividing the land for gain."
Luke xxi. 24.	The Jews have been led into all nations, and Jerusalem has been trodden down of the Gentiles.
1 Tim. iv. 1–3.	The apostasy here predicted has taken place. The Roman Church has forbidden the priesthood "to marry," and "commanded to abstain from meats."
Rev. ii., iii.	The decay of the seven Asiatic churches and their fate have been literally foretold.
Rev. xiii.–xvii.	The rise, power and fury of the mystical Babylon are here set forth, and Rome built on seven hills is pointed out as the seat of this tyranny.
	The Omniscient Lord of all, who seeth the end from the beginning, could alone have foretold these events, which have already come to pass.

PROPHECY COMPARED WITH HISTORY.

PROPHECY OF FOUR KINGDOMS REPRESENTED BY FOUR BEASTS.		CORRESPONDING EVENTS IN THEIR HISTORICAL ORDER.	
NO.	THE FIRST BEAST.—DAN. vii. 4.	NO.	ASSYRIAN EMPIRE.
1.	A lion,	1.	The Babylonian empire;
2.	having eagle's wings;	2.	Nineveh, etc., added to it—but
3.	the wings were plucked;	3.	Nineveh was almost destroyed at the fall of Sardanapalus.
4.	it was raised from the ground,	4.	Yet this empire was again elevated to power,
5.	and made to stand on the feet, as a man,	5.	and seemed to acquire stability under Nebuchadnezzar,
6.	and a man's heart [intellect] was given to it.	6.	who laid the foundation of its subsequent policy and authority.
	THE SECOND BEAST.—DAN. viii. 3, 4.		PERSIAN EMPIRE.
1.	A ram	1.	Darius, or the Persian power.
2.	which had two horns,	2.	Composed of Media and Persia—
3.	both high,	3.	both considerable provinces,
4.	but one higher than the other:	4.	Media the most powerful; yet this most powerful
5.	the highest came up last;	5.	Median empire, under Dejoces, rose after the other,
6.	the ram pushed west, north and south,	6.	and extended its conquests, under Cyrus, over Lydia, etc., west; over Asia, north; over Babylon, etc., south; and,
7.	did as he pleased, and became great.	7.	ruling over such an extent of country, was a great empire.
	THE THIRD BEAST.—DAN. viii. 5–12.		GRECIAN EMPIRE.
1.	A he-goat	1.	Alexander, or the Greek power,
2.	came from the west,	2.	came from Europe (west of Asia)
3.	gliding swiftly over the earth;	3.	with unexampled rapidity of success;
4.	ran unto the ram in the fury of his power,	4.	attacked Darius furiously, and
5.	smote him,	5.	beat him—at the Granicus, Issus, etc.;
6.	brake his two horns,	6.	conquered Persia, Media, etc.;
7.	cast him on the ground,	7.	ruined the power of Darius,
8.	stamped on him, and	8.	insomuch that Darius was murdered, etc.
9.	waxed very great;	9.	Alexander overran Bactriana to India,
10.	when he was strong his great horn was broken, and	10.	but died at Babylon in the zenith of his fame and power;
11.	instead of it came up four notable ones	11.	his dominions were parceled among Seleucus, Antigonus, Ptolemy, Cassander (who had been his officers);
12.	toward the four winds of heaven;	12.	In Babylon, Asia Minor, Egypt, Greece.
13.	out of one of them a little horn waxed great	13.	Antiochus the Great, succeeded by Antiochus Epiphanes,
14.	toward the south and east,	14.	conquered Egypt, etc.,
15.	which took away the daily sacrifice, cast down the sanctuary, etc.	15.	and endeavored utterly to subvert the Jewish polity, polluting their temple-worship and sacrifices to the utmost of his power.
	THE FOURTH BEAST.—DAN. vii. 7, 8; 19–21.		ROMAN EMPIRE.

THE BOOKS OF THE PROPHETS:

SHOWING THE OCCASION OF EACH PROPHECY, WITH DATE AND SCRIPTURE REFERENCE.

PROPHECY.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION OR PERIOD IN WHICH THE PROPHECY WAS WRITTEN.	BEFORE CHRIST.
ISAIAH i. 1	2 Chron. xxvi. 21	General preface to the prophecies of Isaiah	758
2, to end	2 Chron. xxviii. 19	On the desolate state of Judea on Pekah's invasion	740
ii., iii., iv., v., vi.	2 Chron. xxv. 21	Designation of Isaiah to the prophetic office	758
vii., viii., ix., x. 1–5	2 Kings xvi. 5	On the invasion of Judea by Rezin and Pekah	742
5, to end, xi., xii., xiii., xiv. 1–28.	Isa. xxiii. 18	On the first invasion of Palestine by Sennacherib	715
28, to end	2 Chron. xxviii. 27	On the death of Ahaz and the accession of Hezekiah	726
xv., xvi.	2 Chron. xxxi. 21	On the approaching invasion of Moab by Shalmaneser	726
xvii.	Isa. x. 4	Against Damascus on the invasion of Rezin	742
xviii., xix.	2 Kings xviii. 8	On the approaching captivity of the ten tribes, and against Egypt	721
xx.	2 Kings xviii. 16	On the capture of Ashdod	713
xxi.	Isa. xxii. 14	On the appearance of the Medes and Persians in Sennacherib's army	713
xxii. 1–15	Isa. xxvii. 13	On the expected appearance of Sennacherib's army	713
15, to end	2 Kings xxi. 16	On the luxury and pride of Shebna	698
xxiii.	Nah. iii. 19	On the exultation of the Tyrians after the retreat of Shalmaneser	715
xxiv., xxv., xxvi., xxvii.	Isa. xiv. 27	On the desolation of Sennacherib's army	715
xxviii.	2 Kings xvi. 9	To the ten tribes, after the destruction of Damascus	740
xxix., xxx., xxxi.	Isa. xx. 6	On Hezekiah's alliance with Egypt	713
xxxii., xxxiii., xxxiv., xxxv.	2 Kings xx. 11	On Hezekiah's recovery	713
xxxvi., xxxvii.	2 Chron. xxix. 2	History of Sennacherib's invasion	713
xxxviii. 1–9	Isa. xxxvii. 38	History of Hezekiah's sickness	713
9–21	Isa. xxxv. 10	Hezekiah's thanksgiving on his recovery	713
21, 22	Isa. xxxviii. 8	Recovery of Hezekiah	713
xxxix.	Isa. xxxviii. 22	Visit of Merodach Baladan	713
xl., xli., to end of the Book of Isaiah's Prophecies	2 Kings xix. 37	Written in the latter years of the reign of Hezekiah, while the kingdom enjoyed peace after the destruction of Sennacherib's army.	710 699
JEREMIAH i., ii., iii. 1–6	2 Chron. xxxiv. 7	On the designation of Jeremiah to the prophetic office	629
6, to end; iv., v., vi.	2 Chron. xxxv. 19	On the backsliding after the reformation by Josiah	612
vii., viii., ix., x.	Hab. iii. 19	On the near approach of the captivity	612
xi., xii.	Jer. x. 25	To remind the people of Josiah's covenant	610
xiii., xiv., xv., xvi., xvii., xviii., xix.	2 Kings xxiii. 37	Appeals to the people before the captivity	609
xx.	Jer. xix. 15	On Jeremiah's imprisonment by Pashur	609
xxi.	Jer. xxxvii. 21	Jeremiah repeats his predictions to Zedekiah	588
xxii. 1–24.	Jer. xx. 18	On the approaching fate of Shallum and Jehoiakim	609
24, to end.	2 Kings xxiv. 9	On the approaching captivity of Jehoiakim	599
xxiii.	Jer. xxii. 30	On the overthrow of the temporal kingdom of the Jews	599
xxiv.	Jer. lii. 3	On Jehoiachin being carried to Babylon	599
xxv.	Jer. xxxv. 19	On the immediate approach of Nebuchadnezzar's army	606
xxvi.	Jer. xxii. 23	Apprehension of Jeremiah	608
xxvii., xxviii	Jer. xxxi. 40	On the approaching ruin of Zedekiah and of the surrounding nations	595
xxix.	Jer. xxiv. 10	Letter from Jeremiah to the captives at Babylon	597
xxx., xxxi	Jer. xxix. 32	Prediction of the restoration of the Jews	597
xxxii., xxxiii.	Jer. xxxiv. 10	Imprisonment of Jeremiah, and purchase of the field of Hananeel	589
xxxiv. 1–11	Jer. xxxvii. 4	On the commencement of the siege of Jerusalem	590
11, to end.	Jer. xxxvii. 10	On the recall of the Hebrew slaves to their former servitude	589
xxxv.	Jer. xlvi. 12	On the Rechabites taking refuge in Jerusalem	606
xxxvi. 1–9	Jer. xxv. 38	First reading of the roll by Baruch	606
9, to end	2 Kings xxiv. 4	Second reading of the roll by Baruch	605
xxxvii. 1–5	Jer. xxxix. 1	Zedekiah sends for Jeremiah	590
5	Jer. xxxiii. 26	Part of the narrative of the siege of Jerusalem	589
xxxvii. 6–11	Jer. xlvii. 7	Prediction of the return of Pharaoh's army	589
11, to end	Jer. xxxiv. 22	Jeremiah attempts to escape from Jerusalem	588
xxxviii	Jer. xxi. 14	Jeremiah is committed to the dungeon of Malchiah	588
xxxix. 1	2 Kings xxv. 2	Commencement of the siege of Jerusalem	590
2	Jer. lii. 4	Capture of Jerusalem	588
3	Jer. lii. 6	Part of the history of the capture of Jerusalem	588
4–10	Jer. xxxix. 2	Flight of Zedekiah	588
10	Jer. lii. 16	Account of those who were left in Judea by Nebuzar-adan	588
xxxix. 11–15	Jer. lii. 11	Jeremiah committed to the care of Nebuzar-adan	588
15, to end	Jer. xxxviii. 28	The promise to Ebed-melech	588
xl. 1–13	2 Kings xxv. 22	Conduct of Jeremiah after his capture by Nebuzar-adan	588
13, to end; xli. 1–11	Jer. xl. 12	Conspiracy of Ishmael against Gedaliah	588
11, to end	Jer. xli. 10	Johanan rescues the captives from Ishmael	588
xlii., xliii. 1–8	Jer. xli. 18	Jeremiah reproves Johanan	581
8, to end	Jer. xliii. 7	On the arrival of Jeremiah in Egypt	587
xliv.	Jer. xlvi. 28	Predictions of Jeremiah at Tahpanhes	587
xlv.	Jer. xxxviii. 8	Address to Baruch on reading the roll	587
xlvi. 1–13	Jer. xxvi. 24	On the defeat of Pharaoh Necho at Carchemish	606
13, to end.	Jer. xliii. 13	On the arrival of Jeremiah in Egypt	606
xlvii.	Jer. xxxvii. 5	Before the conquest of Gaza by Pharaoh	587
xlviii., xlix.	Jer. xxviii. 17	On the ruin of the surrounding nations by Nebuchadnezzar	589
l., li.	Jer. xlix. 30	On Seraiah's going to Babylon	595
lii. 1–4	2 Chron. xxvi. 10	Part of the life of Zedekiah	595
4	2 Kings xxiv. 20	Nebuchadnezzar commences the siege of Jerusalem	599
5, 6	Jer. xxxix. 18	Part of the history of the siege of Jerusalem	588
7–12	Jer. xxxix. 3	Part of the history of the siege of Jerusalem	588
12–15	Jer. lii. 27	Burning of the temple of Jerusalem	588
15, 16	Jer. lii. 23	Account of those who were left in Judea by Nebuchadnezzar	588
17–24	Jer. lii. 14	Account of the Jewish spoils	588
24–28	Jer. xxxix. 14	Murder of the chief-priests after the capture of Jerusalem	588
28–31	Jer. xlix. 30	Recapitulation of the captivities	588
31, to end.	Dan. iv. 37	Release of Jehoiachin	587
LAMENTATIONS	2 Kings xxv. 21	Jeremiah laments the desolation of Judea	561 588

THE BOOKS OF THE PROPHETS:

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(CONCLUDED FROM PRECEDING PAGE.)

PROPHECY.	AFTER WHAT SCRIPTURE.	PROBABLE OCCASION OR PERIOD IN WHICH THE PROPHECY WAS WRITTEN.	BEFORE CHRIST.
EZEKIEL i., ii., iii. 1–22	Dan. i. 20	Commission of Ezekiel	595
22, to end, iv., v., vi., vii.	Ezek. iii. 21	Prediction of the destruction of Jerusalem	595
viii., ix., x., xi. 1–22	Ezek. vii. 27	On the idolatries which occasioned the Babylonish captivity	594
22, to end, xii., xiii., xiv., xv., xvi., xvii., xviii., xix	Ezek. xi. 21	On the approaching ruin of Zedekiah and the surrounding nations	594
xx., xxi., xxii., xxiii	Ezek. xix. 14	On Ezekiel's being consulted by the Jewish elders	593
xxiv	Ezek. xxiii. 49	On the commencement of the siege of Jerusalem	591
xxv., xxvi., xxvii., xxviii	Ezek. xxxiii. 33	On hearing of the capture of the city	587
xxix. 1–17	Ezek. xxiv. 27	On Pharaoh's retreat before Nebuchadnezzar	589
17, to end xxx., 1–20	Ezek. xlviii. 35	After the siege of Tyre—Final prediction against Egypt	572
xxx. 20, to end, xxxi	Ezek. xxix. 16	On Pharaoh's retreat before Nebuchadnezzar	588
xxxii., 1–17, 17, to end	Ezek. xxviii. 26	On hearing of the fall of Jerusalem—Against Egypt	587
xxxiii., 1–21	Ezek. xxxii. 22	To the captives in Babylon	587
21, to end	Jer. lii. 30	On hearing of the fall of Jerusalem	587
xxxiv., xxxv., xxxvi., xxxvii.	Jer. xxxiii. 20	Appeal to the heads of the Jewish nation, after the fall of Jerusalem	587
xxxviii., xxxix	Ezek. xxxvii. 28	Prophecy of Gog and Magog	587
xl., xli., xlii., xliii., xliv., xlv., xlvi., xlvii., xlviii	Ezek. xxxix. 29	Vision of the future spiritual temple	574
DANIEL i. 1–8	2 Chron. xxxvi. 7	Capture of Daniel by Nebuchadnezzar	606
8, to end	Lam. v. 22	Condition of Daniel at Babylon	606
ii	Ezek. xxx. 19	Nebuchadnezzar's first dream	570
iii	Dan. ii. 49	The golden image set up	570
iv. 1–28	Dan. iii. 30	Nebuchadnezzar's second dream	569
28, to end	Dan. iv. 27	Madness of Nebuchadnezzar	569
v	Ps. cxxiii.	Belshazzar's feast	539
vi	Ps. cii	Daniel is cast into the den of lions	537
vii	2 Kings xxv. 30	Daniel's vision of the four living creatures	541
viii	Dan. v. 31	Daniel's vision of the ram and the he-goat	539
ix	Dan. viii. 27	Prophecy of the seventy weeks	538
x., xi., xii.	Ps. cxxix	On the interruption to the building of the second temple	534
HOSEA i., ii., iii.	2 Kings xiv. 27	On the distress of Israel in the reign of Jeroboam II	801
iv	2 Kings xiv. 29	On the state of the country during the interregnum after the death of Jeroboam II.	776
v., vi.	2 Chron. xxviii. 25	On Ahaz's alliance with Tiglath-pileser	739
vii., viii., ix., x., xi., xii., xiii.	2 Kings xvii. 4	On the revolt of Hoshea from Assyria	725
JOEL i., ii., iii.	2 Chron. xxvi. 15	On Uzziah's increasing his army	787
AMOS ii., iii., iv., v., vi., vii. 1–10	Hos. iii. 5	In the reign of Jeroboam II	793
10, to end, viii., ix	2 Kings xiv. 28	On being accused of a conspiracy against Jeroboam II	784
OBADIAH	2 Chron. xxviii. 19	Against Edom, on their assisting Pekah	740
JONAH i., ii., iii., iv.	Amos vii. 9	Soon after the accomplishment of Jonah's first prophecy, 2 Kings xiv. 25	787
MICAH i., ii	2 Kings xv. 35	On the continuance of idolatry in the reign of Jotham	753
iii., iv., v., vi., vii.	Isa. xvi. 14	Written to support the reformation by Hezekiah	722
NAHUM i., ii., iii.	Isa. xix. 25	Against Nineveh, immediately after the captivity of the ten tribes	720
HABAKKUK i., ii., iii.	Jer. vi. 30	On the backsliding after the reformation by Josiah	612
ZEPHANIAH i., ii., iii.	1 Chron. xxxiv. 32	To assist the reformation by Josiah	624
HAGGAI i. 1–12	Ezra v	On resuming the building of the second temple	520
12, to end, ii. 1–10	Ezra v. 2	To encourage the builders of the second temple	520
10, to end	Zech. i. 6	Address to the builders of the second temple	520
ZECHARIAH i. 1–7	Hag. ii. 9	Exhortation to repentance	520
7, to end, ii., iii., iv., v., vi.	Hag. ii. 23	Address to the builders of the second temple	520
vii., viii	Ps. cxxxviii	To the messengers from Babylon	519
ix., x., xi., xii., xiii., xiv.	Ezra x. 44	Probably about the time of Ezra's reformation	457
MALACHI i., ii., iii. 1–16	Ps. cxix	On the corruption introduced after the reformation by Nehemiah	433
16, to end, iv.	Neh. xiii. 31	After the completion of the reformation by Nehemiah	400

NOTE.—The above Table states after what Scripture the different portions of the prophetic books are to be read in the order of time, but it does not necessarily imply that there is any connection of subject between the Scripture and the prophecy; as, for instance, Mal. i., ii., iii. 1–16, following Psalm cxix. Often, however, there is an important connection: for instance, 2 Kings xvi. 5, with Isa. vii.–x. 1–5, presents us with an astonishing view of the long-suffering of God to one of the most wicked of men: the prophet Isaiah, for the consolation of Ahaz, was sent not only to assure him of immediate safety, but to announce to him one of the most splendid prophecies in the Old Testament respecting the promised Messiah (Isa. vii. 14; ix. 6, etc.).

In studying prophecies, as in parables, we are chiefly to consider their scope and design, without attempting to find too minute or exact an explanation of the poetical symbols or images in which the Sacred Books abound; many of these are simply used as adornments of style—the sky and trees in the background to fill in and beautify the picture.

Many of the Old Testament prophecies have a twofold application: first, directly to the temporal punishments and blessings of the Jews; and secondly, less directly, yet clearly and unequivocally, to the Messiah and His kingdom. In fact, almost all the prophecies in the Old Testament, whatever their direct significance and object, are to be referred to the Gospel, where alone we can find their full completion. We must not, however, look for a mystical or typical meaning in every prophecy; as a rule, when the direct meaning is plain and complete in sense and application, or when history shows an entire fulfilment, it is scarcely needful or expedient to depart from it or to be over-curious to look beyond.

In the reckoning of time, in prophetical language, a day denotes a year, and often things yet future are, to indicate their certainty, spoken of as though past. When the prophets speak of the *last days* or the *latter days*, they always refer to the Messianic era, and so also, generally, when they use the expression *that day*.

THE FULFILMENT OF PROPHECY.

THE MESSIAH AND THE ESTABLISHMENT AND DIFFUSION OF THE CHRISTIAN RELIGION.

AMONG the particulars foretold respecting the promised MESSIAH were, the time when he was to appear (Dan. ix. 25, etc.); the nation, tribe and family from which he was to descend, and the place of his birth (Isa. xi. 1; Jer. xxiii. 5, 6; Mic. v. 2, etc.); his divine as well as his human nature (Isa. vii. 14; ix. 6, 7, etc.); the poverty and meanness of his external condition (Isa. xlix. 7; lii. 14; liii. 2, etc.); and the unparalleled excellence and dignity of his personal character, combining wisdom and knowledge, purity, righteousness and invincible courage with meekness, kindness, compassion and humility, more than human forbearance, unfaltering trust in God and complete resignation to his will (Isa. xi. 2–5; xl. 10, 11; xliii. 2, 3; l. 5–7; Dan. ix. 26, etc.). The prophecies are also as minutely descriptive of his work and sufferings. They set forth the greatness and the benignity of his miracles and the gracious character of his ministry (Isa. xxv. 6; liii. 4; lxi. 1, etc.); they foretell his rejection by his countrymen and his judicial condemnation; they describe him as "bearing the sins of many;" "healing by his stripes;" "giving his soul an offering for sin;" and "making intercession for transgressors" (Isa. lii. 13–15; liii.; Zech. xiii. 7; xii. 10, etc.). To all this they add the most glowing descriptions of his subsequent exaltation and glory, and his success in his great enterprise as the consequence and reward of his sufferings (Isa. ix. 6, 7; lii. 13–15; liii. 10–12, etc.). That all these predictions were fulfilled in our Lord Jesus Christ, the whole history of his life and death, his resurrection and ascension, abundantly testifies, as will be seen by turning to the references here quoted and to others similar in character.

The prophecies further present to us the character of the GOSPEL as well as of its Author. They explicitly foretell a future and perfect revelation of the Divine will (Isa. xi. 9; xl. 5; Jer. xxxi. 31–34, etc.); and the promulgation of the gospel and the conversion of the Gentiles to a religion proceeding from Judea (Isa. ii. 2–4; xlii. 1–7; xlix. 6; lx. 1–3, etc.)—a place and a people which might seem the most unlikely to have been the instruments of communicating such a gift to the world. For separated as the Jews were from the rest of mankind by their civil institutions, their peculiar prejudices and the feeling of contempt with which they were regarded by other nations, they appeared, especially in their broken and humbled state, the last people from whom a universal religion could be expected to arise. Yet the history of the establishment of Christianity as a known, unquestionable fact contains the fulfilment of all these prophecies which were recorded so many ages before. And though we see not yet that universal reception of the gospel, and that prevalence of Christianity over the whole earth, which these great promises reveal, it is to be remembered, that what has been accomplished is in itself a sure pledge of a more perfect consummation, and the present state of the world in many of its relations encourages the hope, as it affords the opportunity and the means, by the power and grace of God's Holy Spirit, of such universal diffusion.

THE JEWS AND THE LAND OF JUDEA.

While promises were given to the chosen people that prosperity and happiness should attend their obedience, they were threatened, if disobedient, with punishments proportioned to their sins. The first predictions upon this subject were delivered by Moses more than 3200 years ago (Lev. xxvi. 36–39, 44; Deut. iv. 27; xxviii. 20–68), and the writings of succeeding prophets abound with similar declarations. These predictions contain several remarkable peculiarities out of the usual course of human affairs.

1. It was repeatedly foretold that they should be scattered and removed into the utmost parts of the earth (Jer. xv. 4; Ezek. xiii. 10–16; Hosea ix. 17, etc.). And all the records of history attest that *dispersion* has been the fate of the Jewish people in a manner and degree in which it has never befallen any other race. The first infliction of this national calamity was by the Assyrian power, when the ten tribes were swept into captivity. The second great infliction of it befel the surviving kingdom of Judah at the time of the Babylonian conquest, and after the days of the Messiah, followed the catastrophe effected by the Roman arms, which extended and aggravated the calamity of dispersion beyond any former example.

Not only in the extent and manner of their dispersion, but in its continuance, the case of the Jews is without a parallel. To this day their own country is lying waste and desolate, whilst they, its proper owners, are to be seen everywhere, living in the heart of cities and taking a part among the busiest traffickers in the great markets of the world; present in all countries, but with a home in none; closely incorporated among themselves, yet universally dispersed, intermixed, and yet separated; neither amalgamated nor lost. What race has suffered so much and yet endured so long? What nation has subsisted as a distinct people in *their own country* so long as the Jews have done in their *dispersion in all countries*?

2. It was further foretold of them that they should become "an astonishment, a proverb and a by-word among all the nations whither the Lord should lead them" (Deut. xxviii. 37; Jer. xxiv. 9, 10; xxix. 18, etc.). Here a circumstance apparently dependent upon the capricious judgment of men was made the subject of a specific prediction. But is it not one of the most observable things, among all which this outcast people has been made to endure, that over and above spoliation of property, civil disfranchisement and severe persecutions under the name of law, their cup of suffering has had that last ingredient largely infused—that they have been marked out for the scorn and contempt of the world?

3. Another prediction respecting this nation was that while the kingdom —the body politic—was to be destroyed, and the people were to be "sifted" through the nations, yet the seed so sifted was not to perish (Jer. xlvi. 28; Amos ix. 8, 9). And how remarkable is the history of the Jews, made up of these opposite particulars, *destruction* and *preservation*, scattering and safekeeping, combined! They have not been utterly destroyed, though "a full end has been made of their enemies." Though oppressed and vanquished, banished and spoiled, they have survived the mightiest monarchies, and now overspread the world.

It is worthy of notice, with reference to the present condition of this people, that whilst an obstinate attachment to the name and memory of their law is the proximate visible cause which cements and perpetuates their scattered race, their rejection of Christianity, when it was offered to them, is imputed in the Christian Scriptures to their corruption and violation of the moral law, and their culpable blindness as to the sense of the prophecies (Acts vii.; xxviii. 25–28; Rom. ix.–xi.; 2 Cor. iii. 14–18, etc.), and these appear still to be the hindrances to their reception of the gospel.

Many prophecies of more propitious import concerning the Jews, that yet remain to be accomplished, are reserved for testimonies to future generations, if not to the present (Deut. xxx. 3–5; Isa. xi. 11, 12; Jer. xxxi., xxxiii.; Ezek. xxxvi., xxxvii.; Amos ix. 13–15, etc.). And it is a very observable circumstance that, throughout all the changes which have occurred among the kingdoms of the earth during so many centuries, nothing has happened to render the accomplishment of these prophecies impossible, but that, on the contrary, the state of the Jewish people, as well as of Christian and heathen nations at this day, is such as to render them easily capable of receiving a complete fulfilment. And when these predictions of their conversion to Christ shall be accomplished, the whole taken together will be indeed a sign and wonder to all nations, and a prelude to the universal triumph of true Christianity.

Another large class of prophecies (intimately connected with those last mentioned) concerning the LAND OF JUDEA has received an equally striking fulfilment. The particular features of the future desolation, as foretold by the prophets, exactly accord with the descriptions of modern travelers. The country has been "overthrown by strangers," is "laid waste," and is "utterly spoiled;" has become as a "desolate wilderness;" "few men are left," and "the mirth of the land is gone."

MIRACLES OF THE OLD TESTAMENT.

THE MIRACLE.	THE OBJECT OR OCCASION.	THE PLACE.	THE TEXT.
The Multiplication of Languages	To Defeat Wrong Ambition	Babel	Gen. xi. 7–9.
Certain Sodomites Smitten with Blindness	To Punish them for Murderous Intent	Sodom	xix. 11.
Destruction of Sodom and Gomorrah	As Punishment for their Great Wickedness	Sodom and Gomorrah	xix. 24, 25.
Lot's Wife Turned into a Pillar of Salt	As Punishment for Disobedience in Looking Back	On the road from Sodom	xix. 26.
The Burning Bush—not Consumed	The Call of Moses	Horeb	Ex. iii. 2.
Moses' Rod Transformed into a Serpent	To Confirm his Faith	Horeb	iv. 2–5.
Moses' Hand made Leprous and Healed	To Confirm his Faith	Horeb	iv. 6, 7.
Aaron's Rod Transformed into a Serpent	To Convince Pharaoh of his and Moses' Divine Mission	Egypt	vii. 10–12.
The Ten Plagues	To Compel Pharaoh to let the Israelites Go Forth	Egypt	vii.–xii.
The Pillar of Cloud by Day and of Fire by Night	To Baffle the Egyptians and Guide the Israelites	Near Egypt	xiii. 20, 21.
The Red Sea Divided, and Returned to its Channel	To make a Road for the Israelites, and Drown the Egyptians	Near Egypt	xiv. 21, 22.
The Waters of Marah made Sweet	To Supply Drinking Water for the Israelites	Marah	xiv. 24, 25.
Quails and Manna Sent	To Supply the Israelites with Food	The Wilderness	xvi. 13–35.
Water brought from the Rock	To Supply the Israelites with Water	Horeb and Meribah	xvii. 5–7; Num. xx. 8–12.
Victory over the Amalekites		Rephidim	xvii. 8–16.
Aaron's Rod Buds, Blossoms and Bears Almonds	To Convince the Israelites of his Authority	Kadesh	Num. xvii. 1–8.
Korah and his party Destroyed	As Punishment for their Rebellion		xvi. 31–35.
Plague Sent and Stayed	To Rebuke their Murmurings		41–50.
Fiery Serpents Sent and some of those Bitten Cured	To Rebuke their Murmurings	Desert of Zin	xxi. 7–9.
Balaam's Ass Speaks	To Rebuke him for Going to Balak	Pethor	xxii. 28–31.
Aaron's Sons Consumed with Fire from Heaven	For Offering Strange Fire	Sinai	Lev. x. 1, 2.
Miriam's Leprosy Cured	In answer to Moses' Prayer	Hazeroth	Num. xii. 10–15.
The Jordan Divided	To Open Passage for Israelites and for Elijah and Elisha	River Jordan	Josh. iii. 14–17; 2 Kings ii. 8, 14.
The Walls of Jericho Fall	To Aid the Israelites in its Capture	Jericho	vi. 6–21.
The Sun and Moon Stand Still	To Lengthen the Day for the Israelites	Gibeon	x. 12, 13.
Samson receives Water from En-hakkore	To Slake his Thirst	Lehi	Judg. xv. 19.
Sacrifices Consumed by Fire from Heaven	To Attest Divine Authority	Several places	Lev. ix. 24; Judg. vi. 21; Judg. xiii. 19, 20; 1 Ki. xviii. 38; 2 Chr. vii. 1.
Dagon and many Philistines Fall before the Ark	To Compel the Philistines to return it to its Rightful Keepers	Ashdod	1 Sam. v.
Beth-Shemeshites Smitten	To Punish Irreverence	Beth-Shemesh	vi. 19.
Thunder and Rain in Harvest-time, in answer to Samuel's Prayer	To Inspire Reverence	Gilgal	xii. 18.
Uzzah Struck Dead	To Punish Presumption	Perez-Uzzah	2 Sam. vi. 7.
Jeroboam's Hand Withered	To Punish his Defiance of God's Messenger	Beth-el	1 Kings xiii. 4, 6.
The Widow's Meal and Oil Multiplied	To Provide her and her Son and the Prophet with Food	Zarephath	1 Kings xvii. 10–16.
Ahaziah's Captains and their Fifties Consumed	To Rebuke Ahaziah's Defiance of God's Prophet	Near Samaria	2 Kings i. 9–12.
The Chariot of Fire takes Elijah to Heaven	To Show God's Especial Regard for him	Near the Jordan	ii. 11.
The Waters of Jericho made fit to Drink	In Answer to the Prayer of the People	Jericho	ii. 19–22.
Water provided for a Large Army		Moab	iii. 16–20.
The Widow's Oil Multiplied	To Afford Means to Pay her Debts		iv. 1–7.
The Shunammite's Son Raised	As a Reward for her Regard for the Prophet	Shunam	iv. 32–36.
Poisonous Pottage Cured	To Supply Food for the Sons of the Prophets	Gilgal	iv. 40, 41.
One Hundred Men fed with Twenty Loaves	The Same Purpose as the last	Gilgal	iv. 42–44.
Naaman's Leprosy Cured	Because of his Faith	River Jordan	v. 10–14.
Gehazi made Leprous	As Punishment	Samaria	v. 24–27.
Axe-head caused to Float		Jordan	vi. 6.
A Syrian Band Smitten with Blindness	To Rescue the Prophet	Dothan	vi. 19.
The Syrian Army put to Flight	To Deliver Samaria from Siege	Samaria	vii. 6, 7.
The Dead Man Revived by Contact with Elisha's Remains			xiii. 20, 21.
Sennacherib's Army Destroyed	To Deliver Jerusalem, in answer to Hezekiah's Prayer	Jerusalem	xix. 35.
The Sun made to Go Back	As a Proof of what the Prophet had Said	Jerusalem	xx. 9–11.
Uzziah made Leprous	To Punish him for Usurping the Priests' Functions	Jerusalem	2 Chron. xxvi. 19–21.
Saved in the Fiery Furnace	To Attest God's Power and Providence	Babylon	Dan. iii. 19–27.
Daniel Saved from Lions	The Same Object	Babylon	vi. 16–23.
Jonah in Whale's Belly	To Punish his Attempt to Escape Duty	Mediterranean	Jon. i. 17.
Jonah Delivered	In Answer to his Repentant Prayer	Mediterranean	ii.

PARABLES OF THE OLD TESTAMENT.

BY WHOM SPOKEN.	THE PARABLE.	WHERE SPOKEN.	TEXT.
Balaam	Concerning the Moabites and Israelites	Mount Pisgah	Num. xxiii. 24.
Jotham	Trees making a King	Mount Gerizim	Judg. ix. 7–15.
Samson	Strong bringing forth Sweetness	Timnath	xiv. 14.
Nathan	Poor Man's Ewe Lamb	Jerusalem	2 Sam. xii. 1–4.
Woman of Tekoah	Two Brothers Striving	Jerusalem	xiv. 1.
The Smitten Prophet	The Escaped Prisoner	Near Samaria	1 Kings xx. 35–40.
Jehoash, King of Israel	The Thistle and Cedar	Jerusalem	2 Kings xiv. 9.
David	Israel Compared to a Vine	Jerusalem	Ps. lxxx. 8–16.
Isaiah	Vineyard yielding Wild Grapes	Jerusalem	Isa. v. 1–6.
Ezekiel	The Vine Tree	Jerusalem	Ezek. xv.
Ezekiel	The Great Eagles and the Vine	Babylon	xvii. 3–10.
Ezekiel	Lions' Whelps	Babylon	xix. 2–9.
Ezekiel	The Wasted Vine	Babylon	xix. 10–14.
Ezekiel	The Boiling Pot	Babylon	xxiv. 3–5.
Haggai	Holy Flesh	Jerusalem	Hag. ii. 11–14.

THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

WHEN WRITTEN. B. C.	THE FIVE BOOKS OF MOSES; CALLED THE PENTATEUCH.	WHEN WRITTEN. B. C.
1491 to 1451	Besides the history of the Creation and of the world to the call of ABRAM, and of the Israelites from that time to the death of MOSES, a period of 2552½ years, these Books contain the Divine Law, as given by GOD, through MOSES, directly for the government of the chosen people; hence they are called by the Jews, *Toros*, or "The Law." The Pentateuch (πεντε, "five," and τευχος, "a volume," *i. e.*, the "five-fold book") was written by the great Law-Giver, at different times between B. C. 1491 and 1451—the last eight verses being added by JOSHUA, or by EZRA. In the Jewish MSS. these Books appear as one, divided into fifty-four sections for Sabbath reading in the Synagogue; the division into five Books was made by the translators of the Septuagint, who gave them severally the names they still preserve, except that "Numbers" is the English translation of Αριθμοι of the Septuagint.	1491 to 1451
	GENESIS.—The First Book of MOSES takes its name from the fact that it narrates the particulars of the *Genesis* or "creation" of the world and of ADAM and EVE (i., ii.); then follows the history of mankind in general till the call of ABRAM; the scope of the history here narrows, and we have the history of ABRAHAM and his descendants to the death of JOSEPH, B. C. 1635. The period covered by *Genesis* is 2369 years.	
	EXODUS.—The Second Book embraces 145 years, to the erection of the Tabernacle in the desert, B. C. 1491, and comprises the history of the bondage in Egypt; the miraculous plagues resulting in the Deliverance of Israel and their going out from Egypt (hence the name *Exodus*); their entrance into the Wilderness of Sinai; the promulgation of the Law; and the building of the Tabernacle. The centre and crowning jewel of this Book is the DECALOGUE—that wonderful God-given Code that has ever formed and ever will form the basis of all proper laws.	
	LEVITICUS.—This Book covers but one month; its contents are the duties assigned to the Priests and Levites, and a minute description of the rites and ceremonies of the Mosaic dispensation.	
	NUMBERS.—The Book of Numbers gives the history of thirty-eight years, though most of the events belong to the first and last of those years. Its contents are, the numbering (hence the name) or marshaling of the people for their journey to the Promised Land; a statement of their conduct during their wanderings; an account of the consecration of the Tabernacle; a repetition of some of the principal laws and some additional precepts; directions for the division of Canaan; and the numbering at the close of their journey.	
	DEUTERONOMY.—The Fifth Book of MOSES is called *Deuteronomy* (δευτερος, "second," and νομος, "law," *i. e.*, "the second law," or the "Repeated Law") because it contains a repetition of the Mosaic Law, civil and moral; it also embraces a recapitulation of some of the events of their wanderings; the solemn confirmation of the Law by blessings and cursings on Ebal and Gerizim; predictions relative to their future, including a very striking one of the MESSIAH; the selection of JOSHUA as MOSES' successor; and finally the death and burial of the great leader.	

	THE HISTORICAL BOOKS, FROM JOSHUA TO ESTHER.	
	The Historical Books narrate the civil and religious history of the Jews from their first settlement in Canaan to their return thither from Babylon—a period of 1018 years. The object being to set forth GOD'S glory, not that of his people or their rulers, these Books do not give a full history, but rather selections therefrom: such facts are dwelt upon as best show the development of the objects and purposes of the Divine government.	
1426	**THE BOOK OF JOSHUA** was undoubtedly written by JOSHUA himself, the account of his death and burial being added probably by EZRA. It contains the history of the conquest and partition of Canaan; the renewal of GOD'S covenant with Israel; and the farewell, death and burial of JOSHUA, comprising a period of thirty years.	
1049	**THE BOOK OF JUDGES.**—This book covers about 309 years, to the death of SAMSON, B. C. 1120, and comprises the history of the murmurings, adversities, disorder and general anarchy of the Israelites during the period of transition from the Theocratic to the monarchic form of government. The portion from chapter xvii. to the end is a digression. The authorship of this Book has been disputed, but it is imputed to SAMUEL by Jewish authorities.	
1049	**THE BOOK OF RUTH.**—The author of this sweet little pastoral, as well as its date, is very uncertain, though, as it was part of the preceding Book in the early Hebrew canon, it may safely be ascribed to the same writer. Ruth, though a Moabitess, and hence a Gentile, was an ancestress of King David.	
1049 to 1016	**THE BOOKS OF SAMUEL.**—The division into two Books is not found in the early MSS. It has been decided by the best authorities that SAMUEL wrote the first twenty-four chapters, and NATHAN and GAD the remainder. They contain the history of the Israelites for about 120 years—B. C. 1135 to 1016. The exceedingly romantic story of David, the shepherd-boy, the soldier, the king, the sweet psalmist—his rise from obscurity to the throne of all Israel—makes the Books of Samuel one of the most delightfully interesting of narratives, and the sweet sincere friendship of DAVID and JONATHAN lends an additional charm.	
721 to 458	**THE BOOKS OF THE KINGS** (like the former, but one Book in the Jewish MSS.) take up the history of the Nation of Israel at the time of its highest glory, and carry us step by step down to the subversion of both Judah and Israel. The First Book covers 126 years, to the death of JEHOSHAPHAT, B. C. 889, and the Second Book 300 years, to the destruction of Jerusalem by NEBUCHADNEZZAR, B. C. 588. The Jewish authorities ascribe the authorship to JEREMIAH.	
	THE BOOKS OF CHRONICLES, like those of Samuel and of the Kings, were but one Book in the Hebrew canon, which was called the Book of Diaries; in the Septuagint they were called παραλειπομενα, "things omitted;" St. JEROME first called them by the name they now bear. The period they embrace is from ADAM to the Restoration under CYRUS, 3468 years. They form a full Epitome of Jewish History to the year 536 B. C. They were without doubt compiled by EZRA.	458
	THE BOOK OF EZRA was written mainly by him, and may be regarded as a supplement to Chronicles; it gives a period of 80 years to the end of Ezra's administration as governor, B. C. 456. Part of this Book (iv.–vii.) was written in Chaldaic, which language the Israelites had learned during their captivity. Between chapters vi. and vii. there occurs a hiatus of 58 years.	456
	THE BOOK OF NEHEMIAH was in the ancient canon called the Second Book of EZRA, though the major part of it was certainly written by NEHEMIAH himself. He was a man of great firmness, cool judgment, and an earnest servant of GOD—in short, just the man needed by the Jews at the time. He was appointed governor about B. C. 446, and went to work promptly and vigorously to rebuild the wall around Jerusalem, and shortly completed it in spite of fierce opposition from SANBALLAT and other enemies of the Jews. His entire administration is supposed to have extended over 36 years. Besides rebuilding the wall, he effected great reforms among the people. This Book closes the Old Testament History—B. C. 433.	433
	THE BOOK OF ESTHER has been ascribed to various authors, but it seems most probable was written by MORDECAI, one of its principal subjects. It tells how ESTHER, a pious Jewish captive, became Queen of Persia, and saved the Jews residing in that realm from the plots of HAMAN; it also tells how MORDECAI arose from a very humble position to be second only to the king. The AHASUERUS of this Book has been shown by excellent authorities to have been XERXES II. The whole story forms a beautiful illustration of GOD'S providential care of His people.	490

THE BOOKS OF THE OLD TESTAMENT,

WITH THE AUTHORSHIP AND DATE WHEN WRITTEN.

(CONCLUDED FROM PRECEDING PAGE.)

THE POETICAL BOOKS.

WHEN WRITTEN. B. C.		WHEN WRITTEN. B. C.
1520	**THE BOOK OF JOB** takes rank not only as the first written of the Books of Inspired Scripture, but has been shown by Archbishop USHER and others to be the most ancient literary production in the world, having been written not later than 1520 B. C.—that is, ten centuries before CONFUCIUS and SOLON, more than five centuries before HOMER, and earlier than the earliest date claimed for the Vedas. The best authorities favor the opinion that it was written by JOB himself. It sets forth the sufferings of JOB and his unfaltering submission to the Divine will.	
1046 to 160	**THE BOOK OF PSALMS.**—This is a collection of Sacred Songs composed at various times and mostly by DAVID. They are models of acceptable devotion: the Christian Church adopts them as her own language, or the language of her Lord. As mere literary productions they have been called the national ballads of the Hebrew people: many of them are perfect gems of Oriental poetry. Not a few of the Psalms are prophetic, containing predictions of the life, character and sufferings of our Saviour. For Date and Origin, and Arrangement for Devotional Purposes, see pages 14 and 15.	
1000	**THE PROVERBS.**—This collection of pithy, wise, practical sayings was undoubtedly written by King SOLOMON. The Book assumed its present form some two hundred and fifty years after SOLOMON, during the reign of HEZEKIAH. Its characteristics are those of a poetical moral philosophy.	
	ECCLESIASTES.—The most generally received opinion is that this Book was written by SOLOMON in his old age, after he had repented of his self-indulgences and sins, by way of teaching a solemn lesson from his own melancholy experience.	976
	SONG OF SOLOMON.—The Hebrew name of this beautiful poem is "The Song of Songs." The tradition of the Jews is that this Song was written by SOLOMON in his youth; the same tradition ascribes the Book of Proverbs to his prime and Ecclesiastes to his old age. It takes rank as one of the finest gems of Oriental poetry. Many Christian writers regard it as a beautiful allegory,—the Bride as the Church of CHRIST and the Bridegroom as her Divine Lord; taking this view, the last ten verses beautifully depict the entire separation of the Church from the world and her perfect consecration to the love and service of her Lord.	1016

THE PROPHETICAL BOOKS, IN THEIR CHRONOLOGICAL ORDER.

856	**JONAH.**—With the exception of the prayer in chapter iii., this Book is a simple narrative of JONAH'S call as a messenger to Nineveh, his attempt to escape the duty, the punishment that overtook him, his subsequent obedience and the result. He lived during the reign of JEROBOAM II., or even earlier; he may indeed have been, as some think, a disciple of ELISHA.	
800	**JOEL.**—JOEL prophesied to Judah not later than the reign of UZZIAH, warning the people of their overthrow unless they should repent of their idolatry and turn to GOD.	
790	**AMOS** denounces the idolatry of the king and people, and foretells the captivity of Israel, which was fulfilled sixty years later by SHALMANESER; but beyond this he promises them deliverance and a return to more than their pristine glory under Messiah.	
790 to 725	**HOSEA.**—HOSEA prophesied to Israel during the turbulent reigns of the last seven kings—in all sixty years. The idolatry everywhere prevalent and its inevitable punishment are his themes; he also tells them of their ultimate restoration under the Messiah.	
760 to 698	**ISAIAH.**—Jewish tradition says ISAIAH was nephew to King AMAZIAH, and father-in-law to MANASSEH, by whom he was murdered. His prophetic labors extended at least over a period of forty-seven years, possibly sixty-two years. ISAIAH has been aptly termed the *evangelical prophet*. His great theme is the humiliation, the work, the glory of the Messiah, and the blessed results of His salvation. It pervades the entire Book, and gives it a charm for the Christian student that no other Book of the Old Testament can rival. Our Lord and His Apostles quote ISAIAH more frequently than all the other prophets. While the writings of ISAIAH are distinguished throughout for peculiar elevation and grandeur of style, those passages, running all through the Book, that tell of the "coming Saviour," his sufferings, patience and glory, are positively sublime. In fact, ISAIAH had as clear a conception of the God-man JESUS as had any of the Apostles. He was so full of Christ that, no matter what his primary topic, it always led him to his one loved theme.	
750	**MICAH** wrote during the reigns of JOTHAM, AHAZ and HEZEKIAH. His subject is the same as that of AMOS, HOSEA and JOEL.	
720	**NAHUM.**—This prophecy of NAHUM was chiefly uttered as a warning to Nineveh, foretelling the overthrow of the Assyrian empire.	
630	**ZEPHANIAH** prophesied to both Judah and Israel, foretelling their downfall as a punishment for their idolatry and utter profligacy.	
628 to 586	**JEREMIAH.**—JEREMIAH was called to the prophetic office about seventy years after ISAIAH'S death, in the thirteenth year of JOSIAH'S reign, while quite young. During the pious JOSIAH'S reign his influence and advice had great weight, but soon after JEHOIAKIM ascended the throne JEREMIAH'S work was interrupted, though not stopped. During ZEDEKIAH'S reign he was arrested and cast into prison, where he was confined till the fall of Jerusalem. He and BARUCH were subsequently compelled to accompany some of his people in their flight to Egypt, where tradition says he was stoned to death by some of the Jews incensed at his fearless reproaches of their crimes. His writings are remarkable for pathos. The burden of his complaint was the universal wickedness of the princes and people. He predicted the punishments that overtook them, and also foretold the Restoration, mentioning CYRUS by name more than a hundred years before that monarch's birth. His prophecy is full of allusions and direct predictions of the Messiah.	
	THE LAMENTATIONS OF JEREMIAH, some maintain, were written on the death of JOSIAH, but the general opinion among commentators is that they are directly applicable to the wretchedness of the Jews during the captivity, and have prophetic allusion to their future miseries after their dispersion.	
	HABAKKUK.—This prophet is supposed to have ministered during the reigns of MANASSEH and AMON, or in that of JEHOIACHIN. His subject is mainly the judgments that were to overtake the Chaldeans.	626
	DANIEL.—This great prophet was of noble, if not of royal, blood. He was, with other Hebrew youth, carried captive to Babylon, and educated for service at NEBUCHADNEZZAR'S court, where he afterward rose to high positions of great trust. He was ninety years of age at the time of the Restoration under CYRUS, and contributed largely to the consummation by opening CYRUS' eyes to the prophetic passages that had appointed to him the work. His Book contains both narrative and prophecy. In the latter are wonderful predictions as to the Four Great Empires of the Assyrians, Persians, Greeks and Romans. He also foretells with great distinctness the time of Messiah's appearing, the rise and fall of Antichrist and the consummation of all things here below.	534
	OBADIAH.—This Book consists of but one chapter, directed against the Edomites, telling them that "Edom shall be as though it had never been."	585
	EZEKIEL.—Like JEREMIAH, EZEKIEL was of the Sacerdotal family. He commenced his ministry about the fifth year of the Captivity. His messages were delivered partly before and partly after the destruction of Jerusalem. The former consist chiefly of reproofs, condemnation and exhortation, while the latter are consolatory, promising the distressed people deliverance and future prosperity. The last nine chapters contain a remarkable Vision clearly referring to the glory of the Church of Christ.	595 to 572
	HAGGAI.—It was this prophet who predicted that the *glory of the Second Temple* should exceed that of the *First*. He flourished about B. C. 520.	520
	ZECHARIAH was contemporary with HAGGAI. He prophesied very clearly of the advent and glory of the Messiah.	520
	MALACHI, the last prophet before Christ, prophesied during the governorship of NEHEMIAH. He foretells the preaching of St. John Baptist and the Advent of the Great Deliverer.	520

THE APOCRYPHAL PERIOD:

FROM MALACHI TO JOHN THE BAPTIST.

BEFORE CHRIST.	EVENTS IN THE HISTORY OF THE ISRAELITES.
413	Joiada, Judas or Jehoiada high priest.
373	Jonathan, John or Johanan high priest.
351	Ochus, king of Persia, plants Jews near the Caspian.
341	Jaddua high priest.
332	Alexander, having destroyed Tyre, visits Jerusalem; plants Jews in Alexandria.
324	Alexander dies; his kingdom divided.
321	Onias I. high priest.
320	Ptolemy Lagus captures Jerusalem; plants Jews in Alexandria and Cyrene.
312	Seleucus obtains Syria; era of the Seleucidæ.
306	The dominions of Alexander formed into four kingdoms, as foretold by Daniel.
300	Simon the Just high priest.
292	Eleazar high priest.
285	Version of the LXX. commenced at Alexandria.
250	Onias II. high priest.
246	Ptolemy Euergetes offers sacrifices at Jerusalem.
216	Ptolemy Philopater, prevented from entering the holy of holies, attempts to destroy the Jews in Alexandria, but is miraculously prevented.
203	Antiochus the Great obtains Palestine.
200	The sect of the Sadducees founded.
199	Scopas, an Egyptian general, recovers Judea to the king of Egypt.
198	Antiochus regains Judea.
195	Onias III. high priest.
176	Heliodorus, attempting to plunder the temple, is prevented by an angel.
170	Antiochus Epiphanes takes Jerusalem, slays 40,000 persons and profanes the temple.
167	Antiochus persecutes the Jews.
165	Judas Maccabæus purifies the temple and institutes the feast of dedication.
161	Judas Maccabæus slain; his brother Jonathan succeeds.
149	Onias builds a temple in Egypt like that in Jerusalem.
144	Jonathan, murdered by Tryphon, is succeeded by Simon his brother, who is made ruler by Demetrius.
143	The sovereignty and priesthood confirmed by the Jews to Simon and his posterity.
136	Simon murdered; John Hyrcanus his son succeeds him.
135	The Pharisees.
130	John Hyrcanus throws off the Syrian yoke and makes himself independent. He destroys the temple on Mount Gerizim.
110	The Essenes.
106	Aristobulus succeeds his father Hyrcanus and assumes the title of king.
105	Alexander Jannæus succeeds his brother Aristobulus and reigns for 27 years.
78	Jannæus dies. Alexandra his wife succeeds and makes her son Hyrcanus high priest, and favors the Pharisees.
69	Alexandra dies. Hyrcanus succeeds, but is forced to yield the crown to his younger brother, Aristobulus.
65	Pompey the Great reduces Syria to a Roman province. Hyrcanus endeavors to regain the crown.
63	Pompey, appealed to by Hyrcanus and Aristobulus, decides for the former; he takes Jerusalem and makes Judea tributary.
57	Aristobulus and his son Alexander, raising disturbances, are vanquished by Gabinius, the Roman governor of Syria.
54	Crassus plunders the temple.
47	Antipater, being appointed by Julius Cæsar procurator of Judea, makes his son Herod governor of Galilee, and Phasael, of Jerusalem.
44	Walls of Jerusalem rebuilt.
43	Antipater poisoned; Herod and Phasael revenge his death.
40	The Parthians, having taken Jerusalem, slay Phasael and place Antigonus, son of Aristobulus, upon the throne. Herod flies to Rome and is appointed king of Judea.
37	Herod takes Jerusalem, beheads Antigonus and is established as king of Judea; reigns 34 years
35	Herod makes Aristobulus, brother of his wife Mariamne, high priest, but afterwards murders him.
25	Herod rebuilds Samaria and calls it Sebaste.
22	Herod begins to build Cæsarea. Trachonitis, Auranitis and Batanea are added to his dominions.
17	Herod, after two years' preparation, begins to rebuild and enlarge the temple.
6	Zacharias receives the announcement respecting the birth of John the Baptist. The Canon of the New Testament begins.

BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN PERSIA, SYRIA AND EGYPT.
405	Artaxerxes Mnemon, Persia.
401	Death of Cyrus the younger.
381	Artaxerxes Ochus, Persia.
350	Egypt recovered by Persians.
335	Darius Codomanus, Persia.
331	Alexander defeats Persia on the Granicus, 334; at Issus, 333; at Arbela, the Persian empire ends.
324	Ptolemy Lagus, Egypt.
312	Seleucus I.; Nicator, Syria.
312	Empire of Seleucus from Antioch to India.
291	Seleucus on the Tigris built.
285	Dionysius (Alex.) determines solar year.

EGYPT.	BEFORE CHRIST.	SYRIA.
P. Philadelph.	280	Antiochus I.
	261	Ant. II. Theos.
P. Euergetes I.	246	Sel. II. Callinic.
	226	Sel. III. Keraun.
P. Philopater.	223	Ant. III. the Great.
P. Epiphanes.		
First Roman army in Asia.	190	
	187	Sel. IV. Philop.
P. Philometh.	181	
	175	Ant. IV. Epiph.
	164	Ant. V. Eup.
	162	Demetr. Soter defeated and slain by.
	150	Alexander Balas.
P. Physcon.	146	Demet. Nicat.
P. Physcon.	144	Ant. VI. Theos.
	143	Tryphon.
	139	Ant. VII.
	130	Demet. Nic. II.
	127	Alexander.
	123	Ant. VIII.
P. Lathyrus.	116	
	111	Ant. IX.
	108	Ant. VIII. and IX.
	93	Philip and Ant. X.
	92	Demetrius Euc.
P. Alexander.	88	
	83	Tigranes of Armenia.
P. Auletes?	81	
	69	Ant. XI.
	65	Pompey makes it a Roman province.
P. Auletes.	55	
Roman Governors.		*Roman Governors.*
Gabinius.	55	
	51	Bibulus.
Cleopatra.	51	
	50	Q. M. Scipio.
	47	S. Cæsar.
	43	Cassius.
	38	Ventidius.
	39	Parthians invade Syria, 50; and are fiercely expelled by Vent.
	34	Plaucus.
	27	Messala C.
Made a Roman province by Octavius.	30	
	22	Agrippa.
	13	S. Saturninus and T. Volumnius.

BEFORE CHRIST.	CONTEMPORANEOUS EVENTS IN EUROPE.
404	Euclid.
401	Retreat of Ten Thousand.
397	Xeuxis.
389	Plato.
363	Mantinea; death of Epaminondas.
356	Birth of Alexander.
345	Aristotle.
338	Demosthenes.
334	Apelles.
295	Epicurus.
281	Theocritus.
280	Pyrrhus, king of Epirus, enters Italy.
268	[Berosus,
261	Manetho, Egyptians.]
264	First Punic war.
258	Regulus prisoner.
236	Archimedes.
220	Plautus.
224	Colossus of Rhodes overthrown.
220	Hannibal.
218	Second Punic war.
216	Battle of Cannæ.
210	Zeno.
202	Hannibal defeated in Africa by Scipio Africanus.
190	Scipio Asiaticus.
149	Third Punic war, lasts three years.
148	Carthage destroyed.
148	Corinth destroyed.
136	Scipio Nasica.
133	Tiberius Gracchus.
111	Jugurthine war (five years).
100	Julius Cæsar born.
88	Civil war. Marius and Sylla.
81	Cicero's first oration.
71	Spartacus.
69	Lucullus defeats Mithridates and Tigranes.
63	Catiline conspiracy.
60	First triumvir.: Pompey, Cæsar, Crassus.
60	Catullus.
57	Sallust.
50	Cornelius Nepos, Varro.
49	Battle of Pharsalia.
46	Cæsar reforms calendar.
44	Cæsar slain. Diodorus Sic.
42	Battle of Philippi.
44	Second triumv.: Oct., Ant., Lepidus.
36	Lepidus expelled the triumv.
33	War between Oct. and Ant.
31	Battle of Actium.
27	Octavius emperor, with title of Cæsar Augustus.
31	Mæcenas.
29	Horace.
27	Propertius.
25	Livy.
21	Tibullus.
20	Ovid.
5	Dion. Halicarn.

SIGNIFICATIONS OF OBSOLETE WORDS,

AND WORDS THAT REQUIRE EXPLANATION.

THE WORD.	DEFINITION.	TEXT.
Agone	Ago	1 Sam. xxx. 13.
All	A large number	Luke xv. 1; Matt. iii. 5.
Apothecary	Perfumer	Ex. xxx. 25, 35.
Audience	Hearing	Gen. xxiii. 13; Luke vii. 1
Babes	Humble, docile Christians	Matt. xi. 25.
Bestowed	Stationed	1 Kings x. 26.
Bonnets	Turbans	Ex. xxviii. 40.
Burden	Judgments, calamities	Isa. xiii. 1; xv. 1; xix. 1.
Carriage	Baggage	Isa. x. 28.
Cast out	Excommunicate	John ix. 34.
Champaign	A plain or valley	Deut. xi. 30.
Chapiters	Ornaments	1 Kings vii. 16.
Charge	Taxes	1 Kings xi. 28.
Charger	A large dish.	Num. vii.; Matt. xiv. 8.
Clay, thick	Worldly riches	Hab. ii. 6.
Coasts	Entire territory	Deut. xvi. 4.
Concision	Formal upholders of circumcision	Phil. iii. 2.
Concluded	Decreed (orig. *Shut up together*)	Rom. xi. 32; Gal. iii. 22.
Concupiscence	Evil desires in general	Rom. vii. 8; 1 Thess. iv. 5
Conversation	Conduct, behavior	1 Pet. ii. 12; Gal. i. 13.
Cover the feet	Lie down to sleep	1 Sam. xxiv. 3.
Cross	Christian self-denial	Matt. x. 38.
Curse	Revile or speak evil of	Ex. xxii. 28.
Daysman	Arbitrator, umpire	Job ix. 33.
Delectable	Desirable	Isa. xliv. 9.
Dignities	Civil rulers	2 Pet. ii. 10; Jude 8.
Ear the ground.	Cultivate the land	1 Sam. viii. 12.
Ensample	Example or type	1 Cor. x. 11.
Ensue.	Follow, pursue	1 Pet. iii. 11.
Entreat	Treat, use	Acts xxvii. 3.
Eschew	Flee from, shun	1 Pet. iii. 11.
Everlasting	For a long yet limited time	Gen. xvii. 8.
Every whit	(1) Every minute detail; (2) In every part.	(1) 1 Sam. iii. 18; (2) John vii. 23; xiii. 10.
Fan	Winnowing implement	Matt. iii. 12.
Fellow, my	My equal	Zech. xiii. 6.
Foolishness	Vice, crime	Mark vii. 22.
Fray	Terrify, affright	Jer. vii. 33; Zech. i. 21.
Fruits	Works, actions	Matt. vii. 16, 20.
Garden	The Church	Isa. lviii. 11.
Gird up the loins of the mind.	Bring the mind into Christian frame	1 Pet. i. 13.
Gods	Judges, great men	Ex. xxii. 28.
Go out or come in	Conduct matters..	1 Kings iii. 7.
Governor listeth	Pilot wishes	Jas. iii. 4.
Greeks	Gentiles in general	Acts xix. 10.
Groves	Places of idol worship	1 Kings xiv. 23.
Habergeon	Corselet, or breastplate	Ex. xxxix. 23.
Hale	Accuse	Luke xii. 58.
Haply	Possibly	Mark xi. 13.
Harnessed	Equipped, or furnished	Ex. xiii. 18.
Holpen	Helped	Isa. xxxi. 3.
Hosen	The inner tunic	Dan. iii. 21.
Howbeit	Nevertheless	1 Kings xi. 22.
High-places	(1) Places of worship; (2) Places of idol-worship.	(1) 1 Kings iii.; (2) 1 Kings xii. 31, 32; xiv. 23.
Idols	Anything too highly prized	1 John v. 21.
Imaginations	Corrupt reasonings	2 Cor. x. 5.
Inditing	Bubbling up, overflowing	Ps. xlv. 1.
Inherit	Subdue	Isa. liv. 3; Ps. lxxxii. 8.
Inheritance	People	Ps. xxviii. 9; xciv. 14.
Inn	Halting-place, camp	Ex. iv. 24.
Iron	(1) Barren, dry land; (2) Strength; (3) Severe trial.	(1) Deut. xxviii. 23; (2) Dan. ii. 33, 41; (3) Ps. cvii. 10.
Jangling	Unprofitable, pernicious discussion	1 Tim. i. 6.
Jesus	Greek of Joshua	Acts vii. 45; Heb. iv. 8.
Kerchiefs	Veils of false prophets	Ezek. xiii. 18, 21.
Kick	Oppose, rebel against	1 Sam. ii. 29; Acts ix. 5.
Kine	Cows	Gen. xxxii. 15; xli. 2.
Kine of Bashan	Effeminate, profligate rulers and nobles	Amos iv. 1.
Knops	Ornaments in form of fruit	1 Kings vi. 18.
Lamp	A son and heir	1 Kings xv. 4.
Leasing	Lies	Ps. iv. 2; v. 6.
Let	Hinder	Isa. xlii. 13; Rom. i. 13.
Leviathan	A persecuting monarch	Isa. xxvii. 1.
Libertine	A Jew having Roman citizenship	Acts vi. 9.
Listeth.	Willeth	John iii. 8; Jas. iii. 4.
Lower parts of the earth	Abode of disembodied spirits..	Eph. iv. 9.
Magnifical	Grand, illustrious, superb	1 Chron. xxii. 5.

THE WORD.	DEFINITION.	TEXT.
Marrow	Secrets of the heart	Heb. iv. 12.
Meat	(1) Wheat flour; (2) Doctrines..	(1) Lev. ii. 1; (2) Heb. v. 14.
Meat, to eat	To do God's will	John iv. 32, 34.
Melt, utterly	Be entirely dismayed	2 Sam. xvii. 10.
Milk	Elementary doctrines	1 Cor. iii. 2.
Milk, sincere	Pure principles	1 Pet. ii. 2.
Mincing	Walking affectedly	Isa. iii. 16.
Minish	Diminish	Ex. v. 19; Ps. cvii. 39.
Mist	(1) Blindness; (2) Blackness.	(1) Acts xiii. 11; (2) 2 Pet. ii. 17.
Mock	(1) Baffle, thwart; (2) Bring shame upon.	(1) Num. xxii. 29; (2) Gen. xxxix. 17.
Night	(1) Adversity; (2) Ignorance; (3) Death.	(1) Isa. xxi. 12; (2) Rom. xiii. 12; (3) John ix. 4.
Observation	Outward show	Luke xvii. 20.
Occurrent	Taking place	1 Kings v. 4.
Ouches	Sockets	Ex. xxviii. 11
Overlay	Smother	1 Kings iii. 19.
Passion	Sufferings and death	Acts i. 3.
Perfect	Eminently righteous	Job i. 1; Gen. vi. 9.
Polls	Careful count	Num. i. 2.
Prating	Talking rashly	3 John 10.
Prevent	Go before, precede	1 Thess. iv. 15.
Prevent me	Anticipate wants; succor me...	Job iii. 12; Ps. lxxix. 6.
Princes	Chief men, leaders	1 Kings iv. 2.
Prison	Place of departed spirits	1 Pet. iii. 19.
Provoke	Influence, excite	Heb. x. 24; 1 Cor. x. 22.
Quick	Living	Acts x. 42.
Rentest thy face	Distendest thy eyes	Jer. iv. 30.
Rereward	Rearguard	Josh. vi. 9.
Sabaoth	Hosts, armies	Rom. ix. 29; Jas. v. 4.
Savour	Scent, odor	Eph. v. 2; 2 Cor. ii. 15.
Scrip	A small bag, a wallet	Luke xxii. 35.
Seared	Made inactive, insensible	1 Tim. iv. 2.
Seethe	Boil	Ex. xxxiv. 26.
Seducing	Enticing into heresy	1 Tim. iv. 1.
Servitor	Servant	2 Kings iv. 43.
Selah	A *rest* in singing	In various Psalms.
Sensual	Carnal, sinful	Jude 19; Jas. iii. 15.
Seven	Several, many	Ps. xii. 6; Prov. xxiv. 16.
Sew pillows	Make or fasten cushions	Ezek. xiii. 18.
Sheets	Shirts	Judg. xiv. 12, 13.
Shipwreck	Exposure of backsliders to ruin	1 Tim. i. 19.
Shoe, to cast out over	To subdue	Ps. lx. 8; cviii. 9.
Shoulder, to withdraw	To rebel	Neh. ix. 29.
Silverlings	Small coin	Isa. vii. 23.
Sin	Sin-offering	2 Cor. v. 21; Hos. iv. 8.
Sincere	(1) Unadulterated; (2) Unsullied.	(1) 1 Pet. ii. 2; (2) Phil. i. 10.
Sore	(1) Very much; (2) Very severe.	(1) 1 Sam. xvii. 24; (2) Gen. xli. 56.
Spoilers	Foragers	1 Sam. xiii. 17.
Strait	Contracted, difficult of passage	Matt. vii. 13, 14.
Straitened	Pained, distressed	Luke xii. 50.
Taches	Fastenings, hooks	Ex. xxxv. 11.
Tale	Number, account	Ex. v. 8.
Tempered	(1) Accurately mixed; (2) Symmetrically formed.	(1) Ex. xxx. 35; (2) 1 Cor. xii. 24.
Thousand	A large indefinite number	Ps. xci. 7.
Tossed to and fro	Fickle, changeable	Eph. iv. 14.
Trench	Camp	1 Sam. xxvi. 5; xvii. 20.
Trow	Imagine, think	Luke xvii. 9.
Untoward	Rebellious, disobedient	Acts ii. 40.
Unwittingly	Thoughtlessly, unintentionally	Josh. xx. 3.
Unworthily	Without due reverence	1 Cor. xi. 29.
Vanities	Idols	Acts xiv. 15.
Ward	A band or company	Neh. xii. 24.
Ware	(1) Aware; (2) Watchful	(1) Acts xiv.; (2) 2 Tim. iv. 15.
Wavering	Doubting, hesitating.	Heb. x. 28; Jas. i. 8.
Wench	Any large fish	2 Sam. xvii. 17.
Whit	Smallest appreciable quantity..	1 Sam. iii. 18.
Whoring	Straying	Ex. xxxiv. 15.
Wimples	Hoods, veils	Isa. iii. 22.
Wind	Destruction	Jer. xlix. 36.
Wink at	Bear patiently with	Acts xvii. 30.
Wist	Knew	Luke ii. 49; John v. 13.
Wit, we do you to	We tell you	2 Cor. viii. 1.
With	A willow twig, or bough	Judg. xvi. 7–9.
Witness	Testimony	1 John v. 6, 8, 9.
Wont	Used, accustomed	Matt. xxvii. 15.
Wot	Know, be aware of	Acts iii. 17.
Wroth	Very angry	Matt. xviii. 34.
Yearned, bowels	Intense affection, or love	1 Kings iii. 26.

A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

THE WORD.	EXPLANATION.	TEXT.
Abaddon, *Heb.* Apollyon, *Gr.*	A name derived from the title of the Arabian kings, and applied to the Mohammedan powers, by whom the Christian Church in the East was sorely oppressed	Rev. ix. 11. [50, 51.
Abomination..	1. Sin, in general	Isa. lxvi. 3; Ezek. xvi.
	2. Idolatrous rites of Popery	Rev. xvii. 4.
Abomination of Desolation.	The idolatrous ensigns of the Roman army	Matt. xxiv. 15.
Adulteress, or Harlot	An apostate city or Church	Isa. i. 21; Rev. xvii. 5.
Adultery	Idolatry and apostasy	Jer. iii. 8, 9; Rev. ii. 22.
Angels	1. Intelligent beings employed by God as ministers of His Providence	Ezek. x. 8, etc.; Heb. i. 4–7,14; Rev.iv.6; v.11.
	2. Apostate spirits	Matt. xxv. 41; Jude 6.
	3. Bishops or pastors of churches	Rev. i. 20; ii. 18, 12, 18.
Angel of the Lord	Jesus Christ	Zech. i. 11.
Arm	1. The omnipotence of God	Jer. xxvii. 5; xxxii. 17.
	2. The power and miracles of Christ	Isa. liii. 1; John xii. 38.
	3. Gracious influences of God	Isa. li. 9; lii. 10.
Armor	Spiritual graces	Rom. xiii. 2; Eph.vi.11.
Arrows	1. Judgments of God	Job vi. 4.
	2. Slanderous words	Ps. lxiv. 3.
Babes	Young or feeble Christians	1 Cor. iii. 1; Heb. v. 13.
Babylon	Papal Rome	Rev. xiv. 8; xvii., xviii.
Balaam	The errors and impurities of that apostate	2 Pet. ii. 15; Jude 11; Rev. ii. 14.
Beast	1. A heathen power	Dan. vii. 17. [7, etc.
	2. The Papal Antichrist	Rev. xiii. 2, 12; xvii. 3,
Beasts	The four living creatures, improperly called beasts	Rev. iv.
	They denote the cherubim described	Ezek. i. 10.
Black, Blackness	Afflictions	Jer. xiv. 2; Joel ii. 6.
Blasphemy	Idolatry, especially that of Popery	Rev. xiii. 1, 5, 6; xvii. 3.
Blindness	Ignorance of Divine Doctrine	Isa. xxix. 18; Rom. xi. 25; Eph. iv. 18.
Blood	Symbol of the Atonement by Christ	Matt. xxvi. 28; Heb. xiii. 20.
Body	The sanctified Church of Christ	1 Cor. xii. 13, 27.
Book	Symbol of the Divine Decrees	Ps. xl. 7; Heb. x. 7.
Book of Life	The heavenly register of the people of God	Rev. iii. 5; xx. 12, 15; xxii. 19; Matt. iii.16.
Bow	1. Vigorous health	Job xxix. 20.
	2. Symbol of evangelical conquest	Rev. vi. 2.
Bowels	Tender sympathy	Phil. ii. 1; Luke i. 78.
Branch	Christ	Isa. xi. 1; Jer. xxiii. 5; xxxiii. 15; Zech. iii. 8.
Bread, food	1. Divine Doctrine	Deut. viii. 3; Isa. lv. 2; Matt. iv. 4.
	2. Christian fellowship	1 Cor. x. 17.
Bride	The Church of Christ	Rev. xxi. 9.
Bridegroom	Christ, the Husband of the Church	John iii. 29; Rev.xxi.9.
Briers	Persons of pernicious principles	Isa. lv. 13. [9.
Brimstone	1. Perpetual desolations	Job xviii.15; Isa.xxxiv.
	2. Emblem of torment	Rev. xiv. 10.
	3. Pernicious doctrines	Rev. ix. 17.
Bulls	Violent men	Ps. xxii. 12.
Cedars	Eminent men	Zech. xi. 2.
Cedars of Leb.	Kings, princes of Judah	Isa. ii. 13.
Cedar, twigs of	Nobility, military chiefs	Ezek. xvii. 4.
Chaff	Worthless, irreligious persons	Ps. i. 4; Matt. iii. 12.
Clouds	Armies, multitudes	Jer. iv. 13; Isa. lx. 8; Heb. xii. 1.
Crown of life. —of glory	Immortality, felicity and glory of Heaven	Jas. i. 12; Rev. ii. 10.
Cup	1. Blessings of Divine Providence and Grace	Ps. xxiii. 5.
	2. Divine Judgments	Isa. li. 17.
Cup of salvation	Thankful acknowledgment of Divine Mercies	Ps. cxvi. 13.
Cup of blessing	Cup at the Lord's Supper, in allusion to the paschal cup	1 Cor. x. 16.
Darkness	1. Calamity and misery	Jer. xxiii. 1.
	2. Irreligion and ignorance	Rom. xiii. 12.
Darkness of sun, stars, &c.	Disorders in the government	Isa. xiii. 10.
Day	1. A Year	Ezek. iv. 6; Rev. ii. 10; xi. 9; xii. 6.
	2. An appointed season	Isa. xxxiv. 8.
	3. A state of Evangelical knowledge	1 Thess. v. 5.
Death, Natural	Separation of the spirit from the body.	Gen. xxv. 1.
Death, Moral	Insensibility to the evil of sin, and to the duties and pleasures of the Divine friendship	Eph. ii. 2; Rev. iii. 1.
Death, Second.	Eternal banishment from God	Rev. ii. 11; xx. 14.

THE WORD.	EXPLANATION.	TEXT.
Dew	Power of Christ in the Resurrection	Isa. xxvi. 19.
Dogs	1. Gentiles, as sunk into impurity	Matt. xv. 26.
	2. Idle, luxurious ministers of religion.	Isa. lvi. 10.
	3. Caviling, unprincipled teachers	Phil. iii. 2; Rev. xxii. 15.
Doors	The entrance, or enlarged exercise of the gospel ministry	1 Cor. xvi. 9.
Dragon	A royal enemy—the king of Egypt	Ezek. xxix. 23.
	2. Satan actuating his agents	Rev. xii. 9.
	3. Dangers or difficulties	Ps. xci. 13. [13.
Drunkenness	1. Emblem of folly	Isa. xxviii. 1–3; Jer. xiii.
	2. Senselessness, the effect of Divine judgments	Isa. xxix. 9; li. 21.
Dust & ashes	Human nature	Gen. iii. 19; xviii. 27.
Eagle	1. A king or kingdom	Ezek. xvii.
	2. The Roman army, whose standards were eagles	Matt. xxiv. 28.
	3. Emblems of renewed strength	Ps. ciii. 3; Isa. xl. 31.
Earthen vessels	The human body	2 Cor. iv. 7.
Earthquakes	Political revolutions	Rev. vi. 12; Hag. ii. 6, 7; Heb. xii. 26.
Egypt	Wickedness	Rev. xi. 3.
Elders, the twenty-four.	Eminent saints, perhaps patriarchal believers	Rev. iv. 10; Heb. xi. 2.
Eyes	I. Applied to the Almighty, denote, 1. His Infinite Knowledge	Prov. xv. 3; Ps. xi. 4.
	2. His Watchful Providence	Ps. xxxii. 8; xxxiv. 15.
	II. Applied to Jesus Christ, they denote His Omnipresence	Rev. ii. 23; v. 6; Heb. iv. 13.
	III. Applied to man, they denote, 1. The understanding, the eyes of the mind	Ps. cxix. 18; Eph. i. 18.
	2. A friendly counselor	Job xxix. 15.
	3. The whole man	Rev. i. 7.
	4. Human designs	Deut. xxviii. 54–56.
Face	The favor of God	Ps.xxxvi.16; Dan.ix.17.
Family	The Church of God	Eph. iii. 15.
Fat	1. The most excellent of everything	Ps. lxxxi. 16.
	2. Riches	Ps. xxii. 29; Jer. v. 28.
Father	God, whose we are by creation and gracious adoption	Mal. i. 6; ii. 10; Jer. xxxi. 9; Rom. viii. 15, 16; Eph. i. 5.
Fire	Destructive calamity	Isa. xlii. 25; lxvi. 15; Ezek. xxii. 31.
Flesh	1. Riches	Isa. xvii. 4.
	2. Mortal man	Isa. xl. 6.
	3. Human virtues or religious privileges.	Phil. iii. 3, 4.
Forehead	Public profession of religion	Rev. vii. 3; xiii. 16.
Fox	Consummate hypocrisy and deceit	Ezek.xiii.4; Luke xiii.32.
Fruit	Religious virtues and enjoyments	Ps.i.3; xcii.14. [xi.4.
Furnace	Trying afflictions, or the place	Deut. iv. 20; Jer. ix. 7; Isa. lii. 1; lxi. 10; Rev. iii. 4, 5; xix. 8.
Garments, White	Emblems of purity and joy	Ps. cxlvii. 13.
Gates	Symbol of security	
Gates of the daughter of Sion	The ordinances of Divine worship	Ps. ix. 14.
Gates of death.	Imminent danger	Ps.ix.13; Job xxxviii.17.
Gog with Magog	1. Scythian powers in former ages	Ezek. xxxviii. 2.
	2. Infidel nations in the last days	Rev. xx. 8.
Gold	Gospel blessings	Rev. iii. 18.
Grapes	Virtues of religion	Isa. v. 2.
Grapes, Wild.	Sinful tempers and manners	Isa. v. 2. [Rev. viii. 7.
Hail	The incursions of violent enemies	Isa. xxviii. 2; xxxii.19;
Hand, Right	Protection and favor	Ps. xviii. 35; lxxiii. 23.
Hand of the Lord on a prophet	Influence of the Holy Spirit	Ezek. viii. 1.
Harvest	Extreme judgment, or end of the world.	Joel iii.13; Matt. xiii.39.
Head	1. The understanding or governing principle in man	Isa. i. 6; Dan. ii. 28.
	2. Chief of a people	Mic. iii. 1, 9, 11.
	3. The metropolis of a country	Isa. vii. 8, 9.
Heavens	1. The powerful Providence of God	Dan. iv. 26. [18.
	2. God	Matt. xxi. 25; Luke xv.
	3. Political or ecclesiastical governments	Isa. xiii. 13; Hag. ii. 2, 21.
	4. The visible Church	Rev. xii. 7, 9.
Hell	1. The general receptacle of departed souls	Isa. xiv. 7; Rev. i. 18.
	2. The place of eternal torment for the impenitent	Ps. ix. 17; Matt. x. 28; xxiii. 33.
Horn	1. Strength	Rev. v. 1.
	2. Divine protection	Ps. xviii. 2; Amos iii. 14; Luke i. 69.
	3. Royal power	Jer. xlviii. 25; Zech. i. 18, 21; Dan.vii. 20,22.

A GLOSSARY OF SYMBOLIC WORDS

AND PHRASES OF THE INSPIRED WRITERS.

(CONCLUDED FROM PRECEDING PAGE.)

THE WORD.	EXPLANATION.	TEXT.
Horse	Emblem of conquest, the work of its rider	Joel ii. 4; Hab. i. 8; Jer. iv. 13.
Horse	White, emblem of happy conquest; red, of bloody war; black, of disease and pestilence; pale, of famine and misery.	Rev. vi. 2, 8; Zech. vi. 2.
House	Church of God	Isa. ii. 2; 1 Tim. iii. 15; Heb. iii. 6.
Hunger and Thirst.	1. Natural desires after happiness	Prov. xix. 15; Isa. lv. 1; Rev. xxii. 17.
	2. Spiritual desires	Amos viii. 11; Matt. v. 6; Luke i. 53.
Idolatry	1. Covetousness	Col. iii. 5.
	2. An object excessively beloved	1 John v. 21.
Image of gold, silver, brass and iron.	The four universal monarchies—Assyrian, Persian, Macedonian, Roman.	Dan. ii. 31, 45.
Incense	Devotional exercises	Rev. v. 8.
Infirmities	1. Bodily weakness	Matt. viii. 17; Isa. liii. 4.
	2. Spiritual weakness	Rom. viii. 26.
Jerusalem	1. Church of God	Ps. cxx. 6; Isa. lxv. 18; lxvi. 13.
	2. Heavenly glory	Heb. xii. 22; Rev. iii. 12; xxi.; xxii.; Gal. iv. 24, 26.
Keys	1. Power and authority	Rev. i. 18; Isa. xxii.
	2. Commission of the Gospel ministry.	Matt. xvi. 19.
Laborers	Gospel ministers	Matt. ix. 37, 38; 1 Cor. iii. 9.
Lamb	The Messiah, typified by the paschal lamb and the daily Israelitish sacrifice.	Ex. xii. 11; xxix. 38, 41.
Lamp	1. Profession of religion	Matt. xxv. 3, 4.
	2. Divine illumination and comfort	2 Sam. xxii. 29.
Leaven	Corrupt principles and practices	Matt. xvi. 6; 1 Cor. v.
Leopard	1. A subtle, rapacious enemy	Dan. vii. 6. [6, 8.
	2. Antichristian power	Rev. xiii. 2.
Life	1. Immortal felicity	Ps. xvi. 11.
	2. Evangelical doctrine	John vi. 33.
	3. A state of justification	John v. 24; Col. iii. 3.
	4. Christ, the source of life, natural, spiritual and eternal	John i. 4; xi. 25; xiv. 6; Col. iii. 4.
Light	1. Joy, peace and prosperity	Esth. viii. 16.
	2. Evangelical knowledge and holiness.	Isa. viii. 20; Eph. v. 8; 1 John i. 7.
Lion	1. An emblem of fortitude, the ensign of the tribe of Judah	Gen. xlix. 9.
	2. A title of Christ	Rev. v. 5.
Locusts	Teachers who corrupt the gospel	Rev. ix. 3.
Manna	The felicities of immortality	Rev. ii. 17.
Mountain	1. A kingdom, state, republic or city	Isa. ii. 12, 14; Zech. iv. 7.
	2. The kingdom of Christ's Church	Isa. ii. 2; xi. 9; Dan. ii. 35.
Mystery	A thing or doctrine unknown until revealed	Rom. xvi. 25; 1 Cor. ii. 7; Col. i. 26; Rev. i. 20.
Naked	Destitute of the garment of holiness	Rev. iii. 17.
Night	Ignorance, error, adversity	Rev. xxi. 25. [21.
Number two	A few	1 Kings xvii. 12; Isa. vii.
Number three, or third	Excellency	Isa. xix. 24; Zech. xiii. 9.
Number four	Universality	Isa. xi. 12; Ezek. vii. 2.
Number seven.	Perfection	Rev. i. 4–xxii.
Oaks	Princes	Isa. ii. 13.
Olive, Wild	Sensual man	Rom. xi. 17.
" Cultivated.	The Church of Christ	Rom. xi. 24.
Palm	An emblem of joy and victory	Rev. vii. 7.
Paradise	Heaven, the residence of the Redeemed.	Luke xxiii. 43; Rev. ii. 7.
Passover	Jesus Christ	1 Cor. v. 7.
Physician	Jesus Christ	Matt. ix. 12.
Pillar	1. The chief support of a family, city or state	Gal. ii. 9.
	2. A monument of grace in the temple of glory	Rev. iii. 12.
Rain	1. Emblem of saving doctrine	Deut. xxxii. 2.
	2. Spiritual influences	Isa. xliv. 3.
River	1. The irruption of an invading army	Isa. lix. 19; Jer. xlvi. 7, 8.
	2. An emblem of exuberant blessings	Job xxix. 6; Ps. xxxvi. 8.
	3. Overflowings of Divine love and grace	Rev. xxii. 1; Ezek. xlvii.
Rock	A secure refuge	Ps. xviii. 2; Isa. xvii. 10.
Rod	1. Powerful authority	Ps. ii. 9.
	2. Divine faithfulness	Ps. xxiii. 4.
Salt	1. The principles and virtues of Christians	Matt. v. 13.
	2. The wisdom of Christian prudence	Col. iv. 6.
Sea	The remote islands and countries of the Gentiles	Isa. lx. 5.
Seal, Sealed	1. Symbol of security	Song Sol. iv. 12.
Seal, Sealed	2. Symbol of secresy	Isa. xxix. 11.
	3. Token of special commission	John vi. 27.
	4. Emblem of peculiar interest	Eph. i. 13; iv. 30; Rev. vii. 2–4.
Seed	Evangelical Doctrine	Luke viii. 5–11; 1 Pet. i. 23; 1 John iii. 9.
Serpent	Satan, the devil	Gen. iii. 1; 2 Cor. xi. 3; Rev. xii. 9.
Sheep	The disciples of Christ	Zech. xiii. 7; John x. 11, 16; 1 Pet. ii. 25.
Shield	Faith in the Divine promises	Eph. vi. 16.
Sleep	1. Death	Dan. xii. 2; John xi. 11; 1 Thess. iv. 14.
	2. Carnal security	Rom. xiii. 11.
Sodom and Gomorrah	An apostate, wicked city	Isa. i. 10; Rev. xi. 8.
Sores	Spiritual maladies	Isa. i. 6; liii. 5.
Sower	A gospel preacher	Matt. xiii. 3, 37. [16.
Star	1. A prince or ruler	Num. xxiv. 17; Rev. xxii.
	2. Eminent pastors of churches	Rev. i. 20.
Stone	1. Jesus Christ	Ps. cxviii. 22; Isa. xxviii. 16; Matt. xxi. 42.
	2. A true believer	1 Pet. ii. 5.
Stone, White	Seal or token of full absolution	Rev. ii. 17.
Sun	1. The Lord God	Ps. lxxxiv. 11.
	2. Jesus Christ	Mal. iv. 2.
Sun and Moon	States, civil and ecclesiastical	Joel ii. 31; Acts ii. 20.
Swine	Unclean, infidel persons	Matt. vii. 6.
Sword	1. The symbol of destruction	Deut. xxxii. 41, 42.
	2. The word of God—the weapon of a Christian	Eph. vi. 17.
Tabernacle	The human body	2 Cor. v. 1; 2 Pet. i. 13, 14.
Talents	The gifts of God bestowed on man	Matt. xxv. 15.
Tares	Wicked infidels	Matt. xiii. 38.
Teeth	Symbols of cruelty	Prov. xxx. 14.
Thorns	1. Worldly cares, riches and pleasures.	Luke viii. 14.
	2. Perverse unbelievers	Ezek. ii. 6. [12, 16.
Throne	1. Government or kingdom	Gen. xli. 4; 2 Sam. vii.
	2. An order of angels	Col. i. 16.
Thunders	Prophecies	Rev. x. 4.
Trees	Good or bad men	Ps. i. 3; Matt. iii. 10.
Vine	1. The Hebrew Church	Ps. lxxx. 8; Jer. ii. 21.
	2. Christ, the Head of the Church	John xv. 1.
Vineyard	The Church of God	Isa. v. 1, 6; Jer. xii. 10.
Vipers	Wicked children of wicked parents	Matt. iii. 7; xii. 34.
Walk after the flesh, to	To be guided by sensual appetites	Rom. viii. 1.
Walk after the Spirit, to.	To follow the motions of the Holy Spirit and the counsels of the Word of God.	Rom. viii. 1.
Walk with God, to.	To live in communion with God, acting as in his sight to please and glorify him	Gen. v. 24; vi. 9.
Wash, Washed, Washing	Purification { 1. Moral; 2. Spiritual	Ps. xxvi. 6; lxxiii. 13.
	Pardon and sanctification	Ps. li. 2; Ezek. xvi. 9.
Water	The grace of the Holy Spirit	1 Cor. vi. 11; Rev. i. 5; vii. 14.
Waters	1. Afflictions and troubles	Isa. xliv. 3; John iii. 5; iv. 10.
	2. Multitudes of people	Ps. lxix. 1.
	3. Evangelical ordinances	Isa. viii. 7; Rev. xvii. 15.
	4. The blessings of the Holy Spirit	Isa. lv. 1.
Week	Seven years. Seventy weeks of years are four hundred and ninety years	Isa. xliv. 3; John vii. 37.
Wilderness	1. General desolation	Dan. ix. 24.
	2. This world of trial	Isa. xxvii. 10; Jer. xxii. 6.
Wind	1. The operations of the Holy Spirit	1 Cor. x. 5, 6; Isa. xli. 18.
	2. Divine judgments	John iii. 8.
	3. Desolation	Isa. xxvii. 8.
Winds, Four	General destructions	Jer. li. 1; iv. 11, 12.
Wine	1. Temporal blessings	Jer. xlix. 36; Dan. vii. 2; Rev. vii. 2.
	2. Gospel provision	Hos. ii. 8; Ps. iv. 7.
	3. Divine indignation	Isa. xxv. 6; lv. 1.
Witnesses	Persecuted churches or their pastors	Ps. lxxv. 8; Rev. xvi. 19.
Wolf, Wolves.	1. Fierce, irreligious men	Rev. xi. 3–6.
	2. Bitter persecutors	Isa. xi. 6; lxv. 25.
	3. Avaricious men, professedly Christian ministers	Luke x. 3.
Women	1. A state or city	John x. 12; Acts xx. 29.
	2. The Church of Christ	Ezek. xxiii. 2, 3.
Yoke	1. Oppressive servitude	Rev. xii. 1.
	2. Painful religious rites	Deut. xxviii. 48.
	3. The delightful service of Christ	Acts xv. 10; Gal. v. 1.
	4. Moral restraints	Matt. xi. 29, 30. Lam. iii. 27.

PRECIOUS STONES OF THE SCRIPTURE.

STONES.	DESCRIPTIVE AND GENERAL REMARKS.
Ad'amah.....	The Hebrew word is twice translated thus (in both instances it is used metaphorically—Ezek. iii.; Zech. vii.); in a third instance, Jer. xvii., it is rendered "Diamond." It means a very hard stone, and the latter is the hardest we know of.
Ag'ate.....	One of the stones in the High-priest's breastplate; a variety of quartz occurring in nodules, semi-transparent and uncrystallized.
Am'ber.....	This was probably not the substance known among us by that name, but rather a metal; some suppose it was a mixture of brass (or copper) and gold, others regard it as brass highly polished.
Am'ethyst.....	In the High-priest's breastplate; violet, bordering on purple, composed of a strong blue and a deep red.
Ber'yl.....	In the High-priest's breastplate, also in the foundation of the New Jerusalem; a pellucid gem of a bluish green color, of the genus EMERALD, though less valuable.
Car'buncle.....	In the High-priest's breastplate; supposed by some to have been the GARNET, by others the EMERALD; it was certainly a bright flashing gem.
Chalced'ony...	One of the stones in the foundation of the New Jerusalem; there is great diversity of opinion concerning it; possibly it was a species of AGATE, variegated and cloudy.
Chrys'olite.....	In the foundation of the New Jerusalem; probably a species of TOPAZ; a transparent gem of yellowish green color; the name signifies the *golden stone.*
Chrysopra'sus.	In the foundation of the New Jerusalem; a species of BERYL, resembling the CHRYSOLITE, except that it has a bluish shade in its golden green.
Di'amond.....	In the High-priest's breastplate; it is too well known to demand more than mention.
Em'erald.....	In the High-priest's breastplate, and in the foundation of the New Jerusalem; see particularly Rev. iv. 3; requires no description here: its superb beauty is well known. Anciently called SMARADUS.
Ja'cinth.....	In the High-priest's breastplate, and in the foundation of the New Jerusalem; a handsome gem of a deep reddish yellow; identical with the LIGURE of Ex. xxviii. and xxxix.
Jas'per.....	In the High-priest's breastplate, and in the foundation of the New Jerusalem; a species of quartz, red, yellow or green, usually handsomely spotted.
Lig'ure.....	See JACINTH.
On'yx.....	In the High-priest's breastplate; also, two of them, with the names of the heads of the twelve tribes engraved thereon, were placed on the shoulders of the ephod; it was much used like the Cameo is now, the device being cut on the opaque white, while the darker stripes served as border and groundwork; it was white, blue and gray, or brown, in layers.
Ru'by.....	A valuable gem of rose-red color, class *Corundum;* in High-priest's breastplate (rendered SARDIUS); some have thought that the AGATE of our version was the RUBY, as that rendered RUBY in two passages was probably RED CORAL.
Sap'phire.....	The Hebrew name signifies *splendor;* it is second only to the DIAMOND in hardness, lustre and value; generally of beautiful pure blue, sometimes blue, red and yellow combined; in High-priest's breastplate.
Sar'dius.....	Supposed to be the RUBY; rendered SARDINE, in Rev. iv. 3, where it is thought to be CORNELIAN.
Sar'donyx.....	A variety of the ONYX, with a shade of translucent deep orange brown; in the foundation of the New Jerusalem.
To'paz.....	A superb yellow or golden green gem; in High-priest's breastplate, and in the foundation of the New Jerusalem. Some have supposed that it is our CHRYSOLITE.

TREES AND PLANTS, FRUIT AND FLOWERS,

AND SPICES OF BIBLE LANDS.

TREES, ETC.	DESCRIPTIVE AND GENERAL REMARKS.
Algum, Almug.	Imported by SOLOMON to make columns, balustrades, etc., of the Temple, from Ophir; supposed to have been the RED SANDAL-WOOD TREE, the wood of which is very heavy, hard, fine-grained and of a beautiful garnet color, or it may have been the WHITE SANDAL-WOOD, which is still much used in India for utensils and fine work.
Almond.....	This superb tree has ever been a favorite, on account not only of its beauty, but equally so of its early blooming; its beautiful rose-pink blossoms are harbingers of spring.
Aloes, or Lignaloes.	A tree or plant from which was obtained a valuable sweet-scented wood, as, also, a delightful, pungent, aromatic gum prized for perfuming rooms and clothing, and for anointing the dead. The ALOE of Palestine reaches a height of scarce five feet, while the East Indian ALOE frequently attains an altitude of one hundred and twenty feet and girth of twelve feet.
Anise.....	Marginal rendering "DILL," probably correct; this was a small plant of little pecuniary value, though both the plant and seeds were used as a carminative and as a condiment.
Apple.....	As the APPLE is little known in Palestine, the QUINCE or the CITRON may have been intended; evidently, a large tree and a fruit of rich color, fine flavor and fragrant odor.
Ash.....	This may have been the ASH, though many learned critics have held otherwise; the larger number are in favor of the opinion that a species of PINE was intended.
Barley.....	The BARLEY of Palestine is our common grain of same name.
Bay.....	A symbol of a prosperous career. Possibly a LAUREL or a CEDAR, but more probably the OLEANDER, called the ROSE-BAY, is the tree meant.
Bean.....	Still a common article of food in the East; the kinds most used are the WHITE HORSE-BEAN and the KIDNEY-BEAN.
Box.....	Thought by some to have been a species of CEDAR, but it may with equal probability have been the BOX TREE, as rendered.
Bramble.....	This bush has been identified by HASSELQUIST and others as the BLACKBERRY.
Brier.....	This variety of the WILD ROSE seems to have been indigenous to the soil of Palestine; the Hebrew word signifies "brier" and "scorpion."
Bulrush, Rush.	"BULRUSH" and "RUSH" are used interchangeably in our version; in some places the Egyptian PAPYRUS is intended, in others the common marsh RUSH.
Calamus, Sweet Cane.	An ingredient of the holy anointing oil, also mentioned as a perfume; supposed to have been imported from India; the root, stem and flowers, when bruised, are very fragrant.
Camphire.....	No doubt this was the HENNA of the Arabs, a shrub rising five or six feet, with fragrant whitish flowers in clusters. The powdered leaves were used as a dye for the finger-nails, etc.
Cassia.....	One of the ingredients of the holy anointing oil; the plant resembles CINNAMON, though scarcely so fine or fragrant; the rind or bark was used as a perfume.
Cedar.....	At one time cedar trees were very abundant in Palestine, especially in the Lebanon region; its great height, straightness and the hardness and durability of its wood made it very valuable for building.
Chestnut.....	The PLANE TREE has been considered by many as the tree meant. A native of Western Asia, it has taken kindly to the soil and climate of Europe and America.
Cinnamon.....	One of the ingredients of the holy anointing oil; the tree was the same that now bears the name, and the inner rind was used as now.
Cockle.....	An Oriental weed, smaller but of more brilliant flower than the cockle of this country; the plural of the same Hebrew word is rendered "wild-grapes" in Isa. v., and hence some have claimed that it meant noxious weeds in general.
Coriander.....	Generally admitted to be the same plant as bears the name now in the East; it is chewed by all classes for the pleasant flavor it imparts to the breath; it is also used to flavor food.
Cucumber.....	The well-known plant that is still extensively cultivated in all parts.
Cummin.....	This plant was similar to the CORIANDER, and probably the same as that now known as FENNEL or CARAWAY. In time its seeds make an excellent styptic.
Cypress.....	Some have maintained that the tree so named in our version was the ILEX, a species of OAK, but it is more likely it was the ordinary EVERGREEN CYPRESS.
Date.....	See PALM.
Dill.....	See ANISE

TREES AND PLANTS, FRUITS AND FLOWERS,

AND SPICES OF BIBLE LANDS.

(CONCLUDED FROM PRECEDING PAGE.)

TREES, ETC.	DESCRIPTIVE AND GENERAL REMARKS.
Dove's Dung..	BOCHART pronounces this CHICK-PEAS, while Dr. THOMSON says it was a coarse kind of BEAN.
Fig.....	This well-known tree abounded in Palestine, the Mount of Olives being especially noted for its luxuriant growth.
Fir.....	The Hebrew word would apply to any tree that could be cut into boards, planks, etc.; doubtless certain species of PINE and JUNIPER were meant, possibly the LARCH or CYPRESS.
Fitch, Vetch...	A small pea, though coarse and scarcely palatable, still an article of food, yet chiefly cultivated as food for doves and pigeons.
Flags.....	Two Hebrew words rendered thus; the first was probably a name for any marsh-weed; the other word no doubt included sea-weeds in general.
Flax.....	This was the common FLAX, and was used, as now, for manufacturing linen.
Galbanum.....	A plant from which exudes a resinous gum resembling ASSAFŒTIDA in smell and medicinal properties: an ingredient of the holy anointing oil.
Gall.....	The Hebrew word rendered thus usually is in two places translated HEMLOCK; it was some noxious plant, probably the POPPY; it was certainly of bitter taste, and poisonous in some degree.
Garlic.....	While this resembles the GARLIC of the present day, it was of a more delicate kind; it was native to Askelon.
Gopher.....	Material used in constructing the ark; it may have been the PINE or CEDAR, but more probably the CYPRESS.
Gourd.....	This name is applied to two distinct vines; the one, poisonous, either the COLOCYNTH or the WILD CUCUMBER; the other (Jon. iv.) the CASTOR-OIL plant.
Grape.....	The GRAPE-VINE is still extensively cultivated in Syria and Palestine, and it flourishes far beyond its average in this country; a bunch of grapes grown at Welbeck weighed 19½ pounds, and measured 19¾ inches in length and 19½ inches in breadth or diameter.
Grass.....	This term in our version includes all that clothes the ground with verdure; there is a peculiarly beautiful variety noticed by HASSELQUIST as abounding in Palestine, called the SHEEP'S FESCUE.
Heath.....	Two Hebrew words; the one may have indicated the HEATHER or LING; the other probably should have been translated "ruins" or "forlorn," though some think it does indicate a plant, and they name the TAMARIX or JUNIPER.
Hemlock.....	See GALL.
Holm.....	A species of OAK, mentioned only in the Apocryphal Book of the History of SUSANNAH.
Husk.....	Archbishop FRENCH says the HUSK mentioned in the Parable of the Prodigal Son was the fruit of the CAROB TREE; they have a hard dark outside and a dull sweet taste.
Hyssop.....	Probably the common HYSSOP; it was early valued for its medicinal properties, and used as a remedy for affections of the throat and chest.
Juniper.....	Generally supposed to have been a species of broom, a leguminous plant, with white flower; the roots are bitter, and edible only when driven by hunger.
Leeks.....	Not our LEEK, but the FENU-GREC, a native of Egypt, resembling CLOVER, used as food by men; it was supposed to be a specific against worms and dysentery.
Lentil.....	A leguminous plant, yielding a pulse, resembling small beans; it was chiefly used in soup or pottage.
Life, Tree of...	Never identified, and possibly the name indicated no tree, but was used only as symbolic to point to the great Tree of Life, JESUS.
Lign-aloe.....	See ALOE.
Lily.....	Tradition says that the LILY grew in such quantities that the stalks dried were used as fuel; one kind is particularly noticed by travellers as peculiarly gorgeous.
Mallows.....	Supposed by some to have been the SEA-PURSLAIN, which grew near the sea-coast, and was eaten chiefly by the poor, but probably a coarse kind of *greens*, called "Jew's Mallow."
Mandrake.....	Still thrives in Syria and Palestine; many strange superstitions clustered around the MANDRAKE; the fruit was about the size of an ordinary egg, and very pleasant to the taste.
Mastich.....	The MASTICH TREE is mentioned only in the History of SUSANNAH; it produced a fragrant resin.
Meadow.....	In the Hebrew of Gen. xli. 2, 18, the word rendered meadow probably indicated a water-plant or marsh-plant.
Melon.....	Generally regarded as indicating the WATERMELON, which grew in great profusion in Egypt and in the Levant; it was about the same as our WATERMELON.
Millet.....	Identical with our MILLET; it was cultivated extensively and the green stalks used as fodder, while the grain was much prized.
Mint.....	The SPEARMINT, which was much cultivated and used in Palestine; besides it culinary uses, it was scattered over the floors on account of the pleasant scent it exhales when bruised.
Mulberry.....	While the MULBERRY abounds in Palestine (see SYCAMINE) the tree intended here was rather a BALSAM TREE distilling white tears of a pungent, acrid taste.
Mustard.....	A species that, from a minute seed, grew into a considerable tree, with numerous branches, is described by travellers; its fruit resembled CURRANTS in form, while its seed was similar to our MUSTARD.
Myrrh.....	Myrrh is a gum resin extracted from the tree balsam-myrrh, which grows in Arabia and Africa; it exudes from the bark; an ingredient of the holy anointing oil.
Myrtle.....	This tree was very popular on account both of its beauty and its sweet scent. Being very prolific, the groves of MYRTLE have been described by travellers as exceedingly handsome.
Nettle.....	Not materially different from the NETTLE or THISTLE; too well known to require more than mention.
Oak.....	Many varieties of this well-known and always useful tree abounded in the Holy Land.
Olive.....	This tree is called in Isaiah the OIL TREE; it still grows luxuriantly everywhere near the Mediterranean, and is abundant in Palestine. It was and still is highly prized.
Onion.....	The ONION of Egypt, though similar to that so well known among us, was far superior to it in delicacy and richness of flavor.
Palm.....	This was the DATE-PALM TREE, which has ever grown abundantly in the Holy Land, and has always been deservedly a favorite.
Pannag.....	Supposed to be the GINSENG; cultivated extensively in China and Chinese Tartary; it has been considered a wonderful *panacea* for many diseases.
Paper-Reed...	See BULRUSH.
Pine.....	The name occurs three times in our version, and in each case it is probably a mistranslation, though the PINE TREE did grow in Palestine.
Pomegranate..	One of the most ancient and beautiful of fruit and flower trees (it is rather a bush); the fruit is about the size of an orange.
Poplar.....	Probably the WHITE POPLAR; it is mentioned but twice in our version, and some have questioned the rendering.
Reed.....	CANE growing in the marsh-lands, used for making arrows, also some kinds for manufacturing door-mats, etc.
Rose.....	Many varieties abound in Palestine and Syria and other Bible lands; travellers say that the ROSES of Syria exceed in beauty and perfection those of any other country.
Rue.....	A perennial plant; it was used as a condiment, and to it was attributed the power of preventing poison from affecting the human system; it was also thought to ward off infection.
Rush.....	See BULRUSH.
Rye.....	See SPELT.
Saffron.....	A perennial plant, the stigmas of the flowers of which have long been used as a medicinal stimulant and as a condiment.
Shittah.....	*Shittim* is the plural form, and *shittim-wood* is the wood of the SHITTIM TREE; this, it is generally agreed, is the ACACIA.
Spelt.....	The Hebrew word has been variously rendered "rye" and "fitches," but the grain meant is no doubt SPELT, a variety of wheat with smooth or bald ear.
Spikenard.....	The VALERIAN JATAMANSI, the root of which is still a valued drug.
Sycamine.....	This tree is mentioned but once, and the MULBERRY TREE is supposed to have been intended; the *mulberries* of Palestine are described as a delicious fruit resembling our largest blackberries.
Sycamore.....	Not the tree that is grown in this country and Europe, but the SYCAMORE-FIG, which, though a lofty and a wide-spreading tree, was yet tender, and its wood of little account.
Vine of Sodom.	Not positively determined what tree or vine is intended; among those suggested the more probable seem to be the "*mad apples*" of the Arabs, or the *bitter apple*.
Wheat.....	About the same in all important points as that of the present day.
Willow.....	Two Hebrew words; the one either the WEEPING WILLOW, or more likely the OLEANDER; the other the EGYPTIAN WILLOW.
Wormwood....	The Scripture term is general, comprising various bitter plants.

SCRIPTURE MEASURES, WEIGHTS AND COINS.

NOTE.—Corrected by the latest scientific discoveries down to the present time; from McCulloch, Gregory, Brande, Lavoisne, Smith and other authorities.

I. MEASURES OF LENGTH AND DISTANCE.

MEASURES OF LENGTH.

THE Bible cubit was shorter than that of other countries. In the times of the Hebrew monarchy, three different cubits were recognized by the Jews. 1. The common cubit, in length of our inches and decimals of an inch, 15.8763, or slightly more than a foot and a quarter. 2. The ancient Mosaic cubit, a hand-breadth longer than the first, and of the same length with the smaller Egyptian cubit, that is, 19.0515 inches, or about a foot and seven inches; and 3. The new cubit, equal to the royal Egyptian cubit, equal to about 20.6 inches, or 1 foot 8½ inches.

MEASURES OF DISTANCE.

A "Sabbath Day's Journey" was 2000 cubits, or six-tenths of a mile. It is said the term originated thus: The rabbins took the text in Exodus xvi. 29: "Let no man go out of his place on the seventh day," and on the strength of it forbade all travelling. Then they made an exception, allowing the walk from the houses next the Tabernacle, across the empty space always kept around it, to the edifice, for the purpose of worship. Now, this empty space was always just 2000 cubits wide. And, finally, they allowed every man to travel on the Sabbath, not more than this distance of 2000 cubits from the wall of his own city in any direction.

The furlong of the New Testament is the Greek Stadium, the length of the celebrated Greek national race-course at Olympia. It consisted of 600 Greek feet, equal in English measure to 606 feet 9 inches. The mile mentioned in the New Testament was possibly a Roman mile.

MEASURES OF SURFACE.

The Jews had no such system as our "square measure," which enabled them to name an area by its size, as "square foot," "acre," etc. They had to designate the space they wanted to describe by naming its length or breadth. The Bishop of Peterborough has added, under this head, a number of interesting and learned calculations, which are here given, with such modifications as the present state of biblical science requires, and using the Mosaic or legal cubit. This cubit is nearly the largest or Egyptian one.

The Altar of Incense.—Only two sides of it, viz., its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares it was four square; whence we collect that its sides and its top were each just a square cubit. (See Exodus xxx. 2.) Now the Jewish square cubit amounts to almost exactly two and a half English square feet, so that the Altar of Incense was a cube of 2½ feet every way.

The Table of Shew-Bread, Ex. xxv. 23.—This is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to five English square feet, nearly, that is, 722 square inches.

The Boards of the Tabernacle.—These were each ten cubits in length and one and a half in breadth (Ex. xxvi. 16). Being rectangular, they contained 15 Jewish square cubits, or just about 37½ English square feet. They were, in short, boards 15 ft. 10 in. long, and 2 ft. 4½ in. wide. This seems an extraordinary width to be required in a country so destitute of large trees as the wilderness of Sinai.

The Mercy Seat.—This was God's Throne of Grace among the Jews. Moses (Ex. xxv. 17) affirms that its length was two cubits and a half, its breadth one cubit and a half. This makes the area of the Mercy Seat to be 3 ft. 11½ in. long, by 2 ft. 4½ in. wide, or about 8 4–5 square feet.

The Square Cubit in Square Feet.—A square cubit reduced to inches is 19 × 19 = 361 sq. inches. Divide this by 144, the number of square inches in one square foot, and we have 2 73–144 square feet. Reduce this vulgar fraction to decimals, and we have 2.5 square feet, nearly; the exact figures running into a repeating decimal, thus: 2.5076308888 +.

The Court of the Tabernacle.—This was the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses (Ex. xxvii. 18), by its length 100 cubits and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, since that is the product of 100 multiplied into 50. This was then equal to an area of 12,500 square feet.

II. MEASURES OF CAPACITY.

LIQUID MEASURES.

These were: 1, the Log, a word originally meaning a basin; 2, the Hin, an Egyptian word; and 3, the Bath, a Hebrew word meaning "measured."

DRY MEASURES.

1. The Cab (only in 2 Kings vi. 25), a word meaning hollow or concave; 2, the Omer (only in Exodus xvi. 16–36), a word meaning a heap, or a sheaf; 3, the Seah, which means "measure," this being the most usual measure for household uses; 4, the Ephah, an Egyptian word; 5, the Half-homer or Lethec (in Hosea iii. 2 only), a word meaning something poured out; 6, the Homer (meaning "heap") or Cor, as it is elsewhere called, from the circular vessel in which it was measured.

Measures.	JOSEPHUS. *Gallons.*	RABBINISTS. *Gallons.*
Homer or Cor (10¾, or 5½ bushels)	86.696	44.286
Ephah or Bath	8.6696	4.4286
Seah	2.8898	1.4762
Hin	1.4449	.7331
Omer	.8669	.4428
Cab	.4816	.246
Log	.1204	.0615

III. COINS AND MONEY.

1. MONEY NOT COINED.

All the money mentioned in the Bible before the time of Ezra and Nehemiah, that is, before the period of the return from captivity, was uncoined money, and seems always to have been silver, gold being mentioned as a valuable metal, but not as money. This uncoined money was used by weight. Therefore it is very likely that the money mentioned in the Bible before the times of Ezra and Nehemiah consisted of silver rings, and that it was paid and received by weight, as is described in Genesis xxiii. 16.

2. COINED MONEY.

The Maccabean shekel was a silver piece about as heavy as a silver half dollar. It had on one side a figure of a vase, supposed to have represented the pot of manna preserved in the tabernacle, and on the other side a stem with three flowers, supposed to have represented Aaron's rod that budded. With the vase was an inscription signifying "Shekel of Israel," and with the branch another signifying "Jerusalem the Holy." These inscriptions were in old Hebrew letters, similar in style to our own capitals, and were like the Phœnician and Samaritan alphabets.

The Daric.—The Persian Daric, mentioned in the Old Testament, was a gold coin, so named after Darius, the name of several Persian kings, just as in modern times Louis and Napoleon have been the names of French coins.

"A Piece of Money" (Matt. xvii. 24–27) found in the fish by St. Peter, and with which he paid tribute for himself and Christ, was a *stater*, a Greek silver piece, of the value of a silver half dollar.

The Penny was the *denarius*, the principal silver coin of the Romans, up to the beginning of the third century after Christ. It was worth almost exactly 14 cents.

Farthing is the word used in the authorized version of the Bible to translate two different Greek words. One of these is *Kodrantes* (Matt. v. 26; Mark xii. 42), which is the Greek form of the Latin word Quadrans. The Roman Quadrans was a small copper coin, and was, as its name indicates, the quadrant or quarter of the *as*. This *as* was a copper coin, sixteen of which were equal to a denarius. The *as* was accordingly about equivalent to the old-fashioned "red cent," and the farthing to a quarter of a cent. The other word translated "farthing" is *Assarion* (Matt. x. 29; Luke xii. 6), the Greek form of the Latin *Assarium*, which was the small *as*, equal to half the *as*. This farthing was therefore twice as large as the other.

Mite, in Greek, *Lepton*, was a copper piece, the smallest coin in circulation, and worth half the first of two farthings above described, viz., the quadrans.

TABLE OF BIBLE MONEY.

Denominations.	*Grains.*	*Value, nearly.*
Gold Shekel	132	$5.69
Gold Maneh	13.200	569.00
Gold Talent	1,320,000	56,900.00
Silver Gerah	11	.02¼
Silver Beka	110	.26½
Silver Shekel	220	.53
Silver Maneh	13,200	32.00
Silver Talent	660,000	1,660.00
Copper Shekel	528	.03 14-100
Copper Talent	792,000	47.14
Persian Daric or Dram (gold)	128	5.52
Maccabean Shekel (silver)	220	.53
"Piece of Money" (Stater, silver)	220	.53
Penny (Denarius, silver)	58 6–7	.14
Farthing (Quadrans, copper)	42	.00¼
Farthing (Assarium, copper)	84	.00½
Mite (copper)	21	.00⅛

NOTE.—The lawful weight of the U. S. silver dollar is 412½ grains.

REMARKABLE MOUNTAINS AND HILLS,

AND RIVERS, LAKES AND SEAS OF BIBLE LANDS.

REMARKABLE MOUNTAINS AND HILLS.

THE NAME.	DESCRIPTIVE AND GENERAL REMARKS.
Ab'arim	Chain east of the Jordan; PEOR, NEBO and PISGAH belong to it.
Anti-Lib'anus	The eastern of two extensive parallel ridges, now called *Jebel esh-Shurki*. See LEBANON.
Ar'arat	The term refers to the country Armenia, on the mountains of which the ark rested; the same Hebrew word is in two passages rendered Armenia; there are two peaks especially known as ARARAT; the highest point is 17,750 feet above the sea and 14,573 above the level of the plain.
Ba'shan	A mountainous country, east of the Jordan; remarkable for height, and for rich woodland and pasturage; the HILL OF BASHAN was HERMON.
Cal'vary	Usually called a mount, but there is no authority in or out of Scripture for so calling it.
Car'mel	Range extending about 28 miles; the highest point of MOUNT CARMEL is 1728 feet above the sea; now generally called *Mar Elyas*.
E'bal	Mountain in Palestine opposite GERIZIM, on northern side of valley of Shechem; it rises 2700 feet above the sea; now called Sitti Lalamiyah.
E'phraim	The highland portion of the territory of Ephraim.
Ga'reb	A hill near Jerusalem; the Hebrew name signifies "scabby," and some suppose it was to this hill lepers were sent "out of the congregation."
Ge'bal	The mountainous tract extending from the Dead Sea to Petra.
Geriz'im	A mountain of Ephraim, opposite EBAL, the valley of Shechem (now Nablûs) intervening; it rises 2600 feet above the sea.
Gilbo'a	Ridge of hills rising at Jezreel, eastern end of Plain of Esdrælon; the ridge extends about ten miles, west to east; now called *Jebel Fukûah*.
Gil'ead	A mountainous region east of the Jordan, in extent about 60 by 20 miles.
Her'mon	Also called SION; it was on the north-eastern border of Palestine; it rises boldly, at the southern end of Anti-Libanus, to a height of about 10,000 feet above the sea, from 2000 to 3000 feet above the chain; present name *Jebel esh-Sheikh*.
Hor	On the boundary ("at the edge") of Edom, it is the highest and most conspicuous of the sandstone mountains of Edom, its height being 4800 feet above the Mediterranean, and more than 6000 above the Dead Sea; its double top makes it conspicuous far and near; the tomb of Aaron is on the more northern peak; modern name *Jebel Nebi Harûm*.
Ho'reb	See SINAI.
Leb'anon	Very celebrated chain north of Palestine; it comprises really two distinct parallel ranges, which enclose the valley of Lebanon (Cœle-Syria); the western, or main, range commences at 33° 20′ N. lat., and runs upward of 100 miles south-westwardly; these mountains were remarkable for their scenery, their unrivalled trees and verdure; they ranged in height from 6000 to 10,200 feet above the sea.
Ne'bo	"Over against Jericho" was the highest peak of the ABARIM range; from its lofty summit Moses viewed the Promised Land, and on it he died and near it was buried; about 4500 feet high.
Ol'ives (Olivet)	The ridge of OLIVET is about a mile long from north to south, its elevation nearly 300 feet above the site of the Temple in Jerusalem; it is one of the little hills or rocky crowns which encircle the Holy City, being in itself comparatively insignificant. It derives its chief importance and attractiveness from the fact that it was a favorite resort of our SAVIOUR and was the scene of many of the leading incidents of His eventful life; highest point about 2700 feet above the sea.
Pe'or	One of the ABARIM range, from the summit of which Balaam blessed, while desirous of cursing, Israel.
Pis'gah	One of the ABARIM range, of which NEBO was the summit.
Rim'mon	The ROCK RIMMON was a peak north-east of Geba and Michmash.
Sama'ria	The site on which Omri built the city of the same name.
Seir	Mountainous district of which HOR was the highest peak. See HOR.
Si'nai	HOREB was probably the designation of the group, while SINAI denoted a single mountain: these mountains lie nearly in the centre of the peninsula embraced between the two arms of the Red Sea; Horeb was called the "Mountain of God." The highest point was upward of 7000 feet above the sea.
Si'on	See HERMON.
Ta'bor	This mountain rises abruptly, from the north-eastern arm of the Plain of Esdrælon, to a height of 1900 feet; it stands entirely insulated, except on the west, where a narrow ridge connects it with the mountains of Nazareth; modern name *Jebel et-Tûr*.
Zi'on	The southwestern hill of Jerusalem.

RIVERS, LAKES AND SEAS.

THE NAME.	DESCRIPTIVE AND GENERAL REMARKS.
Ab'ana	Rising in the Anti-Libanus, at a height of 3343 feet, and passing Abila, it flowed through Damascus; modern name *Barada*.
Æ'non	"Near to Salim," where John the Baptist baptized; has not been identified; it may have been at *Wady Farah*, five miles northeast of Jerusalem.
Ar'non	River east of the JORDAN, the boundary of Moab and of the Amorites; modern name *El-Mojeb*.
Che'bar	River of Babylonia, possibly the CHABORAS (now *Khabour*), but probably the *Nahr Malcha*, or royal canal of Nebuchadnezzar.
Dead Sea	This name does not occur in the Bible, but the sea is noticed by a number of names—the Salt Sea, the Sea of the Plain, the East Sea, the Former Sea, and the Sea where there is no difficulty of identification; its usual name now is the DEAD SEA, from the belief, now exploded, that neither vegetable nor animal life could subsist in or near it. It is of an elongated oval shape, save that the regularity of the figure is broken by a large peninsula from its eastern shore; its extreme length is about 46 miles, breadth above 10 and area about 300 square miles—the dimensions vary, however, somewhat, at times. Its level is 1289 feet below that of the Mediterranean.
Egypt, river of	Two Hebrew words; the one indicates the NILE (see SIHOR); the other the *Wady el-Arish*, that falls into the Mediterranean, near Rhinocolura.
Euphra'tes	The largest, longest and most important river of Western Asia; its length is 1780 miles, over two-thirds of which are navigable for small vessels.
Gal'ilee, sea of	Called also Sea of Tiberias, Sea or Lake of Gennesareth or Gennesaret, Sea of Chinnereth or Cinnereth, and Matt. iv. 15, *the sea*. The Jordan enters it at its northern and passes out at its southern end, the bed being simply a depression of the great Jordan valley; its level is 653 feet below that of the Mediterranean; the banks on the east are nearly 2000 feet high, deeply furrowed by ravines; the west bank is less regular, but equally picturesque.
Gi'hon	Second river of Paradise, that "compasseth the whole land of Ethiopia." Like boundaries of Eden, the locality of this river cannot be determined.
Great Sea	The *Mediterranean*.
Ha'bor	River of Mesopotamia; it is the CHABORAS (now *Khabour*).
Hid'dekel	The TIGRIS, one of the rivers of Eden; its length is estimated at 1150 miles, of which about 300 miles are navigable for rafts in the seasons of flood.
Jab'bok	A stream falling into the JORDAN about midway between the Sea of Galilee and the Dead Sea; the present name is *Zurka*, or the Blue River.
Jor'dan	The great river of Palestine; its sources are in the Anti-Libanus; a traveller has well said, "It is without any parallel, historical and physical, in the whole world." Macgregor says, "The Jordan is the sacred stream not only of the Jew, who has Moses and the prophets; of the Christian, who treasures his master's life upon earth; of the cast-out Ishmaelite, who has dipped his wandering bloody foot in this river since the days of Hagar; but also of the Moslem faithful, who deeply reverence the Jordan." Present name *Esh Shediah*.
Me'rom	The *waters of Merom*, the name of a lake in northern part of Palestine; the *Samachonitis* of Josephus, and *Bahr el-Hûleh* of the present day.
Moch'mur	A wady or torrent, mentioned only in Judith; modern name *Wady Makfuriyeh*.
Nile	See SIHOR.
Nim'rim	The waters of Nimrim, a stream or brook of Moab; now *Wady Nemeirah*.
Phar'par	It is eight miles from the city, but flows across the whole plain of Damascus; it is about 40 miles long; modern name *Awaj*.
Pi'son	One of the four rivers of Paradise; the most generally received opinion identifies it with the *Ganges*.
Red Sea	In some passages, called "the Sea," and in Isaiah, "the Egyptian Sea;" the Hebrew name is "the Sea of Sûph;" it lies between Egypt and Arabia; its length is about 1400 miles, average breadth 150 miles, and area 180,000 square miles; its western arm is now called the *Gulf of Suez*, and its eastern the *Gulf of Akaba*; it is very deep, more than 6000 feet at its deepest soundings.
Si'hor	Or *Shihor*; this is the more general Scripture name for the NILE, which recent explorations show to be the longest river in the world, except the Missouri-Mississippi, if we regard the two as one. Its length, as far as ascertained, is 2300 miles in a direct line, to which must be added several hundred on account of its windings. It is also notable for the phenomena of its annual overflow. Modern name *Bahr en-Nesl*.
U'lai	A river of Susiana, probably the Eulæus of the Greeks and Romans.

FIRST CENTURY OF THE CHRISTIAN ERA.

BEFORE CHRIST.	EVENTS IN THE CHRISTIAN CHURCH.	EVENTS IN ROME AND IN PALESTINE, SYRIA, ETC.	BEFORE CHRIST.
5	JESUS is born at Bethlehem, of Judea, on *Monday, December 25th*, four years and six days before the common era.	Twenty-eighth year of Augustus Cæsar's reign.	
		Cyrenius is appointed governor of Judea and Varus of Syria.	5
4	He is circumcised, *Jan. 1st*; *Feb. 2d* He is presented in the Temple; a few days later the Wise Men visit Him, and JOSEPH, in obedience to angelic warning, takes the young child and His mother and flees into Egypt.	Antipater makes a plot against his father Herod, but is detected.	4
		Herod causes the massacre of all male infants in Judea of two years and under, in the hope of killing the announced King of the Jews.	3
2	Being informed by the angel of Herod's death, JOSEPH, MARY and the Holy Child JESUS return from Egypt and take up their residence at Nazareth.	Antipater is put to death, about *Nov. 19th* or *20th*; Herod dies a terrible death, *Nov. 25th*, and his kingdom is divided among his sons; Archelaus has Judea, Idumea and Samaria, with title of ethnarch or king; Antipas becomes tetrarch of Galilee and Peræa, and Philip of Trachonitis and vicinity.	2
YEAR OF OUR LORD.			YEAR OF OUR LORD.
8	JESUS, being twelve years of age, is taken by His reputed father and His mother to the Temple, and, when they leave, He remains; they return, seeking Him, and find Him in the midst of the doctors, "both hearing them and asking them questions." His mother expostulates with Him, and He makes His memorable reply (Luke ii. 49). (April) He goes with MARY and JOSEPH, and is "subject to them," and "increases in wisdom and stature, and in favor with GOD and man."	Tiberius returns to Rome from Rhodes, is adopted by Augustus, and invested with the tribune.	4
		There is a great famine at Rome.	6
		Archelaus is deposed and banished to Lyons, by Augustus, on account of his tyranny and maladministration; his dominion is reduced to a Roman province and annexed to Syria, Coponius being appointed governor of Judea.	7
		Augustus makes Tiberius his colleague in the empire, *Aug. 28th*.	11
26	JOHN BAPTIST begins to preach and baptize; toward the close of the year, JESUS, being about thirty years old, is baptized by JOHN; soon after this He enters upon His public ministry.	A census is taken at Rome, which shows 4,037,000 citizens; Augustus dies, aged 76 years, *Aug. 19th*, at Nola; Tiberius Nero Cæsar is made emperor the same day.	14
28	JOHN BAPTIST is beheaded by Herod Antipas.		
29	*Friday, April 15th*, OUR LORD AND SAVIOUR JESUS CHRIST IS CRUCIFIED, DIES AND IS BURIED; *Sunday the 17th*, HE RISES FROM THE DEAD; HE APPEARS REPEATEDLY TO CHOSEN WITNESSES, AND *Thursday, May 26th*, ASCENDS TO HIS FATHER'S RIGHT HAND.	Caiaphas is made High-priest; the Jews are banished from Rome.	19
		Tiberius retires to Caprea, leaving the direction of the empire to Sejanus.	26
		Pontius Pilate is made governor of Judea.	
		Sejanus is disgraced and put to death.	31
	June 5th, the Day of Pentecost, the HOLY GHOST descends upon the Apostles and Disciples, while "they were all with one accord in one place;" St. PETER delivers a powerful discourse, and about three thousand are added to the Church.	Tiberius declares himself friendly to the Christians, and proposes to enrol JESUS among the gods, but the Senate refuses.	36
		Tiberius dies at Misenum, near Baiæ, *March 16th or 26th*, aged 78 years, and is succeeded by Caius Caligula.	37
	[For Chronology of Miracles, see page 55.]	Pontius Pilate commits suicide, having been deposed and sent into exile.	
30	The office of Deacon is created, and seven men are appointed.		
31	St. STEPHEN, the first Christian martyr, is stoned to death, and a great persecution ensues.	The Emperor Caligula assassinated on the fourth day of the Palatine games by Chæreas and others; his uncle Claudius Cæsar succeeds him; Seneca is banished to Corsica.	41
33	SAUL of Tarsus is converted. [For Chronology of St. PAUL's life, see Tabular Memoir, p. 53.]	Herod Agrippa is made king of Judea.	
		There is a famine in Rome.	43
38	St. MATTHEW writes the Hebrew of his Gospel. [For Chronology of the Books of the New Testament, see pages 50, 51, 52.]	Herod Agrippa I. is smitten by the angel of the Lord, and dies a miserable death (some authorities place this in A. D. 49).	44
42	The name *Christians* is applied to the followers of CHRIST at Antioch.		
44	St. JAMES (the brother of JOHN) is beheaded by Herod Agrippa, who also casts St. PETER into prison, whence he is rescued by an angel.	Cuspius Fadus is made governor of Judea, etc.	
		Tiberius Alexander is made governor.	46
45	The fearful famine, foretold two years before by AGABUS, rages throughout Judea.	Claudius takes upon himself the title of censor; he puts to death many of the first men of Rome to gratify the revenge of his wife Messalina.	47
		Ventidius Cumanus is made governor of Judea.	
		A census is taken, which is said to show 6,900,000 citizens in Rome; Messalina is put to death for her open crimes.	48
		Seneca is recalled from banishment, and made preceptor of Nero Cæsar (afterward emperor).	49
		The city of London founded by the Romans.	50
52	The great Apostolic Council held at Jerusalem to decide the terms of the admission of Gentiles to the Church.	The Jews expelled from Rome by Claudius.	52
		Antonius Claudius Felix is made governor of Judea, etc., and Herod Agrippa II. King of the Jews.	
		Claudius is poisoned by his wife Agrippa, and is succeeded by Nero Cæsar, the most infamous of Roman emperors.	54
62	St. MARK dies, and is buried at Alexandria.		
63	St. JAMES the Less, brother of our LORD, is thrown down from the pinnacle of the Temple, then stoned, and a fuller strikes him on the head with his club and kills him.	Nero puts his mother Agrippina to death, and enters upon his fearful career.	59
		Gessius Florus is made governor, and the Jews begin their revolt by stoning him.	64
64	The first Gentile persecution of the Christians commences, in consequence of Nero accusing them of causing the great fire in Rome.	Nero puts Seneca, his former preceptor, and other eminent men, to death.	65
66	The Christians at Jerusalem flee to Pella in Cœlo-Syria.		
67	Simon-Magus, the arch-heretic, causes the imprisonment of the Apostles St. PETER and St. PAUL (this being St. PAUL's second incarceration in Rome).	The Jewish war begins in *May* of this year; 20,000 Jews are slain in Cæsarea; all Syria is filled with slaughter.	66
		Vespasian defeats the Jews and takes Josephus, the historian, prisoner.	67
68	These two Apostles suffer martyrdom, the former by crucifixion, the latter by decapitation.	Nero is deposed, and commits suicide; Galba is proclaimed emperor.	68
		The Zealots in Jerusalem divide themselves into two parties, and murder one another by thousands, committing the most horrid cruelties.	
		The civil war between Galba, Otho, Vitellius and Vespasian ends in triumph of the last-named, and he assumes the government.	69
		Jerusalem is taken and destroyed by Titus, *Sept. 7th*; thus ends the Jewish war in the entire overthrow of their state and their dispersion; Josephus estimates 1,100,000 persons perished in the siege, and in all 1,357,660 in the war; the prisoners taken from the Jews, 97,000.	70
95	The second Roman persecution of the Christians commences; tradition says St. JOHN was thrown into a caldron of boiling oil near the Latin gate at Rome and miraculously preserved; he is afterward banished to the Isle of Patmos.	A dreadful plague rages in Rome, 10,000 persons dying within a day.	77
		Vespasian dies; his son Titus succeeds him.	79
		Terrible pestilence breaks out again.	80
		Titus dies, *Sept. 13th*, and his brother Domitian succeeds him.	81
96	St. JOHN is released from banishment on the accession of Nerva.	Domitian is killed, and with him ends the line of Cæsars; Nerva becomes emperor.	96
		Nerva dies, *Jan. 21st*, and Trajan, who is absent in Germany, is proclaimed emperor.	98
100	St. JOHN, the venerable Apostle, the last of the Twelve, is supposed to have died at Ephesus about A. D. 100.	Trajan enters Rome quietly, without parade.	99

How to Read the Word of God.

A FEW SIMPLE RULES.

In order to the profitable reading of the Word of GOD it is necessary to approach its sacred pages with becoming reverence and humility. Some persons read the Bible as a book of amusement, while others peruse it for its antiquarian character and its historical records. Others again read thoughtlessly; being accustomed from childhood to see the Book in their households, they unconsciously come to treat it as a common thing. In order, however, to study it with saving benefit, the heart must be prepared with pious dispositions and with illumination of the HOLY GHOST, which is promised to those who ask it.

1. Read with *reverence*. Remember that it is an inspired revelation in which ALMIGHTY GOD sets forth His plan of grace and mercy. To read a message from the LORD with lack of reverence or with thoughtlessness is as unwise as it is dangerous.

2. Read with *docility*. Remember that GOD is the Teacher in the Word. Do not therefore use it so as to make it sustain favorite theories or preconceived opinions. To act thus is to assume that man knows beforehand what GOD should reveal, and that it is not dishonoring to GOD to compel His Word to speak as man pleases. So also to reject the teachings of the Bible because they are humiliating to man's supposed ability or dignity is to act as if GOD knew not our state and nature, and that man were wiser than GOD.

3. Read with *intelligence* and *care*. Compare passage with passage, and it will be found that the Bible will be its own interpreter. There are many difficult and profound places in the Bible. Do not reject or deal rashly with such passages. Lay them aside for thought and prayer and future reading, and in time it will be found that light will arise in unexpected quarters, and such portions will be made plain.

4. Read *studiously*. Let the earnest attention of the mind and all the faculties of the soul be applied, remembering that the Word is given to make wise unto salvation. Do not ignore the lessons of any book or part of a book. Realize the fact that the Bible is *all* from GOD, and that, though all the books are not of equal interest, they are all designed for our instruction, and they all unite to complete the revelation as a whole. Read the Bible so as to discern the *system* of truth which pervades the Book, and remember always that if natural things in the universe are worthy of study, much more so are the lessons of JEHOVAH, set forth in His Word, that reveal a Saviour and tell us of the inheritance of the saints in another world.

5. Read *regularly*. It is related of CHRYSOSTOM that he read the Epistle to the Romans twice every week, and of the Rev. THOMAS GOUGE, that he read fifteen chapters daily. Aim not so much at quantity as at regularity, so as daily to feed on the Word, and thus we shall experience its sustaining and controlling power. In the labors and cares of every-day duty, as well as in the temptations, we shall feel the benefit of such feeding on the Divine counsels in the Holy Word.

6. Study the *design* of each book. Errors and heresies generally arise from separating passages and reading them without regarding their relative bearing and connection, and applying a dogmatic meaning to them, instead of ever reading with the conviction that no one part and no one book can be opposed to any others, and that a spirit of unity pervades the whole.

7. Discern always the connection which is shown to exist between *doctrine* and *duty*, and strive after spiritual obedience. To receive right views of GOD, heaven, hell, the SAVIOUR, pardon and acceptance, will necessarily lead to right feelings, and where the affections and the heart are right, then right acting will follow. In other words, true doctrines, *rightly* apprehended, are inseparable from spiritual feelings and efforts after corresponding obedience. There is darkness in every mind where mere *legality* or notional *formality* prevails.

8. Remember that the Bible is given not only to teach, but to sustain under trial, and to cheer under affliction. This is a world of care, a scene of disappointments, bereavements, trials and distress. This is not the inheritance and the rest. Here the believer walks by faith, and the soul has to lean on an unseen stay, but a never-failing support. Of that support the Word is ever full, both of direction and promise. Read with faith and receive the promise with the simplicity and heartiness of a little child, and it will be found that the LORD is a present help in the time of trouble. Study, then, the Word that teaches the soul how to cast the burden on the LORD.

9. Rely constantly on the teaching of the HOLY SPIRIT, and look for His gracious presence to shine on the Word and make the soul wise unto salvation. Remember that the "natural man receiveth not the things of the SPIRIT OF GOD. They are spiritually discerned." The HOLY GHOST has given the Word by His inspiration, and it is His office to interpret it to the soul, and to seal it on the heart. Ever look for that teaching. Read with humility, with a tender, docile spirit, being assured that if any man lack wisdom, let him ask of GOD, who giveth liberally, and it shall be given to him.

ANSWERED PRAYERS

RECORDED IN THE OLD AND NEW TESTAMENTS.

BY WHOM OFFERED.	SUBJECT OR NATURE OF PETITION.	THE RECORD.
ABRAM	Being childless, asks an heir	Gen. xv. 1–6.
LOT	Permission to escape to Zoar	Gen. xix. 18–22.
ELIEZER	For success on his errand	Gen. xxiv.
ISAAC	For children	Gen. xxv. 21, 24–26.
JACOB	Implores deliverance from his brother	Gen. xxxii. 9, xxxiii. 4.
ISRAEL	Wrestles with GOD all night for His blessing	Gen. xxxii. 24–30.
The Israelites	For deliverance from bondage	Ex. ii. 23–25.
MOSES	That he may see the Promised Land	Deut. iii. 25; xxxiv. 1–4
The Israelites	Power to overcome the king of Canaan	Judg. iv. 3, 23.
GIDEON	For signs of success	Judg. vi. 36–40.
SAMSON	For water to quench his thirst	Judg. xv. 18, 19.
SAMSON	For strength to obtain vengeance on the Philistines	Judg. xvi. 28–30.
HANNAH	For a son	1 Sam. i. 10–28.
DAVID	Returns thanks and prays for continued favor	2 Sam. vii.
SOLOMON	For an understanding heart (wisdom)	1 Kings iii. 6–14.
ELISHA	For deliverance from a Syrian force	2 Kings vi. 17–23.
JEHOAHAZ	For deliverance from the Syrians	2 Kings xiii. 4, 5.
HEZEKIAH	Protection against Sennacherib	2 Kings xix. 15, etc.
HEZEKIAH	For recovery from dangerous illness	2 Kings xx.
JABEZ	For the Divine blessing	1 Chron. iv. 10, etc.
The Reubenites	For victory in an approaching battle	1 Chron. v. 18–22.
Abijah's Army	For victory over Jeroboam	2 Chron. xiii. 14–18.
ASA	For aid against the Ethiopians	2 Chron. xiv. 11–15.
JEHOSHAPHAT	For victory over the Syrians	2 Chron. xviii. 31.
JEHOSHAPHAT	For protection against his enemies	2 Chron. xx. 6–27.
MANASSEH	For deliverance from the Assyrians	2 Chron. xxxiii. 12, 13
NEHEMIAH	For protection from Sanballat and Tobiah	Neh. iv.
AGUR	For moderation in his desires	Prov. xxix.
JONAH	For deliverance from the whale	Jonah ii.
ZACHARIAS	For a son	Luke i. 13.
The Publican	For mercy, forgiveness and justification	Luke xviii. 9–14.
The Crucified Thief	To be remembered by Jesus	Luke xxiii. 42, 43.
The Apostles	On choosing an Apostle	Acts i. 15–26.
The Church	For protection under persecution	Acts iv. 23–31.
CORNELIUS	For Divine favor and enlightenment	Acts x. 1–4, etc.
	INTERCESSORY.	
ABRAHAM	For ISHMAEL	Gen. xvii. 18–20.
ABRAHAM	For Sodom and Gomorrah	Gen. xviii. 20–32.
ABRAHAM	For Abimelech and his family	Gen. xx. 17.
MOSES	For Pharaoh (four times)	Ex. viii. 12, 13, 30, 31; ix. 33; x. 18, 19.
MOSES	For the children of Israel (five times)	Exod. xxxii. 11–14, 31–34; xxxiii. 15–17; Num. xi. 2; xiv. 13–20; xxi. 7, 8. (See Ps. cvi. 23.)
MOSES	For MIRIAM	Num. xii. 11–14.
SAMUEL	For the Israelites	1 Sam. vii. 5–12.
SOLOMON	For God's favor on the Temple and on the people	1 Kings viii.–ix. 3.
A prophet	For the cure of the king's hand	1 Kings xiii. 6.
ELIJAH	For restoration of life to widow's son	1 Kings xvii. 20–23.
ELIJAH	That God would triumph over Baal	1 Kings xviii. 36–38.
ELISHA	For restoration of life to the Shunammite's son	2 Kings iv. 33–35.
HEZEKIAH	For those who had eaten the Passover unsanctified	2 Chron. xxx. 18–20.
The Levites	For the people	2 Chron. xxx. 27.
EZRA	Confession in behalf of the people	Ezra ix.
NEHEMIAH	For the remnant in captivity	Neh. i.
JEREMIAH	For relief of the people in the great famine (answered unfavorably)	Jer. xiv.
JEREMIAH	For the remnant of Judah	Jer. xlii.
DANIEL	For the restoration of Jerusalem	Dan. ix. 20–23.
HABAKKUK	For revival of God's work (a noble model of prayer)	Hab. iii.
ST. PETER	For restoration of life to Dorcas	Acts ix. 40.
The Church	For St. PETER'S deliverance from prison	Acts xii. 5–12.
ST. PAUL	For the father of PUBLIUS	Acts xxviii. 8.

GREEK AND ROMAN DEITIES,

AND RELIGIOUS SYSTEMS.

DURING the ministry of our SAVIOUR His journeys and teachings were confined to the territory of Palestine. He did not therefore come personally into contact with the heathen temples of the Greeks or the Romans, or mingle with the followers and priests of these false systems. His nearest approach to heathenism in a dominant form was at the time of His visit to the coasts of Tyre and Sidon (Matt. xv. 21, 29) and His journey back through the northern districts of the Sea of Galilee. The disciples, however, early came into contact with all the varied forms of the idolatry of the empire. At Antioch, in Cyprus and Crete, in the cities of Asia Minor, in Greece and in Italy, indeed wherever they went in their missionary labors, in all lands around the Mediterranean Sea, they encountered the popular system of the day, just as those who went eastward had to meet the followers of the Persian and Syrian systems. It is important, therefore, that a brief description of the leading deities of Greece and Rome should be given, in order that the character of the religions may be comprehended with which the Gospel had to contend, and over which it so rapidly and signally prevailed. The Romans received their deities and their mythology from the Greeks, but in many respects the people of different provinces modified their beliefs respecting the lives and characters of their gods.

JUPITER, or **JOVE,** was the supreme Roman deity. He was held to be the eldest son of SATURN and RHEA. He and his brothers NEPTUNE and PLUTO divided the world by lot among themselves. The heavens, the air and the clouds constituted his wide domain (Homer, Il. 13: 355). All aerial phenomena were under his control; therefore, lightnings, thunder, storms, rain and snow were exhibitions of his will. These, at times, were warnings, at others, judgments. He is represented as a Grecian prince dwelling in royal state on Mount Olympus with JUNO and his household. The poets describe his quarrels with JUNO, her rage and the immoralities of which they were all guilty. Though HOMER mentions the parents of the gods, he never states the localities in which they had been born. An old tradition made the Isle of Crete the birth-place of the Olympian JUPITER. He was rocked in a golden cradle, fed on honey and the milk of the goat Amalthea, while the *Curetes* danced around him, clashing their arms to prevent SATURN from hearing his cries. The Arcadians contended that JUPITER first saw the light among their mountains.

He first espoused METIS, but being warned that her child would equal himself in knowledge and strength, he swallowed her, and the goddess MINERVA sprang from his head. His second wife, THEMIS, bore him the SEASONS and the FATES. The ocean nymph, EURYNOME, produced him the GRACES. CERES became the mother of PROSERPINA; MNEMOSYNE, of the MUSES, and LATONA, of APOLLO and DIANA. His last spouse was JUNO, the mother of MARS, HEBE and the ILITHYIÆ. The *oak* and the *eagle* were dedicated to him. His celebrated shield (*Ægis*), which sent forth thunder and lightning, was made by VULCAN, and, according to HOMER, APOLLO sometimes bore it for him.

The most celebrated of his temples was at Olympia, in Elis, where every fourth year the *Olympic games* were celebrated. He had a splendid temple also in Ægina, but his greatest oracle was at Dodona. The Greeks represented him as a model of dignity and majesty, with his eagle standing beside his throne, while he grasped his sceptre and thunder.

NEPTUNE, the god of the sea, the brother of JUPITER and PLUTO, was one of the most ancient of the Grecian deities. His wife was AMPHITRITE, and their children were TRITON and RHODOS. The latter became the bride of HELIUS, the sun god. NEPTUNE had a numerous progeny. Beside his residence on Olympus, NEPTUNE had a splendid palace beneath the sea at Ægæ, and HOMER gives a glowing description of his passage from this palace on his way to Troy, the chariot-wheels only touching the watery plain as the monsters of the deep gamboled around their king. The most celebrated of his temples were at the Isthmus of Corinth, at Onchestus, Helice, Trœzene and the promontories of Tænarum and Geræstus. NEPTUNE is represented, like JUPITER, as serene and majestic, his form strong and muscular, and hence "the chest of NEPTUNE" is a poetic expression to indicate power. He usually bears in his hand the trident, the three-pronged symbol of his power, and dolphins and other marine animals accompany his images. The animals sacrificed to him were usually *black bulls, rams* and *pigs*. In Ionia and the commercial cities of Doris he was extensively worshipped. The *horse* was sacred to NEPTUNE and the rivers, and was employed as a general symbol of the waters, the idea being, according to some, that NEPTUNE introduced the horse into Greece over the sea.

PLUTO, called also **HADES,** was the brother of JUPITER and NEPTUNE. He was the lord of the lower world, or the abode of the dead. His rule was inexorable, and as he was deaf to supplication, and permitted no return from his realms, he was an object of aversion to gods and men. His region is represented in the *Iliad* as being within the earth. Its name was Erebus, a dreary, dark and cheerless scene, where the dead, both good and bad, wandered in a weak, unhappy state, having no strength or power of body and mind. Some suffered more than others, for instance, SISYPHUS, TITYUS and TANTALUS. The whole realm and rule were dreary and to be dreaded. The *cypress*, the *narcissus* and the *ailanthus* were sacred to him, and *black* animals, as oxen and sheep, were sacrificed to him.

JUNO, a Roman female deity, identical with the Grecian HERA, was the daughter of SATURN and RHEA. She was sister and wife of JUPITER. Their children were MARS, HEBE and the ILITHYIÆ, to whom some add the GRACES. VULCAN was the son of JUNO, without a father, and she was said by some to have originated the monster TYPHON. The chief seats of her worship were Argos, Samos and Platæa, but she was generally honored, as at Sparta, Corinth, Corcyra and elsewhere. The *willow*, the *pomegranate*, the *dittany* and the *lily* were her sacred plants, while the *cuckoo* and the *peacock* were appropriated to the Olympian queen.

MARS was the son of JUPITER and JUNO, or, as some have said, of BELLONA. OVID, in his *Metamorphoses*, relates the fables connected with his origin. MARS delighted in war and strife, yet the skill of MINERVA defeated his violence. HOMER describes his enormous size, his terrible voice and great martial power. TERROR and FEAR (DEIMOS and PHOBOS) were his sons; they and his sister STRIFE (ERIS) accompanied him to battle. HESIOD says that HARMONIA was the daughter of MARS and VENUS.

SATURN, called by the Greeks **KRONOS,** was the son of CŒLUS or URANUS and TERRA, the goddess of the earth. TERRA had a mighty progeny, the *Titans*, six males and six females, the youngest being SATURN. The children were hated by their father, who thrust them into a cavern of Earth. EARTH, grieved at such conduct, produced the substance called "*steel*," with which, in the form of a sickle, having aroused the *Titans* and SATURN, the latter mutilated his father, and the drops of blood falling on the earth gave birth to ERINNYES, the *Giants* and the *Melian nymphs*. After this SATURN obtained his father's kingdom on condition that he should not bring up any male children. RHEA, his wife, concealed the birth of JUPITER, NEPTUNE, PLUTO and JUNO, and instead of the children gave him large stones, which he swallowed. SATURN was in consequence of this myth confounded with the grim deity MOLOCH of the Tyrians, the Carthaginians and the Phœnicians. SATURN has been held to be the same with TIME, and on this account he is represented as devouring his children and casting them up, as TIME devours and produces again. NIEBUHR regards SATURN as the earth, and CREUZER considers him as the great god of nature, who suffices for himself, and who is satisfied with his own comprehensive powers. There were no temples of KRONOS in Greece, but at Athens there was a chapel dedicated to him and RHEA. Sacrifices were made to him at Olympia, and the Athenians had a festival in his honor. The priests among the Romans offered sacrifices to him bareheaded. He is represented as an old man, bareheaded, holding a scythe in his hand, and a serpent, which bites its own tail—an emblem of time and the revolution of the year. Fetters were hung on his statues in commemoration of his having been imprisoned by JUPITER, and all slaves when freed dedicated their chains to him.

APOLLO, the son of JUPITER and LATONA, was the god of archery (HOMER), prophecy and music. All sudden deaths were ascribed to him as rewards and punishments. At the banquets of the gods he played on his lyre at Olympus. Bards and prophets received their skill from him and the Muses. The chief seats of his worship were at Delphi in Phocis, Delos, Patara in Lycia, Claros in Ionia, Grinium in Æolis and Didymi in Miletus, where revelations were given. The *hawk*, *swan* and *cicada* were dedicated to him, and the *bay tree* was sacred under his care. His statues represented him as the perfection of manly beauty, in his hands a bow or a lyre, and a chaplet of bay leaves around his head. The statue "APOLLO BELVIDERE" shows the idea that the ancients entertained of his form.

DIANA, called by the Greeks **ARTEMIS,** was the daughter of JUPITER and LATONA. She was sister to APOLLO, and presided over the chase, and the sudden deaths of women were caused by her. She is a virgin speeding over the hills, with a train of nymphs, in pursuit of game. She turned ACTÆON into a stag for looking at her bathing. ORION perished by her arrows, and with her brother she destroyed the children of NIOBE. It is likely that, as a threefold goddess, she was worshipped as SELENE, the Moon, as ARTEMIS or DIANA, Earth, and as HECATE or PROSERPINA in Erebus. She was also identified as the goddess of Nature, and adored at Ephesus, where her image (Acts xix. 21-41) was held sacred. It was of great size and of immense value, covered with breasts and heads of animals to denote the fecundity of nature.

MERCURY, called **HERMES** by the Greeks, was the messenger of the gods, and particularly of JUPITER. He was the god of speech, eloquence (Acts xiv. 8–18), the patron of orators, of merchants, of all dishonest persons, of thieves, of travelers and of shepherds. He presided over highways, cross-roads, and conducted the souls of the dead to the regions below. He was usually represented with a *chlamys* or cloak, a *petasus* or winged cap and the *talaria* or winged sandals. In his hand he bears the *caduceus* or staff, with two serpents twined around it, with wings at the end of the rod. The older statues were mere posts with a rude head and a beard carved on them, and they were erected on roads, foot-paths and in gardens.

MINERVA, or **ATHENE,** the daughter of JUPITER, was the goddess of wisdom and skill, and of all the liberal arts and sciences. Every prudent chief was viewed as being under her patronage, and she was the inspirer of all able artists. Thus she inspired EPEUS to frame the wooden horse by which Troy was taken, and the celebrated ship Argo. Her favorite plant was the *olive*, and she was chiefly honored at Athens, the city to which she gave its name, and where the splendid festival Panathenæa was celebrated in her honor.

VENUS, a very celebrated Roman deity, was considered as identical with the Grecian goddess APHRODITE. HESIOD says she sprang from the foam of the sea into which the mutilated portions of URANUS had been thrown by his son SATURN. She landed on the island of Cythera, and thence she went to Cyprus with LOVE and DESIRE attending her. She was the patroness of Love, presided over birth and growth in general, and was the goddess of gardens. Her favorite plants were the *rose* and the *myrtle*. She was chiefly worshipped at Cythera and Cyprus, where at Paphos, Golgi, Idalium and Amathus she was adored. At Cnidus, Miletus, Coos, Corinth, Athens and Sparta she was worshipped, and the services in her honor were often scenes of great immorality.

The Greeks and Romans possessed an insufficient idea of the omnipresence, omnipotence and unity of the Deity. Their gods had been rulers or heroes, and they were endowed with all the passions and vices of humanity. The powers of nature, the phenomena of the heavens, and natural objects were personified and represented by images, and these became objects of adoration. The testimony of history establishes the fact that the worshipping of impure, wicked and abominable objects conduced to immoralities in those who served them (Rom. i. 21–32). The educated classes perceived the absurdity of such worship, and they became sceptics and utterly reckless. The lower classes groveled in superstition and darkness, without God and without hope. To a people so situated, when the Gospel came in power, it was found to be a message worthy of the great Father of the Universe. To the Roman slave in his thraldom, and the pauper in his field of toil, it brought freedom and opulence. To thoughtful men, who meditated on life, moral evil and eternity, it brought rest and peace; and so in the Apostolic age the missionary of the Cross was recognized as a messenger of mercy, and multitudes hastened to cast their idols aside and to embrace the GREAT DELIVERER who brought peace to their souls.

PROGRESSIVE REVELATION OF DIVINE TRUTH.

THE thoughtful student of the Word of God will not fail to notice the elementary character of the Pentateuch, as well as the directness and simplicity of the language and style of the early books of the Old Testament as contrasted with the matter and the style of the Epistles in the New Testament. An ascending scale of progress is very perceptible. In the revelation of doctrine there is a development, just as in the natural world there is a progression from the germ or the seed to the condition of the fully expanded tree.

A peculiarity is observable also in the mode in which Divine truth has been given to the Church. Instead of a stream issuing from the fountain and holding its way onward with a gradual increase, as it keeps to a level plane, the current is suddenly enlarged at distinct periods by new and great additions, which elevate the stream to a higher plane, on which it continues to flow. In process of time another addition is vouchsafed, and on a still higher platform the stream advances, and thus it has continued to grow until in due time the Church has received the fulness of doctrine, which it was the purpose of the LORD to bestow.

1. From the fall of ADAM until the Deluge, the Church was left with the knowledge that in time "the Seed of the woman" would bruise the head of the serpent, that thus a moral deliverer would appear. There was enough here to form a basis for faith and hope. In the expulsion from Eden and in the government of the universe, GOD had indicated His hatred of sin, yet from century to century the human race seems to have disregarded the promise, and to have degenerated into a condition of violence and licentiousness that threatened to dissolve the bonds of society. The long-threatened Deluge came, and thus the LORD asserted His character as the Moral Governor, showing that patience is neither approval nor forgetfulness, and that persistency in evil entails misery and woe.

2. In the family of NOAH the new world entered on its course with all the lessons of the past. The terrors of the LORD had been so unmistakably displayed as to teach men that with Him there was judgment as well as mercy. Yet the tendency of the race soon became manifest, and a system of symbolizing of the powers of nature began to engross the minds of men, which tended to the lowest forms of idolatry, and speedily extended its fascinating influence. In this transition state another important and gracious manifestation took place.

3. ABRAHAM was called, and the announcement made that in him, according to the flesh, should the Deliverer come. As yet, the Messiah might be of any nation, of any race or family, or in any age. Now, the faith of the Church was directed to a particular quarter, and the descent of the Messiah, in a certain line, was declared, so that this *prophetic* promise enlarged the spiritual vision and established the faith of the Church. Brought into Egypt and sunk in bondage as the descendants of ABRAHAM were, their condition seemed to be hopeless, and the LORD appeared to have forgotten His promise, but in the depth of their darkness and suffering their lot was suddenly changed to light and freedom.

4. Under the leadership of MOSES the Hebrews went out from Egypt a mighty host. They received at his hands a wonderful system of social and ecclesiastical laws. They were provided with all the details of a complicated churchly system, that tended to keep them separate from the heathen around them, and to perpetuate among them the increased knowledge of GOD and of salvation which their sacrifices and typical institutions contained. The commentary on the Levitical system in the Epistle to the Hebrews shows that all the great fundamental doctrines of the Gospel were exhibited in type and figure in the institutions of the Law, and thus under MOSES the Church stands forth in advance of any former condition, invested with privileges such as no former age had enjoyed.

5. Time rolled on, and the unsettled transition period of the Judges came to an end. The weak administration of ELI and the evil conduct of his sons, and of the sons of SAMUEL also, led the people to desire the consolidation of the nation; and now SAMUEL, the last of the Judges, founder of the monarchy, and first of the great prophetic band that from his day indicated the will of GOD to the people, takes his place as a reformer, and stands at the head of another distinct period. As the projector of the Schools of the Prophets and the originator of the other educational institutions that so largely affected the social life of the Jewish people until the captivity, SAMUEL'S influence and policy mark out a distinct era.

6. The rulers and the people, both in Israel and in Judah, seemed unable to comprehend the folly and the wickedness of their idolatrous departure from the service of Jehovah, and to realize the fact that those judgments would overtake them of which their prophets so plainly spake, if they did not repent and turn to the LORD. Their captivity served to humble those who had been carried to the Tigris and the Euphrates, and the oppression endured by those who had been left in the land prepared them for recognizing the mercy of GOD in their restoration under EZRA and NEHEMIAH. As a statesman and a patriot, perhaps NEHEMIAH never had a superior. Great as MOSES was as a legislator, NEHEMIAH was as eminent as a restorer of the civil and religious polity of his countrymen. There is little doubt but that during the captivity the spiritual necessities of the people led them when separated from the temple to form associations for religious objects, and after the Restoration, under the administration of NEHEMIAH and his immediate successors, the synagogue system rapidly spread, and ere long it extended over the land. The advantages of parochial or congregational worship were thus enjoyed by the people in their "meeting-houses," where the Law was read. Hearkening to the Scriptures in such assemblies, the people were warned against the sins of their fathers, and the old tendency to idolatry was successfully opposed. Such a system of parochial or village worship was really a framework for the Christian Church, as the rulers and members of these synagogues had only to recognize the Messiah when he appeared, and forthwith they became Christian organizations.

7. In the fulness of time the SAVIOUR came, according to the sure word of prophecy. As the paschal lamb was slain in the eve of the Jewish day, so the Great Antitype died for our sins in the eve of the Jewish Church's existence and at the close of the national day. The sceptre was departing from Judah. The power of Rome was rapidly turning Palestine into a mere province of the empire, and every vestige of Jewish rule was about to disappear. That which in Jewish sacrifices and symbols was exhibited to the Church during ages of expectancy was now realized in the person and work of the SON OF GOD. On the cross He could utter, "It is finished," and then bowing His head, He gave up the ghost.

This section, however, has not so much to do with our LORD in His office of a Priest atoning as in His prophetical office as a Great Teacher. The Jews did not fall into actual idolatry after the captivity, but so far as spiritual worship and right views of the MESSIAH'S kingdom were concerned they had sadly degenerated. The priesthood and the chief priests had become political, and they desired a MESSIAH mainly in order to beat back the power of Rome and consolidate the Jewish rule. The sect of the Pharisees had extended a spirit of formality and superstition among the people. They had set "the traditions of the elders" not only on a level with the Revealed Word, but on many points they had made the Word of none effect by their traditions. On the other hand, the Sadducees had fallen into a cold, degrading scepticism, rejecting immortality and all the sanctions of a future life, thus striking at the very basis of moral obligation. Now, our LORD, as the GREAT TEACHER, opened up the character of the Law of GOD, showing the spirituality of its nature, the universality of its demands and the sanctions by which it exacts obedience. He unveiled the utter sinfulness of the Pharisaic spirit, and showed the inutility of mere external obedience while the heart was corrupt, and the life in aim and motive was opposed to GOD. He taught by precept and example what it was to be good, and merciful, and benevolent, and kind, how to sow in this life, and what to expect in the future harvest.

Against the Sadducean errors He established the great doctrine of immortality, which He illustrated and confirmed by His own Resurrection. Over evil spirits, over disease and death, over the kingdom of nature, as well as over the souls of men, He showed His lordship and sovereignty, and so with signs and wonders manifold He established the divinity of His mission and showed that He was the SON OF GOD with power. Thus teaching, He called sinners to Himself to receive and rest in a full salvation. By fervid appeals and earnest supplications, by illustrations drawn from Jewish rites that told of safety and of healing, He proclaimed His mission and called sinners to Him, that in Him they might enjoy eternal life.

8. Plain though our LORD'S teaching had been before His death, and still more clear after His resurrection, yet His Apostles were slow to learn. They clung to the idea of a great Jewish kingdom under the sway of a MESSIAH whose reign would be more powerful than that of DAVID, more magnificent than that of SOLOMON, and more permanent than that of any judge or monarch of all their line. The teaching of our LORD after His resurrection impressed their minds, and as they waited in Jerusalem they in some measure recognized the truth that His kingdom was not to be of the fashion of this world, that in its nature it was spiritual—a dominion over souls—and that earthly boundaries were not to limit its extent, and that earthly monarchs themselves would become its citizens and recognize the ascended SAVIOUR as LORD and RULER over all. At the Pentecostal effusion of the SPIRIT their minds were opened to discern the Gospel message in all its fulness, and then a PETER, a JAMES and a JOHN could preach and write, as their Epistles testify. A mightier intellect—PAUL, the Pharisee, humbled and taught by the risen SAVIOUR—goes forth at His command as the herald of salvation, and in his Epistles the Church has the full completion of doctrine which was the purpose of the KING OF ZION to bestow. The promise in the garden was simple, but it was enough for faith. When PETER and PAUL and JOHN laid down their pens, nothing more profound, more elevated or more extensive in their range could be required for the Church's use than the truths which these servants of the LORD had proclaimed!

SELECT CHAPTERS FOR SPECIAL OCCASIONS.

PARTICULAR OCCASION.	APPROPRIATE CHAPTERS.	PARTICULAR OCCASION.	APPROPRIATE CHAPTERS.
Affliction	Job xxiii.; Ps. xxvii., xlii., cxix. 65–72, cxxx.; Lam. iii.; Rom. viii.; 2 Cor. iv.; Heb. xii.; Rev. xxi.	Pecuniary losses	Job i.
Baptism	Mark x. 13, etc.; Acts ii. 37, etc.	Recovery from	Job xlii.
Birth-day	Ps. ciii., cxxxix.	Recovery from sickness	Ps. xxx., xci., ciii., cxvi., cxviii.; Isa. xxxviii.
Child-birth	1 Sam. i. 9, etc; Ps. cxxvii., cxxviii.	Repentance	Josh. xxiv.; Ps. li., xxxii., lxxxviii., cxxx., cxxxix.
Death of Neighbors	Job xiv.; Eccles. ix., xii.	Sabbath-day	Ex. xvi.; Neh. xiii. 15, etc.; Ps. xxvii., lxxxiv., xcii., xcv., c., cxxii.
Death in the family	Ps. xxxix.; 1 Cor. xv.	Servants newly hired	Col. iii.
Death of an aged man	Gen. l.	Sickness	Ps. vi., xxiii., xxxviii., lxxxviii., cii.; Isa. xxxviii.; Rom. viii.; 2 Cor. v.; Rev. xxi.
Death of a wife	Gen. xxiii.	Thanksgiving	Ps. ix., xxxiv., lxvi., lxxi., xcvii., ci., ciii., cxxxviii., cxlv., cxlvii.
Death of a child	2 Sam. xii. 15, etc.	Traveling	Ps. cxxi.
Lying detected	Ps. ci.; Acts v.; Rev. xxi.	Youth leaving the family	Gen. xxxix.; Prov. i.—iv.; Eccles. xii.
Marriage	John ii.; Eph. v.		
New Year	Ps. ciii.		

AIDS FOR SOCIAL AND PRIVATE PRAYER.

TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.
	ADORATION.
Jer. x. 6.....	Forasmuch as there is none like unto thee, O Lord, thou art great,
7.....	and thy name is great in might; who would not fear thee, O King of nations?
Ps. cxlv. 10....	All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.
Ps. xviii. 1, 2..	I love thee, O Lord, my strength. The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.
Ps. lxii. 1.....	Truly my soul waiteth upon God; from him cometh my salva-
2.....	tion. He only is my rock and my salvation; he is my defence, I shall not be greatly moved.
Ps. lvii. 11.....	Be thou exalted, O God, above the heavens; let thy glory be above all the earth.
	CONFESSION.
Dan. ix. 5.....	We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments.
1 John i. 8.....	If we say we have no sin, we deceive ourselves, and the truth is not in us.
Isa. lxiv. 6.....	We are all as an unclean thing.
Ps. li. 3.....	I acknowledge my transgression, and my sin is ever before me.
Rom. vii. 18...	For I know that in me, that is in my flesh, dwelleth no good
24...	thing: for to will is present with me; but how to perform that which is good I find not. O wretched man that I am, who shall deliver me from the body of this death?
Job xi. 4.....	Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth.
	SUPPLICATION.
Ps. lxvii. 1.....	God be merciful unto us, and bless us; and cause his face to shine upon us.
Ps. lxxxv. 7...	Wilt thou not revive us again, that thy people may rejoice in
8...	thee? Show us thy mercy, O Lord, and grant us thy salvation.
Luke xviii. 13.	God be merciful to me, a sinner.
Ps. li. 1.....	Have mercy upon me, O God, according to thy loving-kindness:
9.....	according unto the multitude of thy tender mercies, blot out my transgressions. Hide thy face from my sins, and blot out
10.....	all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me.
Ps. cxxxix. 23.	Search me, O God, and know my heart; try me, and know my
24.	thoughts. And see if there be any wicked way in me, and lead me in the way everlasting.
Ps. xxv. 4, 5...	Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation;
7.....	on thee do I wait all the day. Remember not the sins of my youth, nor my transgressions; according to thy mercy remem-
11.....	ber thou me for thy goodness' sake, O Lord. Cast me not away
12.....	from thy presence: and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with
15.....	thy free spirit. O Lord, open thou my lips; and my mouth shall show forth thy praise.
Ps. cxix. 18...	Open thou mine eyes, that I may behold wondrous things out of
149...	thy law. Hear my voice according unto thy loving-kindness:
175...	O Lord, quicken me according to thy judgment. Let my soul live, and it shall praise thee; and let thy judgments help me.
Prov. xxx. 8...	Remove far from me vanity and lies: give me neither poverty
9...	nor riches; feed me with food convenient for me. Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.
Ps. xxxix. 4...	Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.

TEXT.	EXPRESSIONS FOR SOCIAL AND PRIVATE PRAYER.
	INTERCESSION.
Ps. lxvii. 3....	Let the people praise thee, O God; let all the people praise thee.
Ps. vii. 9.....	Oh let the wickedness of the wicked come to an end; but establish the just.
Eph. vi. 24...	Grace be with all them that love our Lord Jesus Christ in sincerity.
Ps. cxxv. 4...	Do good, O Lord, unto those that be good, and to them that are upright in their hearts.
Isa. lxiv. 1....	O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence.
Ps. xliii. 3.....	O send out thy light and thy truth.
	THANKSGIVING.
Ps. cvii. 15...	Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!
Ps. cxiii. 2....	Blessed be the name of the Lord from this time forth and for
3....	evermore. From the rising of the sun unto the going down of
5....	the same, the Lord's name is to be praised. Who is like unto
6....	the Lord our God, who dwelleth on high, who humbled himself to behold the things that are in heaven and in the earth?
1 Pet. i. 3.....	Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,
4.....	to an inheritance incorruptible, and undefiled, and that fadeth not away.
Eph. i. 3.....	Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ.
Ps. lxxii. 18..	Blessed be the Lord God, the God of Israel, who only doeth won-
19..	drous things. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen and Amen.
Ps. xl. 5.....	Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.
Ps. cxxxix. 17.	How precious also are thy thoughts unto me, O God! how great
18.	is the sum of them! If I should count them they are more in number than the sand: when I awake I am still with thee.
Ps. ciii. 1.....	Bless the Lord, O my soul, and all that is within me, bless his
2.....	holy name. Bless the Lord, O my soul, and forget not all his
3.....	benefits. Who forgiveth all thine iniquities, who healeth all
4.....	thy diseases. Who redeemeth thy life from destruction: who redeemeth thee with loving-kindness and tender mercies.
Ps. cxvi. 12...	What shall I render unto the Lord for all his benefits toward me?
13...	I will take the cup of salvation and call upon the name of the Lord.
Ps. cxlv. 10...	All thy works shall praise thee, O Lord, and thy saints shall bless thee.
	DEDICATION.
Isa. xxvi. 13.	O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name.
Isa. lxiii. 19..	We are thine.
Ps. cxvi. 9, 16.	I will walk before the Lord in the land of the living. O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid: thou hast loosed my bonds.
	DOXOLOGY.
Phil. iv. 20...	Now unto God and our Father be glory for ever and ever. Amen.
Rev. vii. 10...	Salvation to our God which sitteth on the throne, and unto the
12...	Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.
1 Tim. i. 17...	Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.
Rom. xvi. 27.	To God, only wise, be glory, through Jesus Christ, for ever. Amen.

TO READ THE BIBLE THROUGH IN A YEAR.

Various tables have been constructed for this object, but generally they are confused and difficult to be carried out. Perhaps the following is one of the simplest arrangements that could be adopted:

If the one hundred and nineteenth Psalm be reckoned as eleven chapters (*i. e.*, two parts for a chapter), then all the chapters in the Old Testament will number nine hundred and thirty-nine (939). In the New Testament there are two hundred and sixty chapters (260). Now, if the Lord's Days, or fifty-two Sabbaths, be devoted to the New Testament, five chapters daily would include the whole book (*i. e.*, $52 \times 5 = 260$). Reading three chapters daily, on the other days of the week, or during three hundred and thirteen days (*i. e.*, $313 \times 3 = 939$), would exactly make nine hundred and thirty-nine, the number of chapters contained in the Old Testament. It is obvious that if the Old and New Testaments be read through consecutively from day to day, the same object will be accomplished by reading five chapters on the Lord's Days, and three on each of the other days of the week, still remembering to take two parts of the one hundred and nineteenth Psalm as a chapter.

During leap years, the extra day may be provided for by the division of some of the long chapters, as judgment would direct; so as to have a portion for the last day of February.

It is obvious that such a mode of reading the Word of God may become very unprofitable, as quantity might come to be the chief object, instead of that thoughtful comparison of passage with passage, and that lengthened and prayerful examination of difficult portions, which alone can enable the Christian reader to profit by THE WORD.

JEWISH SEASONS, SACRIFICES AND OBLATIONS.

THEIR TYPICAL REFERENCE TO CHRIST, HIS WORK AND INSTITUTIONS.

SACRIFICES AND OBLATIONS.

THE distinction between sacrifices and oblations consisted in this, that in the former the thing offered was wholly or partially destroyed, as being Jehovah's only; in the latter, it was acknowledged to be His gift, and then enjoyed by the offerer.

The sacrifices were divided into *burnt-offerings*, with the accompanying *meat-offerings* (meat-food in general, especially corn and flour), *peace-offerings*, *sin-offerings*, for sins committed ignorantly, and *trespass-offerings*, for wilful sins and for ceremonial uncleanness.

I. **THE BURNT-OFFERING**, or *perfect* sacrifice, was so called because it was wholly consumed by fire upon the altar of burnt-offering, and so, as it were, sent up to God on the wings of fire. It signified that the offerer belonged wholly to God, and that he dedicated himself soul and body to Him. Burnt-offerings were made on behalf of the whole people or by one or more individuals who must bring them of their own free will (Lev. i., vi. 8–13). Three kinds of animals, free from blemish, might be offered: (1) a young bullock of not more than three years; (2) a lamb or kid, a male of the first year; (3) turtle doves or young pigeons. Burnt-offerings were made on the following occasions, viz.:

1. **The Daily Sacrifice** of a yearling lamb or kid was offered at the times of the morning and evening prayer before the priest went into the tabernacle to burn incense.

2. **The Sabbath Burnt-Offering** was the daily sacrifice doubled (Num. xxviii. 9, 10).

3. **The Burnt-Offerings** at the festivals of the New Moon, the three great feasts, the Day of Atonement and the Feast of Trumpets, were generally two bullocks, a ram and seven lambs (Num. xxviii. 11; xxix. 39).

4. **Private Burnt-Offerings** PRESCRIBED BY THE LAW, at the consecration of priests, the purification of women, the removal of leprosy or other ceremonial uncleanness, the performance or the accidental breach of the vow of a Nazarite.

II. **THE MEAT-OFFERING and the DRINK-OFFERING** always accompanied the burnt-offering, for which, indeed, the meat-offering might be substituted by the poor. As the burnt-offering signified the consecration of *life* to God, so in the meat-offering the produce of the land was presented before Him as being His gift, with the devout acknowledgment in both cases, "Of thine own have we given thee" (1 Chron. xxix. 14).

III. **THE PEACE-OFFERING** was not an atoning sacrifice to make peace with God, but a joyful celebration of *peace made* through atoning provisions of the covenant. Jehovah, as it were, was in His *House* inviting the worshiper who had been reconciled and accepted to *feast with Him*. Only a part of the offering was burnt on the altar and was thus offered to Jehovah; the breast and the shoulder belonged to the priests, and the rest might be eaten by the worshiper.

IV. **THE SIN-OFFERING** was an expiatory sacrifice for sins of ignorance committed by a priest, or by any of the people. Special victims were enjoined in different cases with special ceremonies (Lev. vi. 24–30).

V. **TRESPASS-OFFERINGS** were for sins committed knowingly, as well as for acts of ceremonial uncleanness.

And thus in all these sacrifices and offerings, which were continued from year to year, the Jews had before their minds the great facts of their guilt and exposedness to condemnation because of their violation of God's righteous law. They were taught their inability to satisfy the demands of the law which they had broken, and, above all, that when they deserved judgment, deliverance was graciously prepared for them by way of substitution and atonement. They were taught that it was not possible "that the blood of bulls and of goats should take away sins," yet these shadows intimated the substance of good things to come when the Great Deliverer, by one perfect offering, which needed no repetition, should finish the work of redemption, and for ever sit down at the right hand of God. As in the type, the blood of an innocent victim was shed, so in the case of the great Antitype, the holy and righteous One who knew no sin, who was pure and undefiled, gave His life as a ransom for the guilty, His vicarious death and sufferings atone for guilt, and thus peace with God is the portion of the believer in the Saviour. The believing Jew was permitted to eat of the peace-offering as an intimation of the fact that reconciliation and acceptance had been secured; so now the Christian is assured that, being justified by faith (Rom. v. 1), he has peace with God through our Lord Jesus Christ.

VI. **OBLATIONS** are not clearly distinguished from those sacrifices which were of the nature of *gifts;* they included *incense*, things *vowed*, *first-fruits* of corn, of wine, oil and wool, the *first-born* of man and beast, and *tithes* of the produce of the land.

THE SACRED SEASONS.

These fell under three heads.

I. Those connected with the Sabbath, namely:
1. The weekly Sabbath itself.
2. The Feast of the New Moon.
3. The Sabbatical Month, and the Feast of Trumpets.
4. The Sabbatical year.
5. The Year of Jubilee.

II. The three great historical festivals, namely:
1. The Passover.
2. The Feast of Pentecost.
3. The Feast of Tabernacles.

III. The Day of Atonement.

I. THE SABBATICAL SEASONS.

1. **THE SABBATH** is so named from a Hebrew word which signifies *rest*. That this was one of the primeval institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "*Remember* the Sabbath day to keep it holy." The institution was not intended to promote idleness, but to prohibit *work for worldly gain*.

2. **THE FEAST OF THE NEW MOON** marked the completion of the lunar month. The first sight of her new crescent was announced by the sound of two silver trumpets (Num. x. 10).

3. **THE SABBATICAL MONTH and the FEAST OF TRUMPETS.** The month of Tisri, the first of the civil but the seventh of the sacred year, had a kind of Sabbatic character (Lev. xxxiii. 24). The calendar was arranged so that the first day of this month fell on a Sabbath. This, the civil *New Year's* day, was ushered in by the blowing of trumpets, and hence was called the *Feast of Trumpets*. On the tenth of this month the great Day of Atonement was kept, and from the fifteenth to the twenty-second of the month the Feast of Tabernacles, the greatest of the whole year, was celebrated. All the great festivals were observed within a Sabbatic cycle of seven months.

4. **THE SABBATICAL YEAR.** Each seventh *day*, and each seventh *month* and each seventh *year* were holy. The land belonged to Jehovah, and it also had to keep its Sabbaths to Him. It was to be a season of rest and especially of great kindness to the poor. The land was not to be sown, nor the vineyards and the olive-yards dressed; no fruit or produce of any kind was to be gathered from the soil, but all was to be left to the poor, the slave and the stranger (Ex. xxiii. 10, 11). This was a "year of release," because in it creditors were bound to release poor debtors. Slaves also were to be set free (Deut. xv. 12–18). From the first the people neglected these injunctions, and it was one of the national sins which were punished by the Babylonian captivity.

5. **THE YEAR OF JUBILEE** occurred every fiftieth year. It completed every half century. It began on the tenth of the seventh month, the great Day of Atonement. Sacrifice being offered, the trumpet of jubilee proclaimed "liberty to the captive and the opening of the prison doors to those that were bound." The land was left uncultivated as in the Sabbatic year, and all alienated possessions returned to the families to whom they had been allotted in the first division of the holy land. The institution was based on the principle that the land was God's, who granted to each family its portion, and thus the principle was asserted that the land, the people, all belonged to God, were His servants and incapable of belonging to any one but Him; and thus the jubilee completed the great Sabbatic cycle of years at the close of which, in a limited sense, "all things were made new."

II. THE THREE GREAT HISTORICAL FESTIVALS.

Thrice in the year at these feasts all the males were required to appear before Jehovah at the tabernacle, and afterward at the temple. No age was prescribed: Jesus went up to the Passover at the age of twelve (Luke ii. 42), Samuel still younger (1 Sam. i. 24).

1. **THE PASSOVER**, which was the most solemn of the three festivals, as the memorial of the nation's birth and the type of Christ's death, was kept for *seven* days, from the evening which closed the fourteenth to the end of the twenty-first day of the first month of the sacred year, Abib or Nisan (April). Certain differences existed between the ordinance as observed in Egypt and the "Perpetual Passover." The latter was thus observed: On the fourteenth day of Nisan all leaven was put away out of their houses, and on the same day all males who were not infirm had to appear with an offering of money at the national sanctuary, according to his means (Deut. xvi. 16, 17). As the sun was setting the lambs were slain, and the fat and the blood given to the priests. The lamb was then roasted whole, and eaten with bitter herbs and unleavened bread, no portion of it being left until the morning. The same night the fat was burned by the priests after the fifteenth day had commenced, and the blood was sprinkled on the altar. On the fifteenth no work, except preparing food, was done, as it was a holy day. On the sixteenth of the month, the morrow after the Sabbath, the first sheaf of the harvest was presented and waved by the priest before the Lord, and a male lamb was offered as a burnt-sacrifice, with a meat and drink-offering. Special offerings were made during all the period, and the seventh day, the twenty-first of Nisan, appears to have been one of peculiar solemnity. Cheerfulness was to prevail during all the week, and in later years the *Hallel*, Psalm cxiii.–cxviii., was sung (Matt. xxvi. 30). The Passover has the profoundest and yet the clearest significance of any typical rite. Its teaching is summed up in the words, "CHRIST OUR PASSOVER IS SACRIFICED FOR US" (1 Cor. v. 7), who was in fact put to death at the very season of the Passover, as "a lamb without blemish and without spot" (1 Pet. i. 19; Isa. liii. 7; John i. 29; Acts viii. 32).

SEASONS, SACRIFICES AND OBLATIONS.

2. **THE PENTECOST, or HARVEST FEAST, or FEAST OF WEEKS,** was a supplement to the Passover. It lasted only one day. The people had presented, at the Passover, the first sheaf of the harvest, and thereafter had returned to their homes to gather in the crops of the year. Then they returned to keep this feast before Jehovah. It was kept fifty days after the sixteenth of Nisan, and fell about the end of May. The Pentecost was the Jewish harvest home, and the people were enjoined to rejoice before Jehovah with their families, their servants, the stranger, the fatherless and the widow, as they brought a free-will offering to the Lord (Deut. xvi. 9–12). The great feature was the presentation of two loaves made from the first-fruits of the harvest, and until these were offered none might eat of the grain newly gathered, nor could any other than first-fruits be presented to the Lord.

3. **THE FEAST OF TABERNACLES, or FEAST OF INGATHERING,** completed the round of annual festivals. It was a thanksgiving for the harvest and a memorial of the time when the Israelites dwelt in tents in the wilderness. It fell in the autumn, when the chief fruits of the earth, the corn, the wine and the oil, were gathered in. Its duration was strictly only seven days (Deut. xvi. 13), but it was followed by a day of holy convocation. During the seven days the Israelites were commanded to dwell in booths (*tabernacles*) formed of the boughs of trees.

III. THE DAY OF ATONEMENT.

THIS was the one single fast, or day of humiliation, prescribed by the Mosaic law, whence it is called *the Fast* (Acts xxvii. 9). It was observed five days before the Feast of Tabernacles, and all were obliged to omit their work of every kind and to "afflict their souls" on pain of being cut off from among the people. Its ceremonies signified the humiliation of the people for all the sins of the year, and the remission of those sins by the atonement made within the veil by the high-priest, who alone performed all the sacrifices of the day (Lev. xxiii. 26–32). The victims were (1) a young bullock for a sin-offering and a ram for a burnt-offering for the high-priest himself and his family, and (2) a ram for a burnt-offering and two young goats for a sin-offering for the people. Two goats were presented at the door of the tabernacle; the high-priest cast lots on them, the one lot being inscribed "for Jehovah," the other "for Azazel." The latter was called the *scape-goat*. The high-priest then offered first the young bullock as the sin-offering for himself and his family. Having slain it at the altar, he took some of its blood, with a censer filled with live coals from the altar, and a handful of incense, and entering into the *most holy place*, he threw the incense on the coals, thus enveloping the ark in a fragrant cloud and partially shrouding it from his own eyes, lest he should die for a profanely curious gaze, and then he sprinkled the blood seven times before the mercy-seat.

The goat "of Jehovah" was then slain as a sin-offering for the people, and the high-priest again went into the most holy place and performed the same ceremonies with its blood. As he returned through the holy place, in which no one else was present, he purified it by sprinkling some of the blood of both the victims on the altar of incense. This completed the purification of the sanctuary, the second stage of the atonement. Then followed the remission of the people's sins by the ceremony of devoting the *scape-goat*, the one on which the lot had fallen "for Azazel." The high-priest laid his hands upon its head, and confessed over it the sins of the people, and the victim, loaded as it were with those sins, was led out by a man, chosen for the purpose, to the wilderness, into "a land not inhabited," and there let loose. The meaning of this type of the *true* Atonement, not by the blood of bulls or of goats, but by the precious blood of Christ Himself, is set forth in the Epistle to the Hebrews (chap. ix., x.), showing us, that, as the scape-goat typically carried away into a land of forgetfulness the sins for which atonement had been made, so our great Deliverer, on whose head we lay our burden, carries away our transgressions, and our sins are remembered no more.

IV. FESTIVALS AFTER THE CAPTIVITY.

1. **THE FEAST OF PURIM, or of LOTS,** was observed annually to commemorate the preservation of the Jews in Persia from the massacre to which they were devoted by Haman (Esth. ix. 24).

2. **THE FEAST OF DEDICATION** commemorated the purging of the temple and the rebuilding of the altar after Judas Maccabæus had driven out the Syrians, B.C. 164. It is named only once in the canonical Scriptures, John x. 22.

THE LAWS OF THE HEBREWS.

THE Jewish Commonwealth was founded on a religious basis. In form, it was a monarchy, with JEHOVAH for its unseen king; but in its substance, it was a commonwealth, in the strictest sense; the people enjoying equal rights, being all the children of God and united together as brethren.

On leaving Egypt, and in the first stage of their history, the Jews could scarcely be called a nation in the political sense of the term; they were a body of tribes, the main bond of union being the "promise given to the fathers." Each of these tribes had its own patriarchal government by the "princes" of the tribe and the "heads" of the respective families, but as yet no central government existed. In the second stage of their history, the constitution was essentially the same: Jehovah was their sovereign, and the laws that He had given to them were to be obeyed: the *Judges* were local and special deliverers raised up in seasons of great national need and distress. In process of time a king was demanded, and a social state longed for that would unify the people and consolidate them as a nation; the reign of Saul was an experiment in which the self-will of the king was constantly asserting itself against the will of Jehovah; the accession of David marks the establishment of the true Hebrew monarchy.

The political law of the kingdom was summed up in the one great duty of governing according to the law of God. The *Princes of the Congregation*, or the heads of tribes, seem to have always retained a certain power in the state. The chief provisions of the *civil law* of Moses may thus be classified:

1. The *Law of Persons.* The power of a father was held to be sacred over his children (Ex. xxi. 15–17). The first-born was to have a double portion of the father's inheritance. In default of sons, property might pass to daughters, if they married in their own tribe. The wife could never become independent of her husband. The laws of service and servitude—Ex. xxi. 1–6, 20; Lev. xxv. 10, 45, 46.

2. The *Law of Things.* The land belonged to God, and its holders were merely His tenants. At the jubilee all land that had been sold or alienated returned to the original owners. A house might be redeemed in a year, and if not then redeemed the title was lost, except in the case of Levites' houses. Debts were released at the seventh year, and tithes of all produce were required to be given for the support of the Levites.

3. In the *Criminal* law, the offences against God were specified in the first four commandments. Idolatry, witchcraft, blasphemy and Sabbath-breaking were severally condemned (Num. xv. 32–36). Offences against man are summed up in the other commandments: in the fifth (the commandment with promise), respect and regard for parents are enjoined; in the sixth, murder, cruelty and violence are forbidden; in the seventh, licentiousness is condemned, while the eighth forbids theft, purloining or perversion of justice; the ninth denounces false witness and untruthfulness, and the tenth condemns the sin of covetousness and all lusting after that which belongs to others.

THE PARABLES OF OUR LORD.

FROM the time indicated by Matt. xiii., Parables enter largely into our LORD'S teaching. Many of them may have been repeated more than once with certain variations, as, *e.g.*, those of the Pounds and the Talents, Matt. xxv. 14, Luke xix. 12; of the Supper, in Matt. xxii. 2, and Luke xiv. 16. There is an obvious order and object in those which the Evangelists have recorded, and their meaning will be better understood by studying in the class to which from their character they naturally belong.

For instance, there is a group which have for their subject the laws of the Divine kingdom, in its nature, growth and consummation. Under this head may be placed: THE SOWER, Matt. xiii., Mark iv., Luke viii.; THE WHEAT AND THE TARES, Matt. xiii.; THE MUSTARD-SEED, Matt. xiii., Mark iv.; THE SEED CAST INTO THE GROUND, Mark iv.; THE LEAVEN, Matt. xiii.; THE HID TREASURE, Matt. xiii.; THE PEARL OF GREAT PRICE, Matt. xiii.; THE NET CAST INTO THE SEA, Matt. xiii.

The next group are of a different character. They occur chiefly between the mission of the Seventy and the last approach to Jerusalem. They are drawn from the life of men rather than from the kingdom of nature, and they are chiefly delivered in reply to questions. They are such as these: THE TWO DEBTORS, Luke vii.; THE MERCILESS SERVANT, Matt. xviii.; THE GOOD SAMARITAN, Luke x.; THE FRIEND AT MIDNIGHT, Luke xi.; THE RICH FOOL, Luke xii.; THE WEDDING-FEAST, Luke xii.; THE FIG TREE, Luke xiii.; THE GREAT SUPPER, Luke xiv.; THE LOST SHEEP, Matt. xviii., Luke xv.; THE LOST PIECE OF MONEY, Luke xv.; THE PRODIGAL SON, Luke xvi.; THE UNJUST STEWARD, Luke xv.; THE RICH MAN AND LAZARUS, Luke xvi.; THE UNJUST JUDGE, Luke xviii.; THE PHARISEE AND THE PUBLICAN, Luke xviii.; THE LABORERS IN THE VINEYARD, Matt. xx.

Toward the close of our LORD'S ministry, before and after His entry into Jerusalem, the Parables assume a new character. They are Theocratic, but the phase on which they dwell is that of the final consummation of the kingdom. In part, they are prophetic of the rejection of Israel; in part, of the great retribution at the Coming of our LORD. They are to the earlier parables what the prophecy of Matt. xxiv. is to the Sermon on the Mount. To this class may be referred: THE POUNDS, Luke xix.; THE TWO SONS, Matt. xxi.; THE VINEYARD LET OUT TO HUSBANDMEN, Matt. xxi., Mark xii., Luke xx.; THE MARRIAGE-FEAST, Matt. xxii.; THE WISE AND FOOLISH VIRGINS, Matt. xxv.; THE TALENTS, Matt. xxv.; THE SHEEP AND THE GOATS, Matt. xxv.

NOTE.—The Table on page 36 presents the Parables of JESUS CHRIST our LORD in their chronological order, with the lesson we should learn from each; the above classification will be found exceedingly useful in studying the Parables in their connection with, and bearing upon, each other.

RELIGIOUS SECTS AND POLITICAL FACTIONS

DURING OUR LORD'S MINISTRY.

RELIGIOUS SECTS, THEIR FOUNDERS AND TENETS.

AFTER the spirit of prophecy ceased, and there were no inspired persons to settle disputes in religious matters among the Jews, different opinions soon sprung up and divided them into various sects and parties. The chief of these were the Pharisees, the Sadducees and the Essenes. These sects are generally believed to have arisen after the Babylonish captivity, and they differed in the following particulars. The *Zaddikim* gave themselves to the study of the Scriptures; the *Chasidim* studied how to add to the Scriptures. The former professed a desire to conform to the law; the latter would be above the law, voluntarily adding to what the law required. These persons speedily fell into two sects, with broadly marked distinctions.

I. THE PHARISEES

PROBABLY derived their name from the Hebrew word *perushim*, in Syriac *pherishai*, which signifies persons who are *separated* from others. They assumed this name because they claimed a more than ordinary sanctity (Acts xxvi. 5). Josephus tells us that they boasted that they were the favorites of heaven, and they held that God was in strict justice bound to bless and make them partakers of the terrestrial kingdom of the Messiah, and to crown them with eternal happiness. Pharisaism rose gradually, but it was consolidated as a sect at least two hundred years before the Advent.

The great body of the populace were attracted to the sect because of their outward sanctity, their zeal and their assumption of superiority. In doctrine they held a mixture of fatalism and liberty. They believed in angels, in the existence of human spirits, in immortality and in a species of resurrection of the good, or rather in a transmigration similar to the system of Pythagoras. Above all they were noted for the manner in which they placed the traditions of the elders not only on a level with the law of God, but often above it, and thus by their explanations and refinements they made the commandment of God of none effect (Matt. xv. 6). They affected great austerity and external mortification, but there was an ostentation, self-conceit and hypocrisy in all that they did. They made long prayers and gave alms "to be seen of men." They were scrupulous in observing fasts and ordinances, washing of hands, cups and vessels, while they neglected "the weightier matters of the law, judgment, mercy and faith" (Matt. xxiii. 23; Luke xviii. 11, 12). They affected a peculiar dress—long robes, deep fringes and broad phylacteries—and yet they sought the chief seats in the synagogues, and to be honored in the market places, thus showing their pride, selfishness and arrogance, even while they professed themselves to be engaged in the service of Jehovah. Hence the terrible denunciations and warnings of our Lord (Matt. xxiii.; Mark xii.; Luke xi.), in which he exposes their character and prepares them for the judgment that awaited them.

II. THE SADDUCEES

APPEAR to have derived their name from *Sadock*, a pupil of Antigonus Sochœus, president of the great Sanhedrim, about two hundred and sixty years before Christ. He enjoined his pupils to serve God from pure love, and not from fear nor from hope of reward. Sadock, misunderstanding or perverting his master's tenets, taught that there was no future state of rewards and punishments, and the Sadducees held that "there is no resurrection, neither angel nor spirit" (Matt. xxii. 23; Acts xxiii. 8), and that the soul perishes with the body. They rejected all traditions, professing to receive only the letter of Scripture, and mainly accepting the books of Moses. They denied a superintending providence, holding that man had an absolute liberty to shape his life as he pleased, and that prosperity or adversity was entirely in his own hands, being simply the result of his wisdom or his folly. In numbers the Sadducees were inconsiderable, but the opulent and the elevated classes were often found in their ranks, and all who simply expected to find happiness or even existence in this life.

III. THE ESSENES

PROBABLY derived their name from a Syriac word which signifies to *heal* or *cure*, not because they studied medicine, but because they gave heed to the diseases of the soul. They appear to have been divided into two parties, one of them being called by PHILO *practical Essenes*. They engaged in husbandry and mechanical arts. Both classes were abstemious in their food, living on coarse fare and drinking water only. Their houses were mean, and so also was their raiment, which they never changed till worn out. They eschewed all ornaments and neatness in dress. They lived in societies, and had all their goods in common. Avoiding extravagance, they were moral in outward character and rigid in their observance of the Sabbath. They believed in the immortality of the soul—rejecting a resurrection—the existence of angels, a future state of rewards and punishments, and that all things followed by an eternal fatality or chain of necessary causes.

It is not known when this sect arose. Paul is held to refer to them (Col. ii. 18, 21, 23) where he speaks of "a voluntary humility," and "neglecting of the body." They had some peculiar views respecting angelic beings, and they were noted for their custom of swearing all who entered into their fellowship, to "keep and observe the books of the sect and the names of the angels with care." The dogmas also to which Paul adverts in his words "touch not, taste not, handle not," are such as the Essenes held. They would not taste any pleasant food, but lived on coarse bread, drank nothing but water, and many of them would not eat until after sunset, while if they were touched by any not of their own sect, they would wash as if they had been polluted.

POLITICAL FACTIONS, THEIR FOUNDERS AND OBJECTS.

I. THE SAMARITANS

WERE the descendants of the heathen colonists settled in Israel at the time of the captivity. Originally they were heathen, but gradually they became acquainted with the system of the Jews. When Nehemiah attempted a reformation of the Church, a priest, Manasseh, fled to Samaria, and his father-in-law, Sanballat, the governor, erected a temple, in which he ministered. To this temple disorderly Jews who would not be reformed continued to go, and thus, while the priests in Jerusalem were annoyed, the population was augmented in Samaria who professed the true God. Idolatry was therefore largely abandoned, and the descendants of that mixed population held tenaciously to the services of their Samaritan temple. The enmity never died out which was caused by the refusal of the Jews to allow the heathen colonists to aid in reconstructing the temple at Jerusalem, and this feeling was intensified by the fact that when the Jews were in peace and safety their favor was sought by the Samaritans, but when the savage assaults of Antiochus Epiphanes threatened the destruction of the nation, their northern neighbors were ready to renounce their faith, and to disavow all their desired alliances, even going so far as to offer to dedicate their temple on Mount Gerizim to Jupiter Olympius. Hence, it was the highest term of reproach among the Jews, to call a person a Samaritan (John viii. 48), and so great was their animosity that they would neither ask nor receive favors from each other (John iv. 9).

Around the site of their ruined temple a wretched handful still continues to rally, where they observe a peculiar form of sacrifice. At Nablous they have a synagogue, and they boast of having an ancient manuscript copy of the Pentateuch three thousand five hundred years old.

II. THE HERODIANS

WERE distinguished from the other Jews, by concurring in the scheme of Herod to submit himself and his dominions to the Romans. They apprehended that the Roman power would be irresistible, and that a wise if not a selfish policy was to cultivate the favor of the Roman emperors. They joined in the policy of Herod in erecting temples with images for idolatrous worship, in building theatres and instituting pagan games, and in all these they were opposed to the Pharisees, who held it was unlawful to pay taxes to the Roman emperor. In doctrine they are believed to have been Sadducean, for that which by one Evangelist is called the leaven of Herod (Mark viii. 15) is by another (Matt. xvi. 6) styled "the leaven of the Sadducees."

III. THE GALILEANS OR GAULONITES

WERE a faction headed by Judas the Galilean, or Gaulonite, against the Roman power, when Augustus levied a tax on Judea and reduced it to the form of a Roman province. He proclaimed that tribute was due to God alone, and therefore should not be paid to the Romans, that religious liberty should be asserted, and that the divine laws were to be defended by force of arms. This party was soon suppressed, and it is probable that a reference is made to it, in the allusion to those whom Pilate slew, and whose blood had been mingled with their sacrifices.

IV. THE ZEALOTS,

OF whom so much mention is made in the account of the Jewish wars by Josephus, were probably in league with the Galileans, and LAMY holds that the *Just Men*, whom the Pharisees and Herodians sent to entangle our Lord in his conversation (Matt. xxii. 15, 16; Mark xii. 13, 14; Luke xx. 20), were members of this political party.

V. THE SICARII,

RENDERED murderers in Acts xxi. 38, were really a band of assassins who derived their name from their using poniards like the Roman *Sicæ*. These they concealed in their garments, and, like the Indian thugs, they used them in secret, to slay their victims. They appear to have been under the lead of an Egyptian impostor.

THE PERIOD
BETWEEN THE OLD AND NEW TESTAMENTS.

JEWISH HISTORY FROM SECULAR SOURCES.

JUDEA continued subject to the kings of Persia about two hundred years, but does not appear to have had a separate governor after Nehemiah. It was annexed to the province of Syria, and the administration of its affairs was left to the high-priest, subject to the control of the provincial rulers. This raised the high-priesthood to a degree of temporal dignity and power which very soon made it an object of ambition to the different members of the family of Aaron, and gave rise to many violent and disgraceful contests among them for the office.

Upon the overthrow of the Persian army by Alexander, Syria and the neighboring countries fell under his power, and Tyre was taken after an obstinate resistance. Alexander then marched into Judea to punish the Jews, who, as faithful subjects of the king of Persia, had sent the Tyrians supplies of provisions, and refused them to him. But it is related that, as he approached Jerusalem, and saw a procession of the people clothed in white coming to meet him, headed by Jaddua the high-priest, and all the priestly race, in their robes of office, his heart was turned to spare and favor them. He continued to them the free enjoyment of their laws and religion, and exempted them from tribute during their sabbatical years; and when he built the city of Alexandria, he placed a great number of Jews there, and gave to them the same privileges as to his Greek subjects.

After the death of Alexander and the division of his empire among his generals, Judea became a subject of contention between the kings of Syria and Egypt, which ended in its forming for a time part of the monarchy of Egypt. Ptolemy Soter, the king of Egypt, brought many thousands of the Jews into that country, settled them there and treated them kindly, placing them on an equality with the Greeks at Alexandria. Greek being the common language of that city, it was quickly learned by the Jewish settlers, and became the native language of their children who were born there, and who on that account, in process of time, were called *Hellenists*, or Grecian Jews, a name which afterward came to be applied generally to all Jews speaking the Greek language in foreign countries (see Acts vi. 1; ix. 29; xi. 20, etc.). These Grecian Jews had synagogues in Alexandria, in which the writings of Moses and of the prophets, translated into Greek for this purpose, were read every sabbath day. This translation, which is called the *Septuagint*, contributed much to spread the knowledge of true religion through the western part of the world. It came into common use among the Jews, and the quotations made from the Old Testament Scriptures in the New, by the evangelists and apostles, are often, though not always, from this version.

Seleucus, king of Syria, about 300 B. C., built numerous cities in Syria and Asia Minor, and regarding the Jews as good and faithful citizens, endeavored to attract them to his new cities by the offer of the same privileges as were enjoyed by the Greeks and Macedonians. They accordingly settled there in great numbers, especially at Antioch in Syria.

It is worthy of notice that by these events the Jews were brought into contact with a new form of heathenism. They had already encountered its more ancient and more barbarous forms during their sojourns in *Egypt* and in *Babylon*, the headquarters and central seats of idolatry in their days. But now, by their dispersion in Egypt, and the other countries bordering on the eastern end of the Mediterranean, they were everywhere brought into contact with the more cultivated and refined mythology and philosophy of the *Greeks;* and there are good grounds for believing that they were the means of communicating to the more candid and teachable among them some knowledge of a purer religion.

During the reign of Ptolemy Soter the prosperity of the Jews was much promoted by the internal administration of an excellent high-priest, Simon the Just. He repaired and fortified their city and temple, and made a spacious reservoir of water, "in compass as a sea."

After the Jewish nation had been tributary to the kings of Egypt for about eighty years, it became, by the conquest of Antiochus the Great, subject to the kings of Syria, but the Jews were still governed by their own laws, under the high-priest and council of the nation.

Judea, being situated between Syria and Egypt, suffered much during the whole of this period from the frequent wars in which those countries were engaged, and was the arena of many bloody and destructive battles. Besides this, the peace of the nation was greatly disturbed by the claims of rival candidates to the office of high-priest, which afforded to the kings of Syria frequent pretexts for interfering with the internal affairs of the nation. And all these evils were considerably aggravated by the corruption and misconduct of the chief men, and the increasing wickedness of the people, who began to neglect the worship and the law of God far more than they had ever done since their return from the captivity.

God saw fit to punish the Jews for this defection by the hand of Antiochus Epiphanes, who came with an army and plundered the city and temple of Jerusalem with every conceivable circumstance of cruelty and profanation. For three years and a half they were altogether deprived of their civil and religious liberties. The daily sacrifice was suspended; the temple itself was dedicated by Antiochus to Jupiter Olympius, whose statue was erected on the altar of burnt offering; the worship of Jehovah and the observance of his law were prohibited under the severest penalties; every copy of the sacred writings that could be seized was burned; and the people were required, under pain of death, to sacrifice to idols. Never before had the Jews been exposed to so furious a persecution. The apostates were numerous, but a remnant continued faithful; and these events were doubtless useful in calling the attention of the heathen around to those great principles for which many of the Jews were willing to peril their lives.

At length, God raised up a deliverer for his people in the noble family of the Asamoneans. Mattathias, a priest eminent for his piety and resolution, and the father of five sons, encouraged the people, by his example and exhortations, "to stand up for the law," and having collected around him a large number of faithful men, he undertook to deliver his people, and to restore the worship of the God of Israel. But being very old when he engaged in this arduous work, he did not live to see its completion. At his death his eldest son Judas succeeded to the command of the army, in which he was greatly assisted by his brother Simon, a man of remarkable prudence. The motto on his standard was Exod. xv. 11: "Who is like unto thee among the gods, O Jehovah?" the Hebrew words being, *Mi Camoka Baalim Jehovah:* and from the initial letters of these words, MCBI, is said to be derived the word *Maccabi* or *Maccabee*, which became the surname of the family.

After several victories over the troops of Antiochus, Judas Maccabæus gained possession of Jerusalem; and his first care was to repair and purify the temple for the restoration of the Divine worship. This reconsecration of the temple and revival of its worship was ever after celebrated by an annual feast of eight days. It occurred at the time of the winter solstice (165 B. C.), and was called the Feast of the Dedication (John x. 22).

The war was carried on for twenty-six years, with five successive kings of Syria, and after many sanguinary battles the Syrians were driven out of the country, and the Jews, under their Maccabean princes, regained for a time their independence and the free exercise of their religion, which they commemorated by commencing a new epoch in 143 B. C. as the year of "the freedom of Jerusalem." They had again regular troops, strong garrisons and alliances with other powers, including even Rome, and the boundaries of the state were extended by the subjugation of the Idumeans and Philistines, as well as of Moab, Ammon and Arabia Petrea. Previously to this, in the year 153 B. C., as the Asamonean family were descended from the eldest branch of the race of Aaron, the office of high-priest was assumed by Jonathan, the then reigning prince, and it remained in the family until the usurpation of Herod.

This season of prosperity was, however, of short duration. The nation was exceedingly troubled by internal dissensions, especially on the part of the Pharisees, who first appear prominently in history in the reign of John Hyrcanus, as forming a large and powerful body, of turbulent character and lofty pretensions, and carrying on fierce quarrels with the rival sect of the Sadducees, which led upon one occasion to a dreadful civil war. There were also violent contests for the throne between rival members of the royal family, which greatly weakened the nation, and it was ill-prepared to withstand the extending power of Rome, which in the year 65 B. C. subjugated Syria, and soon afterward conquered Egypt. In the year 63 B. C. Pompey marched his army into Judea, besieged and took Jerusalem and made the country tributary to the Romans, though it was still governed by the Maccabean princes. During the reigns of the later princes of this family, Herod Antipater, an Idumean by birth, obtained a position of power and influence in the land, and after his death, his son, Herod the Great, so ingratiated himself with the Romans that he obtained the appointment of king of Judea in the place of Antigonus. He had, however, some difficulty in obtaining possession of his kingdom, as the people were greatly attached to their Maccabean kings. But he came against Jerusalem with a Roman army of 60,000 men, and, after a siege of above half a year, took the city by storm, and massacred many of the inhabitants. Shortly afterward he put to death Antigonus, and thus ended the Asamonean dynasty, after it had subsisted a hundred and twenty-six years.

Herod was a man of great abilities and of indomitable resolution, but an ambitious and cruel tyrant, unscrupulous as to the means by which he gained his ends. He persecuted to death all the members and adherents of the Asamonean house, and he even put to death his wife and two of his own sons. He degraded the high-priesthood by making the tenure of the office dependent on his own pleasure. In order to gain popularity with his subjects, as well as to increase his own fame, he greatly enlarged and beautified the temple at Jerusalem, making it, in some respects, more magnificent than that of Solomon. He also erected in neighboring cities many heathen temples, and constructed numerous public works, such as bridges, roads, baths, aqueducts and harbors, the cost of which he defrayed by heavy exactions upon his subjects.

In the thirty-sixth year of the reign of Herod, while Augustus was emperor of Rome, THE SAVIOUR OF THE WORLD WAS BORN.

Herod was succeeded in the government of the greater part of Palestine by his son Archelaus, who acted with great cruelty and injustice, and in the tenth year of his reign, upon a complaint being made against him by the Jews, he was banished by Augustus to Vienne, in Gaul, where he died. Publius Sulpitius Quirinus (who is called in Greek Cyrenius, Luke ii. 2), the president of Syria, was then sent to reduce the countries over which Archelaus had reigned to a Roman province, and a governor of Judea was appointed under the title of Procurator, subordinate to the president of Syria. But the Jews were still permitted to exercise their religious worship without molestation or restraint.

Meanwhile, in the Gentile world, the old systems of idolatry had fallen into disrepute, partly through the extreme corruptions of worship and of morals connected with them, and partly through the cultivation of Grecian philosophy, the conflicting theories of which, however, utterly failed to satisfy the wants of mankind, as they afforded little solid truth and produced no moral renovation. At the same time, the universal prevalence of the Roman power, ensuring internal peace and facilitating communication between different parts of the world, together with its indifference to the various forms of religious belief and worship, opened, for a time, a wider field for the diffusion of the gospel. So that Providence combined with prophecy to mark this as the "fulness of time," when the expected SAVIOUR should come into the world.

A COMPARATIVE CHRONOLOGICAL TABLE,

FROM THE CREATION TO THE BIRTH OF CHRIST.

HALES. B. C.	HALES. A. M.	TO THE DEATH OF SOLOMON.	USHER. B. C.	USHER. A. M.
5411		Creation	4004	
5311	100	Birth of Cain and Abel	4003	1
5210	201	Murder of Abel	3875	129
5181	230	Birth of Seth	3874	130
4996	415	Enos born	3769	235
4786	625	Cainan born	3679	325
4616	795	Mahalaleel born	3609	395
4451	960	Jared born	3544	460
4289	1122	Enoch born	3382	622
4124	1287	Methuselah born	3317	687
3937	1474	Lamech, father of Noah, born	3130	874
4481	930	Adam dies	3074	930
3914	1497	Enoch is translated	3017	987
4269	1142	Seth dies	2962	1042
3755	1656	Noah born	2948	1056
4071	1340	Enos dies	2864	1140
3877	1534	Cainan dies	2769	1235
3721	1690	Mahalaleel dies	2714	1290
3489	1922	Jared dies	2582	1422
3275	2136	God denounces the Deluge	2468	1536
3184	2227	Lamech dies	2353	1651
3155	2256	Methuselah dies	2348	1656
3154	2257	Noah leaves the Ark	2347	1657
3153	2258	Arphaxad, son of Shem, born	2346	1658
3018	2393	Salah, son of Arphaxad, born	2311	1693
2888	2523	Eber, son of Salah, born	2281	1723
2754	2657	Peleg, son of Eber, born	2247	1757
2614	2797	Babel built about this time	2247	1757
2554	2857	About this time Nimrod builds Nineveh and founds the Assyrian empire.	2233	1771
2624	2787	**Reu, son of Peleg, born**	2217	1787
2492	2919	Serug, son of Reu, born	2185	1819
2362	3049	Nahor, son of Serug, born	2155	1849
2233	3128	Terah, father of Abraham, born	2126	1878
2213	3198	Haran, son of Terah, born	2056	1948
2805	2606	Noah dies	1998	2006
2153	3258	Abram born	1996	2008
2143	3268	Sarah born	1986	2018
2093	3318	Abram called from Ur to Haran	1922	2082
2078	3333	Abram comes into Canaan	1921	2083
2077	3334	Abram goes into Egypt	1920	2084
2070	3341	—His victory over five kings—Melchisedec blesses him.	1913	2091
2067	3344	Ishmael born	1910	2094
2054	3357	Abram's name changed—Circumcision instituted—Isaac promised.	1897	2107
2053	3358	Isaac born	1896	2108
2028	3383	Abraham commanded to offer Isaac	1872	2132
2013	3398	Isaac marries Rebecca	1856	2148
1993	3418	Jacob and Esau born	1836	2168
1973	3438	Death of Abraham	1821	2183
1916	3495	Jacob's flight into Mesopotamia	1760	2244
1885	3526	Joseph sold into Egypt	1728	2276
1872	3539	Promotion of Joseph—seven years of plenty begin.	1715	2289
1863	3548	Jacob sends his sons to Egypt to buy corn	1707	2297
1728	3683	Moses born about this time	1571	2433
1688	3723	Moses flees into Midian	1531	2473
2337	3074	Job lives about this time	1520	2484
1648	3764	God sends Moses to deliver Israel	1491	2513
1647	3763	Law delivered at Mount Sinai	1491	2513
1647	3764	About this time Israel turned back to wander forty years.	1489	2595
1608	3803	The Israelites pass Jordan	1451	2553
1608	3803	The sun and moon stand still	1450	2554
1582	3829	Joshua dies	1443	2561
1366	4045	Gideon delivers Israel	1245	2759
1110	4301	Saul made king of Israel	1095	2909
1108	4303	Saul's rash sacrifice and consequent rejection.	1093	2911
1100	4311	Saul spares Agag, and is finally rejected	1079	2925
1070	4341	Death of Saul	1055	2949
1036	4375	Death of Absalom	1021	2983
1020	4391	Completion of the temple	1004	3000
991	4420	Death of Solomon	975	3029

HALES B. C.	HALES A. M.	TO THE BIRTH OF CHRIST.	USHER. B. C.	USHER. A. M.
990	4421	Jeroboam's calves set up	974	3030
973	4438	Death of Rehoboam	958	3046
972	4439	Abijah conquers Jeroboam	957	3047
970	4441	Asa succeeds Abijah	955	3049
968	4443	Nadab succeeds his father Jeroboam	954	3050
966	4445	Baasha, the son of Abijah, succeeds Nadab	953	3051
929	4482	Jehoshaphat succeeds Asa	914	3090
904	4507	Death of Jehoshaphat	889	3115
900	4511	Ahab killed at Ramoth Gilead	897	3107
890	4521	Jehoram smitten with an incurable disease	887	3117
895	4516	About this time Athaliah murders the royal family, all but Joash.	884	3120
889	4522	Joash anointed king by Jehoiada	878	3126
867	4544	Jehu dies about this time	856	3148
850	4561	Joash, king of Israel, succeeds Jehoahaz about this time.	839	3165
848	4563	Amaziah succeeds Joash, king of Judah	839	3165
833	4578	Jeroboam II. succeeds his father	825	3179
809	4602	Amaziah dies, Uzziah succeeds	810	3194
792	4619	Jeroboam II. dies	784	3220
770	4641	Pul invades Israel	771	3333
757	4654	Jotham succeeds Uzziah	758	3246
742	4669	Rezin and Pekah invade Judah about this time.	742	3262
741	4670	Ahaz succeeds Jotham	742	3262
740	4671	Ahaz sues for assistance to Tiglath-Pilezer	740	3264
725	4686	Hezekiah succeeds Ahaz	727	3277
715	4696	Shalmanezer succeeded by Sennacherib about this time.	715	3289
715	4696	Sennacherib invades Judea	713	3291
709	4702	**Hezekiah's miraculous cure**	713	3291
708	4703	Sennacherib slain, Esarhaddon succeeds	706	3298
696	4715	Manasseh succeeds Hezekiah	698	3306
677	4734	Esarhaddon seizes on Babylon	680	3324
671	4740	Manasseh carried captive to Babylon	677	3327
641	4770	Amon succeeds Manasseh	643	3361
639	4772	Amon murdered, Josiah succeeds	641	3363
608	4803	Josiah slain in battle	610	3394
602	4809	Nebuchadnezzar besieges Jerusalem	590	3414
590	4821	Ezekiel begins to prophecy in Chaldea	587	3417
586	4825	Seventy years' captivity begins	606	3398
457	4954	Ezra sent as governor of Judea	457	3547
453	4958	Eliashib succeeds to the high-priesthood	453	3551
420	4991	Nehemiah's reform among the Jews about this time.	428	3576
420	4991	Malachi prophesies about this time	420	3584
420	4991	Eliashib ..... high-priest	420	3584
413	4998	Joiada, or Judas "	413	3591
373	5038	Jonathan, or John "	373	3631
341	5070	Jaddua or Jaddus "	341	3663
321	5090	Onias I. "	321	3683
300	5111	Simon the Just "	300	3704
291	5120	Eleazar "	291	3713
276	5135	Manasses "	276	3728
250	5161	Onias II. "	250	3754
217	5194	Simon II. "	217	3787
195	5216	Onias III. "	195	3809
175	5236	Jesus, or Jason "	175	3829
172	5239	Onias, or Menelaus "	172	3832
163	5248	Judas Maccabæus	163	3841
160		Jachim, or Alcimus, high-priest	160	
	5251	Jonathan.		3844
153	5258	He is appointed high-priest	153	3851
143	5268	Simon	143	3861
136	5275	John Hyrcanus	136	3868
106	5305	Aristobulus and Antigonus	106	3898
105	5306	Alexander Jannæus	105	3899
78	5333	Queen Alexandra	78	3926
69	5342	Hyrcanus II.	69	3935
69	5342	Aristobulus II.	69	3935
	5348	Pompey takes Jerusalem, and establishes Hyrcanus II.	63	3941
63		Antigonus	40	3964
40	5371	Idumæan king, Herod the Great	37	3967
37	5374	John the Baptist born	4	4000
5	5411			

AN INTRODUCTION

TO THE

RIGHT UNDERSTANDING OF THE ORACLES OF GOD.

CHAPTER I.

OF THE DIVINE AUTHORITY OF THE SCRIPTURES OF THE OLD AND NEW TESTAMENT.

No man, who is an unbiassed *free-thinker*, can soberly hearken to the dictates of his natural reason, and seriously ponder the absurd and contradictory principles and practices which have been or are prevalent among mankind, without perceiving that the *light*, or even the *law* of nature, is altogether insufficient to direct us to true holiness, or lasting happiness, in our present lapsed condition. It can give us no plain, distinct, convincing, pleasant, powerful, and lasting ideas of God. It cannot direct us in the right manner of worshipping him with due love, resignation, humility, self-denial, zeal, wisdom, sincerity, and fervent desire of the eternal enjoyment of him. It cannot show us our true happiness, which is suited to our highest powers, which may always be enjoyed without shame, suspicion, fear, or dread of loss or danger, and which will in every situation support and comfort us. It can discover no true system of morality, perfect in its rules, means, and motives. It can discover no effectual incitements to virtue, drawn from the excellency and presence of God the lawgiver, from the authority of his law, or from his discovering a proper regard to it in rewarding virtue and punishing vice. It cannot manifest in a striking manner the certainty, excellence, pleasure, and allurement of virtue or of future reward, nor carry us to that proper pitch of religion and virtue in our heart, which will ripen us for the full and immediate enjoyment of God. It cannot show us one perfect example of virtue, either among learned or unlearned heathens; nor give us any promise of God's assisting us in the study of it. It can discover no certainty that God will pardon our sins,—no proper atonement,—no actually pardoned sinner,—no happy soul, praising God for his pardoning mercy,—no spiritual worship, appointed by God for rebellious sinners,—no purpose, promise, perfection, or name of God, that can secure his pardon;—nor does it give us any hint that it could consist with his honour, or is intended in his patient bearing with sinners on earth;—nor does it afford any divine proclamation of pardon, nor even any incitement to us to forgive our injurers;—and, in fine, it cannot effectually sanctify our heart, nor produce that bent of will and affection, that inward peace with God, that sufficiency of light and strength from God, or that solid hope of eternal happiness, which is necessary to produce true holiness and virtue. It cannot support us under heavy and bitter afflictions, by showing us God's fatherly care of us, his promises to us, or his making all things to work together for our good,—nor can it comfort us against death by certain views of his love to us, and providing everlasting life and happiness for us. While reason, then, plainly suggests the *possibility*, the *desirableness*, and the *necessity* of a revelation from God, adapted to our circumstances, the books of the Old and New Testament manifest themselves *reasonable*, *credible*, and *divinely inspired:* It is their DIVINE INSPIRATION (which indeed supposes them *reasonable* and *credible*) that we now attempt to demonstrate. In what manner the influence, by which the penmen of the Scriptures were directed, affected them, we pretend not fully to explain. It is enough for us to know, that thereby they were infallibly guided and determined to declare what they did not formerly know; to conceive properly of what they had formerly known; and to express their subject in terms absolutely just in themselves, and calculated to convey the truths represented to others. But so far we may conclude, that, while the penmen exercised their own reason and judgment, Ps. 45. 1; Mar. 12. 36; Lu. 1. 3; Ac. 1. 1; 1 Pe. 1. 11, the Holy Ghost (1) Effectually stirred them up to write, 2 Pe. 1. 21. (2) Appointed to each his proper share or subject correspondent with his natural talents, and the necessities of the church in his time, Mat. 25. 15; 2 Pe. 1. 21. (3) Enlightened their minds, and gave them a duly distinct view of the truths which they were to deliver, Je. 1. 11-16; 13. 9-14; Eze. 4. 4-8; Da. 10. 1, 14; 9. 22-27; 8. 15-19; 12. 8; Am. 7. 7, 8; 8. 2; Zec. 1. 19, 21; 4. 11-14; 5. 6; Jn. 16. 13; Ep. 3. 3, 4; 1 Pe. 1. 10; 11. Perhaps this illumination was given all at once to Paul, when caught up to the third heaven, but was bestowed gradually on the other apostles, Mar. 4. 34; Lu. 24. 17, 45; Jn. 20. 22; Ac. 2. 4; 10. 9-15, 28, 34. (4) He strengthened and refreshed their memories to recollect whatever they had seen or heard, which he judged proper to be inserted in their writings, Je. 31. 3; Lu. 1. 3; Jn. 14. 26. (5) Amidst a multitude of facts, he directed them to write precisely what was proper for the edification of the church, and neither more nor less, Jn. 20. 30, 31; 21. 25; Ro. 4. 23, 24; 15. 4; 1 Co. 10. 6-11. (6) He excited in their minds such images and ideas as had been treasured up in their memories, and directed them to other ends and purposes than themselves would ever have done of their own accord. Thus, under inspiration, Amos draws his figures from herds, flocks, and fields; Paul makes use of his classical learning, Am. i.-ix.; Ac. 17. 28; 1 Co. 15. 33; Tit. 1. 12. (7) He immediately suggested and imprinted on their minds such things as could not be known by reason, observation, or information, but were matters of pure revelation, Is. 46. 9, 10; 41. 22, 23; 45. 21; whether they respected doctrines, 1 Ti. 3. 16; or facts past or future, Ge. 1. 2, 3; Le. xxvi., &c. (8) He so superintended every particular writer, as to spiritually guide him in his matter, words, and arrangement; and, by this superintending influence, made them all in connection so write, as to render the whole Scripture, at any given period, a sufficient blessed rule to direct men to true holiness and everlasting happiness, De. 8. 4; Ps. 1. 2; 19. 7-11; 119. 105; Mat. 22. 29; Lu. 16. 29, 31; Jn. 5. 39; Ro. 15. 4; 2 Ti. 3. 15-17; 2 Pe. 1. 19. Many of the sentences recorded in Scripture are not inspired in themselves, being the words of Satan or of wicked men; but the Scripture report relative to these expressions is directed by divine inspiration.—That our books of the Old and New Testament, the APOCRYPHAL TRACTS being excluded from both, are of an INSPIRED and DIVINE original, is thus evident.

I. The subject MATTER of them requires a divine inspiration. The history of the creation, and part of that of the flood, &c., therein related, were known only to God. Mysteries relative to the Trinity of persons in the Godhead; the promise of grace: the incarnation of the Son of God; his undertaking offices, and states, and our union with him; justification, adoption, sanctification, spiritual comfort, and eternal blessedness, in him, are therein declared;—which God only could comprehend or discover. The nature of religion therein prescribed is so pure and benevolent, that God alone could devise or appoint it. While it represents the Most High as everywhere present—as infinitely perfect, powerful, wise, and good—holy, just, and true—an infinitely gracious lover of righteousness and hater of iniquity,—as our bountiful Creator and Preserver, and as the infinitely merciful Redeemer of our souls, by the obedience and death of his only-begotten Son,—it requires us to know, believe in, and revere him with our whole heart, soul, mind, and strength, as our Father, Friend, Husband, Saviour, and Portion in Christ; and confidently to depend on him, and ask from him whatever we need in time or eternity; and to obey him in all that he commands, as children whom he hath begotten again to a lively hope, and established as the heirs of an everlasting inheritance. We are here taught how human nature may be truly improved and perfected, by our receiving Jesus Christ as made of God unto us wisdom, righteousness, sanctification, and redemption,—as an effectual principle and root of true holiness;—and by our walking in him by faith, denying ungodliness and worldly lusts, and living soberly, righteously, and godly, patiently, contentedly, and cheerfully,—setting our affections upon things above, where Christ is, and through the Spirit mortifying every sinful and selfish inclination. We are taught to love our neighbours as ourselves, perfectly fulfilling the particular duties of every relative station; and to lay aside all malice, envy, hatred, revenge, or other malevolent dispositions or passions; to love our enemies; to render good for evil, blessing for cursing; and to pray for them that despitefully use us. These laws of universal purity and benevolence are prescribed with an authority

proper only to God, and extended to such a compass and degree as God alone can demand: and those sins are forbidden which God alone can observe or prohibit. The most powerful motives to duty, and dissuasives from vice, are here most wisely proposed, and powerfully urged,—motives drawn from the nature, the promises, the threatenings, the mercies, and the judgments of God; particularly from his kindness in the work of our redemption, and his blessed relations to us in Christ; and from advantages or disadvantages, temporal, spiritual, and eternal. And while the most excellent means of directing and exciting to, and of exercising piety and virtue, are established in the most prudent forms and authoritative manner, the most perfect and engaging patterns of holiness and virtue are set before us in the example of Jesus Christ our Redeemer, and of God as reconciled in him, and reconciling the world to himself, Ex.20.1–17; Le.xviii.–xx.; De.iv.–xxv.; Mat.v.–vii.; Ro.vi.xii.–xv.; Ga.v.vi.; Ep.iv.–vi.; Col.iii.iv.; 1 Th.v.; Tit. ii.; Ja.i.–v.; 1 Pe.i.–v.; 2 Pe.i.; 1 Jn.i.–v., &c. &c.

II. The MANNER in which these subjects are exhibited in the Scriptures is evidently divine;—wise, condescending, and yet majestic. The discoveries have been gradual, as men stood in need of them or were in a proper condition to receive them, Ge. iii. ix. xii. xvii., &c.; He. 1. 1. The principal points,—as of God's manifestation of himself to sinful men; his full satisfaction in and with Christ as our Mediator; and the law of the ten commandments,—were declared from heaven with uncommon solemnity, Mat.3.17; 17.5; Ex.20.1–18, &c. And while these and other similar truths are announced in a style the most plain and simple, there appears therein something astonishingly sublime and majestic. While the dictates are authorized with a THUS SAITH THE LORD, the very style, particularly in Scripture songs, Job, Psalms, Lamentations, and Isaiah, and in our Saviour's discourses, &c., is at once surprisingly suited to the dignity of the Author, the nature of the subject, and the condition of the persons addressed.

III. The manifest SCOPE of the Scriptures is to render sin loathsome and hated, and to promote holiness and virtue; to humble men, and reform them from their beloved lusts and sinful practices; and to exalt and glorify God to the highest. No good angel or man could dare to personate God in the manner of the Scriptures; nor could bad angels or men publish, and so warmly inculcate, what is so remarkably contrary to their own vicious inclinations and honour. It therefore remains that God alone must be the *author* and *inditer* of them.

IV. Notwithstanding the dictates of Scripture are so extremely contrary to the natural inclinations of mankind, and were published without any concert by various persons, of very different conditions, and in different ages and places, yet such is the marvellous HARMONY of all the parts, in their whole matter and scope, as irrefragably demonstrates that these penmen must all have been directed by the same Spirit of God. One part of our Bible is so connected with, and tends to the establishment of another, that we cannot reasonably receive any part without receiving the whole. In the New Testament we have the historical narrative of the fulfilment of the typical and verbal predictions of the Old. In both Testaments the subsequent books, or subsequent parts of a book, are connected with that which went before, as a narrative of the execution of a scheme begun, or of the fulfilment of a prophecy declared. If we receive the history, we must also receive the prediction. If we admit the prediction, we must believe the history. To a diligent searcher of the Scriptures, it cannot fail to occasion a most pleasant astonishment to find everywhere the same facts supposed, related, or prepared for; the same doctrines of a gracious redemption through Jesus Christ exhibited, or supposed to be true; the same rules or exemplifications of piety and virtue, and motives thereto; the same promises of mercy, or threatenings of just misery, to persons, societies, or nations, exhibited without a single contradiction. When there is an appearance of contradiction, it will be found that the different passages do not respect the *same thing or person*, in the *same respect*, and in the *same circumstances* of time, place, or manner; and so there is no contradiction at all.

V. The manifest CHARACTER OF THE PENMEN further evinces the divine original of the Scriptures. They everywhere discover the utmost candour and disinterestedness: they everywhere candidly publish the infirmities or even faults of themselves, their friends, and nation. None of them ever gained anything in this world by their work but trouble and vexation; and, according to their own principles, they could obtain nothing in the next but everlasting destruction, if they indulged themselves in any imposture. The *matter* and *manner* of their work infinitely transcended their abilities. Setting their predictions aside for a moment, how could men of the best education, and especially men of no education, form such exalted schemes of sense, piety, and virtue? Or how could wicked men, inspired by Satan, publish and prosecute such a scheme of mystery, holiness, and morality? Such is the character of Jesus Christ, drawn by the four evangelists, with every mark of simplicity and candour, and in which ignominious suffering is made a leading article, that the delineation thereof—and that too by persons of no uncommon knowledge—without a real and exactly answerable model, would, to every unbiassed free-thinker, appear more incredible and impossible than even the incarnation, obedience, and death of the Son of God, therein attested, however astonishing.

VI. The providence of God has, in a most marvellous manner, PRESERVED the Scriptures of the Old and New Testaments from being lost or corrupted. While perhaps millions of other books, once of considerable fame in the world, and which no one sought to extirpate, are lost and forgotten, the Scriptures, though more early written, and though Satan and his agents unnumbered have hated them, and sought to cause their memory to perish from among men, or to corrupt them, still remain, and remain in their purity. In great wisdom and kindness, God, for their preservation, ordered an original copy to be laid up in the holy of holies, De. 31. 26; and that every Hebrew king should write out a copy for himself, De. 17. 18; and appointed the careful and frequent reading of them, both in private and public. With astonishing kindness and wisdom has he made the contending parties who had access to the Scriptures—such as the Jews and Israelites, the Jews and Samaritans, the Pharisees and Sadducees, the Jews and Christians, and the various parties of Christians—MUTUAL CHECKS upon each other for almost three thousand years past, that they might not be able either to extirpate or to corrupt any part of them. When the Christians had almost utterly lost the knowledge of the Hebrew originals, God, by his providence, stirred up the Jewish rabbins to an uncommon labour for preserving them in their purity, by marking the number of letters, and how often each was repeated, in their Masoras. By what tremendous judgments did he restrain and punish Antiochus Epiphanes the Syro-Grecian king, Dioclesian the Roman emperor, and others, who attempted to destroy the copies of Scripture, in order to extirpate the Jewish or Christian religion! And he has bestowed amazing support and consolation on such as have risked or parted with their lives rather than deny the dictates of Scripture, or in the least contribute to their extirpation or misinterpretation. By quickly multiplying the copies or the readers of the Scriptures, he rendered it impossible to corrupt them in anything important, without causing the corruption all at once to start up into every copy dispersed through the world, and into the memories of almost every reader;—than which nothing could be more absurd to suppose. Nay, it is observable that of all the thousands of various readings which the learned have collected, not one in the least enervates any point of our faith or duty towards God or man.

VII. Multitudes of MIRACLES, which only the infinite power of God could effect, have been wrought for the confirmation of the doctrines and facts mentioned in the Scriptures, and for evincing the divine mission of the principal publishers thereof. The wisdom and goodness of God required him, especially when in the days of Moses and Christ he was establishing a new form of worship, to mark the important declarations of his will with some distinguishing *characteristics*, awakening to consideration. Nothing appears more proper for this end than a series of uncontrolled miracles, which no power could check, and which supported nothing but what was agreeable to reason, so far as it could conceive of it. Neither reason nor experience can admit that the infinite wisdom and goodness of God could permit one, much less multitudes of uncontrolled miracles to be wrought for the confirmation of falsehood. But the miracles wrought in confirmation of the Scriptures have every favourable circumstance that could be wished. Their number was almost beyond reckoning, and all of them calculated to answer some great and benevolent end. According to the nature of the broken law, many of those wrought by Moses, Elijah, and Elisha were *tremendous* and *dreadful*. According to the nature of the gospel which they published, the miracles wrought by Jesus Christ and his apostles were generally of a *benevolent* nature and tendency. Moreover, most of the miracles mentioned in Scripture were performed in so public a manner that both friends and foes had the fullest access to a thorough examination of their nature and certainty. Most of them were wrought when the concurrent circumstances of Providence loudly called mankind to observe and examine them. Most of them—as the passage of the Hebrews through the Red Sea and through Jordan; the forty years' sustenance of the people in the Arabian desert, by manna from heaven and water from a rock; the stoppage or retrograde motion of the sun; the feeding of thousands with a few loaves and fishes; and the raising of dead persons—were of such a nature, that nothing less than absurdity itself can suppose the senses of the witnesses to have been deceived, or that any power less than divine could have produced them. Besides, all these miracles were wrought in confirmation of a religion the *most holy, pure,* and *benevolent;* and most of them by persons who were eminent patterns of virtue. And that such miracles were wrought, is in part attested by the inveterate enemies thereof, whether Jews or heathens.

VIII. The PROJECT of reforming mankind by the Scriptures, and the manifest SUCCESS thereof, is a continued miraculous proof of their divine original. What, but a certain evidence of his divine commission, could have made Moses risk his character—that on the sixth day of the week the whole Hebrew nation in the wilderness should always find manna sufficient

for two days, and that the sixth year should always produce a double crop; and, on that supposition, enact a standing law, that they should never attempt to gather *manna* on the seventh day, or to cultivate their fields on the seventh year? Without certain assurance of divine protection from their inveterate enemies on every hand, on those occasions, could he ever have required that all the males able to walk should, three times every year, leave their homes, and assemble to keep the sacred festivals near the middle of their country? Without manifest warrant from God, could he ever have hoped that there would be a sufficiency of males in Aaron's family to execute the priesthood for all Israel, free from all those blemishes which he marks out as excluding from that office? Without this, could he ever have hoped that the small country of Canaan could afford sustenance for his numerous nation, while they were debarred from so many kinds of eatables, and were required to give yearly so much of the product to the Lord?——The PROJECT of Christianity, and its SUCCESS, are still more astonishing. Nothing less than a certain warrant and almighty influence from God could effect the one or the other. How is it possible that a few men, weak or villanous, without the smallest assistance from worldly influence, could ever form a scheme to reform the whole world from principles and practices deep-rooted in their inclination, and firmly established by extensive custom, by long-confirmed laws, and the high and universal authority of nations,—by mere declarations of what they thought true?—nay, by what they knew to be falsehood, if they were impostors! How could villains, or even the weakest, choose for their hero One who had been always contemned, and had lately been crucified between thieves as a noted malefactor, by the common consent of his own countrymen!—One who, if he was not God in our nature, had abused his disciples' confidence, and decoyed them into a train of temporal and eternal miseries!—One who had never encouraged them to hope for anything in this world, in following him, but crosses, hatred, reproach, imprisonment, tortures, and death;—nor, if they indulged themselves in a fraudulent prosecution of their cause, for anything in the future state but everlasting destruction! How stupendous, and absolutely incredible, that a few villanous projectors of reformation should begin their work, a few weeks after, in the very place where, and among the very multitude by whom, Jesus their hero had been ignominiously crucified;—and should in the most public and undaunted manner, in the face of danger and death, avow him to be the Son of God; and to have risen from the dead, ascended to heaven, and sat down at the right hand of God;—that amidst the deepest poverty, cruel hatred, calumnious reproach, and inhuman persecution from enemies, they should, with unwearied zeal and cheerfulness, carry on their project, never appearing to covet any outward honour or wealth;—and that they should form a system of doctrines and morals, infinitely superior, in sense and dignity, to all the productions of Socrates, Plato, Aristotle, Cicero, and other renowned doctors of the heathen world! How astonishing is it that these few preachers, without the smallest encouragement from earthly powers, should so triumph over the craft, the rage, and power of the infuriated Jews; triumph over the pride, the policy, and power of the Roman empire, when at its full strength and maturest sagacity;—over the pride of learning, and the obstinacy of ignorance, hatred, prejudice, and lust;—over the hardened inclinations, deep-rooted customs, and long-fixed laws of Jews and heathens;—and that, contrary to every temptation from outward advantage, nay, notwithstanding every conceivable form of opposition, the gospel should, within a few years after Christ's ascension, be preached in almost every corner of the Roman empire and the countries adjacent;—and that multitudes, at the hazard of every temporal loss or punishment from men, should readily believe, constantly adhere to, and cheerfully and strictly practise the same! And it is equally astonishing, that, for more than seventeen hundred years, notwithstanding innumerable persecutions, together with the wickedness of professors, and the inconceivable villanies or base indifference of the clergy, this project has been more or less successful in reforming the hearts and lives of multitudes in almost every nation of importance under heaven.

IX. Nothing more clearly demonstrates the divine authority of the Scriptures than the EXACT FULFILMENT of the typical and verbal predictions therein exhibited, in the most circumstantial manner, hundreds or thousands of years before that fulfilment took place, or there was the smallest appearance of it. Predictions (especially as above circumstantiated) necessarily imply a looking with certainty through an *infinity* of possible events, and seeing and declaring what shall certainly happen, and what not. Such foresight and declaration can only take place in the omniscient and almighty Governor of the world, who alone can *declare the end from the beginning.*—To mark the all-seeing JEHOVAH, the author of Scripture, its pages are crowded with predictions, the exact fulfilment of which is recorded in the inspired and other histories written since the events took place. Almost every historical passage in our Bible is a narrative of something antecedently foretold. The New Testament is little else than a representation of the fulfilment of the types and predictions of the Old, relative to Jesus Christ and his gospel church. Nay, the histories of churches and nations, from the beginning to the end of the world, do, to a judicious observer, represent little more than the fulfilment of Scripture predictions, as to the families of Adam and Noah; the Canaanites, Amalekites, Ammonites, Moabites, Edomites, Philistines, Egyptians, Ethiopians, Syrians, Assyrians, Chaldeans, Persians, Greeks, Romans, Saracens, Tartars including Goths, Huns, and Turks; and especially the Jews, Jesus Christ, the New Testament church, and Antichrist; as shall be hereafter manifested. This proof, drawn from the fulfilment of predictions, increases in evidence more and more as that fulfilment takes place, and is observed. The dispersion and misery of the Jewish nation, so long continued, or so often repeated; the progress and continuance of the gospel among the Gentiles; the long-continued dominion of the popes, and the partial revolt from it at the Reformation; the past and present condition of the Turkish empire; the present *state* of Assyria, Chaldea, Arabia, Phenicia, Canaan, Egypt, &c., in exact correspondence to Scripture predictions, are standing testimonies of the divine original of our Bibles, no less conclusive and striking than if we had miracles wrought every day.

X. Though the above arguments are sufficient to silence gainsayers, and to produce a rational conviction that the Scriptures are of *divine* original and authority, it is only the effectual application of them to our mind, conscience, and heart, in their SELF-EVIDENCING DIVINE LIGHT and POWER, which can produce a cordial and saving persuasion that they are *indeed the Word of God.* But, when thus applied, this word brings along with it such light, such authority, and such sanctifying and comforting power, that there is no shutting our eyes nor hardening our hearts against it; no possibility of continuing stupid and unconcerned under it: but the whole faculties of our soul are necessarily affected with it, as indeed marked with divine evidence, and attended with almighty power, 1 Th.1.5; 2.13; Jn.6.63.

CHAPTER II.

OF RULES FOR UNDERSTANDING THE SCRIPTURES OF THE OLD AND NEW TESTAMENTS.

I. *Let us labour, in much fervent prayer and supplication, for the powerful influence and inhabitation of the Holy Ghost (who perfectly understands the Scriptures, and indited and appointed them for our spiritual edification), that he may constantly interpret and apply them to our heart. He is the Spirit of wisdom and revelation in the knowledge of* Christ; He it is *who searcheth all things, yea, the deep things of God:* He is the Anointing, that *is Truth,* and *teacheth all things.* He can enlighten our eyes, and make us to *know the things freely given us of God,* and to see *wondrous things out of God's law;* can make us by the Scriptures, *wiser than our teachers—wise unto salvation,* Ep. 1. 17, 18; 3. 16–19; 1 Co.2.10,12; 1 Jn. 2.20,27; Ps.119.18,96–108; 2 Ti.3.15–17.

II. Being *renewed in the spirit of our minds,* and having in us the *mind of Christ,* we ought, under a deep sense of God's presence and authority in the Scripture, *earnestly, and with much self-denial,* to *search the Scriptures,* by much serious reading and meditation thereon; chiefly that we may spiritually know the mind, behold the glory, and feel the gracious power of God therein, in order to our faith in and obedience to them. The *natural man receiveth not the things of the Spirit of God:* it is the man *who feareth God* to whom he *will teach his way,* and reveal the secrets of his grace;—it is the man who hath the *Spirit of Christ,* the *mind of Christ*—who hath *seen the Lord,* and *tasted that he is gracious*—the man who hath *had his eyes opened,* that can *discern, judge of,* and *understand* the matter or manner of Scripture revelations, 1 Jn. 2. 20, 27; Ps. 25. 12, 14; 1 Co.2.14–16; Jn.14.21–23; Lu.24.45; Ps.119.18. A deep sense of our ignorance, and of our absolute need of Scripture influence, must animate us to the earnest study of knowledge. He, who thinks that of himself he knows divine things to any purpose, *knoweth nothing as he ought to know*—only with the *lowly is wisdom.* God, who *resisteth the proud, giveth grace to the humble:* the *meek will he guide in judgment;* the *meek will he teach his way.* The *mysteries of the kingdom* he *hides from the* self-conceited, *wise, and prudent;* and reveals them unto babes, 1 Co.8.2; Pr. 11.2; Ja.4.6; Ps.25.9; Mat.13.11; 11.25. Scarcely can anything tend more effectually to blind the mind, and harden the heart, than the searching of the Scriptures in a *philosophical manner,* regarding merely or chiefly *the rational sense* of the passage. Hence multitudes of preachers, who daily study the Scriptures for the sake of their external performances, are of all men the most ignorant how Christ's words are *spirit and life.* The god of this world blinds their minds; so that hearing many things, they never open their eyes; and seeing many things, they never behold one truth, or the subject thereof, in its glory, Is. 6. 9, 10; 42.18,19; 56.9; 2 Co.4.3,4.

III. We must earnestly *study to reduce all our Scriptural knowledge to practice.* Not any number of the best rules can make an apprentice to understand his business so much as a considerable practice therein. When serious contemplation of Scripture and experimental feeling and practice of it meet together, true scriptural knowledge must needs be

greatly enlarged and sweetened. The man *that doeth Christ's will, he shall know of his doctrine whether it be of God.* If God's commandments be *ever with* us, and *be kept* by us, they will render us *wiser than our enemies, wiser than the ancients,* or even our *teachers,* Jn.7.16,17; Ps.119.98,100.

IV. In searching the Scriptures, *we must proceed in an orderly manner,* beginning with that which is most plain and practical, and afterwards study that which is more difficult and obscure. To recommend this method, the FIRST PART of both Testaments is chiefly HISTORICAL, plainly declaring what things had been done, and intermingled with plain directions how the more necessary duties ought to be done. Of this kind are the books of the Old Testament from GENESIS to ESTHER inclusively, and the first five books of the New. These ought carefully to be studied, as there are manifold references and allusions to that which is contained in them in the other books. Nay, even in the subsequent histories, there is frequent mention of, or allusion to, the creation; flood; deliverance from Egypt; captivity in Babylon; birth, life, and death of Christ. The SECOND PART of both Testaments, *i.e.* from JOB to the SONG OF SOLOMON inclusively in the Old, and all the EPISTLES in the New, consist chiefly of DOCTRINAL declarations of the nature, perfections, purposes, and works of God; of the person and mediation of Jesus Christ, and the way of salvation through him; and of man in his innocent, fallen, recovered, and eternal state; mingled with commands and directions how to behave answerably to the relations and providences of God towards us; together with manifold hints of the conduct of God and the cases of his people. The LAST PART in both Testaments is chiefly PROPHETICAL, declaring beforehand the mercies and judgments which should take place all along, till the end of the world; but intermingled with manifold charges of guilt, as the cause of the judgments threatened; and with historical hints of the circumstances or fulfilment of the predictions, and directions how to behave aright. This part, generally relating to things then future, is naturally most obscure. It is even necessary that it should be so, that the persons concerned might be induced to a careful expectation of, and preparation for, the events; and that men might be the less able to counterfeit or to attempt preventing some of them.

V. It is of great use *to form in our mind a brief collection of the most plain and important histories, doctrines, laws, and predictions of Scripture, which may serve as a kind of standard and criterion for understanding of others.* Thus a fixed view of the creation; the fall of man; the flood; the calling of Abraham; the fate of Joseph; the Israelites' entrance into and deliverance from Egypt; their travels in the wilderness; settlement in Canaan; change of their government by judges into that by kings; division of their kingdom into two; their captivities into Assyria and Babylon;—and of the birth, life, death, and resurrection of Jesus Christ; and of the spread of the gospel, which followed by means of the remarkable effusion of the Holy Ghost;—will greatly contribute towards our right understanding of other historical points, and even of many predictions. We should endeavour to obtain a compendious view of the nature of God, as a Spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth; subsisting in three distinct persons, Father, Son, and Holy Ghost; and who has, in his eternal ...e, given his Son to the world; and, in execution of that love, forms all things into being in creation, and preserves and governs them therein by his providence:—And of man, who, being created perfectly holy, and admitted into a state of friendship with his Maker, did, by disobedience to God, render himself and all his natural posterity sinful and miserable: that they being utterly incapable, as well as unwilling to recover themselves, God, of his love and unbounded grace and mercy, formed a new kingdom, in which his own Son was made their Mediator, Surety, Saviour, and Redeemer!—their Prophet, to instruct them; their Priest, to offer sacrifice and intercede for them; and their King, to subdue, rule, and defend them;—that in consequence of his obedience, suffering, and glorification, they may, by his Spirit, be saved from sin, justified, adopted, sanctified, comforted, and glorified;—And of the ten commandments, or of Christ's summary of them, Mat. 22. 37, 38; 7. 12. Or those scriptures commonly cited in evangelical theologies may serve as a criterion for understanding the doctrines and laws of Scripture. Such a brief summary of divine truth is the *analogy* or *proportion of faith,* Ro.12.6; is the *delineation, draught, platform, pattern, or form of sound words,* which ought to be *held fast in faith and love which is in Christ Jesus,* Ro.6.17; 2 Ti.2.13. By attention to it we may immediately discern when texts are plain or when they are figurative. Thus, if bodily members be ascribed to God, it will teach us to understand them as representing his spiritual excellencies, since God himself is a Spirit. If God be said to *deceive* men, or to *harden* them in sin, it will teach us to understand those texts only of his permitting men to be deceived and hardened by Satan and their own lusts—since God is infinitely holy. If the sacramental elements be called Christ's *body and blood,* it will teach us to understand them as *signs* and *seals* of his person and righteousness; but not as transubstantiated into his material *body* and *blood,*—since *the heavens contain him* till the end of the world, Ac. 3.21. If the Scriptures represent saints as exposed to punishments for sin, or as obtaining rewards by their gracious tempers and good works, it will teach us to consider both in that form in which saints meet with them, *i.e.,* as secured for them by the blood of Christ, as bestowed by God's redeeming love, and suited to their state as persons indissolubly married to Christ and saved by faith in him.

VI. Not only must every text be understood in harmony with the *analogy of faith,* or general plan of revealed truth, but also in agreement with the plain *scope* and *tendency* of the passage, chapter, or book where it lies. This *plain scope* must therefore be earnestly searched out and observed in an accurate observance of the contents of each book or chapter. Thus the scope of the historical books of the Old Testament is to represent the fate of his Hebrew people; and therefore every text thereof ought to be understood in agreement with this. The scope of the Psalms is to express the saints' exercises, and to acknowledge God as blessed in himself, and the author of all blessedness to men; and in reference to these ought every text therein to be understood. The scope of the Proverbs is to teach men wisdom and discretion; of Ecclesiastes, to point out the insufficiency of all created enjoyments to render men happy; of the Song of Solomon, to exhibit the kind and familiar fellowship between Christ and his people: and therefore, in agreement with this scope, ought the several texts in each of them to be understood. The scope of the prophetic parts in both Testaments is to warn the church of her dangers on account of sins, and to encourage her hopes of preservation under, and deliverance from, the greatest tribulations. The scope of the Gospels, by Matthew, Mark, Luke, and John, is to exhibit Jesus Christ as the Son of God and promised Messiah, that we might believe in him to the saving of our soul. The general scope of the Epistles is to point out our need of a Saviour, and the blessings which we receive through him; and to direct us how to improve these aright in our personal practice, relative duties, and ecclesiastical fellowship. More particularly the scope of the Epistles to the Romans and Galatians is to establish the doctrine of justification through faith in Jesus Christ, and to teach us how to improve it. The scope of those to the Corinthians is to redress contentions and disorders among church members; of those to Timothy and Titus, to direct church-officers; of that to the Hebrews, to manifest Christ's headship over the church, and his fulfilment and wise abolition of the typical ceremonies; of James, to show the vanity of pretending faith without exercising good works; of Peter and Jude, to warn their Jewish brethren of the approaching ruin of their nation, and of their duty with respect to it; of John, to comfort them in their distress, and enable them to examine themselves fully. The particular texts ought therefore always to be understood in reference to the manifest scope of each epistle, and the particular passage of it.

VII. *The various texts which are similar, either in words or in signification, or even which represent a similar subject, ought to be carefully compared.* On almost every subject a multitude of phrases will be found which, when compared, do amazingly illustrate and as it were support one another. The truth which is more darkly represented in one passage, is represented more clearly in others. Part of the attributes or circumstances of persons or things is so represented in one text, and part of them in another, that only by searching the several scriptures, and connecting them together in one view, can we obtain a true or just apprehension of them. In particular, the types of the Old Testament must be compared with their antitypes in the New. The predictions must be compared with the history of their fulfilment; and the passage in which the point is purposely handled ought to be chiefly attended to in the comparison, as Ge. i. on *creation;* Ro. iii.–v. on *justification,* &c.—To carry this comparison of Scripture texts, one with another, to a due extent, or a due degree of exactness, will perhaps appear very difficult; but the more it is practised it will become the more easy and pleasant. The inexpressible advantage which attends it will infinitely more than compensate the toil. Herein the serious inquirer has the Spirit of God for his director, the lively oracles of God for his commentary. He has the pleasure of discovering the truth for himself in God's own light; and the discovery which he thus makes, by humbly searching the Scriptures is inexpressibly more agreeable than merely to have met with it at random in some commentator. Being acquired by care and labour, it generally fixes itself much more firmly in the mind. And while we are thus occupied in comparing the several texts, we may humbly expect that the Holy Ghost will illuminate all with his glory, and apply all to the heart.

VIII. *We ought never to content ourselves with a general view of any text, or of the words of it abstractedly considered; but should search out what is therein chiefly and emphatically intended by the Spirit of God as it stands in such a particular connection. Thus thousands of unexpected beauties will appear to our view.* Never are the oracles or truths of God seen in their real and manifold glory but when they are viewed in their proper connections. The glory of redeeming grace is never justly conceived of unless it be viewed as abounding where sin had abounded—as reigning unto eternal life where sin had reigned unto death, Ps.cvi.; Eze.xvi.xx.; Ro.iii.v.; Ep.ii. Man's

wickedness is never justly perceived without viewing it in connection with *that God* against whom, and *that goodness* against which, it is committed, De. xxxii.; Ro. 2. 4. Gospel holiness is never rightly understood but when viewed in connection with that state of salvation in which, the gracious principles and motives from which, the manner in which, and the end to which, it is performed. The history of typical persons or events, and the form of typical ordinances, are never properly understood but in connection with their antitypes. Never can we discern the tenderness of the grace, or the seasonableness of the mercies or judgments of God, without carefully observing the connection, when, where, and after what, the mercy or judgment happened. Nay, never are the oracles of God rightly received but when viewed in their proper connection with Jesus Christ, as the author, matter, and end of them. This connection of the sacred oracles is often contained in a small particle—AND, THEN, THEREFORE, BECAUSE, IN, BY, TO, THROUGH, &c.; and sometimes we are left to collect it from the station in which one thing is placed with another. We ought therefore not only to weigh every word of the Holy Ghost, but carefully to mark how things stand joined one with another. Thus, by observing the context, 1 Pe. 4. 18, we learn that the *saving of the righteous with difficulty* relates to their escaping when the Jewish nation was destroyed, not to their spiritual salvation; and that the *eating doubtingly*, Ro. 14. 23, relates immediately to the partaking of common meats, not to the receiving of the Lord's supper.

IX. *Christ Jesus being the great subject and end of Scripture revelation, we ought everywhere to search if we can find him. The Scriptures testify of him*, Jn. 5. 39. *To him give all the prophets witness*, Ac. 10. 43. In Moses, in the Psalms, and in the Prophets, there are *things concerning him*, Lu 24. 27, 44. His name is the *Word of God;* and the Scripture is but the *testimony of Jesus*, Re. 19. 10, 13. It is but a gradual revelation of him, answerable to the counsels of God as a God of order,—answerable to the growing state of the church, and of every saint on earth. Scripture history does but exhibit man's need of Christ, and God's preparation of the world for him. Scripture genealogies do but direct to the line of Christ, and thus mark him out as the promised Messiah. Scripture chronology does but mark the seasons of Christ, the *times of promise, and days of power*. He is the end and fulfiller of all Scripture laws, Ro. 10. 4; Ga. 4. 24. Gospel declarations are but the exhibitions of him as the light and life of the world. In Christ all the *promises are yea and amen*, 2 Co. 1. 20. What then can be more absurd, more unchristian, than to overlook or to evade the discerning of Jesus Christ, especially when the description and work cannot agree to another; but, after all, we must take heed to discern him only in the manner he is really represented by the Holy Ghost, and no other. To fix spiritual meanings upon phrases which were never immediately intended by the Holy Spirit in them, is to profane the Scripture, and expose it to contempt. But where Jesus Christ and his fulness are immediately exhibited, we must conceive of them as thus exhibited. Where he is but indirectly exhibited, it is only in that manner we must apprehend him there. Where he is represented in a type, we must discern him through that type, as a medium.

X. As to the infinite mind of the Holy Ghost, *every subject and every event are at once perfectly in view, his words in Scripture ought always to be understood in the fullest latitude of signification that the analogy of faith and of the context can admit.* Historical hints must be understood as relating to everything similar preceding the date, unless the context restrict them. God's *nourishing* and *bringing up children*, Is. 1. 2, includes all the favours he had done for the Jewish nation from the call of Abraham, Ge. xii., to the date of the prophecy. Their *rebelling* against God must include all their wickedness in, and after their deliverance from Egypt, till Isaiah uttered these words. Sometimes a phrase does not only relate to both church and state, but at once represents the sinful crime and the wrathful punishment thereof. Thus, Is. 1. 5, *The whole head is sick, and the whole heart is faint, &c.*, may at once denote the sinfulness of the church and nation, among all ranks, high and low, and in every person; and likewise the miserable state of both under Abaz, &c. Figures relating to the church, as in the Song of Solomon, &c., and manifold promises relating to it, ought to be applied to it as the visible mystical body of Christ; and also to every particular member of it. And these figures and promises ought to be understood in one manner when applied to the church, and in another manner when applied to a particular soul. The same promises or threatenings frequently relate to both church and state; in which case they are to be understood in one view when applied to the former, and in another view when applied to the latter. Thus most of the promises and threatenings which respect the Jewish nation are to be understood in both these views. The predictions which we have in Re. vi. viii. relate to the Christian church and to the Roman state. The predictions we have Re. 9. 1–11 relate to the power of the popes in the west, and of the Mahometans in the east. Predictions ought to be considered as fulfilled in every event posterior to their date which can correspond with their terms and context. Types, so far as they prefigure things future, must be understood in the same latitude. Thus most of the Old Testament histories are again verified in antitypes, with respect to their antitypical fulfilment. And thus the predictions relative to David, Solomon, the Jewish nation, &c., besides their immediate fulfilment on these objects, have an antitypical accomplishment in Christ and his gospel church. The prediction of the enmity between Jesus Christ and his people on the one hand, and the devil and his subjects on the other, Ge. 3. 15, has its fulfilment in all the contentions between these parties from the fall of man till the end of the world, whether in a single person or a social capacity. The prediction of trouble to mankind, particularly women, Ge. 3. 16–19, has its accomplishment in all the painful conceptions, childbirth, nursing, &c., of women;—in all their subjection to and ill usage by men;—and in all the troubles of persons, families, or nations;—in all the storms, earthquakes, bad seasons, scanty crops, &c., which happen. The prediction of Noah concerning the fate of his sons, Ge. 9. 25–27, has had its accomplishment in the fate of mankind ever since. The prediction of men's being *blessed in Abraham* or in his seed, Ge. 12. 3; 22. 18, has been fulfilled in his and his posterity's usefulness to render men pious or happy; but chiefly in the Gentiles' salvation through Jesus Christ; and even in the outward happiness of nations where the gospel has been received. The predictions of God's *giving Canaan* to Abraham, Isaac, Jacob, and their seed, Ge. 12. 7; 13. 15, &c., was not only fulfilled in God's bringing the Hebrews into, and continuing them for many ages in, that country, but also in his bringing multitudes of believers into a gracious state, the gospe church, and the heavenly glory. The predictions of Moses, in Le. xxvi.; De. xxviii.–xxxiii., not only had their fulfilment in the diversified sinning and repenting, and in the mercies and judgments which have or shall befall the Jewish nation, but in whatever similar hath or shall befall the gospel church and the members thereof; nay, in the eternal happiness of saints and ruin of sinners. The predictions of destruction to their enemies of Egypt, Assyria, Babylon, &c., not only have had their fulfilment in the diversified disasters of these nations, but perhaps also an antitypical fulfilment in the disasters of the wicked and other enemies of the gospel church. The predictions of distress or prosperity announced to the Jews by Amos, Micah, Isaiah, &c., before the Assyrian invasion, had different steps of fulfilment. (1) In the invasion under Hezekiah, and the merciful deliverance therefrom, and the reformation and prosperity which followed. (2) In the invasion of their kingdom under Manasseh, and the deliverance therefrom, and the reformation and prosperity under Josiah. (3) In their captivity in Babylon, and deliverance therefrom, and the prosperity which ensued. (4) In their harassments under the Syro-Grecians and the Romans, and the present long dispersion and the future deliverance therefrom. (5) In the erection of the gospel church. (6) In the entrance into, and happiness of, the faithful lives of the saints. And (7) In the happiness of the church in the eternal state. The like prophecies by Isaiah, Micah, Zephaniah, Obadiah, Jeremiah, and Ezekiel, after the Assyrian invasion, had their fulfilment in the oppressive captivity of Babylon, and deliverance therefrom, and the prosperity which ensued; and in the other four subsequent steps already mentioned. Those by Haggai, Zechariah, and Malachi related only to what followed the deliverance from Babylon. The predictions of Daniel (ch. ii. iii. vii. xi. xii.) had, or shall have, their fulfilment in the rise, management, and ruin of those respective empires. The majestic COMING of Jesus Christ, predicted by himself, Mat. xxiv.; Lu. xx., and by the prophets, had, has, or will have, its accomplishment in his destruction of the Jewish nation—of the heathen empire of Rome—wickedness—and in the final judgment of the world:—in order to the erection or glorification of his church in these different periods. The predictions of the wickedness of those who reject Christ, 2 Th. 2. 2–11; 1 Ti. 4. 1–4; 2 Ti. 3. 1–6, &c., have their fulfilment in whatever similar happens in any period of the progress of wickedness. The predictions of the church's happiness in Re. vii. xi. xix. xx. xxi. xxii., shall have their fulfilment not only in the glorious coming age, but chiefly in the eternal state. So many events being thus narrated, and especially foretold in the same passage, it cannot reasonably be thought strange that the prophetical terms do not exactly agree to any one of the particular events or steps of fulfilment; they will nevertheless all agree to the whole fulfilment conjunctly taken. And the terms which appeared too high or too low for one step of fulfilment, will appear exactly answerable to another step. What did not answer to the predictions, literally understood, will be found to have corresponded to them in a figurative and spiritual sense.

XI. *The language of Scripture, especially in the poetical and predictory parts, abounding with figures, it is necessary to have the knowledge of the principal of these fixed in our mind.* The most remarkable figures of Scripture language are, (1) The name of ONE THING IS GIVEN TO ANOTHER, because of some connection with it, as its cause or effect, or as its subject or adjunct. Thus the temple is called *Lebanon*, because built of cedar-wood brought from Lebanon, Zec. 11. 1. A heavenly frame is called the *Spirit*, because produced by him, Re. 1. 10. The name of parents, *Jacob Israel, Moab*, &c., is given to their posterity, Is. 48. 22; 15. 1, 2, 5. A testimony is called the *mouth*, &c.

17. 6. Speech is called *the tongue*, Pr. 25. 15. The benefits which God bestows are called his *love* or *grace*, because they proceed from it, Jn. 1. 16; 1 Jn. 3. 1. The name of the effect is given to the cause: thus the gospel is called *the power of God*, Ro. 1. 16. Esau's taking Canaanitish wives is called a *grief*, *i.e.* the cause of it, Ge. 26. 35. Faith is called *victory* over the world, *i.e.* the cause of it, 1 Jn. 5. 4. Samaria is called *the transgression* of Israel, and Jerusalem the *high places* of Judah, *i.e.* the cause thereof. Mi. 1. 5. Wisdom and knowledge are called *stability*, because they are means of it, Is. 33. 6. The name of an act is given to its object; so God is called the *fear, hope, trust*, &c., of his people, Ge. 31. 53; Joel 3. 16. The name of what contains anything is given to the thing contained: thus the inhabitants are called by the name of the city, the country, the world, &c., Je. 4. 4. 14, 29; Ge. 6. 11. The liquor is called a *cup*, 1 Co. 11. 25: and hence *cup* denotes a portion of mercy and judgment, Ps. 16. 5; 23. 4. Pullets are called a *nest*, De. 32. 11. The dispositions, thoughts, desires, &c., are called the *heart*, Ps. 62. 8; Je. 17. 9. What belongs to a person is called by his name: thus Christ's people are called *Christ*, 1 Co. 12. 12. The Lord's oblations are called *the Lord*, De. 10. 9, with Nu. 18. 8–31. The name of the sign is given to the thing signified; as when the supreme authority is called a *sceptre*, Ge. 49. 10: Zec. 10. 11:—or of the thing signified to the sign; as when the elements in the Lord's supper are called Christ's *body* and *blood*, 1 Co. 11. 24, 25:—or of a quality to that in which it is found; as when a crimson or scarlet-coloured thing is called *crimson* and *scarlet;* or a field containing springs is called the *upper* and *nether springs*, Is. 1. 18; Jos. 15. 19. The name is put for the person or thing named: thus the *name of God, name of Christ*, signify God himself, Christ himself, De. 28. 58; Ac. 4. 12. Sometimes also persons and things are named according as they appear, not as they really are: thus angels appearing as men are called *men*, Ge. xviii. xix. &c. The devil resembling Samuel is called *Samuel*, 1 Sa. 28. 14–20. Error is called a *gospel*, as it pretended to be one, Ga. 1. 6. (2) By taking persons or things together, MORE UNIVERSAL TERMS ARE USED FOR MORE RESTRICTED ONES;—as ALL for *many*, for *all kinds*, for *some of every sort*, for the *greater* or *better part*, Mat. 3. 5; 19. 28. The WORLD, *earth*, or *whole world*, for the *Roman empire*, for the *Gentiles*, for the *wicked*, for the *unbelievers*, for *many*, Lu. 2. 1; Ro. 1. 8; 1 Jn. 2. 2; 5. 18; Re. 13. 3, 8; for *Canaan*, Ro. 4. 13. EVERY CREATURE for men, or many of them, Mar. 16. 15; Col. 1. 23. NORTH is put for Chaldea, a country north-east of Jerusalem, Je. 1. 13, 15; Zec. 6. 8. BEFORE for the *east side*, RIGHT HAND for *south side*, &c., Is. 9. 12. FOR EVER is put for a *long time*, Ge. 17. 8, 13; Da. 2. 4. Christ is said to *die*, be *buried*, *rise again*, &c., when it was only his body that died, &c., Jn. 19. 29, 42.—Or more restricted terms are used for more universal ones; as *one* for all of the kind, Ps. 1. 1. YESTERDAY for *time past*, He. 13. 8. THRICE, SEVEN TIMES, TEN TIMES, for *often, very often*, 2 Co. 12. 8; Ps. 119. 169; Nu. 14. 22. A THOUSAND for *very many*, Is. 30. 17; De. 32. 30. A part for the whole, as *souls* for persons, Ac. 2. 43; Christ's *resurrection* for his whole appearance on earth, particularly after his death, Ac. 1. 22. AN HOUR, or DAY, for a *period* of time, Ps. 37. 13; Jn 14. 23; 5. 25. (3) THE EXPRESSION APPEARS TO MEAN MUCH LESS OR MUCH MORE THAN IS REALLY MEANT; thus in the ten commandments, especially those negatively delivered, and in most of the negative injunctions, much less is expressed than is really meant, Ex. 20. 3–17. The Hebrew spies are represented as *grasshoppers, i.e. very little*, Nu. 13. 33. The tops of towers or walls are represented as *reaching up to heaven*, when *very high*, Ge. 11. 4; De. 11. 1. Men are represented as the *sand* on the shore, as a *sea*, as the *dust*, as the *dew*, as the *grass*, the *vapours* of a cloud, &c., when *very many*, Ge. 13. 16; 1 Sa. 13. 5; Ps. 110. 3; 72. 16. Plenty of a thing is represented as *rivers* of it, Job 29. 6; Ex. 3. 8. Saul and Jonathan as *swifter than eagles*, and *stronger than lions*, 2 Sa. 1. 23. (4) Some expressions, being uttered with a DERISIVE AIR, have a signification directly contrary to their natural meaning, as De. 32. 38; 2 Sa. 6. 20; 1 Ki. 18. 27; 22. 15; Ps. 22. 8; Ec. 11. 9; Zec. 11. 13; Mat. 26. 45. (5) But no figure more abounds in Scripture than METAPHOR, by which the names, qualities, or actions, proper to one person or thing, are attributed to another, because of some likeness between them. By this figure, and in order to accommodate to our weakness, almost the whole visible creation of God is formed into a representation of things spiritual and divine. By it *Jehovah, Jesus Christ*, the *Holy Spirit; angels* and *men*, in their different classes of good and bad; *nations, churches*, &c., are likened to human persons, in their parts, members, characters, stations; and even to animals, &c.—God's *purposes, providence, covenants, word, law, gospel, ordinances, and blessings;*—so also *graces, sins, prosperity, adversity, life, death, resurrection, last judgment*, and this *world, heaven, hell*, &c., are likened to things material, &c.; and that we may have emblematical instructors ever before us, metaphors are drawn from *God* himself, and from *angels*, but chiefly from *human persons;* from *animals* and *vegetables;* from the celestial *luminaries* or airy *meteors;* from substances *fiery, liquid*, or *earthy;* from means of human accommodation, *houses, food, raiment*, &c.; from *times, typical institutions*, &c. (See SCRIPTURE METAPHORS.) Two things are necessary to be always observed with respect to this figure:—

1. That the likening of anything to another naturally produces a likening of the acts, relations, and attributes of the thing compared, to the acts, attributes, and relations of the thing to which it is compared; nay, the relations and acts themselves, of the persons or things compared, receive a correspondent figurative representation. Thus, when God or Christ is figuratively represented as A MAN, his attributes are consequently represented as *hands, feet, eyes, ears, mouth, nostrils, bowels;* and he is represented as *thinking, speaking, walking, writing, sitting, standing, riding, flying, sleeping*, &c., Ps. 20. 6; 18. 8; 130. 2; Is. 1. 20; 60. 13; He. 4. 13, &c.;—and as a *father, master, husband, king, warrior, husbandman, builder*, &c., Mal. 1. 6; Is. 63. 16; 54. 5; 33. 22; 63. 1; Mat. 16. 18; Jn. 15. 1. These again introduce other correspondent figurative representations. Under the notion of a FATHER, he is represented as *begetting, adopting, teaching, loving, pitying*, and providing for and giving an inheritance to his people, 1 Pe. 1. 3; Ep. 1. 5; Ps. 32. 8; 103. 13, &c. Under the notion of a MASTER, he is represented as having a *house, chambers, servants;* and the favours he bestows in consequence of obedience are called a REWARD, Jn. 14. 2; Ca. 1. 4; Re. 22. 3, 12. Under the notion of a HUSBAND, he is represented as *betrothing*, affectionately loving, dwelling with, and providing for his people; who are represented as his *bride, spouse, bringing forth* children, and the like; and their apostasy from him by idolatry, or other indulged iniquity, is called *whoredom*, and themselves represented as *harlots*, Je. iii.; Ho. ii. iii.; Eze. 16. 23. Under the notion of a KING, he is represented as having *subjects, armies, laws, sceptre, crown, throne, palace*, Ps. xlv. cx. cxlviii., &c. Under the notion of a WARRIOR or CAPTAIN, he is represented as having *armour, sword, bow, arrows, spear, helmet*, &c., *fighting* with and *routing* his opposers, Hab. iii.; Ps vii. xviii. xxxv.; Is. lix. lxiii.; and angels, clouds, &c., are represented as his *horses* or *chariots*. Under the notion of a HUSBANDMAN, he is represented as hiring labourers, and ploughing, planting, sowing, reaping, winnowing churches or nations, as his *fields, vineyard, garden*, and *corn;* and the days of remarkable judgment are the *harvest, vintage*, Mat. xx. If he is represented as a FOWL, *eagle, hen*, &c.; his perfections and providences are represented as *wings, feathers*. Ps. 91. 4; Mat. 23. 37. Under the figure of a RAVENOUS BEAST, *lion, bear, leopard*, he is represented as *roaring, tearing, swallowing* up, *waiting* to destroy, &c., Am. 1. 2; Ho. 5. 14; 13. 7, 8. When the church in general is represented as a WOMAN, Christ is her *head;* young converts rooted in him, her *hairs;* ministers, her *eyes, neck, feet;* divine oracles and ordinances, her *breasts* and *ornaments;* church members, her *children* or *daughters;* blameless ones, *virgins;* scandalous and apostate ones, *harlots*. But when a particular saint is represented as a WOMAN, hope is the *head;* good works, the *hair* or *feet;* spiritual knowledge and faith, the *eyes* or *ears;* faith, the *neck* and *hand;* faith and love, the *breasts;* praise, prayer, and holy converse, the *mouth* or *lips;* love, the *bowels;* the affections and conversation, the *feet;* Christ's righteousness, implanted graces, bestowed gifts, and holy exercises, their *robes* and *ornaments*, Ps. xlv.; Ca. i.–viii. When the church is compared to a VISIBLE WORLD, Christ, or God in him, or his Word, is the *light*, the *sun;* ministers, the *stars;* ordinances, the *moon* and *clouds;* divine doctrines and influences, the refreshing *wind, rain, dew, wells, rivers;* persecution and distress, the *storms, winter, night*, scorching *noon;* saints, the *corn, green grass*, fruitful shrubs or *trees;* and their works or rewards are their *fruit*, Ca. i. ii. iv. vi.–viii., &c. When nations are represented as a *visible world*, laws, rulers, and great men or idols are figured out as the *sun, moon, stars, mountains*, principal *trees*, or *boughs*, on which the subjects grow as berries, or sit as birds; and those of lower stations as the *earth, air, sea, rivers, grass, stubble;* and fearful judgments are the *storms, earthquakes, eclipses, night, thunderings, lightnings, harvest, vintage*, Re. vi. vii. viii. xiv. xvi.; Is. xxiv.; Eze. xxxi. When nations are represented as a FAMILY, the country or chief city is the *mother*, the lesser ones the *daughters;* and if flourishing or never taken, they are called *virgins*, and magistrates are the parents, Is. xxiii. xlvii.; Je. xl.–li.; Eze. xvi. xxiii.; when nations or armies are represented as FLOCKS and HERDS, their governors are the *shepherds;* great or valiant men, the *rams, bulls, he-goats, fat ones*, &c., Eze. xxxiv.; Je. xxv.

2. That in fixing the sense exhibited by a metaphor, the comparison ought never to be run too far, or into anything which cannot be properly applied to the person or thing represented. And that which appears chiefly intended by the Spirit of God, and which is obviously figured out to us in the nature, form, or use of the thing from which the metaphor is taken, ought to be chiefly attended to. Thus, in metaphorical language, the term GOD represents *angels, prophets*, and *magistrates*, as God's deputies, and like him in dignity, glory, &c., Ex. 17. 1; Ps. 82. 1; 97. 7; but denotes *devils, idols*, or our *belly*, as worshipped and served instead of God, 2 Co. 4. 4; Phi. 3. 19. ANGEL represents *Christ, ministers*, or *magistrates*, as bearers of God's message or active performers of his work, Re. ii. iii. viii. ix. xvi. xvii. MAN, in what pertains to and is done by him, represents *God* in his excellencies and glorious works; *eyes* denote his knowledge and pity; *ears*, his knowledge or attention; *mouth* or *lips*, his word or authority; *arms, hands, fingers*, his power; *heart*, his purpose or love; *bowels*, his mercy; *feet*, his

providential work; his *face*, his essential glory or providential manifestation of himself, &c., Ps. 34. 15, 16; Is. 1. 20; 25. 11, &c. The frequent representation of God by this emblem at once exhibits JEHOVAH in his heavenly relations and appearances in the most endearing manner, and suggests the marvellous and everlasting inhabitation of his Son in our nature. But *indwelling grace and sinfulness* are represented as *men*, to denote their residence in our whole nature, and having in them what is similar to our several powers, Ep. 4. 22, 24. WOMEN represent what is *comely, kind*, or what is *weak* and *dispirited*, Ca. 1. 8; Na. 3. 13. VIRGINS represent *professors* or *churches* as beautiful in their conversation, ordinances, or form; or *cities* and *countries*, glorious, prosperous, or never destroyed, Is. xxiii.; Je. xlvi.; Mat. xxv.; Re. xiv. WIVES often figure out *saints* and *churches* as united to Christ, rendered fruitful by him, or adulterously departing from him, Ca. i.–viii.; Je. iii.; Eze. xvi. xxiii. TRAVAILING WOMEN represent *God* and *Christ*, as powerfully accomplishing remarkable events, Is. 42. 14; 53. 10; but represent *wicked men* as earnestly working mischief, or as rendered suddenly miserable, Ps. 7. 14; Is. 13. 8. USEFUL ANIMALS, as *sheep, oxen, doves*, represent *Christ* and his *people* as social, patient, pure, peaceable, and as acceptable sacrifices to God, Mat. 22. 4; Jn. 21. 17; but figure out *wicked men* as stupid, thoughtless, worthless, and as miserable sacrifices to the vengeance of God, Is. 53. 6; 34. 6. RAVENOUS ANIMALS, as *eagles, lions*, &c., represent *God, Christ*, and the *saints* as courageous, powerful, active, or terrible, Ho. 13. 8; Re. 5. 5; Pr. 28. 1; Is. 40. 31; but figure out *wicked men* as crafty, malicious, mischievous, destructive, Ps. 10. 9; 22. 20, 21; and their *claws, teeth, horns*, denote their *power* and *means of doing mischief;* and so *horns* become emblems of *kings, kingdoms, oppressors*, Da. vii. viii.; Zec. 1. 18. *Animal flesh* denotes spiritual or temporal *blessings;* as nourishing and strengthening, Is. 25. 6; Re. 19. 21; *indwelling grace* denotes grace as sensible and easily impressed by God's influences, Eze. 36. 26; *indwelling sinfulness* refers to it as conveyed by natural generation, and as base, polluted, and putrifying, Ga. 5. 17, 24. The CELESTIAL LUMINARIES as lofty, illuminating, or refreshing, represent *God, Christ*, or his *word, ordinances, ministers, people*, Is. 60. 19; Re. 8. 12; but as scorching or blasting, they represent *afflictions, distress, persecutions*, Re. 7. 16; 16. 8. VEGETABLES, *plants, trees, corn, grass, flowers*, represent *Christ* and his *people* as divinely formed and influenced, comely, lively, fruitful, and useful, Ca. ii. iv. vi. vii.; but figure out *wicked men* as in different stations, fruitful in wickedness, quickly blasted and destroyed by the wrath of God, Eze. xv. xxxi. STONES figure out *Christ* and his *people* as prepared of God, precious, durable, firm, and useful in building the church, 1 Pe. 2. 4–6; Re. xxi.; but represent *wicked men* as insensible, obstinate, hurtful, Zec. 7. 12. MOUNTAINS represent *Christ*, his *church*, or *ordinances*, as lofty, openly exhibited, firmly fixed, and in their protecting, supporting, and satisfying fulness, Is. 32. 2; Joel 3. 18; but also figure out *difficulties, opposition*, and *enemies, states*, or *cities*, Re. viii. xvii. WATER, *rivers, seas, depths, floods, rain, dew;* WIND, FIRE, as pure, purifying, pleasant, or useful, denote *Christ, his Spirit, word, ordinances*, Is. 32. 2; 44. 3, 4; Eze. 37. 9; Mat. 3. 11; but as ruinous or terrible, they denote *fearful judgments, opposition, affliction*, Ps. 69. 1, 2; Je. 4. 11. Of COLOURS, *white* represents purity, glory, freedom, priesthood, peace, victory, Re. 3. 4; *black* or *pale*, terribleness, calamity, death, grief, filthiness, Re. 6. 5, 8; *green*, comeliness, growth, fruitfulness, freshness, Ca. 1. 16; *red, scarlet*, &c., what is terrible, bloody, murderous, Re. 6. 4; Is. 1. 18.

XII. *Where Scriptures at first sight seem to contradict one another, we must, by a serious consideration of them, labour to discover their harmony. But if we should not be able to reconcile them, we ought not to pronounce them irreconcilable, but rather attribute a deficiency to our own understandings.* There can be no real contradiction, but when the differing passages mean *precisely the same person* or thing, *and precisely in the same respect and circumstance:* no such contradiction is to be found in Scripture. But where there seems to be one, either (1) The *same* terms are used in a *different sense* in the differing texts. Thus Paul directs to work out our salvation *with fear* and trembling, *i.e.* filial fear and holy awe, Phi. 2. 12. John says there is *no fear* in love,—perfect love casteth out *fear, i.e.* slavish fear, 1 Jn. 4. 18. The Samaritans *feared the Lord, i.e.* with a slavish dread,—and yet *feared* not the Lord, *i.e.* with a child-like, sincere, and holy awe of him, or a right worshipping of him, 2 Ki. 17. 32–34. It *is appointed* for men once to *die, i.e.* a temporal death, He. 9. 27; and yet if any one keep Christ's sayings, *he shall never see death, i.e.* eternal death, Jn. 8. 51. A man is justified, *i.e.* before God in his person and state, *by faith without the deeds of the law*, Ro. 3. 28; and yet *by works a man is justified, i.e.* before men, *and not by faith only*, Ja. 2. 24. *Hatred* of others is very sinful, Tit. 3. 3; and yet to *hate* our nearest relations, *i.e.* to love them less than we do Christ, is our duty, Lu. 14. 26. Or (2) The seemingly opposite texts really treat of *different subjects.* Thus the Spirit of truth *guided* the apostles *into all truth, i.e.* in their doctrine, Jn. 16. 13; and yet Peter erred, *and was to be blamed, i.e.* in his practice, Ga. 2. 11–18. John Baptist was *not Elias, i.e.* not the prophet who lived under Ahab, Jn. 1. 21; and yet was the Elias foretold by Malachi, *i.e.* one in the spirit and power of the ancient Elijah, Mal. 4. 5; Mat. 11. 11, 12, 14, 18; Mar. 9. 11–15; Lu. 1. 17. Or (3) In the seemingly opposite texts the same subject is considered in *different parts or respects.* Thus believers in Christ their head, as justified in his righteousness, and in respect of their new nature, and what they aim at and shall quickly obtain, are all *fair without spot*, Ca. 4. 7; Je. 50. 20; Nu. 23. 21; 1 Jn. 3. 9; 5. 18; and yet in themselves, and with respect to remaining corruption in them, are all *as an unclean thing—carnal, sold under sin*, Is. 64. 6; Ro. 7. 14. In respect of his divine nature, Christ and his Father are ONE, Jn. 10. 30; 1 Jn. 5. 7. In respect of his divine person, he is his Father's *equal* and *fellow*, Zec. 13. 7; Phi. 2. 6. But in respect of his manhood and mediatory office, his Father *is greater* than he, Jn. 14. 28; is his Master, Is. 49. 3; his Head, 1 Co. 11. 3; his God, Ep. 1. 3; Jn. 20. 17; his Creator, Je. 31. 22; his Portion, Ps. 16. 5, 6. In respect of his divine nature, Christ is the Lord *from heaven*, 1 Co. 15. 47; *God over all*, Ro. 9. 5. In his human nature he is the *fruit of the earth*, Is. 4. 2; the *child born*, Is. 9. 6. Or (4) The seemingly opposite texts respect *different times and places.* Thus during Christ's humiliation, the *Spirit was not, i.e.* was not remarkably poured out, Jn. 7. 39; and yet after Christ's ascension he was poured out, Ac. ii.; 1 Th. 1. 5. Circumcision and other Jewish ceremonies were long necessary duties, Ge. 17. 9, 10; Ro. 3. 1, 2. But after their abolition by the incarnation, obedience, death, and resurrection of Christ, they became sinful rites, Ga. 5. 2; 4. 9–11; Is. 66. 3.

Most of the seeming contradictions in Scripture are found in the historical parts, where their connection with the great subject or scope of Scripture is less considerable, and where the blunder of a transcriber, or of a printer, in a few letters, might be easily admitted, without really detracting from the honour of the oracles of God.—The apparent contradictions in the history appear owing to the same persons having different names, or the deed being done by different persons: to the one of which it is ascribed in one text, and to another in the other text; or deeds similar, being really different. Reckoning of time is sometimes from one period and sometimes from another; especially when some kings had for some years a conjunct reign with their father, and then a separate reign by themselves. Round numbers of *hundreds* or *thousands*, are put for such as differed but little from them. What is not included in one reckoning is included in another, &c. Thus the sojourning of the Hebrews from the call of Abraham to leave his native country, Ge. 12. 1, to the deliverance from Egypt, was 430 years, Ex. 12. 40, 41; Ga. 3. 17; but from the birth of Isaac to that deliverance were but 400 years, Ge. 15. 13. Jacob and his descendants, at their going down into Egypt, were in all seventy persons, Ge. 46. 26, 27; De. 10. 22; but excluding Joseph and his two sons, who were in Egypt before, and including eight of Jacob's daughters-in-law, they made seventy-five souls, Ac. 7. 14. David, by Abishai and his army, slew 18,000 Edomites who came to assist the Syrians; or 18,000 Syrians, and also 12,000 Edomites: Joab assisted in killing 12,000 of these, or killed 12,000 besides, 2 Sa. 8. 13; 1 Ch. 18. 12; Ps. lx. title. The Ammonites hired 32,000 Syrians, besides the 1000 from Maachah; 33,000 in all, 2 Sa. 9. 6; 1 Ch. 19. 6, 7. Of the Syrian army were slain 7000, who fought in 700 chariots, and 40,000 horsemen, and as many footmen, or 40,000 horsemen who dismounted and fought on foot, 2 Sa. 10. 18; 1 Ch. 19 17. Adino, or Jashobeam, might slay in one battle 800, and in another 300, 2 Sa. 23. 8; 1 Ch. 11. 11. When David numbered the people, the men of Judah amounted to 470,000, who, with the 30,000 under their thirty mighties, made 500,000. The men of Israel amounted to 800,000 exclusive of the 288,000 standing troops, which, put together, make almost 1,100,000, 2 Sa. 24. 9; 1 Ch. 21. 5; 27. 1–15. No more than *three* years of famine were threatened for David's numbering the people, 1 Ch. 21. 12; but, had these been added to the *three* preceding years of famine for Saul's murdering the Gibeonites, they, together with the year of release, would have made *seven*, 2 Sa. 24. 13. David gave to Araunah, or Ornan, *fifty shekels of silver* for the thrashing-floor, and the oxen then sacrificed, 2 Sa. 24. 24: and afterwards bought the whole farm for *six hundred shekels of gold*, for the temple to be built on, 1 Ch. 21. 25. Solomon had 4000 stables, in which were 40,000 stalls, ten in each; or he had 4000 stalls at Jerusalem, and 40,000 in all, 1 Ki. 4. 26; 2 Ch. 9. 25. Hiram got 20 measures of oil for his family, 1 Ki. 5. 11; and 20,000 baths of oil for his artificers besides, 2 Ch. 2. 10. Solomon's workmen had 3300 subordinate overseers, and over these 300 more, in all 3600, 1 Ki. 5. 16; 2 Ch. 2. 18. The temple was founded in the 480th year of the deliverance from Egypt, 1 Ki. 6. 1: therefore the 450 years mentioned Ac. 13. 20, must either mark the time from the birth of Isaac to the settlement in Canaan, or the years of oppression mentioned in the book of Judges must be included in the *rests;* or some of the latter judges must have been contemporary. Each of the brazen pillars, at the entrance of the tabernacle, was almost *eighteen cubits*, which, being joined together, made *thirty-five cubits* for both, 1 Ki. 7. 15; 2 Ki. 25. 17; 2 Ch. 2. 15; Je. 52. 21. The brazen sea had ordinarily no more than *two thousand baths* of water in it, 1 Ki. 7. 26; but if filled to the brim, it could have held 3000, 2 Ch. 4. 5. Solomon's fleet brought him from Ophir *four hundred and fifty talents* in all, of which 420 were clear gain, or they brought him 420 talents at one voyage, and 450 in

another, 1 Ki.9.28; 2 Ch.8.18. At least in Solomon's time there was nothing in the ark but the two tables of the law, 1 Ki.8.9; 2 Ch.5.10; but the pot of manna and Aaron's budding rod were once in it, or rather placed in the fore-side of it, He.9.4. King Ahaziah began his reign in the twenty-second year of his age, 2 Ki.8.26; and in the forty-second year of the royalty of his mother's family, to which he was so like in his conduct, 2 Ch. 22. 2. The vessels of gold and silver were not made till after the temple itself was repaired, 2 Ki. 12. 10, 14; but were afterwards formed of what metal remained, 2 Ch. 24. 11, 14. Jehoiachin's release was appointed on the 25th day of the month, Je.52.31; but not executed till the 27th, 2 Ki.25.27. Of the two lists of the returning captives, in Ezr.ii. and Ne.vii. the one may mark the numbers enrolled in order to return, and the other the numbers which actually returned.—To reconcile the apparent inconsistencies in the four Gospels, nothing more is necessary but to place the passages in their proper order, as is attempted in the subsequent CHRONOLOGY.

XIII. To obtain an exact knowledge of the Scripture, especially in its historical and prophetical parts, it is of great use to understand the GEOGRAPHY, which marks the *situation of the places* where the events mentioned took place, to understand the CHRONOLOGY, which marks *the time* when the events happened, and to understand the HISTORY *of the nations*, the fate of which the Scripture narrates or foretells. Without this knowledge our understanding of the histories or predictions of Scripture must be extremely scanty and confused, as we cannot perceive the events in their proper circumstances and connections. To assist the reader with what is most necessary on these heads is the aim of the last two chapters of this Introduction.

XIV. To be capable of perusing the oracles of God in their originals, with HUMILITY of mind, will open to our view, especially in the Old Testament, a scene of emphasis and glory, in thousands of instances, which cannot be exhibited in any translation whatsoever, and which no commentator observes.

CHAPTER III.

OF THE JEWISH LAWS AND TYPES.

For many ages mankind seem to have had no other form of government, either civil or sacred, but that of the *patriarchal* kind. Fathers were at once kings and priests to their numerous descendants. When God thought proper to form a nation for himself, and separated them from the rest of the world, they appear, for the first four hundred years, to have had no other government of their own. While they were in Egypt they had *elders*, but these appear to have been nothing more than the wisest and gravest among them, or the heads of their tribes, who had no power or civil judicature, Ex. 3. 16, with 18. 13, 18. Their *officers* were nothing but overseers of their tasks, Ex.5.14.

When they came out of Egypt, God, who formerly stood related to them as their Creator and covenant God, became a kind of national King to them. In correspondence to this threefold character, he gave them laws, moral, ceremonial, and civil. As their King, he gave them laws concerning servants, retaliations, damages, inheritances, marriages, borrowing of money, wars, punishments, admission into places of power and trust, or even into the camp or congregation, &c., Ex. xxi.–xxiii.; Le. xviii.–xx. xxv.; Nu. 5. 1, 2; xxvii. xxxiv.–xxxvi.; De. xix.–xxv. As their King, he directed the form of their encampment and marching in the wilderness, Ex.xiii.xiv.; Nu.i.–iv. ix. x.; directed their wars with the Amalekites, Midianites, and Canaanites, Ex.xviii.; 1 Sa.xv.; Nu. xxxi.; De. xx.; Jos. vi. viii.; and appointed their officers, Ex. iii. iv.; Nu. i. xi. Many things, which in another view were religious ceremonies, seem, in some respect, to have pertained to the form of the Jewish *theocracy*. The tabernacle, or temple, was the *palace* of their king; the oblations were his *revenues* or civil list; the priests and Levites, his *courtiers* and *officers*. Nor do I know but many of them were civil judges as well as ecclesiastical officers; even as our ruling elders in the church may lawfully be magistrates in the state.

To maintain the true religion constantly among them, and to prevent idolatry, which is at once so dishonourable to God and so destructive to the morals of mankind, and for securing their internal peace and happiness, he formed them into a nation uncommonly separated from the nations around. He even prohibited them to imitate their neighbours in the customs which they had observed in their false worship; as planting trees near altars; boiling kids in their mothers' milk; and perhaps sundry others; the unreasonableness of which we cannot now so clearly perceive. Idolatry and witchcraft, being at once the most presumptuous rebellion against the God of nature, and high treason against him as the King of Israel, were justly declared punishable by death in every Israelite or sojourning proselyte. To render their constitution firm, and to prevent their oppressing one another, he appointed the country which he gave them to be divided into 601,730 shares; to each warrior a share of about twelve acres of ground; and by the return of inheritances, once every fifty years, at the jubilee, he fixed these shares in their respective families. This secured a numerous body of freeholders, always ready to defend their country against every invader. And, while the Levites were dispersed through the nation for its religious instruction, their forty-eight cities and suburbs, which they held by divine right, at once accommodated them, and secured their persons and families as hostages for their good behaviour. Every tribe being independent in itself, their princes were captains in war, and magistrates in time of peace.

After their settlement in Canaan every city had its particular judges, who held their courts, at least some of them, in the gates, De.16.19; Ju.11.5,6; Zec.8.16. Every tribe had its supreme and subordinate rulers, according to the plan of Jethro the Midianite, Ex. xviii.; De.i. The chief rulers were called *princes, or heads of thousands*, Nu.32.2; Jos.9.15; 17.4; Nu.10. 4. Perhaps the *seventy elders*, mentioned Nu.xi., were the sixty rulers of ten thousands, together with the twelve princes of the tribes, Nu.i.vii. Of these, some think the Jewish sanhedrim or parliament was first constituted, and afterwards continued. But the utter silence of the Old Testament about any such court, when there was no king nor judge to govern the people, Ju. xvii. xxi., and when the people generally followed their kings, either in idolatry or reformation, makes the existence of any such court in those times extremely doubtful. Whether most of their fifteen judges, after effecting the several national deliverances for which God raised them up, retired to a private life, as before, is not altogether evident.

The Hebrews' request of a king is represented as a rejection of their theocratical form of government, 1 Sa.8.7; 12.17,19; under their kings, especially after the division of the kingdom, we find but small vestiges of it. Nay, except by David and Solomon, who were also prophets, we find scarcely anything good done by any of them, in which any sovereign on earth may not imitate them on proper occasions. Even when they were appointed by God to the government, they were called to their office by the people, as much as our British kings. They were installed in it by unction, at least where their title seemed dubious, 1 Sa. 10. 1; 16. 1; 1 Ki. 1. 30; 2 Ki. 11. 12; 23. 3. They were crowned with a crown somewhat like the high-priest's mitre, 2 Sa.1.10; 2 Ki.11.12; Ps.21.3. The principal subjects tendered them a kiss, importing allegiance, Ps.2.12; and the people by loud acclamations testified their subjection, 1 Sa. 10. 24; 1 Ki. 1. 39. According to law none but a native Israelite could be king. Every king was to transcribe, for his own use, a copy of the Mosaic laws. He was to govern with equity and lenity. He was not to multiply to himself wives, horses, silver, or gold, but to depend on the assistance and protection of God in all his undertakings, De.16. 18–20; 17.14–20. Their great council, in which the supreme magistrate or his representative presided, had only power to enact regulations for executing the laws prescribed by God himself: nor, according to these rules, do they seem to have had any power of levying taxes. Till the reign of Saul, the Hebrews had never any standing troops; but the 601,730 freeholders were obliged, on a proper call, to bear arms against the enemy at their own expense, Ju. iii. vi. xx.; 1 Sa. xi. Saul had but a few thousand standing forces, 1 Sa.13. 2; 26.2; but David increased their number to 288,000, 1 Ch.27.1–15. Jehoshaphat increased those of Judah to 1,160,000; 2 Ch.17.14–19.

It only remains to take notice of some of the CLASSES or SECTS mentioned in the Scripture history of the Jewish nation. As (1) The SCRIBES. The most honourable of these were the secretaries of state and war, 2 Sa.8.17; 2 Ki.18.18; 22.3; 25.19. The inferior *scribes* were much like our writers to the signet, &c., 1 Ch. 2.55. Many of the Simeonites, it is said, being scattered amongst the other tribes, kept public schools, and were scribes of the lowest form, Ge.49.7. There appears to have been another kind of *ecclesiastical scribes*, who were preaching clergy, and expounded the law of Moses in their own way, Lu. 5. 17, 21; 11. 44. (2) RABBINS. The title of RABBI, in the earlier ages, only denoted such as were of superior rank and station, Job 32.9; Es.1.8; Je.39.3; 41.1. But some ages before our Saviour's incarnation, the self-conceited doctors of learning began to assume it as a badge of literary honour, Mat.23.7,8. (3) The PHARISEES were a very numerous sect. They pretended that the traditions of the elders were of at least equal authority with the written Word of God. They affected to discover an uncommon sanctity in many painful austerities and trifling shows of devotion. They enlarged the fringes on the corners of their garments, and marked their foreheads with scrolls of parchment called *phylacteries*, on which were inscribed some noted sentences of the law, Mat.6.23. (4) The SADDUCEES. They seem to have acknowledged the divine authority of at least the books of Moses, but denied the existence of separate spirits, and the resurrection of the dead. They denied the word of God, and pretended that men were absolute masters of their own actions, without any supernatural influence. Many of the rich and powerful were of this sect, Ac. 23.8; 5.17; but we never hear of one of them converted to the Christian faith. (5) The SAMARITANS were the offspring of those heathens whom the kings of Assyria brought from the East, and planted in the country of the ten tribes. Their religion was a motley mixture of the heathen and the Jewish. They and the Jews generally hated one another to an uncommon degree; and in the days of our Saviour the Jews

thought them all possessed by the devil, 2 Ki.17.24–34; Ezr.iv.v.; Ne.ii.iii.iv.vi.; Lu.9.52,53; Jn.iv.; 8.48. (6) The GALILEANS were a party headed by one Judas, who refused to submit to the Romans, or to pay them any tribute, Lu.13.1; Ac.5.37. (7) The HERODIANS were the flatterers of Herod the tetrarch of Galilee, who were ready to comply with whatever heathenish customs he introduced, in order to please his Roman friends, Mat.22.16; Mar.8.15.

The knowledge of the TYPICAL REPRESENTATIONS under the Old Testament dispensation is of much more importance, the whole of it being intended by God as a proper mean of ushering his Son into our world, and into his subsequent glory: every religious rite, every noted person and event observable therein, may justly be considered as an emblem of what is spiritual, and as a TYPE, a FIGURE, a SUBSTANTIAL PREDICTION of good things to come. This idea is strongly supported by the apostle's calling the Jewish ordinances *shadows of good things to come*, the body of which is Christ, Col.2.17; and by most of his Epistle to the Hebrews. To view the noted PERSONS, EVENTS, and RITUAL INSTITUTIONS in relation to Jesus Christ and his New Testament and heavenly church, is indeed to apprehend them in a most amiable and engaging point of light. In this view we discern all the prophets bearing witness to our glorious and worthy Redeemer. Among these shadows of good things to come we may rank,

I. TYPICAL PERSONS, who, in their distinguished origin, their amiable qualities, their honourable stations, their peculiar work or call to it, their wise and faithful performance thereof, and remarkable success therein, represent Jesus, the Mediator of the New Testament and Saviour of men. In this light we may consider (1) ADAM, in his immediate formation by God, his perfect likeness to God, his distinguished form, in which the spiritual and material substances of creation were connected; in his lordship over this sublunary world, his divine marriage, and in his parental and federal relation to mankind, Ge.i.–v.; Ro.5.12–19; 1 Co.15.21,22. (2) ABEL, in the debasement of his name, the righteousness of his life, the excellency and acceptableness of his sacrifice; in his brother's hatred and murder of him, and the fearful punishment which ensued, Ge.4.1–16; He.11.4; 12.24; 1 Jn.3.12. (3) ENOCH, in his self-dedication to God, upright walking with him, clear prediction of the last judgment and embodied translation to heaven, Ge.5.22–24; He.11.5; Jude 14,15. (4) NOAH, as the comforter of his friends, the upright favourite of his God, the erector of the ark, the saviour of his family and animals, the acceptable sacrificer to God, the covenant-head of those who repeopled the new world, and the predictor of their different fates, Ge.v.–x.; He.11.6; 1 Pe.3.19,20. (5) MELCHIZEDEK, in the secresy of his genealogy; in his immediately divine instalment in the priesthood; in his relation to an accursed people as their priest and king; in his having no official successor; in his superiority to and blessing of Abraham; and in his generous refreshment of the victorious but weary troops, Ge.14.18–20; Ps.110.4; He.7.1–11. (6) ABRAHAM, in his divine call to leave his native country; in his firm trust in, ready obedience to, and high favour with God; in his meekness, his kindness, and his boldness in favour of Lot, his injurious friend; in his perfect equity and extensive usefulness to his neighbours; in his covenant headship over his long-promised and marvellously produced seed; and in the extraordinary oblations, whereby he confirmed it; and in the distinguished tempers and fate of those born in his house, Ge.xii.–xxv.; Ps.105.6–15; Ac.7.2–8; Ro.iv.; Ga.3.6–18; 4.22–31; He.11.8–19. (7) ISAAC, in his long-predicted, much-desired, and marvellous birth; in his early enduring of persecution; in his voluntary oblation of himself to God, a source of great blessings to himself and his seed; in his happy marriage to his Gentile kinswoman; and in the long-desired birth, different tempers and states of his children, Ge.xxi.–xxvii.; Ga.4.26–29. (8) JACOB, in his noted uprightness; his acquirement of the birthright and blessing; his manifold troubles, and divine support and comfort under the same; his prevalent wrestling and powerful prayers; his numerous offspring, and the extensive blessings he left them, Ge.xxv.–xxxv.; xlvi.–l.; Ho.12.3; 4.12. (9) JOSEPH, as a darling son, marked with princely apparel; a hated, but prudent and affectionate brother; a trusty, wise, and successful servant; an inspired interpreter and prophet; a resolute resister of temptation; a patient sufferer of trials unnumbered, and through them highly exalted and singularly blessed; and, in fine, as the preserver of nations, the advancer of his master's kingdom, and nourisher of his father's family, Ge.30.22–24; xxxvii.; xxxix.–l.; Ps.105.16–22; Ac.7.9–18. (10) JOB, in his remarkable piety, integrity, humility, and usefulness; in his original happiness and wealth; in his sudden and sovereign reduction to depths of misery and woe; in his manifold and grievous sufferings from every quarter—hell, earth, and heaven; his remarkable patience under them; and his restoration at last to redoubled glory and wealth, Job i.–xlii.; Eze.14.14; Ja.5.11. (11) MOSES, in his honourable but hazardous birth; his marvellous preservation; his manifold trials, and patience under them; in his solemn call to his extensive office of deliverer, mediator, extraordinary priest, unparalleled prophet, honoured lawgiver, and king in Jeshurun; in his incomparable intimacy with God; and in his meekness, disinterestedness, fidelity, and zeal in the discharge of his work, Ex.ii. to De.xxxiv.; Ps.105.26,27; 77.20; Ac.7.20–40; He.11.23–29. (12) AARON, as a renowned saint, an eloquent orator, a holy prophet, a great high-priest, a covenant-head and common parent of priests unnumbered; in his solemn call to and investiture in his office of priesthood, and the confirmation thereof by miracles of mercy and wrath; in his laborious, faithful, and affectionate discharge thereof; and at last in his voluntary death on mount Hor, leaving his sacred vestments to his son, Ex.4.14–16; viii.–x.xxviii.xxix.; Le.viii.–x.; Nu.xvi.xvii.xx. (13, 14) BEZALEEL and AHOLIAB, as the divinely called, singularly qualified, faithful, laborious, and successful framers of a tabernacle for the symbolic residence of God, Ex.xxxi. xxxvi.–xl. (15) PHINEHAS, in his divinely directed though uncommon zeal for God and his nation; in his honourable reward of victory, peace, and everlasting priesthood; and in his covenant headship over his priestly posterity, Nu.xxv.xxxi.; Ps.106.30,31. (16) JOSHUA, in his name pregnant with *salvation;* his education under Moses the lawgiver; his solemn call and repeated encouragement from God to his work, and his diligence therein; his miraculous assistance, diversified exploits, marvellous conquests, and wise distribution of the promised Canaan to God's chosen people; and in his zeal and care to establish among them the true worship and service of God, Ex.17.10,13; Nu.13.13,16; 14.6–10,30; 27.15–23; De.31.1–8; Jos.i.–xxiv.; Ac.7.45; He.4.8. (17) GIDEON, in his original meanness; his lovely humility and meekness; his clearly divine, solemn, and miraculously attested call to deliver Israel; his amazing success by unlikely instruments; his care to reform his nation, maintain peace with his friends, and punish his contemners, Ju.vi.–viii.; 1 Sa.12.11; He.11.32–34. (18) SAMSON, in his preternatural birth; his solemn separation to the service of God; his marvellous exploits; the men of Judah's betrayment of him into the hand of his enemies; and, in fine, his voluntary death for the ruin of his people's destroyers, Ju.xiii.–xvi.; He.11.32–34. (19) BOAZ the Bethlehemite, in his abundant wealth; his humble and affectionate mind; his divinely directed and honourable marriage to a destitute Gentile widow, and the happy issue thereof, Ru.i.–iv. (20) SAMUEL, in his marvellous birth; his early dedication to God; his solemn call to and faithful service of God as the prophet and deliverer of Israel; and in the remarkable justice which overtook the nation for rejecting him, 1 Sa.i.–xxxi.; He.11.32–34. (21) DAVID, in his fidelity, patience, meekness, zeal, eminent devotion, firm faith in, and high favour and familiarity with God, and in his triple unction and call to this office, in which he was at once the psalmist, prophet, and monarch of Israel, and a head to the heathen around; in his covenant-headship over his royal posterity; in his unnumbered and grievous afflictions from every side, and his holy resignation thereto; in his marvellous exploits, and almost ever-successful wars with the enemies of his nation; in his astonishing care to order the church, and his expensive preparations for building the temple of God, 1 Sa.xvi.–xxx.; 2 Sa.i.–xxiv.; 1 Ki.i.ii.; 1 Ch.iii.xi.–xxix.; Ps.ii.–cl.; Ac.13.22. (22) SOLOMON, in his dearness to God; in his early and solemn enthronement; his charge from and benediction by his father; in his astonishing wisdom, wealth, and renown; in the extent, order, peace, and happiness of his kingdom; in his expensive, skilful, and laborious erection of a magnificent temple for God, and in his solemn dedication thereof by sacrifices and prayer, 2 Sa.12.25; 7.12–16; 1 Ch.17.11–15; xxii.xxviii.; 2 Ch.i.–ix.; 1 Ki.i.–x.; Ps.lxxii.cxxxii. (23) ELIJAH, in his debased appearances, fervent zeal, effectual prayers, discriminating sacrifice, miracles of mercy and judgment, power over the nations, embodied translation to heaven, and the fearful reward which overtook his opposers of the family of Ahab according to his predictions, 2 Ch.21.12–15; 1 Ki.xvii.–xix.xxi.; 2 Ki.i.ii.; Lu.4.25,26; Ja.5.17,18. (24) ELISHA, in his solemn call to his prophetical function, and ready compliance therewith; his plentiful endowment with the Spirit of God, numerous miracles of mercy and judgment, usefulness to his nation, the manifold injuries he received, and the fearful resentments thereof by his God, 1 Ki.19.19–21; 2 Ki.ii.–ix.; 13.14–21; Lu.4.27. (25) JONAH, in his exposure to the raging storm and billows, his burial alive in the whale's belly, and resurrection therefrom on the third day; and in the success which attended his subsequent ministration among the Gentiles, 2 Ki.14.25; Jonah i.–iv.; Mat.12.39–41. (26) ELIAKIM, in his succession to a traitor in office; his distinguished authority and faithful exercise thereof, for the honour of his master and advantage of his nation, Is.22.20–24. (27) DANIEL, in his renowned piety and uprightness; his high favour with God; his distinguished wisdom and uncommon revelations of God's purposes; his powerful prayers; his advancement to high honours through exile, debasement, and trouble; and in the terrible justice which overtook his malicious persecutors, Da.i.–xii.; Eze.14.14; 28.3. (28) ZERUBBABEL, in his dearness to God; his leading his people from Babylon to Canaan; and in his rebuilding the temple by weak means, and notwithstanding much opposition, Ezr.i.–vi.; Zec.4.6–10; Hag.1.14; 2.23. (29) JOSHUA the high-priest, in the resistance he received from Satan; the divine changing of his apparel; in the contempt which he and his fellows endured

and in their subsequent crowns of honour, and their fellowship with angels, Zec. iii. vi.; Ezr. 5. 2. (30) JOHN BAPTIST, in his divinely predicted, preternatural, and gladdening birth; his early and eminent sanctity of nature and life; and in his solemn call to his work of reformation; his zeal, fidelity, and success therein; and in his martyrdom in the cause of truth, Mat. iii. xiv.; Lu. i. iii.; Jn. i. iii. These did all prefigure Jesus Christ in everything—in his person, state, or conduct correspondent with these things.

II. TYPICAL CLASSES OR ORDERS of men, which prefigured Jesus Christ and his gospel ministers or people in their stations, endowments, work, and reward. Thus (1) The ISRAELITES IN GENERAL, in the meanness of their extract; the supernatural manner of their production from Abraham; their long-continued paucity and weakness; their obstinacy and wickedness, and frequent murmurings and rebellions; their manifold distresses, wanderings, and enemies; and especially in God's federal betrothing of them to himself in their progenitors; marking them with his sign of circumcision; separating them to himself as his peculiar people, children, and servants; bestowing upon them his peculiar protection, provision, direction, laws, ordinances, promises, and country; and his increasing them into a multitude of nations; were figures of the saints, particularly in the gospel church, He. 11. 11, 12; Ex. i. ii. xiii. xiv. xvi. xvii. xix.; Nu. i.–xxxvi.; De. iv.–ix.; 26. 5–9; Ro. 9. 4, 5, &c. (2) The FIRST-BORN HEBREW MALES, as memorials of an accomplished redemption from Egypt; as the beginning of their father's strength, and preservers of their honourable name; as heirs to a double portion of their inheritance, and their principal blessing; as heads (if not priests before the law) to their brethren; as the honour of their families, and means of sanctifying them to God and procuring his blessing thereon; prefigured Jesus Christ, and were emblems of his chosen saints, Ex. 13. 2, 11–16; 22. 29; 34. 19; Nu. 3. 45–51; 8. 16; De. 21. 16, 17. (3) The KINSMEN-REDEEMERS, in their necessary nearness of kin, that the right of redemption might be theirs; in their recovering their friends' inheritance, if mortgaged; redeeming his person, if enslaved; avenging his blood, if he had been murdered; and in marrying his widow, and raising him up an honourable seed, if he died childless; prefigured Jesus Christ in our nature, securing our happiness, avenging our blood upon Satan and our lusts, redeeming our persons; and, by union and communion with them, rendering us fruitful in good works, Le. 25. 25; Nu. 35. 19–28; Ru. 4. 1–10. (4) The YOUNGER UNMARRIED BROTHERS of a Hebrew who died childless, in their obligation to espouse their brother's widow, and raise him up an heir to his estate, and their exposure to contempt if they refused, represent ministers and professors of the Christian church, who, by communion with the church, must either raise up a spiritual seed to Jesus their departed Brother, or expose themselves to everlasting shame and contempt, De. 25. 5–10. (5) The VOLUNTARY BOND-SERVANTS, who, from love to their master and family, refused to go free at the end of their term, and had their ear fastened to his door-post, in token of their engagement to perpetual service, figured out Jesus Christ, as from love to God and his people voluntarily engaging himself in the perpetual work of our salvation, and his people as constrained by his love to perpetual obedience, Ex. 21. 5, 6; De. 15. 16, 17. (6) The SOJOURNING STRANGERS, not Canaanites, in the tender care taken of them; in their free access to the oracles and ordinances of God, and to the cities of refuge; represented the free and abundant access of the Gentiles to the gospel church, and their high privileges therein, Ex. 22. 21; 12. 48, 49; Le. 19. 10; Nu. 15. 4; 19. 10; 35. 15, &c. (7) The HANGED MALEFACTORS of Israel in their accursed death and speedy burial, figured out our Redeemer as bearing with our guilt and curse; crucified for the pardon of our crimes; and decently interred without delay, to mark that the law was fulfilled for us, De. 21, 22, 23. (8) The HEBREW JUDGES, in their solemn call to deliver their people from that misery which their sins had procured; in their divine qualification for their work, and success therein; prefigured Jesus, our necessary, divinely called, well-qualified, and successful deliverer, Ju. ii.–xvi.; 1 Sa. i.–vii.; 12. 11; Ne. 9. 27. (9) The HEBREW KINGS of David's family as introduced by the Israelites' rejection of God's immediate government; as taken from among their brethren; as divinely called to, and secured in, power by a perpetual covenant; as installed by unction, coronation, kisses, and shouts of subjection; as copying out the law of God for themselves, and constantly attending to it as the rule of their administrations; as charged not to trust on carnal supports nor wallow in fleshly pleasures; as sitting on the Lord's throne and ruling the Lord's people, but never exalting their heart above them; and as fighting the Lord's battles, and extirpating his accursed enemies; represented Jesus Christ as the mediatorial King of his church; and his saints, as made kings unto God, 1 Sa. viii. xiii. xv.; 16. 1–13; 2 Ch. xi. xii.; 1 Ki. 1. 39; 2 Ki. 11. 12; 23. 30. (10) The HOLY PROPHETS, in their divine mission to, furniture for, and direction in their work; and in their diligence, fidelity, and zeal in it; explaining God's laws, attesting his truths, revealing his purposes, announcing his promises and threatenings, and directing his people; in being often signs and wonders to men; and in suffering much abuse and persecution from them, and in God's fearful resentment thereof; represented Jesus Christ and his gospel ministers and saints, Is. vi.; Je. i.; Eze. ii.–xi.; He. i.; Is. i. to Mal. iv.; 2 Ch. 36. 15–17; Mat. 23. 34, 35. (11) The NAZARITES, in their voluntary separation from others and solemn dedication to God; in the honourable length of their hair; in their abstinence from everything intoxicating and polluting; in their exact fulfilment and solemn finishing of their vow; figured out Jesus, his ministers, and his people, as solemnly, and yet voluntarily, set apart to their sacred work; as constant and increasing in their manifested subjection to God; making known their moderation to all men; and as, amidst debasement and troubles, perfecting holiness in the fear of the Lord; and at last finishing their course in a manner thankful, solemn, and highly honourable to God, Nu. vi.; Ju. xiii. (12) The NETHINIMS, *i.e. given ones*, which consisted of the Gibeonites, and such others as were devoted to the lower services of the tabernacle or temple, in drawing water to wash the sacrifices, or hewing wood to burn them; in their voluntary subjection, their mean employment, and yet distinguished nearness to God; represented our devoted, condescending, and debased Redeemer, approaching to, and enjoying remarkable fellowship with God in the service of his church, and his ministers and saints, Jos. 9. 22–27; 1 Ch. 9. 2; Ezr. 2. 58. (13) The LEVITES, in their honourable separation to the service of God, as a reward of their zeal against the worshippers of the golden calf; in their standing in the room of the first-born Israelites; in their being appointed to their work for preventing plagues on the Hebrew nation; in their early enrolment in the sacred lists, from a month old; in their solemn instalment in their office, by washing, waving, and diversified oblations; in their extensive labour, watching and bearing the tabernacle and its furniture, assisting the priests in the sacrifices, teaching the people, &c., during the vigour of life, and then retiring to an honourable rest; and in their large allotment of cities and incomes, though by far the smallest of the Hebrew tribes; prefigured Jesus, as the solemnly installed, the once debased, but faithful Servant of his Father, in all the concerns of his church; and were emblems of his ministers and saints, in their labours of love and their ample reward, Ex. 32. 27–29; De. 33. 8–11; Mal. 2. 5, 6; Nu. iii. iv. viii. xviii; 35. 1–8; De. 12. 11–19; 14. 27–29; 18. 6–8; 2 Ch. 17. 8, 9· 19. 8; xxix.–xxxi.; Ne. viii. (14) The AARONIC PRIESTS, in their attested descent from Aaron; their unblemished bodies; their separation from their brethren; their temperate diet, moderate mourning, and honourable marriage; their plain, but pure and sacred apparel; their divine call, and solemn attestation thereof by miracles of mercy and wrath; their solemn consecration to their office by washing, enrobing, oblations, unctions, and feasting; and in their extensive work of rearing and unrearing the tabernacle in the wilderness, taking care of the sacred furniture, offering all the gifts and sacrifices of their nation, burning the incense, placing and removing the show-bread, lighting and dressing the sacred lamps, blowing the silver trumpets, teaching and blessing the people, judging of their leprosies, purifying the unclean, encouraging the people in their battles; and, in fine, in their plentiful and sacred reward; prefigured Jesus in his honourable pedigree, perfect purity, absolute fitness for his work, solemn call to it, and instalment therein, and his faithful and complete discharge thereof, issuing in a glorious, abundant, and everlasting reward; and they were also emblems of his ministers and saints, He. 5. 1; Ezr. 2. 62, 63; Le. xxi.; 22. 1–13; 24. 5–9; i.–x. xii.–xv.; Ex. xxix.; 28. 40–43; 2 Ch. 13. 10, 11; Nu. 4. 5–16; 6. 23–26; 8. 2, 3; 10. 1–10; xv.–xviii. xxviii. xxix.; De. 17. 8–13; 18. 1–5; 20. 1–4. (15) The HIGH-PRIEST, in his peculiar dignity; his government of the other priests; in his double suit of sacred vestments, the simple and golden; his plentiful unction; his never defiling himself, nor leaving the sanctuary; his espousing none but an honourable virgin; his performing the whole work of the annual expiation, purifying the sanctuary and its furniture, entering within the vail and returning to bless the people; prefigured Jesus, the sole High-priest of our profession, in his unparalleled excellency, dignity, and purity; his headship over his people; his robes of manhood, mediatorial office, and righteousness; his divine call to, and full preparation for his work, by the abundant influences of the Holy Ghost; his perfect attachment to, and attendance on that work; his communion with true and sanctified persons and pure churches; his making a full atonement for our sins, and bringing in an everlasting righteousness; and his entering into heaven by his sacrifice, that he might thence return to bless men in the gospel dispensation and last judgment, Ex. 28. 1–39; 29. 6; Le. 21. 10–12; viii. ix. xvi.

III. TYPICAL EVENTS, or transient things, which prefigured Jesus, and the great events of our redemption by him. (1) NOAH'S ARK, in its divine contrivance, appointment, and plan; in its firmness, strength, and fitness to swim through swelling floods, and to protect from deluging rains; in its capacious and regular stories, rooms, and entrance; in its illumination only from above; in its being the sole means of saving persons and animals from the overflowing deluge; in its saving the cargo which God directed by it, by the exposure of itself; and, in fine, firmly settling on its lofty rest; represented Jesus, in his diversified offices and states, as the sole means of saving a lost world committed to him by God from the overflowing deluge of transgression; and is a figure of his body

the church, without the limits of which none can be saved, Ge. vi.–viii.; He. 11. 7; 1 Pe. 3. 20, 21. (2) JACOB'S LADDER, erected in the wilderness, and reaching from Jacob on earth to a promising JEHOVAH in heaven, and occupied by angels ascending and descending thereon; represented Jesus, as the Son of Jacob in his manhood, and of JEHOVAH in his divine person; in his different states of debasement and exaltation as the Mediator between God and men, ministered to by angels himself, and in whom they ministered to us, Ge. 27. 11–15; Jn. 1. 51. (3) MOSES' BUSH; low, earthly, and combustible; *burning, but not consumed;* represented Jesus' manhood; low and weak in itself, inhabited by his fulness of Godhead, and exposed to the fierceness of his Father's wrath, but not consumed; and his church, under fiery tribulations, but not destroyed, because inhabited by a promising God, Ex. 3. 2–10; Ac. 7. 30–34. (4) The PILLAR OF CLOUD AND FIRE, which conducted the Hebrews in the wilderness, in its form; its seasonable origin; its hovering over the erected tabernacle; in its bedewing, enlightening, protecting and directing influence; and in the many oracular instructions received from thence; marked out Jesus Christ, and his gospel ordinances, Ex. 13. 20–22; 14. 20; 40. 34–38; Nu. 9. 15–23; 10. 33, 34; Ne. 9. 14, 19; Ps. 105. 39; 1 Co. 10. 2. (5) The TREE discovered by God, and cast by Moses into the bitter waters of Marah for sweetening them, represented Jesus, found out by God, made under the law, and crucified for us, sweetening everything awful, bitter, and troublesome, Ex. 15. 22–25. (6) The MANNA, divinely formed, marvellous in virtue; given freely, seasonably, plentifully, daily, early, and abundantly, to ill-deserving and even contemning murmurers, ready to perish; and gathered by all daily and early; shared equally; carefully prepared; speedily and regularly eaten: a golden potful of which was preserved for a lasting memorial in the holy of holies, represented Jesus as the bread of life, given to sinners of mankind in the gospel, and gathered and eaten by a true faith; and of which there is a plentiful memorial contained in gospel ordinances, Ex. xvi.; Nu. 11. 4–9, 31–33; 21. 5, 6; Ne. 9. 15, 20; Jn. 6. 32–57. (7) The ROCKS of Rephidim and Kadesh, as smitten by Moses' rod, and emitting streams of water sufficient for all the Hebrew millions, and following them in their way through the wilderness, represented Jesus, as obeying and suffering under Moses' law, that thence might issue forth streams of redeeming love, blood, spirit, and truth, for the life and comfort of sinners of mankind, Ex. 17. 1–7; Nu. 20. 1–11; Ne. 9. 15, 20; Ps. 78. 15, 16; 105. 41; 114. 8; 1 Co. 10. 4. (8) The WELL DUG by the nobles of Israel on the border of Moab, at Moses' direction, represented Christ as the fountain opened in the gospel, by the prophets and apostles, for the purification and comfort of his people in this world, Nu. 21. 16–18. (9) The CLUSTER OF GRAPES, brought by Caleb and Joshua from Eshcol, might figure out his unnumbered excellencies, blessings, promises, gifts, and graces, brought near in the gospel, and exhibited to men as evidences of the plenty which is to be enjoyed in the Canaan above, Nu. 13. 23, 24. (10) While AARON'S BUDDING ROD, laid up in the foreside of the ark, marked the divine appointment, the constant succession, and ever useful labours of the Aaronic priests, it represented Jesus the ever flourishing and fruitful branch of the Lord; and the gospel rod of his strength, as the demonstrative evidence of his call to his high-priesthood, Nu. xvii.; Ps. 110. 2. (11) The BRAZEN SERPENT, appointed by God, framed by Moses, and lifted up on a pole, that the serpent-bitten Israelites might be healed by looking to it, represented the Almighty Jesus, in the likeness of sinful flesh, fulfilling Moses' law, and lifted up on the cross and in the gospel, as the divinely-appointed, the easy, the accessible, the universal, and infallible Saviour and medicine of sinful men, who look to him by faith, Nu. 21. 4–9; Jn. 3. 14–17. (12, 13) The POOLS OF BETHESDA and SILOAM, occasionally noted for their healing virtue, might figure him out as the miraculous healer of maimed, withered, lame, diseased, and blind sinners, Jn. 5. 1–4; 9. 6, 7; Zec. 13. 1; Is. 8. 6. (14, 15) The DELIVERANCE of the Hebrews from Egypt and Babylon, in the time and manner fixed by God's promise, and notwithstanding much opposition, prefigured Jesus' promised, seasonable, marvellous, all-powerful deliverance of the nations from their misery under heathenism or Popery, through his erection or re-establishment of his gospel church; and are emblems of men's deliverance from an unregenerate state, Ex. xiv.; Ps. lxxviii. cv.; Ezr. i. ii. (16) The TRAVELS of the Hebrews in the wilderness, amidst sins, judgments, trials, mercies, and revelations unnumbered, and their marvellous ENTRANCE into Canaan, were typical of the diversified fates of the gospel church, and her marvellous entrance into her millennial and eternal rest, Ex. xv. to De. xxxiv.; Ne. 9. 15–23; Ps. lxxviii. 14–54; 105. 39–43; 106. 14–33; Jos. i.–v. (17) Their divinely directed and wonderfully successful WARS, in the conquest or preservation of Canaan, were typical of the manifold struggles of the gospel church to extend her boundaries or maintain her privileges; and emblematical of the saints' spiritual warfare on earth, Ex. 17. 8–16; Nu. 21. 1–3, 21–35; Jos. vi.–xii.; Ju. i.–xvi.; 2 Sa. v. viii. x. &c.

IV. MISCELLANEOUS ORDINANCES, many, if not most of which, pertained to their civil as well as to their ceremonial system. These in general directed them to live as a people separated to the Lord, and who in all things, even the most minute, were zealous for his honour. (1) To mark them Abraham's seed, distinguished from all others; to seal with them the covenant of grace, and their peculiar relation to God; to prefigure Jesus Christ as shedding his blood for his people; and to represent our spiritual regeneration and mortification, every man-child was, under pain of death, to be CIRCUMCISED on the eighth day, Ge. xvii. (2) To mark that nothing should be rashly, or in an improper condition, given to the Lord, no animal, however clean, was to be offered till it was at least seven days old, Ex. 22. 30. The fruit of trees was held polluted for the first three years, and only on the fourth year given to the Lord, after which it was the lawful property of its owner, Le. 19. 23–25. The price of a dog, or the hire of a harlot, or anything else unlawfully gotten, was never to be offered to the Lord, De. 23. 18; Is. 61. 8. A bond-woman defiled, having nothing of her own, was to bring no trespass-offering, but to be scourged for her fault, Le. 19. 20–22. (3) To mark a regard to the Lord's oblations, and to Jesus' death, thereby represented, none might eat of any blood, or of the fat of any cattle, sheep, or goats, Le. 17. 6; 7. 23–27. (4) To excite the Jews to the utmost purity in all manner of conversation, none might eat of clean beasts which had been torn, or had died of themselves, Le. 17. 15; De. 14. 21; and every one was to ease nature at a proper distance, and cover the excrements, De. 23. 12–14. (5) To prevent symbolizing with heathenish and inhuman superstition, and to animate to the most tender compassion, none might cut his flesh or make himself bald in mourning for deceased friends, Le. 19. 27, 28; De. 14. 1. None might boil an animal in its mother's milk, or slay the dam along with her young, Ex. 23. 19; 34. 26; De. 14. 21; 22. 6, 7; Le. 22. 28. Nor was the mouth of an ox, while treading out the corn, to be muzzled, De. 25. 4. (6) To teach them the hurtfulness of improper mixtures of persons in societies, or of works and grace, or of ordinances of God and inventions of men; no eunuchs, bastards, Ammonites or Moabites, were to be admitted into any share of the Hebrew government, De. 23. 1–8. No Israelite might wear a garment proper to the other sex, De. 22. 5. None might wear a garment of woollen and linen, De. 22. 11. None might sow his field with a mixture of divers seeds, De. 22. 9. None might plough with an ox and an ass yoked together, De. 22. 10; nor gender his cattle with divers kinds, Le. 19. 19. (7) To mark the most disinterested love and tender compassion towards mankind; and to figure out the rich abundance of Jesus' redeeming grace, no servant who had fled from a hard master was to be delivered back to him, De. 23. 15. No captive maid was to be married till she had remained a month to prepare herself and bewail the loss of her parents, De. 21. 10–14. No man betrothed or newly married, or who had newly built a house or planted a vineyard, was required to attend in war, De. 20. 5–7; 24. 5. None might lend money upon usury to a poor Hebrew, if to any Hebrew at all, or render him a bond-servant, Le. 25. 36, 37; De. 23. 19. None might reap the corners of his field, nor glean those of his vineyard, nor shake his fruit-trees a second time, nor bring home a sheaf which he had once forgotten in the field; but all was to be left to the poor, to the stranger, to the fatherless, and the widow, Le. 19. 9, 10. (8) Not only to deter from every indulgence of fleshly lust, but to mark the fearful end of those who hypocritically join themselves to the church, or who dishonour Jesus by their scandalous and continued outbreakings, the woman who falsely imposed herself upon a husband as a virgin was to be publicly stoned, De. 22. 21; and a priest's daughter who played the harlot was to be burned, Le. 21. 9. (9) To animate them to a constant gratitude for mercies received, and a regard to the commandments of God, every Hebrew's upper garment was marked with a blue fringe, commemorative of the redemption from Egypt, and of his obligation to obey the law of Moses, Nu. 15. 37–41.

V. TYPICAL PLACES, which were ceremonially holy, but in different degrees. Canaan was holy in the lowest degree; the cities of refuge in the second; Jerusalem in the third; Mount Sion in the fourth; and the tabernacle and temple in the highest. In the more sacred places God symbolically dwelt: thither his offerings were brought; there his festivals were kept; and thence his oracles were to be sought, De. 12. 5–7; Ps. lxxxvii. cxxii. cxxxii. (1) CANAAN, as the wonted residence of ejected sinners; as a land divinely chosen for God's favourites; long promised, freely bestowed, and graciously inspected by the eye of God; a land orderly allotted to God's chosen people, brought thither by miracles unnumbered; a land singularly nourished by the influences of heaven, and fruitful in everything necessary for subsistence and delight; and, to crown all, the sacred residence of JEHOVAH, and of the ordinances of his grace—but how despised and come short of through unbelief!—prefigured the state of the New Testament church and of the celestial happiness; and was an emblem of our new-covenant state of union to and fellowship with Jesus Christ, Ge. 15. 18–21; Ex. 3. 8, 17; 6. 8; Nu. 14. 7, 8; De. 6. 10, 11; 8. 7–10; 11. 9–12; Ne. 9. 25, 35; Eze. 20. 6, 15; Ps. 106. 24; He. 3. 19. (2) The CITIES OF REFUGE, in their names; and as being near to the borders of the heathen, and easily accessible to every man-slayer; as Levitical cities of instruction; as perpetually having their gates open, with excellent roads leading to them; and in the protection and peace which they secured for the refugees who remained in them till the death of the high-priest; represented Jesus Christ as the all-

renowned, near, accessible, completely furnished, and everlasting refuge of sinful men, Jews and Gentiles, in which they receive spiritual light, life, liberty, peace, and safety, Nu.35.6–34; De.4.41–43; Jos.xx. xxi. (3) JERUSALEM, in its name marking peace and perfection discerned and possessed; in its stable foundation, compact form, beautiful appearance, and strong fortifications; and as a city chosen of God, holy, healthy, rich, renowned, royal, populous, and privileged, prefigured the gospel church below and the heavenly Jerusalem above, Ps.48.1–4; 76.2; 122.2–9; 125.2; Jos.15.63. (4) MOUNT ZION, in its beautiful situation; its extensive and pleasant prospect; its unshaken stability; its joyous dwellings; its protection by and dearness to God as the peculiar residence of himself and his chosen kings of David's family, was also an emblem of our fixed and glorious spiritual state, and a figure of the gospel church and of the heavenly glory, 2 Sa.v.; Ps.48.2–4; 76.1; 78.68,69; 125.1. (5) The TABERNACLE, appointed for God's peculiar residence, was thus formed: a court sixty-one yards long, and about half as much in breadth, was inclosed by a linen hanging, perhaps of net-work, about nine feet in height, suspended by silver hooks on fifty-six brazen pillars, fixed at bottom in large sockets of the same metal. The sole entrance from the east was twelve yards wide, but hung over with a fine vail of embroidered linen suspended on four pillars; here, under the sky, stood the brazen altar and laver, at a small distance from the entrance of the sanctuary: hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle, which was a close tent in form of a house, standing from east to west: its length was about 54¾ feet, its breadth 18¼, and its height as much: it was erected by forty-eight strong boards of shittim-wood overlaid with gold, fixed at bottom in ninety-six large sockets of silver, and bound together by five cross-bars of shittim-wood overlaid with gold; over these was spread a fourfold covering of embroidered linen, of haircloth, of strong leather, and of rams' skins dyed red, all properly connected by clasps or buttons. Its whole east end served for an entrance, and was hung with a vail of embroidered linen suspended by golden hooks on five pillars of shittim-wood overlaid with gold. This tent was divided into two apartments: the first, called the *sanctuary* or *holy place*, was in length 36½ feet, and in breadth or height half as much. Into this only the clean priests might enter; and in the west or inner end of it stood the golden candlestick, altar of incense, and table of show-bread. Beyond, and separated from this by another vail of embroidered linen, suspended on four pillars of shittim-wood overlaid with gold, and fixed in sockets of silver, was the ORACLE OR MOST HOLY PLACE, a square room of 18¼ feet, into which only the high-priest might enter on the day of expiation; and where the ark, with its furniture and the cloud of glory overshadowing it, had their residence. The tabernacle was solemnly consecrated at its erection, and every year was sanctified anew on the day of expiation. After it had been long carried from place to place, all that was important of it was lodged in Solomon's temple. It represented Jesus Christ, the free but altogether pure and precious gift of God, in his marvellous form but much unseen excellencies; in the order and connection of his offices, states, and everything else; as having in himself all fulness of atoning, purifying, enlightening, interceding, nourishing, law-magnifying virtue; as well-pleasing to God; and as being the sole Mediator, in whom God and his people have fellowship one with another. It also represented the church in her divine plan, her pure and precious materials, connected by the wisdom of God; in her different states, filled with all the fulness of Christ, consecrated by his blood and Spirit, and formed for his service; and at last, in all her true members and important concerns, fixed in the heavenly temple, Ex.xxv.–xxvii.; 30.26–29; xxxvi.–xl.; Nu. iii. iv.; Jos.18.1. (6) The TEMPLE stood on Mount Moriah, towards the south-east of Jerusalem, in a large court surrounded by a high wall, and divided into two parts, the INNER for the priests and Levites, and the OUTER for the clean Israelites. Its plan was divine, and the preparations for it were immense. It was a very magnificent structure. The wall of it consisted of alternate rows of cedar-wood and hewn stone, probably polished marble. The whole inside—floor, walls, and roof—was overlaid with gold, and curiously marked with figures of cherubim and palm-trees. On the outside of the wall were reared, in three stories, ninety chambers for accommodating the attending priests. Just before the entrance, or east end, stood the brazen altar, 36 feet square and 18 feet high, with a large brazen sea and ten lavers for washing the priests and sacrifices. The entrance was a porch of 36 feet from north to south, 18 from east to west, and 219 high, in the form of a steeple. On each side of the porch was a magnificent pillar, almost 33 feet high, and curiously adorned with chapiters and figured pomegranates. Beyond this porch was the sanctuary, an apartment of 73 feet in length, 36½ in breadth, and 54¾ in height. Here, at the west end, stood ten, if not eleven, golden candlesticks, each with seven branches; as many tables of show-bread, with twelve loaves on each; and a large altar of incense between the two rows of candlesticks and tables. To the westward of this apartment, and separated from it by a fine partition and vail, was the HOLY OF HOLIES, a square room of 36½ feet in length and breadth, and 54¾ in height. Here, amidst thick darkness, stood the ark with its furniture, to which Solomon added two new cherubim of olive-tree, the wings of which stretched the whole breadth of the house over it. It also was solemnly dedicated by sacrifices and prayer, and was annually purified on the great day of expiation. It prefigured Jesus Christ and his church in their more glorious and exalted state. It typified his manhood as the divinely-planned, curious, pure, and glorious residence of his Godhead; typified his person as the glorious, fixed, and lasting means of our fellowship with God; typified the church, as formed by manifold oracles, ordinances, and members, to be the residence of Father, Son, and Holy Ghost; and typified heaven itself in its glorious fulness of redemption, and as the honoured mansion of complete and immediate fellowship with God; and it was an emblem of every particular saint, whose soul and body are by Jesus built up and consecrated as temples to God, 1 Ki.vi.–viii.; 1 Ch.xxii.–xxvi.; 29.1–9; 2 Ch.iii.–vi.

VI. The TYPICAL OR SACRED UTENSILS were (1) The ARK. It was a chest made of shittim-wood, very fine and almost incorruptible, overlaid with gold; 4 feet 7 inches in length, 2 feet nine inches in breadth, and as much in height. At the top it had a golden cornice round about its lid, called the mercy-seat, because the symbol of the divine presence rested on it, which was of pure gold. Out of the ends of this lid were hammered two golden cherubim, which, with their expanded wings, covered the whole mercy-seat, while they seemed to pore upon it. Within this ark were reposited the two tables of the moral law; and in some other place of it the golden pot full of manna, Aaron's budding rod, and a copy of Moses' law. Being consecrated by an unction of blood and oil, it ordinarily stood on the floor at the very west end of the holy of holies. But in the wilderness, and even afterwards, it was, when necessary, carried about by means of staves fixed in its golden rings. None but priests might see it, under pain of death. By means of it the Israelites' passage through Jordan was opened, the lofty walls of Jericho were brought down, the Philistines and their idol were plagued, the curious Bethshemites were slain, and the family of Obed-edom were blessed. It represented Jesus Christ God-man, to the astonishment of angels and men, fulfilling all righteousness, glorifying and delighting his Father to the highest, and containing in him every memorial of JEHOVAH'S kindness; everything necessary for the instruction, confirmation, and nourishment of his people; and who, being consecrated to his work, and carried about in the gospel, directs their journeys, blesses those who sincerely receive him, overcomes their enemies, opens their passage into their promised rest, and punishes such as profanely abuse him, Ex. 25.10–22; 37.1–9; 40.9,35; 16.33,34; Nu.17.10; De. 10.3–5; Le.16.2; Jos.3.11–17; 6.14–20; 1 Sa.v.; 6.19; 2 Sa.6.11; 1 Ki.8.4–12. (2) The TABLE OF SHOW-BREAD was formed of shittim-wood overlaid with gold. It was 3 feet 8 inches in length, half as much in breadth, and 2 feet 9 inches in height; and had at top a double cornice of gold to preserve the loaves from falling off. When necessary it was carried by staves of shittim-wood fixed in rings of gold. It had the same form of consecration as the ark. It stood in the north-west corner of the sanctuary. Upon it stood, in two rows, twelve loaves of show-bread, one for each Hebrew tribe, with some frankincense on them. The old ones were removed every Sabbath, and given to the priests for food, and new ones put in their place. Solomon made ten new golden tables, five of which were placed on each side of the golden altar, on each of which were placed twelve loaves. This table and its furniture prefigured Jesus Christ blessing all faithful men, in every generation, before God in his intercession; or the gospel, as presenting him and his fulness to his people, chiefly on the weekly Sabbath, Ex. 25. 23–30; 29.31; 30.27; 37.10–16; 40.22; Le.24.5–9; 8.31; 1 Ki. 7.45; 2 Ch.4.8; Mat.12.4; He.9.2–21. (3) The ALTAR OF INCENSE, so called because frankincense was daily burned thereon while the burnt-offerings were consumed by sacred fire on the brazen altar, was formed of shittim-wood overlaid with gold. It was four-square, almost 22 inches in length and breadth, and twice as much in height. Whether its top was a golden grate I know not: it is certain it was surrounded with a golden cornice, which prevented the falling of any incense from it. It had spires or horns at the four corners of it, and was portable by staves of shittim-wood fixed in its golden rings. It was consecrated by an unction of blood and oil, and had its horns annually tipped with the blood of the general expiation. Solomon seems to have made a new one of cedar-wood, perhaps larger than that of Moses. It stood in the middle at the west end of the sanctuary, over against the mercy-seat. It represented Jesus Christ appearing before God in our nature in his intercession, and presenting our services to him, Ex.30. 1–10; 27.34–38; 37.25–29; 1 Ki.6.20; Re.8.3,4. (4) The GOLDEN CANDLESTICK consisted of almost 114 pounds weight of gold beaten out into seven branches adorned with knops and flowers. It stood on the south side of the golden altar; and being daily supplied with sacred oil, and its lamps lighted and trimmed by the priests, was the sole illuminator of the sanctuary. Solomon made ten golden candlesticks, and placed five of them on each side of the sanctuary. It represented Jesus Christ, who hath the seven spirits of God, as the sole enlightener of his church, and his

church as the enlightener of this dark world, Ex. 25. 31–40; 40.22–25; Le.24.1–4; Nu.8.1–4; 1 Sa.3.3; 1 Ki.7.49; 2 Ch.4.7. (5) The BRAZEN LAVER was a large vessel holding water for the priests to wash their hands or feet, or the sacrifices, while they were occupied in their work at the tabernacle or temple. It stood near to the entrance of the sanctuary. Solomon formed ten new lavers, each capable of containing about 307 gallons 5 pints English wine-measure, five of which he placed on each side of the entrance to the sanctuary upon bases of curious workmanship. He also formed a still larger vessel, called the BRAZEN SEA, which upon occasion could hold 23,029 gallons 5 pints, which he placed upon 12 brazen oxen, three looking towards each quarter. This represented Jesus Christ as the fountain opened for the purification of all men, exhibited in the gospel by the twelve patient, pure, and laborious apostles, and other ministers, Ex. 30.17–21; 38.8; Le.8.10,11; 1 Ki.7.23–40; 2 Ch.4.2–6, 14,15; He.9.21. (6) The ALTAR, upon which the Lord's part of the sacrifices and meat-offerings was burned. Before the flood we read of no altars at all. Before the erection of the tabernacle the altars appear to have been formed of earth or unhewn stones; and such were afterwards used on some particular occasions. They represented Jesus in his debased state, but capable of enduring the suffering necessary to save. That which Moses formed consisted of shittim-wood overlaid with brass. It was about 9 feet square and 5½ feet high. Its top was a brazen grate, through which the ashes of the oblations fell into a pan below. At each corner it had a brazen spire or horn, which protected man-slayers. It was carried about when necessary on staves of shittim-wood overlaid with brass. The new altar which Solomon built for the temple was 36½ feet square, and its height 18¼ feet. It had an easy access on the east side. After the captivity a large pile of stones appears to have supplied the place of it. This altar was consecrated by an unction of blood and oil. It represented Jesus Christ in his debased state as our infinitely-valuable Mediator, all-sufficient atonement, and never-failing refuge from God's wrath; through whom we have access to and nourishment from God, and our persons and services are rendered acceptable in his sight, Ex.27.1–9; 29.36,37; 38.1–7; 1 Ki.7.50; 2 Ch.4.1; Ezr.3.3, with Ge.8.20; 12.7; 35.1,3; Ex.20.24,25; Nu.19.3; De.21.4; Jos.8. 30–35; Ju.6.24; 1 Sa.7.6; 2 Sa.24.25; 1 Ki.8.63,64; 18.30,32. (7) For calling together the Hebrew assemblies, for announcing their journeys in the wilderness, for encouraging them in their battles, for proclaiming their festivals, or for triumphing on them by a solemn sound over the sacrifices, Moses made two SILVER TRUMPETS for the priests. Solomon increased the number to 120. These represented the gospel, by the preaching of which sinners are gathered to Jesus, animated to their spiritual pilgrimage, encouraged in their Christian warfare, and have their liberties and spiritual feasts announced; and of which the great subject is Christ and him crucified, Nu.10.1–10; 2 Ch. 5.12; Ps.81.1,2; 89.15. (8) The STANDARDS of weight and measure kept in the sanctuary might represent Christ's Word and his perfect pattern, Eze.55.9–12; Ex.30.13.

VII. TYPICAL OBLATIONS. Immediately after the fall God appears to have instituted sacrifices. With the skins of sacrificed animals our first parents were clothed by him, Ge.3.21. Abel's offering of a sheep, Noah's oblations of animals and fowls, Abraham's oblation of a ram instead of Isaac, Ge.4.4; 8.20; 22. 13; Job's offerings for his children, and his friends' oblation for themselves, Job 1.5; 42.8; are the most noted sacrifices we read of during the first 2513 years of the world. Never, till in the federal transaction between God and Israel, Ex. xxiv., do we read of any sacrifices besides burnt-offerings. God having separated the Hebrews for a people to himself, exceedingly extended and expressly inculcated the law of typical oblations, including SACRIFICES, in which there was a destruction of the animal life, to the honour of God; and GIFTS, in which no life was destroyed, as in meat-offerings, drink-offerings, soul-ransom money, tithes, &c. While these oblations were intended as an acknowledgment that the Hebrews held all their property from God, they were typical of Jesus Christ, offered to God and useful to men, and generally represented the moral duties of ministers and people. The *animals*, as living, eatable, clean, tame, social, valuable, male, and in the prime of life, &c., and the fine flour, marked out the necessary excellency in Jesus Christ and his people, and their services. The *voluntary* manner in which they were offered represented the willing and cheerful obedience of Christ and his people. The *presentation thereof at the door of the tabernacle* imported dedication to God, and acceptableness through Christ's person and mediation. The *laying on of the offerer's hands* imported the transferring of guilt on the sacrifice, and the devoting it to God. The *slaughter* of the animals represented the death of Christ, that the offerer ought thus to have suffered, and our surrender of our life to his service. The *sprinkling* of the blood *round about the altar* or *towards the mercy-seat*, &c., marked the divine virtue of Christ's blood to satisfy a sinful world and purify the whole church. The *washing* of the sacrifice, or any part of it, marked the perfect purity of Christ, in which his people ought to imitate him. The *burning* of the whole or part of the oblation represented the sufferings of Christ and his people. The *holy fire* denoted the sacrifice of Christ for sinners, and holy love flaming in Christ and in his people. The *parting of the oblations* between God and the priests, or, in some cases, also the people, imported that the obedience and suffering of Christ, and even of his people, at once glorify God and bring advantage to men.

These oblations were (1) BURNT-OFFERINGS, so called because the flesh was wholly burned. These were the most dignified, as well as the most ancient and the most frequent, being offered on eight or nine stated times, and as many particular occasions; nay, repeatedly offered every day. Except when poverty obliged a man to offer birds, they were always to be of male cattle, sheep or kids. Being presented at the door of the tabernacle, and by the laying on of hands, charged with the offender's guilt, they were slain, and the flesh being rendered all pure, burned on the altar; the blood was sprinkled round about it; and the skin given to the priest. A meat-offering and drink-offering always attended them. They represented Jesus Christ, by the complete sacrifice of himself, honouring all his Father's perfections, that his people might obtain spiritual clothing, nourishment, and comfort, Le. 1.2,13; 6.8–13; 7.8; 22.19–27; Nu.15.1–16; xxviii. xxix. (2) The SIN and TRESPASS OFFERINGS were never merely voluntary. Their matter was regulated according to the station, crime, or ability of the offerer. A bullock was offered for a priest, or for the congregation, or for their rulers; the fat was burned on the altar; the rest of the animal burned without the camp; and the blood partly sprinkled on the golden altar, or towards the mercy-seat; and the rest poured at the bottom of the brazen altar. In other cases the priest had the flesh for his share, and the blood, except of the expiation goat and leper's trespass-offering, was sprinkled on the horns, and round about the bottom of the brazen altar; but a very poor man offered an omer of fine flour, and a suspected adulteress an handful of barley-meal without any frankincense. They represented Jesus Christ, divinely charged with our sins, and dying to enable us to meet God's justice, and for advancing his own and his people's happiness, Le. iv. v.; 6.1–7, 24–30; 7.1–11; xvi.; Nu. 15. 22–31. (3) PEACE-OFFERINGS, thanked God for mercies received, and obtained mercies desired, or paid vows. They might be either of a male or female of the herd or flock, as the offerer pleased. The fat was burned to the Lord; the right breast and shoulder, cheeks and maw, belonged to the priests; and the rest was returned to the offerer, to make a feast thereof with his friends; which, if a thank-offering, it behoved them to eat the same day; and in other cases on that and the next day. These offerings represented Jesus Christ as securing for us everlasting peace and prosperity, to the honour of his Father, the joy of ministers, and the speedy comfort of saved men, Le. iii.; 7.11–21, 28, 34; De. 18. 3. (4) The MEAT-OFFERINGS, whether offered separately by themselves, or as appendages to burnt-offerings, peace-offerings, trespass-offerings, or to the kid and lamb sin-offerings, consisted of fine flour, frankincense, oil, and salt. Whether they were baked or fried, or not, a part thereof was burned on the altar to the Lord, and the rest belonged to the priests. They represented Jesus Christ, the most excellent fruit of the earth, prepared by dolorous sufferings to be the everlasting joy of JEHOVAH, and delightful nourishment of his chosen people, Le. 2.6, 14–23; 7.9,10; Nu.15.1–16; 18.9,10. (5) The DRINK-OFFERINGS of wine were scarcely ever used alone, but attended the meat-offerings. Part of the wine was poured out to the Lord on the altar, and the rest was given to the priests. They represented that fulness of consolation which flows from Jesus' offering of himself for us, and our feeding on him by faith, Ex. 29.40; Nu. 15.1–16; xxviii. xxix. (6) The HOLY ANOINTING OIL was formed by pounding together myrrh, cinnamon, cassia, calamus, and olive-oil. By an unction of it the priests and holy utensils were consecrated to their sacred work; and on nothing else might it be put, or any ointment made like unto it, under pain of death. It represented the Holy Ghost in his manifold precious virtues, by whom Jesus Christ, his ministers, people, and ordinances, are consecrated to, and fitted for their respective uses, Ex.30. 22–33. (7) The SOUL-RANSOM MONEY, of which every man, poor or rich, was to give half a shekel when the congregation was numbered, if not once every year, that there might be no plague among them, represented Jesus Christ as a ransom, equally given for both poor and rich, to prevent the infliction of God's wrath on his people, Ex.30.11–16; 38.25,26. (8) The FIRST-FRUITS of animals, vegetables, dough, wool, &c., which were partly assigned to the Lord, and partly to the priests, represented Jesus Christ as the great honourer of God, and the sanctifying head of his people; and represented his people as the glory and preservers of nations and churches, Ex.13.12–16; 22. 29,30; Le. 22.27; Nu. 18.12–18; 15.17–21. (9) To commemorate the Israelites' living in the wilderness on *tenth deals* of manna, their limited meat-offerings were all proportioned by *tenth deals*, Nu. 15.1–16. For the same reason the share which the Lord demanded of their crop was measured by TENTHS or TITHES. One-tenth of their whole income from their fields, &c., was assigned to the Levites in general, who gave a TENTH part thereof to the priests. A second TENTH of their incomes was appointed to be spent in feasting the poor, &c., at the sacred festivals. At least every third year ANOTHER TENTH, or perhaps

the SECOND TENTH, was to be given to the Levites and the poor at their homes. These TITHES figured out Jesus Christ as the abundant provision of his people; and his people as the abundant means of his satisfaction and delight. They represented the duty of our devoting a considerable part of our incomes to the Lord, and of maintaining his faithful ministers in a decent manner, Nu. 18. 20–32; De. 14. 22–29. (10) DEVOTED things or persons assigned to the Lord by voluntary vow, more or less solemn. Nothing belonging to the Lord by an antecedent claim, as *first-fruits, tithes*, &c., might be devoted. Nothing devoted might be redeemed back, without paying a *fifth part* more than the priest's estimation of its worth. And nothing *devoted under a curse* could be redeemed at all. These gifts represented Jesus Christ and his saints voluntarily, deliberately and constantly devoted to the service of God, Le. xxvii.

The WAVE and HEAVE OFFERINGS were not different from what we have mentioned, but were either *less sacred* oblations, or but a part of the *more sacred*. Thus the right shoulder and breast, fat, kidneys, &c., of the priest's ram of consecration, with the loaf, the cake of oiled bread, and wafer of unleavened bread, which attended it, Ex. 29. 22–26; Le. 8. 25–29; the right shoulder and breast, and perhaps the fat, of all peace-offerings, with the leavened loaf of the thank-offering, Le. 7. 30; 10. 15; the lepers' trespass-offering with its attendant log of oil, Le. 14. 12, 24; the jealousy-offering, Nu. 5. 25; the sheaf or omer of ripe ears at the feast of unleavened bread, Le. 23. 15; the two loaves at Pentecost, and their attendant peace-offering, Le. 23. 19, 20; the first of the dough, Nu. 15. 19, 21; the tithes, Nu. 18. 24–30; the Lord's tribute of the spoil of Midian, Nu. 31. 29. 41; were *heaved* up towards heaven, or *waved* towards the four winds, in acknowledgment of their coming from God, and in token of devoting them to his service, who is the Most High, and everywhere present JEHOVAH.

More abundantly to represent Jesus Christ in his person, his righteousness, and the virtue of them, two or more of the simple sacrifices were often joined together. Thus, for the consecration of the Levites, for the purification of a defiled Nazarite, for the purification of a woman polluted by child-birth, for the purification of one cured of a running issue, and for a congregational sin of ignorance or bird-expiation, a burnt-offering and a sin-offering were connected, Le. 5. 7; 12. 6, 8; 15. 14, 30; Nu. 8. 12; 6. 11; 15. 24. For the consecration of priests, a sin-offering, burnt-offering, and ram of consecration, *i.e.* a kind of peace-offering, Ex. xxix.; Le. viii. ix. For a Nazarite after finishing his vow, a sin-offering, burnt-offering, and peace-offering, Nu. 6. 14. For the purification of a healed leper, a bird-offering, a burnt-offering, a sin-offering, and a trespass-offering, Le. 14. 6–20. For dedicating the Mosaic altar, burnt-offerings, sin-offerings, peace-offerings, twelve days repeated, Nu. vii. For dedicating Solomon's temple, large burnt-offerings and peace-offerings, 1 Ki. 8. 63, 64. For dedicating Zerubbabel's temple, burnt-offerings, sin-offerings, and peace-offerings, Ezr. 6. 16. At Pentecost, a burnt-offering, sin-offering, and peace-offering, Le. 23. 15–21; Nu. 28. 26–31. At the other monthly and annual festivals, a burnt-offering and sin-offering, Le. xxiii.; Nu. xxviii. xxix.

VIII. TYPICAL OR SACRED SEASONS. (1) To be a constant mean of Israel's fellowship with God, and to represent Jesus Christ as promised before the foundation of the world, and in these last times offered for all the world, to be the constant nourishment of their souls, and daily mean of their access to God and familiar intimacy with him—a lamb, bought with the public money, and charged with the guilt of all the tribes, by the laying on of the hands of the *stationary men* who represented them, was offered for the nation every morning about nine o'clock, while the incense was burned on the golden altar, and the people prayed in the court; and another in the afternoon; with their respective meat-offerings and drink-offerings, Ex. 29. 38–45; Le. 6. 9, 12; Nu. 28. 1–8, &c. (2) To prefigure the evangelical and celestial rest, and more abundant manifestation of Jesus Christ therein, not only was every SABBATH to be observed as a day of rest from all manner of work, and used in the exercises of devotion, but thereon the morning and evening sacrifices were doubled, Ex. 31. 12–17; 35. 2, 3; Nu. 15. 32–35; 28. 9, 10. (3) To thank God for the merciful alternations of the moon and changing of the seasons; to expiate the sins, and make grateful acknowledgment of the mercies of the finished month, and to supplicate the continuance of these favours, and to represent the renovation of all things to infinite advantage by Jesus' incarnation and mediation, and the happy and extensive discovery and virtue of himself and his work in the *evangelical* and *eternal* state; the DAY OF THE NEW MOON'S APPEARANCE was celebrated by abstinence from the *servile labours* of ploughing, sowing, &c., and a large burnt-offering of two bullocks, one ram, and seven lambs; and a sin-offering of one kid was offered for the congregation; over which sacrifice the priests blew with the silver trumpets, Am. 8. 5; 2 Ki. 4. 22; Nu. 28. 11–15; 10. 10; Ps. 81. 1, 2. (4) To commemorate the Hebrews' deliverance from Egypt; to seal the covenant of grace with the genuine seed of Abraham; to prefigure our redemption through the sacrifice of Jesus Christ, the Lamb of God, in the end of the world, by the rulers and people of Judah at this very season of the year; and to represent our safe and delightful feeding on him by faith and with godly sorrow; the PASSOVER was yearly observed on the 14th day of that month in which they came out of Egypt; which, for commemoration of that deliverance, was appointed to *begin* their sacred year, and answered nearly to our month of March. A male lamb or kid of a year old was taken, sacrificed, or at least slain; its blood sprinkled on the door-posts and upper lintel, as a means of preservation from the angel who destroyed the first-born of the Egyptians; and the flesh of it being roasted, without breaking a bone thereof, was eaten that same night by about twelve or twenty in a company, with unleavened bread, bitter herbs, and pious conference. Such as could not observe it that very day did it on that same day in the following month, Ex. xii.; Le. 23. 5; Jos. 5. 10; De. 16. 1–7; Nu. 9. 9–14; 28. 16; 2 Ch. 30. 1–20; 35. 1–18. (5) To commemorate the Israelites' affliction and coarse fare in Egypt, and their sudden deliverance therefrom; to commemorate their seven days' travels before they got through the Red Sea; to prefigure the low and afflicted, but devout life of our Redeemer and of his saints on earth; and to prefigure the fate of his gospel church; the FEAST OF UNLEAVENED BREAD was observed on the seven days which followed the passover; on the first and last of which no *servile work* of ploughing, sowing, or the like, was transacted. No bread but *unleavened* was eaten upon any of the seven. On each of them two bullocks, one ram, and seven lambs, were offered for a burnt-offering, and a kid for a sin-offering for the congregation. The silver trumpets were blown over the burnt-offering, while it lay on the altar, Ex. 12. 17–20; 13. 4–10; 23. 14–17; 34. 18; Le. 23. 6–8; De. 16. 8; Nu. 28. 17–25. To sanctify the approaching harvest, and prefigure the resurrection of Jesus Christ, our great sacrifice from the dead, on that very day of the year, and the effectual spread of the gospel which followed it, a *sheaf of barley* was publicly reaped, thrashed, and winnowed: *an omer of the meal or ears*, being *waved* and *heaved* along with frankincense and oil, part of it was burnt on the altar along with a lamb for burnt-offering, and part of its double meat-offering, Le. 23. 9–14. (6) To give thanks for their quiet possession of Canaan, and for the mercies of the finished harvest; to commemorate the publication of the law from Mount Sinai; to prefigure the effusion of the Holy Ghost after our Saviour's ascension, and the amazing spread and influence of the gospel by means thereof, was the festival of PENTECOST observed; *i.e.* of the fiftieth day after the passover, about our Whitsuntide. No *servile work* was done thereon. Besides the ordinary festival sacrifice of two bullocks, two rams, and seven lambs, for a burnt-offering, and a kid for a sin-offering, another sacrifice was offered of one bullock, two rams, and seven lambs, for a burnt-offering, a kid for a sin-offering, and two lambs for a peace-offering, along with two leavened loaves, each containing a tenth deal of fine flour; as the first-fruits of their finished wheat harvest. In presenting this oblation they made a solemn acknowledgment of the original meanness of their nation, and of God's gracious fulfilment of his promises to them, Ex. 23. 14–17; 34. 22, 23; Le. 23. 15–21; Nu. 28. 26–31; De. 16. 9–12; 26. 1–11. (7) To commemorate the creation of all things at this season; to thank God for the mercies of the finished civil year, and to obtain mercies for the year now commencing; to prepare the people for the *great day of atonement;* and especially to prefigure the joyful and efficacious spread of the gospel of our crucified Redeemer, was the FEAST OF TRUMPETS observed on the first day of the first civil, but seventh sacred month. No *servile work* was done thereon. To the *new-moon* offering above mentioned was added another sacrifice of one bullock, one ram, and seven lambs for a burnt-offering, and a kid for a sin-offering. The silver trumpets, or others of rams' horns, were blown over the burning sacrifices from morning till night, Nu. 29. 1–6; 10. 10. (8) Perhaps to commemorate the fall of man on this day of the year, or to commemorate God's reconcilement to Israel after they had worshipped the golden calf, or contemned Canaan; but chiefly for expiating the sins of the preceding year, and to prefigure Jesus' debased and laborious course of obedience and suffering as the sole mean of atonement for a guilty world before God, the ANNUAL EXPIATION was observed on the 10th day of this month. No manner of work was to be done thereon more than on the Sabbath. All the Hebrews observed it in solemn *fasting* and *affliction of their souls*. After the daily sacrifice of a lamb for a burnt-offering, and the festival sacrifice of one bullock, one ram, seven lambs, for a burnt-offering, and a kid for a sin-offering, were finished, the high-priest, washed in water, and mostly dressed in his plain garments, performed the whole work of sacrificing peculiar to that day. For himself and his fellow-priests he offered a bullock for a sin-offering. Having carried some incense into the holy of holies, and kindled it before, perhaps on the west side of the ark, he carried in part of the bullock's blood, and sprinkled it amidst the smoke of the incense, once towards the top, and seven times towards the foreside of the ark. Of the two goats for a sin-offering for the whole nation, one chosen by lot was offered: part of its blood was carried into the most holy place, and sprinkled once towards the top, and seven times towards the front of the mercy-seat, to make atonement for the oracle and sanctuary, which was ceremonially polluted by the sins of the worshippers who attended at it. The rest of the blood of the goat, mingled with part of the blood of the

bullock, was sprinkled towards both sides of the sanctuary. The horns of the golden, and I suppose also of the brazen altar, were tipped therewith seven times. The other goat, after being charged with the guilt of the nation, confessed to God over his head, was dismissed by a fit person into the wilderness. Two rams, one for the priests and another for the people, were then offered for burnt-offerings; along with the fat of the bullock and goat of the sin-offerings; the flesh of which was burned without the camp. The high-priest then solemnly blessed the people, Nu.29.7–11; Le.23. 26-32; xvi. (9) To commemorate the Israelites' safe dwelling in their tents for forty years in the Arabian wilderness; to show their thankfulness to God for their happy enjoyment of their fruitful country; to prefigure Jesus' tabernacling in our nature, and through his whole life solemnly offering up himself an infinitely valuable sacrifice to God, to make reconciliation for the sins of his people; to prefigure the state of the gospel church, the abundant manifestation and virtue of a crucified Redeemer therein, and the noted rest and joy of the apostolic and spiritual periods; and to represent the believers' pilgrimage on earth, and at last happy entrance into heaven; was the FEAST OF TABERNACLES celebrated by all the Israelites, at the place where God's tabernacle or temple stood, on the 15th and seven following days of the *seventh sacred* and *first civil* month. The first and last days thereof were solemn convocations, on which no *servile work* was done; the people dwelt in booths formed of olive-branches, &c.; and sin-offerings, and large, but constantly decreasing burnt-sacrifices, were offered on each of the days for the Israelitish nation, Le.23.33–43; De.16.13–15; 31.10; Ne.8.13–18; Nu.29.12-38. The law was read with peculiar solemnity at the feast of tabernacles, &c.; and it was only at THIS FEAST, the PASSOVER or feast of unleavened bread, and PENTECOST, that all the males of Israel, capable of travelling, were obliged to attend, Ex.23.14–17; 34.22,23; De.16.16. (10) For securing solemn instruction to the Hebrew nation; for relief of the poor, especially such as were in debt; and to mark Canaan the Lord's peculiar and rightful property; to manifest that not its fruitful soil, but God's providence was their security for a supply; and to prefigure our spiritual redemption, liberty, and rest, through Jesus Christ, particularly in the New Testament church and heavenly state; the SEVENTH YEAR, beginning with the seventh sacred month, when the fields were quite clear of their crop, was observed as a sabbath. The fields lay uncultivated; their spontaneous growth was common property, but chiefly belonged to the poor. And the debt which one Israelite owed to another was forborne if not remitted, Le. 25. 2–7; De. 15. 1–18; 31. 10. (11) To keep the property of their respective shares of Canaan fixed in the Hebrew families, and to keep their genealogies clear till Christ should come; to prevent perpetual oppression, poverty, and bondage, or even undue hastening to be rich; but chiefly to prefigure our redemption by Jesus Christ in the evangelical and celestial state of the church; that year, which, beginning on the 10th day of the seventh sacred month, *i.e.* the fast of expiation, consisting partly of the 49th and partly of the 50th year, was observed as a JUBILEE of rest. It was proclaimed by sound of trumpet through the whole country; perhaps most of the inhabitants joined in the solemn sound. The fields lay uncultivated. The spontaneous growth belonged chiefly to the poor. Every debt which one Israelite or proselyte of the covenant owed to another was absolutely and finally remitted. Slaves and prisoners were set free. Estates which had been sold reverted to their original proprietors; and hence the nearer to the approaching jubilee a sale took place, the price of lands was so much the lower, Le.25.8–55.

IX. TYPICAL PURIFICATIONS. If a Hebrew under ceremonial uncleanness ate of the sacred oblations; if he ate any blood or any fat of sacrificeable animals; if he contemned the ordinance of circumcision, the passover, or water of separation; or if he were chargeable with murder, adultery, or any other presumptuous sin, no means of purification or of atonement were left him,—an awful hint to presumptuous contemners of Jesus Christ or his oracles and ordinances, that for them is reserved nothing but everlasting destruction from the presence of the Lord, and from the glory of his power, Nu.15.30,31; 1 Sa.3.14. But (1) If a wife were suspected of adultery, the case was cleared by a solemn adjuration of her before God by the priest; a coarse offering of barley-meal, to bring sin to remembrance; and a drinking of holy water impregnated with dust of the sanctuary, and with ink which had marked the curse due to adultery. If she were guilty, this draught made her thighs to rot and her belly to swell; if she were innocent, it rendered her healthy and fruitful,—an awful token of God's detestation of adultery and every approach thereto, or ill-grounded suspicion thereof; and that, by the effect of Jesus' death and word, and of afflictive providences on their hearts, the hypocrisy or sincerity of professors is much tried in this life; and that dreadful shall be the trial and punishment of hypocrites at last, Nu.v. (2) Not only was the general pollution of the Hebrew nation, and of the tabernacle, temple, and ordinances, which they had infected, annually purged by the GREAT EXPIATION already mentioned; but when murder was committed, and the murderer unknown, an unyoked heifer, brought by the nearest magistrates, was slain in a rough valley over running water. The magistrates, washing their hands over the slain heifer, solemnly protested their innocence of the crime and their ignorance of the criminal; and the priests present supplicated forgiveness.—A figure this of our redemption through the death of Jesus Christ, the seed of the woman, in the rough valley of this world, and the influence of his pure and purifying Spirit as connected therewith, De. xxi. (3) In DEFILEMENT contracted from HOLY THINGS, the high-priest, who offered the goat of the GREAT ANNUAL EXPIATION, and sprinkled its blood; he who led the scape-goat into the wilderness, or who burned the flesh of sin-offerings for priests or the congregation; was purified by a *simple washing in water*, Le. 4. 16, 24–28. The brazen-pot, in which the flesh of other sin-offerings was boiled, was purified by washing and rinsing; but if it were an earthen vessel, it could not be cleansed at all, Le. 6. 28. The priest, who killed the red heifer; and he who casts the cedar-wood, hyssop, and scarlet wool into the fire with her flesh; he that burned her flesh; he that carried her ashes and laid them up in a clean place; he who sprinkled the water of separation, or even touched it; had to wash himself or clothes, if not both, and remain unclean until the even, Nu.19.7,8,10,21,22. (4) In DEFILEMENT contracted from UNCLEAN ANIMALS, which are emblems of wicked persons, he who touched their carcass was unclean until the even; and he who bore their carcass or ate thereof had to wash his clothes and remain unclean until the even, Le. xi.; De. xiv. (5) While circumcision ceremonially purged the original defilement of the child, Ge.17.9–14; Jos.5.2–8; the DEFILEMENT contracted by the mother IN CHILDBIRTH, after remaining therein for a time, and twice as long in the case of a female child as in that of a male, was removed by a burnt-offering and a sin-offering, Le.xii. (6) In purging the DEFILEMENT contracted by LEPROSY, which required so much circumspection in the priests judging of it, and which represented sinful corruption reigning or raging in persons, families, or nations, the leper was seven times sprinkled with a mixture of water and of the blood of the slain bird: he shaved off all the hair on his flesh, and washed his body and clothes; and though admitted to the camp, was for seven days restrained from entering his own house: on the seventh day he again shaved off all the hair on his flesh, and washed his body and clothes; on the eighth day he offered a trespass-offering, a sin-offering, a burnt-offering, and a log of oil. The priest touched the extremities of the leper's body with part of the blood of the trespass-offering. After sprinkling part of the oil seven times towards the tabernacle, he in like manner touched the extremities of the body of the healed leper therewith, and poured another part of it on his head. Thus his purification not a little resembled the consecration of the high-priest. The leprous house was purified by a sevenfold sprinkling of bird's blood mingled with running water, Le. xiii. xiv. And if a man had but a scab suspected for a leprosy, he had to wash his clothes, Le.13.6. (7) In DEFILEMENT contracted from RUNNING ISSUES, which represented the scandalous eruptions of indwelling lusts, which are extremely infectious, the person when healed continued seven days in his purification; he washed his body and clothes in running water; and on the eighth offered two turtle-doves or two young pigeons, the one for a sin-offering and the other for a burnt-offering. He who touched the flesh or the bed of the person who had the issue, or had sat on his seat, or been spit upon by him, had to wash his body and clothes, and remain unclean until the even. He who but touched what had been under the unclean person had to remain unclean until the even, if not also to bathe himself and wash his clothes. The vessel of earth which had been touched by the unclean person was to be broken, and that of wood to be rinsed in water, Le.xv. (8) To purge out the DEFILEMENT contracted from DEAD BODIES, which represented a heart dead in sin and a fallen covenant-head, a red unyoked heifer was to be slain without the camp, even for the next in dignity to the high-priest. Her blood was seven times sprinkled towards the tabernacle. Her flesh, and the rest of her blood, and even her excrements, were burned, together with cedar-wood, hyssop, and scarlet wool; and the ashes were laid up in a clean place without the camp. Of these ashes, mingled with running water, the *water of purification* was formed. He who touched a dead body or any part of it, or a grave, remained seven days in his uncleanness. He was to be sprinkled with the water of purification on the third and seventh day by a clean person with a bunch of hyssop: on the seventh day he had to wash himself and his clothes. The house or tent in which a person had died, and all the vessels in it, remained unclean seven days, and were purged by the sprinkled water of purification; and even he who touched anything which the unclean person had touched was rendered unclean until the even, Nu. xix. These PURIFICATIONS represented our spiritual cleansing from the sin of our holy exercises,—the sin of our fellowship with wicked men,—the sin of our original corruption or natural actions,—the sin of our indwelling lusts or infectious outbreakings, by the sacrifice, blood, and Spirit of Jesus Christ, the Lamb of God and seed of the woman, continually applied to our conscience, heart, and practice while we live in this world.

CHAPTER IV.

A SHORT VIEW OF THE GEOGRAPHY AND HISTORY OF NATIONS; NECESSARY FOR THE RIGHT UNDERSTANDING OF THE HISTORICAL, AND ESPECIALLY THE PROPHETICAL PARTS OF SCRIPTURES, THE CORRESPONDENT TEXTS OF WHICH ARE ALL ALONG GENERALLY QUOTED, AND OUGHT TO BE CAREFULLY COMPARED.

CHALDEA and CANAAN are the countries on earth the situations of which claim our particular regard, and to these the respective bearings of other countries have somewhat peculiarly important. CHALDEA was situated mostly to the westward of the river Euphrates, between the 31st and 35th degree of north latitude, and in the 45th, 46th, 47th, 48th, and 49th of east longitude from London. It had Northern Arabia on the west, Persia on the east, Assyria on the north-east, and Mesopotamia on the north-west. Through these territories ran south-eastward into the Persian Gulf the famed rivers of Euphrates and Hiddekel, or Tigris. Here, about the 32d degree of north latitude, God created man and planted the garden of Eden upon the banks of the united stream of the rivers just mentioned; and which, a little below, was divided into the two rivers of Pison on the west, and Gihon on the east, Ge. 2. 8–14; 2 Ki. 19. 12, 13; Eze. 27. 21. The spot was not only extremely delightful in itself, but adapted for the spread of mankind from thence into the rest of the world. From the wood of which Noah built his ark, one is tempted to think that it was formed in this country. Not long after the flood we find the bulk of mankind in the plain of Shinar, and building the tower of Babylon, which could scarcely be 150 miles to the north-westward of Eden, Ge. 11. 1–9. Here Nimrod erected the first kingdom that we know of on earth. Not long after, Ashur, a descendant of Shem, erected another at Nineveh, about 150 miles to the north-east, on the river Hiddekel, Ge. 10. 9–12.

From Babel the posterity of Noah gradually dispersed themselves into the different quarters of the world. The *descendants* of JAPHETH, who became by far the most numerous, removed northward, and peopled the northern half of Asia. Thence the descendants of Javan and Gomer moved to the north-west, and peopled Europe. No doubt the descendants of Magog, or others, moved from Eastern Tartary into America, and peopled a great part of that country. The *posterity* of SHEM peopled the southern part of Asia, Assyria, Mesopotamia, Syria, Arabia, Chaldea, Persia, Judea, and perhaps China. But in later times, by the invasions of the Greeks, Romans, Tartars, and Turks, and by the European settlements in the East Indies, most of what once pertained to the descendants of Shem is now subjected to those of Japheth. Of the *posterity* of HAM, the Canaanites took up their dwelling in that pleasant country which has been since called by their name, and which God had marked out for the residence of his peculiar people. It lies in the 32d, 33d, and 34th degrees of north latitude, and the 36th and 37th of east longitude from London, about four hundred miles westward of Babylon. It has Arabia on the east and south, Egypt on the south-west, the Mediterranean Sea on the west, Mount Lebanon and Syria on the north, and shall hereafter be more particularly described. The rest of Ham's offspring, after part of them had continued for some generations in Asia, removed south-westward to Africa, and peopled it. No doubt some of them from thence, by means of tempests or otherwise, crossed the ocean into South America and the islands adjacent. Distinguished estrangement from the knowledge of the true God, miserable bondage to Satan and to their fellows of mankind, have in every age been the general characteristics of the descendants of Ham, particularly of those by Canaan. Never that we know of did they form themselves into any extensive and lasting empire. Never, except for a short time and in a very restricted extent, have they been able to rule over the descendants of Shem or Japheth, Ge. x.; 9. 25–27. But a more particular account of these descendants of Noah mentioned in Scripture is necessary.

I. Not long after God had frustrated the attempt of mankind at Babel, and confounded their language, the CANAANITES, descended from Ham's youngest son, in seven principal nations of Amorites, Hittites, Jebusites, Girgashites, Perizzites, Hivites, &c., took possession of CANAAN, and formed themselves into almost as many kingdoms as they had cities, Ge. 10. 15–19; 12. 6; 13. 7; 14. 2, 5–7; 15. 19–21; Ex. 3. 8; 23. 23; Jos. xii.; Ju. 1. 7. Notwithstanding all that Melchizedek, one of their kings, could do to reform them, they quickly became monsters in wickedness; and God punished them with terrible ravage and reduction by Chedorlaomer, king of Elam, Ge. 13. 13; xiv. About sixteen years after, A. M. 2107, their kingdoms of Sodom, Gomorrah, Admah, and Zeboiim were, for their unnatural lewdness, consumed with fire and brimstone from heaven, and the country turned into a dead and poisonous lake, into which the river Jordan hath since run without any visible outlet, Ge. xviii. xix.; Job 18. 11–21; Is. 1. 9, 10; 13. 19; Eze. 16. 49, 50; Am. 4. 11; Zep. 2. 9; 2 Pe. 2. 6; Jude 7. The rest of the Canaanites were reprieved about 440 years longer, till God had prepared the Hebrew nation to take possession of their country, Ge. 15. 16. And for some time before the Hebrews invaded Canaan, God had weakened the natives by pestilence, swarms of insects, civil wars, and the like, Ex. 23. 28; Nu. 13. 32; De. 7. 20; Jos. 24. 12; Ju. 1. 7. Within about seven years Moses conquered two powerful kingdoms on the east, and Joshua thirty-one lesser kingdoms on the west of Jordan, and gave their land to the Israelites, Ge. 15. 18–21; Ex. 3. 8; 23. 23; 34. 11; Nu. 21. 21–35; xxxii. xxxiv.; De. 2. 26–37; 3. 1–20; Jos. vi.–xxi. Such Canaanites as were left in the land (many of them being made tributaries), having seduced the Israelites into a compliance with their idolatries, retained or recovered a considerable part of the strongest places of the country. They even formed themselves into a mighty kingdom in Western Galilee, which, governed by Jabin, did for twenty years terribly oppress the Israelites. But their army was defeated, and it is probable their empire unhinged, by Barak, De. vii.; Nu. 33. 55, 56; Jos. 23. 11–16; Ju. i.–iv.; Ezr. 9. 11, 12; Ps. 106. 34–40. Such as still remained we may suppose assisted the Midianites, and especially the Philistines, to oppress the Israelites, Ju. vi. x. xiii.; 1 Sa. iv. xiii. xxxi. But King David and Solomon reduced them all as slaves to their people. The latter employed 153,000 of them in the most servile parts of his work—in building his temple, palace, &c., Ge. 9. 25, 26; 2 Sa. 5. 6–9; 1 Ki. 5. 15, 16; 9. 20, 21; 1 Ch. 11. 4–8; 2 Ch. 2. 17, 18; 8. 7, 8. While part of the Canaanites continued among the Israelites till after their captivity, tempting them to idolatry, others joined their Gibeonite brethren, dedicating themselves to the servile work of God's temple under the name of Nethinims, 1 Ch. 9. 2; Ezr. ix. x.; 2. 55, 58; Ne. 2. 3; xiii.

Such Canaanites as had formed themselves into the kingdoms of Zidon and Tyre, on the north-west of Canaan, not only escaped the sword of the Jewish conquerors, but for many ages carried on a most flourishing trade, especially by sea. Scarcely was there a coast or isle adapted to trade in the Mediterranean to which they did not send forth their colonies. No doubt multitudes who fled from the sword of Joshua, Barak, or David, took refuge among them, while others retired to Greece, north of Africa, &c., and there formed themselves into powerful states. The Tyrians entered into a brotherly covenant of friendship with the Israelites under David and Solomon, 2 Sa. v.; 1 Ki. v. ix.; Am. 1. 9. But this they grossly violated in joining the grand alliance against Jehoshaphat, Ps. 83. 7; and in delivering up Jewish refugees to the Edomites in the days of Jehoram and Ahaz, or in selling them to the Grecians for slaves, Joel 3. 4–6; Am. 1. 9. To punish this and their other abounding impieties, Shalmaneser, king of Assyria, about A. M. 3282, ravaged their country, took multitudes prisoners, and sold them to the Arabs for slaves, Is. xxiii.; Joel 3. 4–8; Am. 1. 9, 10. But the Tyrians having defeated his fleet, obliged his troops, who had besieged their capital for five years, to retire. They then pushed their traffic with more assiduity and vigour than ever. There was scarcely a nation in the west of Asia, north of Africa, or south of Europe with which they had not some trading. The whole strength of Phenicia was employed in their fleets and armies, Is. 23. 17; Eze. xxvii. Provoked with their attempts to assist Zedekiah, king of Judah, Nebuchadnezzar, king of Babylon, after he had sacked Jerusalem, A. M. 3416, marched his troops into Phenicia, and marking his motions with terrible ravage and bloodshed, multitudes were slain, or taken prisoners and sold for slaves. The merchants fled away to Cilicia, Spain, Carthage, &c. By fire and sword he rendered their once glorious country almost utterly desolate. Ethbaal, their haughty monarch, was ignominiously slain. And after a siege of thirteen years, Tyre was taken, A. M. 3432; but the inhabitants had removed themselves and their valuable effects to a neighbouring island about seventy paces from the shore. Disappointed of the rich booty which they expected as the reward of their inexpressible fatigues, the Chaldeans raged like infernal spirits, abusing and murdering the few weak or sickly Tyrians whom they could find, burning the city, and hurling the ashes thereof into the sea. That Nebuchadnezzar in his fury pursued the fugitive Tyrians into the north of Africa, the Mediterranean isles, or south-west of Spain, as some writers pretend, is scarcely probable. It is more likely that those in the island pacified his rage by a partial submission. But to the inexpressible grief and vexation of not only the Phenicians themselves, but of the merchants who traded with them, much of the Tyrian wealth was lost in the sea or otherwise destroyed; and never while the Chaldean monarchy continued did they recover their power or traffic, Is. xxiii.; Je. 25. 9, 22; 27. 3–8; 47. 4; Eze. xxvi.–xxviii.; Joel 3. 4–8; Am. 1. 9, 10.

But, just seventy years after the Chaldeans had destroyed their city on the continent, instead of which they had built one upon the island, we find the Tyrians assisting Darius Hystaspes, king of Persia, against the Ionian rebels of Lesser Asia, A. M. 3502. They also aided Xerxes, his son, in his mad invasion of Greece. Having fortified their new city, and recovered their enriching trade, they and their fellow Phenicians, in conjunction with the Egyptians, attempted to free themselves from the Persian yoke. About A. M. 3653 Artaxerxes Ochus ravaged their country in his inhuman manner. The Zidonians, finding themselves betrayed in the siege by Tennes their king, and Mentor his Grecian general, set fire to their city and perished in the flames, to the number of 40,000. The rest of the Phenicians submitted, and had their slavery increased. Much about the same time the slaves mur-

dered almost all their masters at Tyre. Highly provoked with their refusing to admit him into their city, that he might sacrifice to their principal idol, Alexander the Great, about A.M. 3672, laid siege to Tyre; and, with infinite labour and expense, took it by storm, after a siege of seven months. About 15,000 of the inhabitants had fled off in the Zidonian ships; and many of their wives and children had been transported to Carthage when the siege began. Of the men who remained, Alexander put 8000 to the sword, crucified 2000 of the principal, and sold 30,000 to the Jews, Arabs, and others, for slaves, Ge. 9. 25, 27; Ps. 83.7–18; Is. xxiii.; Je.47.4; Eze. xxvi.–xxviii.; Joel 3.4–8; Am.1.9,10; Zec.9.1–4.

When Alexander's fury was abated, he repeopled Tyre from the continent of Phenicia. But Antigonus, one of his captains who succeeded him, soon after reduced it to the brink of ruin, having taken it by a siege of nineteen months. The Alexandrians in Egypt having drawn to themselves the trade of the nations around, the Phenicians could never recover their influence: they were also often embroiled in the contests between the Syro-Grecian and Egypto-Grecian successors of Alexander the Great. To punish their frequent riots, and their siding with Cassius his enemy, Augustus, the Roman emperor, a little before our Saviour's birth, deprived the Tyrians and Zidonians of their municipal freedom. About A.D. 194 Niger, the Roman usurper, burned Tyre into a heap of ruins, and murdered most of its inhabitants. From A.D. 633 to about 1130 Phenicia was enslaved by the Saracens and Seljukian Turks. It had been subjected about 160 years to the inhuman popish Crusades, when Alphix, the sultan of Egypt, took it, and utterly destroyed Tyre and Zidon and the other places of strength, that they might never more afford shelter to the Europeans; since which Tyre has been generally a heap of ruins, inhabited only by a few pitiful fishermen, Is. xxiii.; Joel 3.4–8; Am.1.9,10; Je. 47. 4,7; Zec. 9.1–4; Eze. xxvi.–xxviii. The Canaanites, who, in their flight from Joshua, David, Nebuchadnezzar, &c., had retired to the north of Africa, formed there several sovereignties; but that of Carthage was the most noted. After terrible contentions among themselves, or with the Greeks in Sicily, and Romans in Sicily, Spain, Italy, and Africa, they were all, about 3858, reduced by the Romans to the basest servitude. For about 1900 years past their country, by the tyranny of the Romans, Vandals, Saracens, and Turks, has been an almost constant scene of misery and bondage. Such Phenicians as retired to Europe, and there for a time subsisted under the names of Bœotians, Pelasgi, Etruscans, &c., were quickly reduced to misery and bondage by the Greek and Roman descendants of Japheth. Thus Noah's curse of servitude followed these Canaanites withersoever they fled to escape it, Ge.9.25–27.

II. The PHILISTINES were a part of the posterity of Mizraim, the second son of Ham, Ge.10.14; 1 Ch.1. 11,12. Leaving Caphtor, or the north-east parts of Egypt, they very early settled in a small strip of territory along the sea-shore, in the south-west of Canaan, having driven out the Avites, who before possessed it, De.2.23; Je.47.4; Am.9.7. In the days of Abraham, Isaac, and Ephraim, they had begun to discover their malicious spite against the Hebrews, Ge.xx.xxi.xxvi.; 1 Ch. 7. 21. Notwithstanding Joshua's allotment of their territory to the tribe of Judah, they long retained their fortified cities of Gaza, Ashkelon, Ashdod, Ekron, and Gath. Nor did they ever lose an opportunity of doing the Israelites mischief. Neither covenants of friendship with the patriarchs, nor the rebuffs they met with from Shamgar, Samson, the ark, Samuel, Jonathan, Saul, or David, could long restrain their implacable resentment, Ju.3.31; xiii.–xvi.; 1 Sa.iv.–vii. xiii. xiv. xvii. xviii. xxxi.; 2 Sa.v.; 1 Ch. 14. 8–17. At last David reduced their country, 2 Sa. 8. 1; 1 Ch. 18.1. But towards the end of his reign they attempted to revolt, 2 Sa. 21. 13–22; 1 Ch. 20. 4–8. Not long after the division of the Hebrew monarchy they renewed the war with the ten tribes, 1 Ki.15.27; 16.15. To their own hurt they joined in the grand alliance against Jehoshaphat, king of Judah, about A.M. 3112, 2 Ch.xx.; Ps. 83. 7–18. Under Jehoram his son they ravaged the kingdom of Judah, and sold multitudes of Jews to the Edomites or Greeks, 2 Ch. 21. 16, 17; Joel 3.6; Am.1.6. Notwithstanding Uzziah, king of Judah, had reduced part of their country, they, in the days of Ahaz his unhappy grandson, again took arms, and seized upon part of Judea, 2 Ch. 26. 6; 28. 18; Is. 9.12. About 20 years after, Hezekiah reduced their whole country to the brink of ruin, 2 Ki.18.8; Is.14. 29–31. Not long after they were attacked by the Assyrians, Is. 20. 1. To expel the Assyrian troops, Psammiticus, king of Egypt, reduced Ashdod by a siege of 29 years. They nevertheless spitefully harassed the Jews when distressed by the Chaldeans. Pharaoh-hophra, in his march to assist Zedekiah, king of Judah, A.M. 3415, smote Gaza their capital. In his march from Tyre to Egypt, A.M. 3432, Nebuchadnezzar, provoked with their attempts to assist the Tyrians, desolated their country, burned their cities, and murdered the inhabitants. Under the Persian government they recovered a little; but abandoned themselves to pride, idolatry, and bloodshed. Having destroyed Tyre, Alexander the Great, A.M. 3672, marched against the Philistines, whose cities were then garrisoned by Persian troops, took Gaza by storm, demolished its walls, and murdered its inhabitants, or sold them for slaves, and placed Macedonian garrisons in all their fenced cities. About A.M. 3841 Judas Maccabeus, the Jewish deliverer, subdued the whole country of the Philistines. About sixty-five years afterward, Jannæus, his brother's grandson, burned Gaza into a desert, and incorporated the remnant of the Philistines with such Jews as he placed in their country, Ps. 83. 7–17; Is. 14. 29–31; 11. 14; Je. xlvii.; Eze. 25. 15–17; Am. 1. 6–8; Zec. 1. 21; 9.5–7.

III. The EGYPTIANS descended from Ham, by his son MIZRAIM, Ge. 10. 6, 13. Their country was about 600 miles in length from north to south, and lay on the north-east of Africa, on the west of the Red Sea, and south-west of Canaan. The river Nile, which runs from south to north, by its annual overflowing rendered the country exceedingly fertile; and at last, dividing itself into several streams, ran into the Mediterranean Sea. Their principal cities were No, Zoan, On, Migdol, Pithom, Rameses, Noph or Memphis, Tahpanhes, and it is said about 20,000 others, Ge.41. 45; Ex.1.11; 14.2; Nu.13.22; Is.19.13; Je.44.1; 46. 14,25; Eze. 30. 13–18; Na. 3. 8. It seems that sometimes the southern part of the country was called PATHROS, and the lower part of it EGYPT, Is. 11. 11; Je.44.1. Not long after the dispersion from Babel, Mizraim and his family founded their kingdom here, Ge. xi. xii. Their monarchy continued above 1600 years; and their kings were generally surnamed PHARAOH. A terrible famine of seven years, beginning A.M. 2290, had ruined their nation, had not Joseph the Hebrew, by his prudence, saved them alive. By his sale of the corn which he had laid up, he made their fields, their cattle, and persons, the property of their king, Ge. xl.–xlvii. Their cruel oppression of the Israelites, when sojourning among them, drew upon them TEN fearful plagues; and at last all their first-born were slain in one night, and their army drowned in the Red Sea, A.M. 2513, Ex.i.–xiv.

Perhaps provoked with the contempt which Solomon had discovered for their princess, his queen, in collecting his seraglio of women, the Egyptians became his enemies, and protected his opponents. Shishak, who it seems first united Egypt under one king, and extended his empire far and wide into Africa and Asia, A.M. 3034, ravaged Judea, 1 Ki. xi.; 14. 23–28; 2 Ch. 12. 1–9. In his absence his brother rebelled; and after his death his large empire fell into pieces; and Egypt itself bent under the power of the Ethiopians. Provoked with their attempts to assist the Hebrews of Israel and Judah, the Assyrians (I suppose under Sennacherib) for about three years terribly ravaged their country. About A.M. 3330 a civil war broke out among the twelve princes, whom it seems the Assyrian king had constituted his deputies in the land. After it had raged about fifteen years, Psammiticus subdued his eleven competitors. But, notwithstanding all his efforts to restore the power and felicity of the nation, his wars with the Assyrians in Palestine, and his provoking 200,000 of his troops to retire into Ethiopia, greatly weakened it, Is. 19. 1–17; xx.; and perhaps xviii.; Na. 3. 8–10. About A.M. 3390 Pharaoh-nechoh, his son, attempted to extend his power on the ruins of the now falling Assyrian empire; and took Carchemish, a city upon the Euphrates; and rendered the Jewish nation his tributaries. Nebuchadnezzar, the Chaldean, soon after, A.M. 3396, gave his troops a terrible defeat; took Carchemish, and pursued the Egyptians to the frontiers of their country, 2 Ki. 23. 29–35; 24. 1–7; 2 Ch. 35. 20–24; 36. 3–6; Is. 19. 1–7; Je. 47. 1; 46. 1–12. Puffed up with the felicity which he and his kingdom had enjoyed in the beginning of his reign, Pharaoh-hophra and his subjects abandoned themselves to pride, idolatry, carnal security, and other impieties. Terrible miseries ensued. Provoked with the unhappy issue of his expedition against the Cyrenians, many of his own subjects took arms against him. Making Amasis, his general, their king, they routed his hired troops, and took himself prisoner. They even obliged Amasis to deliver him into their hands, and ignominiously strangled him. Meanwhile Nebuchadnezzar, to revenge the Egyptians' attempts to assist the Jews or Tyrians against him, invaded their country, A.M. 3432; routed their armies; murdered the inhabitants, or by terror drove them out of the land; seized on their wealth; burned their cities; and carried off their idols. For about *forty years*, the once populous country of Egypt continued almost utterly desolate, Je. 44. 29, 30; 43. 8–13; 25. 9, 19; 46. 13–26; Eze. xvii. xxix.–xxxii.; Is. 19. 1–17.

The Chaldean empire being ruined A.M. 3466, the Egyptians under Amasis attempted to recover their freedom. But Cyrus of Persia, marching his troops into their country, obliged them to acknowledge his authority. After his death Amasis quickly revolted from the Persian yoke. But Cambyses, A.M. 3478, marched against them; and placing before his troops cats, dogs, and other animals which the Egyptians adored, he easily stormed Pelusium, their principal frontier on the north-east. He cruelly ravaged the country; murdered the inhabitants; killed their deified animals; abused and slew their priests; demolished their temples; and transported about 3000 of their idols to Persia. About A.M. 3517 the Egyptians again revolted from under the Persian yoke. Darius Hystaspes prepared to reduce them. After his death, Xerxes his son ravaged their country and rendered their bondage more grievous. Instigated by Inarus, king of Lybia, whom they had acknowledged their

sovereign, they again revolted about A.M. 3540. In a bloody war of six years Artaxerxes Longimanus reduced the most of them. About 3590, Amyrtæus, who had for some time reigned in the fen country, furiously attacked the Persian garrisons, and drove them quite out of Egypt. After the Egyptians had struggled with the Persians for their liberty about sixty years, a furious intestine war between Nectanebus and a Mendesian prince exhausted their strength. Taking this opportunity, Artaxerxes Ochus and his Persian troops, about 3650, ravaged their country with inexpressible barbarity; murdered the inhabitants; demolished their temples; and returned home laden with booty. In A.M. 3672 Alexander the Great marched his Grecian troops into Egypt. Wearied of the Persian yoke, the Egyptians readily submitted to him as their powerful deliverer. For about 323 years after this they were governed by the Grecian Ptolemies, under four or five of whom their country bade fair to recover its ancient splendour. About A.M. 3995 the Romans reduced it into one of their provinces, and retained it under their yoke about 650 years. In A.D. 640 the Saracens conquered it, and established in it their Mohammedan delusion, which has ever since been the authorized religion. About A.D. 970 the Moslem caliph of Cyrene wrested it from the caliph of Bagdad. He and his posterity governed it 200 years. About A.D. 1171 Saladin the Curd craftily seized it for himself; and he and his descendants governed it about 80 years. For the next 275 years it was ruled by Mameluke slaves; 24 of them Turks, and 23 Circassians. Since 1525 it has been oppressed by the Ottoman Turks. All the principal families being transported to Constantinople, a Turkish Pacha, with 24 subordinate Begs, all originally slaves, govern it, under the Grand Seignior. Thus for more than 2000 years backward Egypt has never been governed by a proper native of the country; nor has any nation under heaven been so remarkably governed by the *basest of slaves*. Meanwhile, a mad propensity to the most stupid idolatry or superstition, brutish ignorance, sloth, cowardice, dishonesty, deceit, cruelty, murderous malice, and inclination to sodomy, have formed the great lines of their national character, Is. 19. 1–17; xx.; and perhaps xviii.; 27. 1; 30. 1–6; 31. 1–3; 43. 3; Je. 25. 9, 18, 19; Je. 46. 13-26; Eze. xxix. xxxii.; Da. 11. 5-25, 42, 43; Joel 3.19; Zec. 10.11; 14.18.

IV. The CUSHITES or ETHIOPIANS descended from Ham's eldest son. For many ages part of them resided on the south-east of Babylon and west of Persia. That country is still called Susiana or Chusistan, *i.e.* the *country of Cush*, Ge. 10. 6, 7; 2.13. The CUSHITES, whom the king of Assyria transported to Canaan, were no doubt the remains of them in that place, 2 Ki. 17. 24, 30; Ezr. 4. 9, 10. Part of these Cushites, after long continuance about Babylon (Ge. 10. 8–10), moved westward into Arabia, and for a time dwelt about the eastern gulf of the Red Sea, Hab. 3. 7; Nu. 12. 1. From thence part of them gradually emigrated into Abyssinia, southward of Egypt, Es. 1. 1; 8. 9; Je. 13. 23. During the civil war which happened in Egypt, after the death of Shishak, about A.M. 3050, Zerah the Ethiopian (2 Ch. 14. 9–13) seems to have seized on that kingdom. About A.M. 3278 Sabacon, another Ethiopian, reduced Egypt a second time, and entered into a confederacy with Hoshea, king of Israel, against the Assyrians, 2 Ki. 17. 4. Tirhakah, who marched to the assistance of Hezekiah, king of Judah, was probably the same as Sethon his successor. When Shalmaneser, Sennacherib, or Esarhaddon his son, for three years ravaged the land of Egypt, part of Ethiopia shared the same fate, Is. xviii. xx.; 43. 3. Nebuchadnezzar the Chaldean, and Cyrus and Cambyses, kings of Persia, in their turns ravaged the northern parts of Ethiopia. Since that period the Romans, Saracens, and Turks, who have been successively governors of Egypt, have frequently harassed the northern Ethiopians. And sometimes the savage Galles and Giagas from the south have almost desolated their country. Ever since the conversion of the eunuch, A.D. 35 (Ac. 8. 26–39), Christianity has been known, and for about 1400 years has had a civil establishment in African Ethiopia, but is much disgraced by ignorance and superstition. Neither the repeated attempts of the Saracen or Turkish Mohammedans, nor of the European Papists, have ever been able to establish in it their respective delusions, Ps. 68. 31; 87. 4; Is. xviii. xx.; 43. 3, 6; 45. 14; 49. 12; Eze. 30. 4, 5; Da. 11. 43; Zep. 2. 12. Part of the Ethiopians will assist Gog and Magog against the converted Jews in the beginning of the millennium, Eze. 38. 5.

V. The AMALEKITES appear to have sprung from Ham, and to have existed as a nation long before Esau or AMALEK his grandson were born, and to have been one of the most ancient and powerful: they had their residence on the south and south-west of Canaan, almost all along from the western gulf of the Red Sea to the bank of the Euphrates, Ge. 14. 7; Nu. 24. 7, 20; 1 Sa. 15. 7; 27. 8; 1 Ch. 4. 39, 40. No token of their connection with the Edomites appears in history; but being allied with the Egyptians, or covetous of booty, they attacked the Israelites in their march from Egypt to Sinai. To punish their behaviour, God not only enabled Joshua to defeat them on that occasion, but appointed the Hebrews to exterminate them from the earth, Ex. 17. 8–16; De. 25. 17–19. Next year they assisted the Canaanites against the presumptuous Israelites, Nu. 14. 45. About A.M. 2639 they assisted the Moabites, and about 2797 the Midianites against Israel — on both which occasions they shared the miserable fate of their allies, Ju. 3. 13; 6. 6. They continuing in their impiety and hatred of Israel, God, about A.M. 2942, appointed Saul to destroy them utterly, which in part he effected. Not long after David cut off a part of what remained. Their alliance against Jehoshaphat, about A.M. 3112, issued to their hurt. About A.M. 3290 the Simeonites cut off many more. By his projecting the utter destruction of the Jewish nation, Haman the Amalekite drew complete ruin upon himself and his friends; since which no remains of the nation are to be found in the histories of mankind, Ex. 17. 14, 16; Nu. 24. 20–22; De. 25. 17–19; 1 Sa. 14. 48; 15. 1–8; 27. 8, 9; 30. 1–20; 2 Sa. 8. 12; 1 Ch. 4. 39–43; Ps. 83. 7–17; Es. iii. vii.–ix.

VI. The EDOMITES sprang from Abraham by Esau his grandson. Partly by intermarriages, and partly by conquest, they seized on the country southward of Judea, which had been formerly possessed by the HORITE descendants of Ham. It included the mountains of Seir and Hor, and the provinces of Uz, Dedan, Teman, &c. Their principal cities were Bozrah, Selah, &c. It was of old moderately watered and fertile, Ge. 25. 25, 30; 27. 39, 40; 32. 3; 36. 1–9, 32–39; De. 2. 12; Nu. 20. 23; 33. 37; 34. 3; Is. 21. 11; 34. 5, 6; Je. 49. 7, 8, 22; La. 4. 21; Eze. 25. 12, 13. Like Esau their ancestor, the Edomites were generally given to hunting and war. While the Israelites groaned under their Egyptian taskmasters, the Edomites had become a powerful nation under their kings and dukes. But being excluded from the peculiar privileges of Abraham's seed, they mingled themselves with the heathen; and, learning their ways, abandoned themselves to the slavery of their own sinful lusts, Ge. 36. 10–43; 27. 40; 25. 23; Ex. 15. 15, 16; 1 Ch. 1. 35–54. Notwithstanding repeated entreaties they denied the Israelites a passage through their country into Canaan, but it seems they afterwards behaved in a more benevolent manner, Nu. 20. 14–21; De. 2. 28, 29; 23. 7. For about 400 years after the Edomites seem to have applied themselves much to trade. Elath and Eziongeber, on the Red Sea, were their principal ports. Saul harassed them, 1 Sa. 14. 47; David rendered them tributaries to the Israelites, Ge. 25. 23; 27. 29, 37, 40; 2 Sa. 8. 14; 1 Ki. 11. 15, 16; Ps. lx. cviii. Notwithstanding Hadad's attempt to revolt, they continued 150 years subject to Judah, and were governed by a deputy, Ge. 25. 23; 27. 29, 37, 40; 1 Ki. 11. 15–22; 22. 47; 2 Ki. 3. 7. About A.M. 3112 they entered into a combination with the neighbouring nations to extirpate the Israelites, but almost perished in the attempt, 2 Ch. xx.; Ps. lxxxiii. Not long after they revolted from Jehoram, king of Judah, and with no small bloodshed rendered themselves independent, Ge. 27. 40; 2 Ch. 21. 8–10. To revenge some insult, perhaps of their buying the Jews for slaves from the Tyrians and Philistines, Amaziah invaded their country, and inhumanly murdered many thousands of them, and took Selah their capital. Uzziah his son further ravaged their country, and took Elath, their principal seaport on the Red Sea, 2 Ki. 14. 7; 2 Ch. 25. 11, 12; 26. 2; Am. 1. 6, 9. About A.M. 3264 they ravaged the south parts of Judea, and murdered and took prisoners a great many of the inhabitants, 2 Ch. 28. 17. But God quickly resented the injuries done to his people. The Assyrians in a terrible manner ravaged the country of Edom, and destroyed Bozrah, their new capital. When the Chaldeans, about 3416, burned Jerusalem, and murdered and took captive most of the Jewish nation, the Edomites assisted them, and instigated their utmost severity. But in the righteous judgment of God the same Chaldeans, about five years after, rendered the country of Edom a desolate wilderness. Ever since it has been plagued with barrenness and drought, and has swarmed with serpents. When the Chaldean monarchy was unhinged, in A.M. 3466, the Edomites re-collected themselves. Part of them incorporated with the Ishmaelites on the south, and part of them seized upon the south parts of Judea: these Darius Hystaspes ordered them to evacuate, but with what success we know not. About A.M. 3841 Judas Maccabeus, the Jewish hero, offended with the Edomites for assisting the Syro-Grecians against his nation, ravaged their country, slew 40,000 of them, and dismantled Hebron their capital. About thirty-five years after Hircanus his nephew reduced the Edomites, and obliged them to incorporate with the Jews and profess their religion. But just before the sacking of Jerusalem by Titus, a body of Edomites deserted the Jews, and got off laden with booty. Ever since the Edomitish nation has been consigned to oblivion, Nu. xxiv.; Ps. 137. 7; Is. 21. 11; xxxiv.; 11. 14; Je. 25. 9, 21; 27. 3, 6, 7; 49. 7–22; La. 4. 21, 22; Eze. 25. 12–14; 32. 29; xxxv.; 36. 2; Joel 3. 19; Am. 1. 11, 12; Ob. 21; Mal. 1. 4.

VII. The MIDIANITES were the offspring of Abraham by Keturah. Most of them dwelt on the south-east of the Dead Sea, eastward of the Edomites. But part of them, perhaps to shun the idolatrous infection of the rest, took up their residence near the north-east point of the Red Sea; among these Jethro, the father-in-law of Moses, was a prince or priest, Ge. 25. 2–6; 37. 28; Ex. ii. iii. xviii. About A.M. 2552 the Northern Midianites were subjected to or allied with the Moabites. Their women were peculiarly instrumental in seducing the Israelites to whoredom and idolatry. This their wickedness God punished with the almost utter destruction of their nation, Nu. 22. 4, 7; xxv. xxxi.; Jos. 13. 21. About A.M. 2797 the Midianites rendered the Israelites their tributaries, and for seven

years greatly oppressed them. But Gideon, by a handful of troops, reduced them to the brink of ruin. It is probable that their small remains incorporated with the Moabites or Ishmaelites, Ju.vi.–viii. The posterity of Jethro lived among the Jews under the name of KENITES and RECHABITES till the Assyrians and Chaldeans carried them away captive, Ex.2.21; 18.1,2; Nu.10.29–32; 24.21,22; Ju.4.11; 1 Ch.2.55; 2 Ki.10.15,23; Je.xxxvi.

VIII. IX. The MOABITES and AMMONITES were the product of Lot's incest with his daughters, Ge.19.30–38. The Moabites dwelt eastward of the Midianites, along the banks of the river Arnon, which runs westward into the Dead Sea. Their principal cities were Ar, Kir, Bozrah, Heshbon, Elealeh, &c. This country they took from the gigantic Emims, who were the offspring of Ham, De.2.9–11; Nu.21.13–15,26; 22.36; Is. xv. xvi.; Je. 48. 1–5, 19–24. The AMMONITES had their residence on the north-east of the Moabites, and east of the Reubenites and Gadites, in the territories which they wrested from the gigantic Zamzummims, another part of the descendants of Ham. Rabbath was their principal city, De.2.18–22; 3.11; 2 Sa.12. 26–29; Am.2.14. When the Israelites, in A.M. 2552, encamped on the border of the Moabites in their way to Canaan, they, and it seems also the Ammonites, invited and hired Balaam to curse that people, that they might be destroyed. But God not only obliged him to bless the Israelites and denounce destruction upon their enemies, but for this cause excluded the Moabites and Ammonites from the congregation of Israel to all generations, De.23.3–6; Nu.xxi.–xxv.; Ne. 13. 1,2. From A.M. 2639 to 2657 the Moabites grievously oppressed the Israelites, but were driven out of Canaan by Ehud, and Eglon their king was slain, Ju. 3. 12–30. From A.M. 2840 to 2858 the Ammonites terribly oppressed the Israelites on the east of Jordan, but were reduced by Jephthah, Ju. x.xi. About A.M. 2909 or 2939 Nahash the Ammonite ravaged Gilead, and refused every term of submission but what was inhuman and barbarous; but his army was almost wholly cut to pieces by Saul, 1 Sa. xi. Saul afterwards warred with success upon the Ammonites and Moabites, 1 Sa.14.47. They both seem to have favoured David while he was persecuted by Saul; but, provoked with their insolent or barbarous conduct, he conquered them both not long after he became king of Israel, Nu.24.17; 1 Sa.22.3,4; 2 Sa.8. 2,11,12; x.–xii.; 1 Ch.xviii.–xx.; Ps.60.8; 108.9. For about 150 years they continued subject to the Israelites, and after the division of the kingdom, fell to the share of the ten tribes. After the death of Ahab the Moabites rebelled, but were severely chastised by King Jehoram, his son, and his assistants in the war, and their country almost ruined, 2 Ki.1.1; iii. Both nations joined as principals in the grand alliance against Jehoshaphat, king of Judah, but their army perished in the attempt, 2 Ch.xx.; Ps.lxxxiii. The kings of Israel being no longer able to retain them in subjection, Uzziah and Jotham, kings of Judah, rendered them tributary; but it is probable they resumed their liberty during the unhappy reign of Ahaz, 2 Ch. xxvi.–xxviii. While the Syrians from the north, or Assyrians from the north-east, ravaged the land of Israel, the Ammonites and Moabites seized on the cities which lay next them, and in the most inhuman manner murdered the inhabitants. God speedily and severely punished their injustice and cruelty. The Assyrians, about 3290, seized their wealth, burned their cities, murdered or carried captive their people, and desolated their country. After the death of Esarhaddon, king of Assyria, they resumed their independency. About A.M. 3398 they assisted the Chaldeans in ravaging the kingdom of Judah, and, with the utmost cruelty and insolence, pushed on the ruin of that nation. Not long after Jerusalem was burned to a heap, Nebuchadnezzar, offended with the Moabites and Ammonites for their attempts to assist the Tyrians, and for the murder of Gedaliah, his Jewish deputy, furiously invaded their country; and, by carrying off their wealth, burning their cities, and murdering the inhabitants, rendered it an absolute desert. After the overthrow of the Chaldean empire in 3466, such as remained returned to their country, and successively became the tributaries of the Persians, Greeks, and Romans. Notwithstanding their own servitude they took every opportunity to distress the Jews after their captivity. Provoked with their insults, particularly during the persecution of Antiochus Epiphanes, Judas Maccabeus, with a handful of Jews, about A.M. 3840 invaded the country of the Ammonites, routed their forces, burned their cities, and made slaves of their wives and children. About seventy years after, Jannæus, his grand-nephew, reduced the Moabites into a state of slavery to the Jewish nation, Is.xv.xvi.; 25.10; Je.xlviii.; 49.1–6; Eze. xxv.; Am.1.13–15; 2.1–3; Zep.2.8–10.

X. The SYRIANS or ARAMITES were the offspring of Shem's youngest son, and of Nahor, the brother of Abraham; perhaps mingled with some Canaanites, Ge.10.22,23; 22.21,22; 1 Ch.1.17. Their country lay on the north-east of Canaan and Mount Lebanon: anciently it extended far beyond the river Euphrates to the eastward, and perhaps included most of Mesopotamia, 2 Sa. 10. 16. Cushan-rishathaim, who for eight years greatly oppressed the Israelites, was probably the king of the Syrians beyond the Euphrates, Ju.3.8–10. Their ancient kingdoms were Zoba, Damascus, Hamath, Geshur, Rehob, Ishtob, Maachah, &c., 2 Sa.8.3,9; 10.6,8; 15.8; 1 Ch.19.6,8. The Syrians on this side the Euphrates were either conquered by David, about A.M. 2964, or voluntarily submitted, 2 Sa.viii. x.; 1 Ch. xviii. xix. But about sixty years after, Rezon, a servant of Hadadezer, whom David had conquered, formed a kingdom for himself at Damascus, which quickly extended itself over all Syria on this side the river, and proved a terrible scourge to the kingdom of Israel, particularly in the days of Baasha, Ahab, Jehoram, Jehu, and Jehoahaz, 1 Ki.11.23–25; 15.18–20; xx.xxii.; 2 Ki.6.8,28,29; 10.32,33; 13.3–7; 2 Ch.22.5; and even to the kingdom of Judah, which lay further off, particularly in the days of Joash and Ahaz, 2 Ki.12.17,18; 16.5,6; 2 Ch.24.23,24; 28.5; Is. 7.1–8; 9.12. But God did not suffer the injuries which they did to his people to pass unpunished. Twice, with a handful of men, Ahab routed their huge armies, and brought them to the brink of ruin, 1 Ki.xx. A preternatural noise terrified them from their cruel siege of Samaria, 2 Ki.vii.; and Joash and Jeroboam, descendants of Jehu, repeatedly routing their armies, reduced them to the very brink of despair, 2 Ki.13.15–25; 14.25–28.

But more terrible judgments overtook them soon afterwards. Hired by Ahaz, king of Judah, Tiglath-pileser the Assyrian made their wealth a prey, burned their cities, murdered the inhabitants, transported part of the survivors to Media, or caused them to serve in his army against the Israelites, Is.8.4; 9.12; 17.1–3; Am.1.3–5; 3.12; with 2 Ki.16.7–9. During the decline of the Assyrian monarchy the captive Syrians returned and repeopled their country. Part of them assisted Nebuchadnezzar the Chaldean against the Jews, 2 Ki.24.2. Not long after, on some provocation, he marched his troops into Syria; burned Damascus, Hamath, Arpad, and other principal cities into heaps of rubbish; and cruelly murdered the inhabitants, or transported them as slaves to his eastern dominions. Under Cyrus the Persian, about A.M. 3466, and his successors, the Syrians once more returned and rebuilt their cities. When Alexander the Grecian conqueror marched this way about 3672, Hadrach, Hamath, and Damascus were obliged to submit. Ever since Syria has been a scene of war, ravage, and bloodshed. Here the Grecian monarchs of Egypt and Syria often conflicted. It was terribly ravaged by Eumenes the Pergamenian, and by Hircanus the Jew, and by the Parthians and others. About A.M. 3939 the Romans reduced it into one of their provinces. Under them it was often plagued with Parthian and Persian invasions, and miserably distressed by earthquakes. From A.D. 634, when the Saracens seized on it, it became a frequent scene of war between them and the Christian emperors of Constantinople. Towards the end of the eleventh century of Christ the Seljukians wrested it from the Saracens, and erected one of their four kingdoms at Aleppo, and another at Damascus. After the European crusaders had held it about a hundred years, rendering it a constant scene of the murder of Turks and of one another, Saladin, the conqueror of Egypt, drove them out of most of it about A.D. 1196. Since that time it has been generally oppressed by the Ottoman Turks, and not a little exposed to the plundering Druses of Lebanon and the roving Arabs. Nor, except at Aleppo and Damascus, is there now anything important but ancient ruins, Is.17.1–3; Je. 49.23–27; Am.1.3–5; Zec.9.1,2.

XI. The ASSYRIANS were the posterity of Ashur, the second son of Shem. They formed one of the most ancient kingdoms in the world. Their residence was on the banks of the Hiddekel or Tigris, eastward of Mesopotamia. Nineveh, their principal city, stood above 500 miles to the north-east of Jerusalem, Ge.10. 11,12,22; Na.2.8. About A.M. 3170 God, by Jonah, threatened the wicked Ninevites with immediate destruction; but their solemn fasting and repentance prevented it, Jonah i.–iv. About A.M. 3230 the Assyrians under Pul began to be powerful, and to extend their empire. He and his successors, Tiglath-pileser, Shalmaneser, and Sennacherib, conquered the Medes, Persians, Chaldeans, Syrians, Ammonites, Moabites, Edomites, Philistines, Israelites, Egypt, and part of Phenicia, Arabia, and Ethiopia, 2 Ki.15.19,29; 16.7–9; 17.3–6,24,27; 18.34; 19.12,13,17; Is.10.7–14; 36. 19; 37. 11–13, 18; 7. 17–25; 8.4; x. xv.–xxiv. xxviii.; Am. i. ii.; Joel 3.2–8; Eze. 31.3–9.

Their transactions in Canaan were the most important. Not long after Pul had laid the Israelites under tribute, Tiglath-pileser, hired by Ahaz, king of Judah, about A.M. 3270, entered Syria; and by murder and captivity of the inhabitants, laid it desolate. The Israelitish territories in Galilee, and on the east of Jordan, soon after shared a like fate. After Shalmaneser had ruined the kingdom of Israel and ravaged the country of the Philistines, if not also of the Egyptians and Ethiopians (Is. xviii. xix.), Sennacherib, his son, provoked by Hezekiah's refusal to pay the tribute which Ahaz his father had promised, prepared to subvert the kingdom of Judah. By valuable presents and a profound submission Hezekiah attempted to avert the stroke. But, contrary to treaty, Sennacherib invaded Judea and took all the fortified cities, Jerusalem excepted. Having defeated Tirhakah the Ethiopian, who came to assist Hezekiah, and ravaged Egypt and part of Ethiopia, or perhaps rather been terrified by that powerful monarch, he marched towards Jerusalem. By Rabshakeh his general, and by his letters to Hezekiah, he insolently defied the God of the Jews to protect them. But he had scarcely terrified the inhabitants of Jerusalem by bringing up his army to

Tophet, on the east of the city, when God by a fiery pestilence, or some other awful stroke, cut off 185,000 of his most valiant troops in one night. Leaving his baggage for a prey, he retreated home with the utmost precipitation and terror; but was scarcely arrived when two of his sons murdered him while he was sacrificing to his idol, De.28.49–52; Is.5.25–30; 7.8,17–25; 8.4, 7,8; 10.5–34; xvii. xxii. xxiv. xxviii.–xxxiii.; 9.4; 14. 25; 17.12–14; 24.21,22; 27.1; 28.21; 29.7,8; 30.27–33; 31.4–9; 33.1–4,13,14,23; xxxvi. xxxvii. xxv.–xxvii.xxxv.; 2 Ki.xvii.–xix.; 2 Ch.xxxii.; Eze.xxxi.

Esarhaddon, his son, who reigned from about 3296 to 3338, by cession, or conquest, appears to have re-united the kingdom of Babylon to his own. Thither he carried King Manasseh and his fellow-captives of Judah, 2 Ch. x.; 33.11; Is. 39.6,7. About the same time he transported the remnant of the Israelites into the east, and repeopled their country with his eastern captives, 2 Ki.17.24–41; Ezr.4.2,10. After his death the Assyrian empire hasted towards ruin. God punished them for their idolatry, their blasphemy of himself, and their oppression of his people; and for their pride, carnal security, whoredom, murder, and deceit. Saosduchin, indeed, defeated the revolted Medes, and destroyed Ecbatan, their capital. But to revenge this, Phraortes, king of Media, about A.M. 3352, invaded Assyria and laid siege to Nineveh. He being slain, Cyaxares, his son, carried on the war with great fury, and once and again renewed the siege of Nineveh. But an irruption of the Scythians into Media obliged him to raise it, and forbear the war for about twenty-eight years; during which, it seems, Nabopolassar, ruler of Babylon, revolted from the Assyrians, and rendered himself an independent sovereign. Sarak, king of Assyria, rendered desperate by the many disasters of his empire, burned his palace upon himself, his family, and his enormous heaps of wealth, amounting, it is said, to about 205 millions sterling. The flames continued raging fifteen days. About A.M. 3398 Cyaxares, having got rid of his Scythian guests, and fixed a peace with the Lydians, renewed his war with the Assyrians. He and Nebuchadnezzar of Babylon laid siege to Nineveh. By contracting alliances, by repairing their fortifications, and by hoarding up provisions, the Assyrians had done what they could to preserve their capital. But while they observed some revel in honour of their idol, or to celebrate some trifling victory, the Medes fell upon their troops while buried in drunkenness and sleep and cut them to pieces. The Tigris, or some river which runs into it, high swelled by excessive rains or by the melting of the Armenian snows, broke down about two miles and a half of the wall of Nineveh. When this inundation subsided, the Medes and Chaldeans furiously rushed in by the breach, probably in the night season, and filled the whole city with ravage, bloodshed, and flames. Quite confounded, the Assyrians and their allies could do nothing effectually for their own defence. Their strongest fortifications were surrendered almost upon the conqueror's demand. The merchants, and perhaps the queen, or the effeminate monarch, fled off in the most precipitate manner; and part of them took up their quarters in the Carduchian hills adjacent. The confederated Medes and Chaldeans, having plundered Nineveh of everything valuable, and murdered most of its inhabitants, burned it into a ruinous heap, to the great joy of the oppressed tributaries. It was never rebuilt; nor, for these 2000 years past, has any one exactly known where it stood. About A.M. 3750 the Persians built a city of the same name near Mosul, on the east of the Tigris; but the place of it too has, for many ages, been scarcely discernible, Eze.31.10–17; 32.22; Na.i.–iii.; Mi.5.6; Zep.2.13–15.

XII. How long the ancient kingdom of Babylon, or Shinar, established by Nimrod (Ge. 10. 9, 10; 14. 1), continued we cannot certainly determine. The CHALDEANS appear to have sprung from Arphaxad, the third son of Shem. For many ages after Abraham left their country they were perhaps little better than a thievish banditti, Ge.11.28; Jos.24.2,3; Ne.9.7; Job 1.17. About A.M. 3260 Pul, or Tiglath-pileser, probably formed them into a regular nation, and made Baladan or Nabonassar, his younger son, king, 2 Ki.20.12; Is. 23.13; 39.1,2. By some means or other Esarhaddon, about A.M. 3310, reunited Chaldea to his Assyrian empire, and he and his son retained it about sixty years. At last Nabopolassar, the governor of it, and perhaps the just heir to the throne, rendered himself king. About A.M. 3399 Nebuchadnezzar, his son succeeded him, and erected a new empire, or rather a continuation of the Assyrian, in another branch of the ancient royal family. Raising an army of 300,000 warriors, he routed the troops of Pharaoh-Necho, king of Egypt, at the Euphrates, and took Carchemish, putting all the garrison to the sword. Having assisted Cyaxares, the Mede, in the overthrow of Nineveh, he, with a formidable army of Chaldeans, Scythians, and others, subdued the Syrians, Jews, Ammonites, Moabites, Edomites, and part of the Arabs. Enraged by the Tyrians' withdrawment of their persons and wealth, after he had besieged them for thirteen years, he wreaked his fury upon the Philistines and Egyptians who had assisted them, and terribly alarmed, if not ravaged, Ethiopia and Lybia. On the east he reduced the Medes and Persians or Elamites. Wherever he prevailed, by burning the cities, and by murdering or transporting the inhabitants, he generally left behind him a desolate wilderness. Their princes he either murdered or condemned to perpetual imprisonment; and the people who survived were generally made slaves in Chaldea, Is.14.4–6,12,16,17; xv. xxiv.; 39.6,7; 2 Ki.20.17,18; Je.50.20–23; 25.9–38; 27.3–7; xix. xxi. xxiv. xxxix. xlvi.–xlix.; Hab. 1. 6–17; 2. 5–17; Da. 2. 37, 38; 4. 12, 22; 5. 19; 7. 4; Zec. 6. 2; De. 28. 49–52; Is. 5. 25–30; Eze. iv.–vii. ix. xvii. xix.–xxxii. xxxv.

Having finished his conquests, Nebuchadnezzar abandoned himself to idolatry, pride, and other impieties. Out of his immense spoils he formed a monstrous golden image for Bel his principal god, who, he imagined, had rendered him so successful; which, together with its pedestal, was at least 90 feet high and 9 in breadth. His subjects were peremptorily commanded to worship it, under pain of being immediately burned, Is.46.6; Je.10.2–15; Hab.1.11,16; 2.18, 19; Da. iii. By expending his spoils and employing his captives, in his buildings at Babylon, he rendered it the wonder of mankind. Its walls were 87 feet broad, 350 high, and about 60 miles in circuit; and were fortified with 250 if not 316 towers, at proper distances. His success swelled his pride to an uncommon pitch. To punish it, God, by a kind of delirium, rendered him for seven years like a brute. At last his reason was restored, and he acknowledged God's dominion over him. He was reinstalled in his throne, and soon after died, A.M. 3443, having reigned two years with his father and forty-three by himself, Da.iv.; v.18–21.

The Chaldeans' contempt of God; their idolatry, astrology, magic, and sorcery; their carnal security, luxury, and avarice; their barbarous murder and oppression of the JEWS and other conquered nations, now began to be punished by God. Notwithstanding the prudent endeavours of Nitocris, his Median queen, Evil-Merodach was noted for nothing but folly and riot. By madly abusing some of the Medes at a hunting match, he laid the foundation of a ruinous war with that nation. In the third year of his reign Neriglissar, his sister's husband, murdered him and reigned in his stead. Jealous of the growing power of the Medes, he marched against them with a prodigious army of his own troops, besides 150,000 whom he had hired from Lydia, Phrygia, Cappadocia, Arabia, &c. Cyrus the Persian, who commanded the Median troops, routed this huge host with an army scarcely a third part of their number. Neriglissar was slain. Laboroschard, his infant son, who succeeded him, the people murdered, when he had reigned but nine months, noted for nothing but the cruelty of his administrators; and Belshazzar, the son of Evil-Merodach, reigned in his stead. Gobrias and Gadates, two Chaldean lords, provoked, the one by the murder of his son, and the other by the castration of himself, had revolted to Cyrus and drawn the provinces which they governed along with them. Having in two years subdued the nations which it was probable would assist the Chaldeans, Cyrus ravaged their country and marched against Babylon, their capital. Here Belshazzar's troops had shut themselves up, having stored the city with provisions sufficient for twenty years. For two years Cyrus besieged Babylon without any success. At last in A.M. 3466, informed of the approach of their annual idolatrous revel, on which Belshazzar profaned the sacred vessels of the Jewish temple, in libations to his idols and in ministering to his drunkenness, he brake down the bank at the head of the new canal which Nitocris had dug for preventing the Euphrates from overflowing the country. By this means he diverted the river from its ordinary passage through Babylon. No sooner was the channel emptied of water than Gobrias and Gadates led part of his troops down, and others up, the channel into Babylon. The drunken Chaldeans having left their gates on the river quite open, the Medo-Persian troops rushed in thereat and opened the other gates to their fellows. While the intoxicated Chaldeans partly lay buried in sleep and vomit, and partly ran up and down to inform the distant corners of the city that the Persians had entered it; while the merchants, husbandmen, and hired troops laboured to escape for their lives, while every part of the city was filled with consternation, howling, and desperate sorrow; the Medes, Persians, Phrygians, and others of Cyrus' army, furiously spread burning and bloodshed on every side. While the flames of the city ascended to heaven, the streets ran with the blood of murdered warriors, princes, magicians, and even of innocent babes, dashed against the stones. Belshazzar and his thousand lords were despatched in their drunkenness and sleep. His whole family and friends were miserably murdered or ignominiously reduced. Many of his subjects' carcasses rotted above ground, or were devoured by beasts or interred like brutes. Bereaved of their husbands, the delicate ladies and others were ignominiously ravished or cruelly murdered. The immense riches of the city became a spoil. The temples were pillaged. The idols Bel, Nebo, Merodach, Nergal, Sheshach, &c., were broken to pieces, and the metal carried off for a prey. The sacred vessels of the Jewish temple, which were found in the temple of Bel, were carefully preserved, and afterwards restored to the Jews. Not a little of the city being burned, and its high walls broken down, the whole constitution of the empire was unhinged; and the people who remained alive reduced to the basest servitude, under the Medes, Persians, Jews, and other nations, who had lately been their captives.

Recovering themselves under the mild government of Cyrus, encouraged by the confusions which followed upon the death of Cambyses his son, and provoked

that Darius Hystaspes had quite deserted their city and fixed his residence at Shushan in Persia, the Babylonians, after four years spent in preparations, in A.M. 3487, made an open revolt. For twenty months Darius in vain besieged them with all his forces. To prevent a surrender through want of provision, the besieged strangled all their unnecessary eaters, old men, children, and most of their women. After fixing the plot with his master Darius, Zopyrus, a Persian general, having fearfully mangled his face, fled over to the Babylonians, pretending that Darius had thus abused his body for his advising him to raise the siege. They readily credited his pretences, and made him commander of a body of their troops. With these he made several successful sallies upon the retiring besiegers; and his success quickly procured him the command of the whole Babylonian army and of the whole city. He seized the first opportunity to open, for his master's troops, two of the principal gates. Darius, thus master of the place, impaled 3000 of the principal rebels and pardoned the rest; and from the neighbouring provinces supplied them with 50,000 wives. He lowered their walls three fourth-parts of their height. About A.M. 3680, Babylon remained still pretty considerable; and Alexander the Great resolved to restore it to its ancient grandeur; but Seleucus, his Syro-Grecian successor, having drained it of about 500,000 of its inhabitants to people his new city of Seleucia, in the neighbourhood, it quickly dwindled into a mere desert, and the Euphrates, overflowing part of it, turned it into a lake or fen. Before the birth of our Saviour, Strabo, and after him Pliny, represent it as utterly desolate, nothing remaining but the walls. About A.D. 400 Jerome represents it as a hunting-park for the Persian kings. For many ages past no one knows certainly where it stood. The supposed seat of it is so haunted with venomous and doleful animals, that it cannot be safely approached but during the winter cold, which renders these creatures torpid or confines them to their holes, Ps. 137.8,9; 79.6; Mi. 4.10–13; 5.5,6,15; 7.10; Is. 41.2,3,25; 42.13–15; 43.14; 44.25; 45.1–3; 46.1,2,11; 48.14; xxi. xiii. xiv.; Je. 10.25; 12.14; 25.12–14,26; 27.7; l. li.; Hab. 2.3–19; Da. v.; 7.4,12; Zec. 6.6,8; 5.5–11; De. 32.35–43.

XIII. The MEDES sprang from Japheth, by his son MADAI. The ELAMITES, or PERSIANS, from ELAM, the eldest son of Shem, whose name they ordinarily bear in Scripture, Ge. 10.2,22; 14.1; Is. 21.2; Ac. 2.9. Both of these were conquered by the Assyrians. Part of both served in Sennacherib's army against the Jews, Is. 22.6. The Medes, instigated by Dejoces, about A.M. 3294, revolted from under the Assyrians, and rendered the Persians their tributaries. About 110 years after, assisted by the Chaldeans, they overturned the Assyrian empire and destroyed Nineveh. Both, but especially the Persians, were obliged to submit to the Chaldeans; and Nebuchadnezzar built himself a magnificent palace at Shushan in Persia, Je. 25.9,25; 27.7; 49.34–39.

Cyrus, who is so often marked out in the predictions of Scripture, advanced the glory of both nations to its highest pitch. Having long commanded the Median troops of Astyages, his mother's father, and of Darius her brother and his own father-in-law, against the Chaldeans and others, he became heir to the Persian crown by his father, and to the Median by his wife, Da. 9.1; 5.31. Under his command the Medo-Persian troops conquered the three powerful kingdoms of Lydia on the north, Babylon in the middle, and Egypt on the south; all to the westward. The multitudes he slew, and the spoils he seized, were astonishing; Is. 41.2,3,25, 45.1–3; 46.11; 48.14; xlvii. xxi. xiii. xiv.; Je. l. li.; Da. 2.32,39; 7.5; 8.3,4,20; Zec. 6.2,6,8. Most of the captives who had been enslaved by the Chaldeans, he allowed to return and repeople their desolated countries. To the Jews he also restored their sacred vessels; and solemnly encouraged and kindly assisted them to rebuild their temple; 2 Ch. 36.22,23; Is. 45.13; 44.28; Ezr. i.; 6.2-5. He established his empire according to the most just and prudent regulations; but Cambyses, his madly cruel son and successor, almost ruined it by his expedition into Egypt and Ethiopia. Artaxerxes Smerdis, the magian impostor, throughout his reign did nothing more than obstruct the building of the Jewish temple, Ezr. 4.6–24. Darius Hystaspes, who encouraged the building of it, and who was perhaps the AHASUERUS who divorced Vashti, married Esther, advanced and pulled down Haman, and rendered Mordecai his chief minister of state, extended the empire to its utmost greatness. The conquests and government thereof reached into Iberia, Albania, Colchis, and Scythia on the north; into Lesser Asia and its islands, Syria, and Canaan, on the west; and into Egypt, Ethiopia, part of Arabia, and India, on the south; Ezr. v. vi.; Es. i.–x.; Da. viii. 3,4; 7.5.

Provoked with the European Greeks for assisting their rebellious brethren in Lesser Asia and the Egyptians, and for giving his father's troops a terrible defeat, Xerxes, furnished with the immense spoils of Cyrus and Cambyses, and with the hoarded wealth of Darius his father, madly resolved to extirpate that nation. While the Carthaginians, by his instigation, attacked them in Sicily and Italy, about A.M. 3526, he marched an unwieldy army of several millions into Greece. The Greeks having defeated his armies and fleets, began to think of conquering his whole empire; and the struggles of the Egyptians to recover their liberty had afforded them an excellent opportunity, had not their own contentions and treachery prevented their improving it. Agesilaus the Spartan once seemed on the point of overturning it. In their lingering or often-repeated wars the Greeks more and more perceived the luxury, folly, and weakness of the Persian state. About A.M. 3671 Alexander the Great of Macedonia, having perfected the reduction of Greece into one kingdom, marched an army of about 35,000 excellent warriors (Egeatæ, or *goatish* men, armed with brass), headed by the most prudent generals, against the Persians, whose emblem of royalty then was the golden head of a *horned ram*. Highly provoked by the insolent messages of Darius Codoman their king, Alexander furiously routed their huge armies in the great battles of Granicus, Issus, and Arbela; and by overrunning rather than fighting, in six years subdued the whole Persian empire, Ge. 9.27; Nu. 24.24; Da. 2.32,39; 7.5,6; 8.3–7; 10.20; 11.2,3; Zec. 6.2,6,8. About A.M. 3754 the Parthians, who perhaps were chiefly Scythians and Gauls, formed a powerful kingdom in Persia, which continued about 482 years, and sometimes extended from the Indus on the south to the Hellespont on the north. It was long the distinguished terror of the Roman empire. About A.D. 220 or 232 the government was transferred to another nation, or at least to another family. This Persian kingdom was a terrible plague to the Christian emperors, especially to those of the East; and was a most inveterate and cruel persecutor of other Christians. Ever since A.D. 634 Persia has been a distinguished scene of the most shocking miseries, oppression, murder, and almost everything horrid, under the Saracens, Seljukians, Tartars, Turkmans, Sophis, and modern usurpers, Da. 2.44,45; 7.12.

XIV. The GREEKS, comprehending the Athenians, Spartans, Æolians, Ionians, Dorians, &c., sprang from Javan, the fourth son of Japheth. When they first removed from Lesser Asia into the south-east of Europe we cannot certainly determine; but about A.M. 3150 several colonies, chiefly Æolians and Ionians, returned from their over-stocked countries in Europe to the western parts of Lesser Asia. While the Greeks with great assiduity cultivated different branches of literature among themselves, they gradually penetrated into the Persian territories; and about A.M. 3672, under Alexander the Macedonian, they reared up an empire of their own upon the ruin of the Persian, less opulent and showy, but much more powerful and warlike, Ge. 9.27; Nu. 24.24; Da. 2.32,39; 7.6; 8.5-7,20,21; 10.20; 11.3; Zec. 6.3,6,8.

Scarcely had Alexander spent twelve years in overrunning the world, when he died, perhaps of drunkenness, in the very flower of his age. His whole family was quickly extirpated. His queen Statira, the daughter of Darius, was murdered by Roxana, another of his wives, and thrown into a well. Eurydice, another wife, and Philip Aridæus, his brother, were murdered by Olympias his mother. For this Olympias herself was murdered by Cassander's soldiers. Roxana and Alexander Ægus, her son, whom Eumenes had for a time so bravely supported, were privately murdered by Cassander. About a year after he murdered Barsine, the only surviving wife of Alexander, and Hercules her son. Antigonus, one of his generals who attempted to govern the whole empire, being reduced, it was divided into four parts; to each of Alexander's remaining principal generals a part. Cassander had Greece in Europe on the west. Lysimachus had Thrace, Bithynia, &c., on the north. Seleucus Nicator had Syria and other eastern provinces. Ptolemy Lagus had Egypt, &c., on the south. Lysimachus' share was quickly wrested from him; and most of it united to Syria. Cassander's share was soon after divided into the several states of Macedonia, Achaia, Ætolia, &c. About A.M. 3856 most of it was reduced by the conquering Romans, Da. 7.6; 8.8,22; 11.4; 2.40; 7.7,19,23.

The *thigh-like* kingdoms of Egypt on the SOUTH of Canaan, and of Syria on the NORTH, long subsisted. Ptolemy Lagus, surnamed the Saviour, ruled over Egypt, Canaan, Phenicia, Hollow Syria, Caria, Cyprus, part of Arabia, and the Egean Isles. Seleucus Nicator, or *conqueror*, who founded his empire in A.M. 3692, was still more powerful; ruling over not only Syria, but Persia, Chaldea, Mesopotamia, Assyria, Armenia, Media, Pontus, and almost all Lesser Asia; from which, after about sixteen years' contest, he drove Demetrius, son of Antigonus; and to which, after the death of Lysimachus in A.M. 3723, he added Thrace and part of Macedonia in Europe. But his son Antiochus Soter's wars with the Gauls, Bithynians, and Pergamenians, together with the revolt of the Parthians that ensued, exceedingly weakened the kingdom. Wearied with their ruinous contentions, Ptolemy Philadelphus of Egypt and Antiochus Theos of Syria, about A.M. 3756, agreed to a mutual peace. Ptolemy carried his daughter Berenice into Syria; persuaded Antiochus to divorce Laodice his queen and espouse Berenice, and settle the crown on her children. But Ptolemy was scarcely dead when Antiochus divorced Berenice, recalled Laodice to his bed, and settled the crown of Syria upon Seleucus Callinicus her son. To prevent Antiochus changing his mind, Laodice quickly despatched him by poison, and fixed her son on his throne about 3758. Berenice, her child, and all her Egyptian attendants, were murdered before the Lesser Asians or Egyptians could come up to protect them. To revenge the death of his sister, Ptolemy Euergetes

of Egypt marched his troops into Syria, reduced most of that kingdom, and returned home laden with rich spoils, and with 2500 Egyptian idols, which Cambyses the Persian had carried off about 300 years before. These, to the great joy of his subjects, he replaced in their temples. In his return through Canaan he offered a solemn sacrifice of thanksgiving to God at Jerusalem, Da. 11. 5–9.

After he had been terribly plagued by Hierax his brother, and by Eumenes, king of Pergamus, Seleucus was taken prisoner by the Parthian revolters. His sons, Ceraunus and Antiochus the Great, resolved to be revenged on Ptolemy, and to recover what their father had lost. Death carried off both Ceraunus and Ptolemy while they prepared for the war. Ptolemy Philopater succeeded his father in Egypt. Antiochus routed his forces at Berytus, and recovered Phenicia and Hollow Syria. Whether he executed his purpose of ravaging Egypt we do not certainly know; but next year he marched his forces to Egypt, intending to wrest that kingdom from its luxurious prince. But Ptolemy routed his army at Raphia, a city on the north-east border of Egypt, and obliged him to restore Canaan and Hollow Syria. In his return from viewing these provinces, Ptolemy at Jerusalem offered sacrifices of thanksgiving to JEHOVAH. But highly enraged that the terrors of God or the importunity of the Jews had hindered his entrance into the holy of holies, he caused about forty or sixty thousand Jews to be inhumanly massacred in Egypt. He granted the Syrians a peace upon the easiest terms, that he might have leisure to wallow in lewdness with Agathoclea his harlot, and her infamous brother. Offended with his baseness, many of his subjects revolted. Nor was it long before he died of his debaucheries. Ptolemy Epiphanes, his infant son, succeeded. Antiochus of Syria therefore agreed with Philip of Macedonia to conquer the Egyptian dominions, and to share them betwixt them. Ptolemy being solely governed by Agathocles, his father's catamite, his subjects were upon the very point of revolting; and several seditions actually happened. The Alexandrians at last took arms, and put Agathocles, his sister, and his friends, to death. Scopas, Ptolemy's general, who perhaps himself intended to ascend the throne, recovered Canaan and Hollow Syria; but Antiochus by three or four bloody battles retook them. Assisted by the Jews, whom he honoured with distinguished favours, he marched his army into Egypt to conquer it. But finding that the Romans, whose resentment he dreaded, had taken young Ptolemy under their protection, he resolved to make himself master of it by fraud. Having bribed his beautiful daughter Cleopatra to betray or murder her future husband, upon the first opportunity he married her to young Ptolemy; and assigned him Phenicia, Hollow Syria, and Canaan, for her dowry. But Cleopatra, regardless of the horrid mandates or bribes of her father, faithfully adhered to the interests of her husband; and the Egyptian generals suspecting Antiochus' intentions, kept themselves on their guard. Enraged to see his designs on the kingdom of Egypt wholly disappointed, Antiochus, with a fleet of 300 ships, and a formidable army, rendered himself master of several coasts of Lesser Asia, Thrace, and Greece, and of Samos, Eubœa, and other islands in the eastern part of the Mediterranean Sea. Informed afterwards of Ptolemy's death, he once more prepared to wrest the kingdom of Egypt from his infant grandson; but a terrible storm, and the death of Scopas, who intended to betray that nation, prevented him. Instigated by Hannibal, the famous and now fugitive general of the Carthaginians, he, assisted by some of the European Greeks, next commenced a war upon the Romans. To revenge this affront, together with the injury which he had done to their allies in Lesser Asia, the Romans quickly engaged him. Acilius their general routed his army in Greece, and drove him quite out of Europe. Livius and Emilius at different times defeated his fleets. Lucius Scipio, with an army of 30,000, routed his army in Lesser Asia, slew 54,000 of them, stripped him of all his dominions to the northward of Mount Taurus, and condemned him to pay 12,000 talents of silver to the Romans, for defraying the expenses of the war with him. Covered with shame and disgrace, Antiochus retired to the inmost parts of his kingdom, where, attempting to pillage a temple of Jupiter at Elymais in Persia, for money to pay his Roman debt, he was murdered by the infuriated mob. Seleucus Philopater his son, who succeeded him, was remarkable for nothing but raising of taxes to defray his father's Roman debt; and for an unsuccessful attempt by Heliodorus his minister to pillage the temple of God at Jerusalem. Not long after the same Heliodorus poisoned his master for the sake of his throne, Da. 11. 10–20.

Not Demetrius his son, but Antiochus his brother, succeeded him, A.M. 3829. He had been some years at Rome as a hostage, or pledge of security, for the payment of the Roman debt; and was one of the most base, frantic, and mischievous persons that ever breathed. By flattering the Romans to befriend him; by flattering Eumenes, king of Pergamus, to assist him; and by flattering the Syrians to submit to him, he peaceably fixed himself on the throne. Having quickly routed the forces of Heliodorus the usurper, of Demetrius, the true heir to the crown, and of Ptolemy Philometer of Egypt, who claimed it in right of his mother, he distributed his spoils among his subjects, which exceedingly gained him their affection. Highly piqued that Eulæus and Lenæus, the curators of young Ptolemy, should have demanded for their master the provinces of Phenicia, Hollow Syria, and Canaan, which had been assigned for his mother Cleopatra's dowry, but it seems had never been delivered up, Antiochus, having repaired the fortifications of these countries, marched his army into Egypt with an intention to conquer it. His incomplete victory on the border of Egypt obliged him to return home. Next year he invaded Egypt afresh, and, Alexandria excepted, ravaged most of it. While his deputy governors treacherously surrendered the island of Cyprus, the effeminately educated monarch of Egypt did almost nothing in defence of himself or his subjects. Perhaps he was taken prisoner by his uncle Antiochus. It is certain they feasted together, and formed a league of amity which neither of them intended to keep; but both were baulked of their treacherous intentions. In his return homeward, Antiochus in cold blood ravaged Jerusalem, murdered 40,000 of the Jews, and made as many slaves. Meanwhile the Alexandrians, finding that Ptolemy their sovereign was entirely managed by his treacherous uncle, made Physcon, his brother, king in his stead. To resent this affront Antiochus again invaded Egypt; but finding it more difficult than he expected to reduce the supporters of Physcon, he returned home, in hopes that the civil war between the two brothers would quickly render the kingdom an easy prey to himself. But suspecting his intentions, the two Ptolemies, Philometor and Physcon, agreed to reign jointly in peace. Informed hereof, Antiochus again invaded Egypt, and ravaged part of it. But Popilius and other Roman ambassadors arriving in Macedonian ships, charged him and all his forces to evacuate Egypt if he regarded the friendship of their state. Stung with indignation at this disappointment, when all things promised such success; and provoked by the peculiarity of their religion, and by some affronts they had given him; he, in his return to Syria, made terrible work among the Jews. Before this he had turned out Onias the legal high-priest, and sold his office to his treacherous brothers Jason and Menelaus, one after another. Now, assisted by his heathen generals and apostate Jews, he stopped the daily sacrifice; rendered the temple a scene of idolatry and lewdness; compelled the people to eat swine's flesh; and, in fine, attempted, with all his might, to destroy every copy of the Scriptures and every faithful worshipper of God. Meanwhile the Armenians and Persians revolted. The Armenians he quickly reduced; but the Persian mob gave him a furious repulse while he attempted to plunder one of their temples. Informed in his way homeward that Judas Maccabeus and the faithful Jews who assisted him had routed his armies in Canaan, he furiously vowed to extirpate their whole nation. Immediately a horrible distemper seized on his body. His flesh was filled with crawling worms, rotted, and fell off in pieces, with intolerable torment and stench. Convinced that it was the punishment of his horrid abuse and persecution of the Jews and their worship, he solemnly vowed to their God, that if he recovered he would restore their religion and grant them the most advantageous instances of his favour. But his vows were in vain. The inexpressible torment and stench quickly put an end to his miserable life, near Babylon, A.M. 3840, Da. 11. 21–35; 8. 9–14, 23–25.

Having languished a hundred years more amidst terrible contentions and miseries, the Syro-Grecian dominions, about A.M. 3939, fell into the hands of the conquering Romans. About thirty-five years after, those of Egypt shared the same fate. When the Roman empire was divided, A.D. 338, most of that which had anciently pertained to the Greeks was allotted to the emperor of the East, who had his residence at Constantinople. Their territories in Europe were sometimes terribly ravaged by the Goths, Huns, &c. Those which were in Asia and Africa, about A.D. 640, generally fell into the hands of the Saracens. From them they passed, about 400 years afterward, to the Seljukian Turks. For about three or four hundred years past almost the whole Grecian empire has been subject to the Ottoman Turks, by whose oppression it is fearfully depopulated, Da. 7. 12; 2. 40; 11. 40–43; Zec. 6. 7; Re. 8. 7–12; ix.

XV. After the rich and bloody empire of the Assyrians and Chaldeans; the prudently formed, moderately wealthy, but inactive, and often basely governed empire of the Medes and Persians; the rapidly formed and powerful, but quickly divided, empire of the *brass-armed* Greeks; had, according to the immutable purposes of God, and amidst difficulties unnumbered, successively sprung up from contemptible origins; and had finished their work, and filled up the measure of their iniquities, and then dwindled back to their primary meanness: the empire of the ROMANS, who were descended from Japheth by his son Javan or Gomer, succeeded. In this Satan made a more ample display of earthly glory, and erected a more powerful bulwark for the support of iniquity, than had ever before existed. In pride, avarice, murderous cruelty, and tyrannical oppression, chiefly of the people of God, it resembled the preceding monarchies; but in its commonwealth form, which was chiefly directed by two consuls, till at last it was divided into two parts, it differed from them. In policy, power, extent, and terror to every opposer, it far exceeded them. Sprung from the basest ori-

gin, these Romans gradually conquered the Italians, Spaniards, Helvetians, Gauls, Britons, Germans, Pannonians, Illyrians, Dalmatians, Greeks, Thracians, Lesser Asians, Pontians, Iberians, and Armenians, descended from Japheth; and the Lydians, Mesopotamians, Syrians, Jews, and some Arabs, descended from Shem. They enslaved the Etruscan, Pelasgian, Heraclean, Phenician, and Carthaginian posterity of Canaan, together with the Mauritanian, Getulian, Numidian, Lybian, Cyrenian, and Egyptian descendants of Ham, in Africa. Rome, which was the seat of their empire, stands about 1200 miles north-west of Jerusalem; but the empire itself extended from north to south about 2600, from east to west about 3000 miles. Their conquests extended chiefly to the southward. They successively adopted seven different forms of government. For the first 200 years they had kings. From A.M. 3472 to 3960 they were governed by consuls, tribunes, decemvirs, and dictators, in their turns. After this to A.M. 4480, by emperors, heathen and Christian. From A.D. 476 to 556, they were governed by Gothic kings. Since A.D. 756 the popes have been at once their spiritual and their civil heads, Da. 2. 33, 40–43; 7. 7, 8, 23, 24; Zec. 6.1–7; Re. 12.3; 13.1; 17.3, 9–11.

About A.D. 44 a terrible famine of seven years' continuance afflicted the empire. Not long after, multitudes of earthquakes happened in it, in Italy, Lesser Asia, and Canaan, and in the isles of Crete, Samos, Chios, &c. Laodicea, Hierapolis, and Colosse were quite overturned, Joel 3. 30; Mat. 24. 7; Lu. 21. 11; Ac. 11. 28; 2. 19, 20. The opposition of the emperors Nero, Domitian, Trajan, and Adrian to the everywhere victorious gospel of Christ, and the cruel persecution of his followers, drew upon their dominions the tremendous justice of God. The noted victories of Vespasian over the Jews in the first century of the Christian era, and of Trajan over the Jews and Parthians in the next, were quickly followed by fearful and bloody disasters. While the Parthians and other heathens murdered the Romans in other countries, the Jews, enraged with the ruin of their nation, city, and temple, murdered about 500,000 or more of them in Cyprus, Cyrene, and Egypt. The slaughter of Jews unnumbered, in revenge of this, did but more and more weaken the empire, Re. 6.1–4. Whatever zeal Marcus Aurelius and Septimus Severus discovered for common equity and for the support of their subjects, their persecution of the Christians issued in such scarcity of provisions that people were obliged to eat their victuals by weight and measure; and labourers were scarcely able to earn what was necessary for their own subsistence, Re. 6.5,6. In the third century of the Christian era the Roman empire became more and more miserable. From 235 to 286 the Christians were generally and sometimes terribly persecuted, and millions of them murdered. In true just resentment of this, twenty emperors and thirty usurpers, after making no small havoc among their opposers, or even their friends, were cut off almost all in a miserable manner. Moreover, while the Persians in the East plagued Syria and the countries adjacent, the Goths, Quadi, Sarmatæ, Suevi, and Vandals ravaged almost all the Roman territories in Europe. Few cities and scarcely one unwalled town escaped their infernal pillage and murder. Besides fearful earthquakes, a terrible pestilence of fifteen years' continuance pervaded the whole empire from south to north. Multitudes were left unburied. Dogs and other ravenous animals were so accustomed to human carrion that they sometimes entered towns and devoured the living, Re. 6.7,8.

The fourth century opened with a terrible persecution of the Christians by Diocletian and his fellow-emperors, which lasted ten years. All on a sudden God pleaded the cause of his persecuted people and meted out justice upon their heathen oppressors. While multitudes were swallowed up by earthquakes or terrified by ill-boding omens in the sky, Constantine, being elected emperor by his troops, and provoked by the designs of his heathen partners in government, took arms against the persecuting emperors and their Cæsars or subordinate emperors. While Diocletian abandoned his imperial crown for a private life, Maximinian, Galerius, Maximin, Maxentius, and Licinus were so plagued with repeated discomfitures and disasters that they hid themselves in dens and caves. While some other principal persecutors murdered themselves in the most desperate anguish, Maximin and Licinus publicly acknowledged their disasters to be the just reward of Jesus Christ upon them for persecuting his people. Multitudes of the heathen priests, who had all along been distinguished instigators of the persecutions, were miserably destroyed. Even Maximin and Licinus murdered thousands of them; because by their false predictions of victory they had decoyed them into their ruinous wars with Constantine. In fine, the heathen worship of the sun, moon, and stars, and other idols, was abolished by law, Re. 6. 12–17; Ps. 2. 8, 9; 18. 30–48; 21. 8–12; 35. 26, 27; 40. 14–16; 46. 6–8; 48. 4–11; 59. 12–15; 69. 23–28; 68. 1, 2, 12, 30; 79. 6–13; 83. 9–18; 94. 24; 96. 13; 98. 9; 72. 9; 110. 5, 6; 132. 18; 149. 6–9; Pr. 1. 24–32; Is. 66. 15–17; Joel 3. 9–16; Zep. 3. 8; Hag. 2. 22; Mi. 4. 13; 5. 5–15.

From A.D. 323 to 338 the Roman empire, now Christianized by law, enjoyed a short repose. Meanwhile Constantine repaired the ancient Byzantium, on the north-west of the Euxine Sea, and called it CONSTANTINOPLE, after himself, and rendered it his imperial seat. His death was followed by fearful calamities. The contemporary or separate reigns of his three sons were chiefly marked with mutual contentions one with another; rebellions of Maxentius, Sylvanus, and others; terrible ravages by the Persians and Armenians in the east; and by the Allemans, Scots, and Picts in the west. The short reign of Julian their cousin was principally noted for his crafty and cruel attempts to abolish Christianity and restore heathenism, and his ruinous loss in the Persian war. In A.D. 364 Valentinian divided the empire with Valens his brother, after which this division generally remained. The emperor of the western part resided at Rome, and the emperor of the east at Constantinople. Being now composed of ancient Romans, conquered nations, and invading Scythians, the Roman state became extremely weak and disjointed. Theodosius the Great united its parts, and restored it to some degree of its wonted order and strength. But he dying in 395, and dividing it to his sons Honorius and Arcadius, it gradually became more and more weak and miserable. The Goths under Rhadagaisus and Alaric ravaged Greece, Italy, &c., besieged Rome, murdered about a third part of the imperial subjects, and obliged the western emperor to allow them Gaul (or France) and Spain for their residence. In A.D. 410 Alaric again ravaged Italy and burned Rome. Meanwhile other armies of Goths, Alans, and Vandals almost desolated Gaul and Spain, and took possession thereof. The Vandals crossed the Mediterranean Sea by the Straits of Gibraltar, and by terrible ravage rendered themselves masters of the Roman territories in Africa, and there formed a powerful kingdom. Attila and his infernal Huns for fourteen years ravaged Thrace, Greece, France, and part of Italy in the most barbarous manner, putting almost every one they could find to the sword. The emperor Valentinian III., by promising them an annual tribute, diverted them from their intended attack upon Rome. To revenge the murder of this emperor on his subjects, Eudoxa his queen implored the assistance of the African Vandals. They, under Genseric their king, in A.D. 455, ravaged Sicily and Italy, pillaged Rome, and returned home laden with spoil. The western empire, now terribly desolated, languished about twenty years more under eight short and turbulent reigns. In A.D. 476 Odoacer, whom the Heruli and other barbarians had chosen for their king, deposed the emperor Augustulus; and translated the seat of his own royalty to Ravenna, another city of Italy. His kingdom had scarcely lasted sixteen years, when Theodoric the Ostrogoth unhinged it, and founded another, of about sixty-four years' continuance. Hitherto the Roman consuls, senate, and magistrates had always maintained some vestiges of their ancient power and dignity. But Justinian the emperor of Constantinople, having recovered Africa from the Vandals and part of Italy from the Goths, his successor, Justin II., A.D. 566, totally abolished the distinguished honours of Rome, reduced it to the same level with the neighbouring cities, and made the Exarch of Ravenna his deputy-governor of it. The Romish bishop, about A.D. 606, obtaining an imperial mandate by which he was declared UNIVERSAL EISHOP, immediately began to grasp at civil power. In A.D. 756 he actually became prince of Rome and the two territories adjacent, and restored to that city part of its ancient privileges. The succeeding popes attempted to extend an imperial influence over the nations. Hating the Emperor of Constantinople, the Romans proclaimed Charles the Great, king of France and Germany, their emperor. About A.D. 800 he and the pope established the German empire instead of the Roman; which *healed head of the beast* will probably continue till the glorious better age commence, Da. 2. 33, 41–43; 7. 8; Zec. 6. 7; Re. 8. 1, 7–12; 13. 2, 3, 15; 12.3.

About A.D. 480 the western empire had begun to be parcelled out into TEN TOES OR HORNS; *i.e.* sovereign states of barbarians who came from the East; viz. Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Alans, Burgundians, Heruli and Rugians, Saxons, Lombards. Bishop Chandler classes them thus: the Ostrogoths in Mæsia, the Visigoths in Pannonia, the Suevi and Alans in Spain and part of France, the Vandals in Africa, the Franks in France, the Heruli and Thuringi in Italy, the Saxons and Angles in Britain, the Huns in Hungary, the Lombards on the banks of the Danube, and afterwards in Italy. Sir Isaac Newton arranges them thus: the Vandals and Alans in Africa and Spain, the Suevi in Spain, the Visigoths, the Alans in France, the Burgundians, the Franks, the Britons, the Huns, the Lombards, and the Exarchate of Ravenna. In the eighth century Bishop Newton arranges them thus: the Senate of Rome, the Greek Exarchate of Ravenna, the Lombards, the Huns, the Allemans, the Burgundians, the Franks, the Goths, the Britons, the Saxons. Ever since the fall of the Roman empire it has been generally parcelled out into ten distinct sovereignties, notwithstanding frequent alterations of their form, extent, &c. At present we have the states of Italy, the Two Sicilies, Portugal, Spain, France, Britain, Holland, Germany, Hungary, and Switzerland; or by joining Holland, Hungary, or Switzerland to Germany, we may admit Turkey for a tenth. The different nations of which these states were composed, and their diversified tempers and laws, have rendered their constitutions weak and inconsistent. Da. 2. 33.

41–43; 7.7,20; Re.12.3; 13.1; 17.3,12,16. For almost 1200 years past these ten sovereignties have, in whole or in part, submitted to the tyranny of the Antichristian popes; but when 1260 from the full manifestation of Popery are finished, they shall renounce his authority and employ their power to abolish it. What alterations these ten states will undergo in their own form, by the general conversion of mankind to Christ in the coming age, we know not, Da. 2.44,45; 7.8,11,24–27; Re.13.1,12–17; 17.12–16.

XVI. ARABIA is of great extent, reaching from Egypt on the west to Persia on the east; and from the Indian Ocean on the south to Canaan; nay, in the east parts, to Syria on the north. The south part of it, between the Red Sea and the Persian Gulf, was peopled by the posterity of Joktan, Ge.10.26–30; 1 Ch.1.20–23. The north parts by the ISHMAELITES, who, when multiplied into their twelve tribes, swallowed up most of the descendants of Keturah, Esau, and Lot, Ge.16.10,12; 17.20; 21.9–21; 25.1–4,12–18; 36.1–16; 19.37,38. Part of the Ishmaelites anciently traded with the Egyptians in spices; and long after with the Tyrians in spices, ebony, jewels, gold, ivory, precious clothes, and cattle, Ge.37.25; Eze.27.15, 20–22; but they have generally applied themselves to the management of flocks and herds, dwelling in tents, and roving from place to place, as they found most convenient for pasture, Is.13.20; 21.13; 60.6,7; Eze. 25.4,5. They have in every age been distinguished for lewdness, robbery, ravage, revenge, and murder; and have been a common nuisance and plague to mankind around them. It was the interest of each of the many conquerors who approached their territories to extirpate them; but none has ever so much as properly reduced them to subjection, Ge.16.12. Some of them assisted the Midianites against Israel, and shared in the vengeance of Gideon, Ju.6.3; 8.24. They sent friendly compliments to Solomon; and perhaps the Queen of Sheba was an Arabian, 1 Ki. 10.1–15; 2 Ch.9.1–14. Shishak, the Egyptian conqueror, was obliged to protect his kingdom from their depredations by a deep ditch and line of defence. They complimented Jehoshaphat with some flocks; but quickly after, to their own hurt, they joined in the grand alliance against him, 2 Ch.17.10,11; xx.; Ps.83.6–17. They terribly ravaged Judea under Jehoram his son, 2 Ch.21.16,17.

About A.M. 3200 the Gadites and Reubenites gave the eastern Ishmaelites or Hagarenes a terrible defeat, and seized on their territory and wealth, 1 Ch.5.15–22. About 3290 the Assyrians ravaged their country. Many of the Kedarenes were murdered and their flocks carried off for a spoil. The Dedanites fled to the woods, where many of them perished by hunger. The Kenites were carried prisoners to Nineveh, Nu. 24.21,22; Is.21.13–17. About A.M. 3420 Nebuchadnezzar the Chaldean ravaged the northern parts of Arabia, put multitudes of the Dedanites, Buzites, Temanites, Scenites, and Kedarenes to the sword, burned their cities, and carried off their wealth for a prey, Je.25.9,23–25; 49.30–33. Provoked by their contempt of himself, or by their depredations on his subjects, Alexander the Great, about A.M. 3678, in vain resolved to extirpate them. Antigonus, his mighty general, who attempted to succeed him; Pompey, the victorious Roman commander; and the emperors Augustus, Trajan, and Severus attempted to reduce or destroy them in vain. Providence always, and sometimes miraculously, maintained the independency of these wild descendants of Abraham by Hagar, Ge.16.12.

About A.D 608 Mahomet, a crafty Ishmaelite, assisted, it is said, by a villanous Jew and a treacherous Christian monk, under pretence of reforming his countrymen's gross idolatry, contrived a religious system adapted to the then reigning taste of Jews and Christians as well as heathens; promising to those who embraced it manifold carnal enjoyments both in time and in eternity. After spending about fourteen years in private attempts on his idolatrous neighbours, he was obliged to flee from Mecca, the place of his birth, to Medina, where he procured a considerable number of followers, who were called SARACENS. Encouraged by this he altered his plan, and began to propagate his tenets by fire and sword. While a preternatural darkness of the sun, from June to October, presaged their ruinous influence, his army of Saracens prodigiously increased. Like locusts and scorpions, they chiefly ravaged and murdered the nations during the five months of summer; and it was about five prophetic months, or 150 years, before their ruinous power began to decline. The strength of their armies chiefly consisted in cavalry, and their incursions were rapid and violent. Dressed with turbans or mitres, their heads appeared as if crowned; and their captains reckoned themselves on a level with kings. They had beards as men; but plaited their hair as women. They pretended to a masculine religion; but lust for women, revenge, and cruelty chiefly marked their character. Their daring hearts and destructive weapons rendered their inroads alarming and terrible. Their tail, the very scum of their armies, spread misery and death wherever they went; and the delusions they propagated were ruinous and damning. But Abubeker the caliph, or *successor* of Mahomet, made it a standing law that none should destroy corn or fruit-trees, or hurt any cattle, but when it was necessary for subsistence; and God so managed their conquests and ravages that his faithful servants generally escaped. Nor, though they wreaked their fury upon empty and idolatrous Christians all along, from China to the Atlantic Ocean, could they ever render themselves masters of the Christian capitals of Rome and Constantinople, even though they pillaged the former, and often besieged the latter. By the direction of Satan, and of Mahomet and his successors (CALIPHS), especially for the first eighty years, they murdered an infinity of mankind. In Asia, they conquered Arabia, Canaan, Syria, Chaldea, Persia, Media, Armenia, Assyria, with part of Lesser Asia, India, and Tartary. In Africa they conquered Egypt, Nubia, Libya, Barbary, Fez, and Morocco, and other countries on the north of the river Senegal. In the Mediterranean they seized upon Cyprus, Sicily, and many other islands. In Europe they conquered Portugal and Spain, with part of Italy and France. From A.D. 760 to 910 their power was either at a stand, or more generally on the decline. Their setting up other caliphs in opposition to the mighty lords of Bagdad; the religious differences between the Persians and other Mahometans, and the terrible animosity occasioned thereby; the success of the Christians in Spain; and the perpetual inroads and growing power of the Seljukians in Persia, greatly weakened their authority. Tangrolipix, the Seljukian Turk, about A.D. 1040 or 1055, rendered himself sovereign of Persia, stripped the caliph of Bagdad, who was the chief, of his civil authority, leaving him but a mere shadow of spiritual power.

In A.D. 1260 the Jenghizan Tartars utterly abolished the *caliphate* of Bagdad. Mostanser the *caliph* escaped to Egypt, where he and his successors enjoyed a show of spiritual government till, in 1525, that country was conquered by the Ottoman Turks. In A.D. 1610 the Spaniards drove about 900,000 Saracens and Moors out of their country. For more than 400 years past the Ottoman Turks have possessed a great part of their ancient conquests. Others, of Tartarian original, have still longer possessed their kingdom of Persia, Hindoostan, &c. Thus these ISHMAELITES or SARACENS are, after an amazing blaze of earthly grandeur, reduced to, if not below, their ancient baseness. They nevertheless maintain their wonted independency, and still oblige the haughty sultans of Constantinople to pay them a yearly tribute of 40,000 crowns as the condition of their allowing the Turkish pilgrims a safe passage to Mecca, their holy city, Ge.16.12; Da. 11.40; Re.9.1–11.

XVII. The Scythians, Tartars, and Turks are the offspring of Japheth, by MAGOG, and perhaps some others of his sons, Ge.10.2; Eze.xxxviii.xxxix. They have multiplied exceedingly, and have often made the most terrible irruptions into Europe or Southern Asia. About A.M. 3370, under Madyes or Oguz Khan, they ravaged Western Asia. It seems they intended to have penetrated into Egypt had not Psammitticus, by flattery and compliments, diverted them. It was not till after twenty-eight years, and the massacre of their chiefs by Cyaxares' orders, that they evacuated Media or submitted to its king. Much about the same period they seem to have conquered China. About A.M. 3510 the Scythians carried on a furious war with Darius Hystaspes the Persian. About A.M. 3754 the Parthians founded a powerful kingdom in Eastern Persia, which continued 482 or 475 years. Before the birth of our Saviour the Dacians had begun to ravage the north-east parts of the Roman empire, but were reduced by the emperor Trajan about A.D. 110. The Sarmatæ began their ravaging of Germany about A.D. 69, but were reduced by the Huns about 450, and more fully by the Goths about 500. The Alans began ravaging Media about A.D. 70, and Europe 120; and at last settled in Spain about 409. The Suevi began their ravages about A.D. 85, fixed their residence in Spain 409, and were subdued by the Goths about 585. The Vandals began their murderous incursions about A.D. 166. They ravaged all along from Germany to the Atlantic Ocean, crossed the Mediterranean Sea, and erected a kingdom in Africa 407. Issuing from thence, about 455, they ravaged Sicily and Italy, and pillaged Rome; but about 536 were subdued by Justinian, the emperor of Constantinople. Perhaps the Galles or Giages in the heart of Africa are part of their murderous descendants. About if not before A.D. 215, the Goths began their terrible ravages of the Roman empire. In A.D. 410 they took and burned Rome, and about the same time fixed their residence in Italy, Gaul, and Spain. About A.D. 250 the Franks began their ravages, and about 420 settled in Gaul, which, from them, has been since called FRANCE. The Heruli began their ravages about A.D. 256, and, along with others, abolished the Roman empire in 476, but within about sixty years were once reduced by the Ostrogoths, and again by the emperor Justinian. About A.D. 257 the Burgundi began their ravages, but were reduced by the Franks about 534. About 269 the Gepidæ began their incursions; but about 572 the Lombards, who had just before established a powerful kingdom in Italy, subdued the rest. The Lombards themselves were reduced by Charles the Great of France and Germany about 200 years after. From A.D. 376 the Huns committed the most terrible ravages through a great part of Europe, and at last settled in Hungary. About the same time the Haiathelite or Ephthalite Huns committed the most shocking depredations in the kingdom of Persia. From about A.D. 485 to 1390 the Bulgars frequently ravaged the eastern empire,

but were at last reduced by the Ottoman Turks. Whether the Saxons, who so furiously warred in Germany, and who murdered the Britons of England and dwelt in their stead; and the Marcomans, Allemans, and Quadi, who bore their part in ravaging the Roman empire, were also of a Scythian or Tartar original, we cannot determine; nor can we say what desolations were made in Tartary by the emigration of such multitudes towards the west. But it is certain that, by murdering the old inhabitants and one another, a great part of Europe was rendered a shambles of bloodshed and war, and turned into a *comparative desert.* Nor till many ages afterwards were these countries moderately peopled or cultivated. So general was the destruction that the language, and even the laws, of the Romans or natives were extirpated, and the language of the ravagers, and their feudal system, inhuman diversions, and probations of causes, were everywhere introduced. Thus the TOES of the image appeared as *formed of iron and clay;* and the *grizzled horses of the fourth chariot walked to and fro in the earth,* Da.2.33,41–43; Zec.6.7; Re. 6.4,8; 8.7–12.

About A.D. 1000 Mahmud Gazni, with an army of Tartars and others, founded the empire of the Gaznevides in the East Indies, which continued for some ages powerful and flourishing. While the power of the Saracens was on the decline multitudes of Turks had gradually poured themselves from the north-east into Persia and Mesopotamia. They formed four sultanies or kingdoms near to the Euphrates—that of Bagdad in A.D. 1040 or 1055, of Damascus and Aleppo in 1079, and of Iconium in 1080. The first was by far the most powerful. For more than 200 years God, by their own mutual contentions, and by the invasions of the European crusades for the recovery of Canaan, and by the invasions of the Tartars, restrained their motions and kept them as it were *bound by the river Euphrates.* Arisen from the smallest beginnings, Jenghiz Khan, an eastern Tartar, and his sons, between 1200 and 1260, conquered most of Asia and the east of Europe to the frontiers of Germany. Besides several smaller states in India, &c., they formed the three powerful empires of Kipjak, partly in Europe, and of China and Persia in Asia. None of these continued respectable in the Jenghizan family beyond the ninth or tenth generation. About A.D. 1400 Tamerlane, with a huge army of Tartars, overran Western Asia, murdered an infinity of mankind, many of them in cold blood, and founded the two powerful empires of Persia and Hindoostan,—the last of which, comprehending about thirty-two kingdoms on this side the Ganges, is still governed by his Mogul descendants. Thus God has *multiplied Japheth, and made him dwell in the tents of Shem,* Ge.9.27; Re.9.14.

To avoid the fury of the Jenghizan Tartars, Soliman Shah, a Turkish lord, with his three sons, attempted to cross the Euphrates to the westward. He was drowned in his passage. His two elder sons returned home and submitted to the enemy; and not long after Ortogrul, the youngest, with his sons Condoz, Sarubani, and Othman, crossed the river and obtained from the Seljukian sultan of Iconium a settlement on the western borders of Armenia. Othman, from whom the Turks are still called OTTOMANS, becoming a valiant captain, many of the Seljukians deserted their own sultans and joined him. With these he frequently routed the straggling Tartars or his Christian neighbours. His victories made the Ottoman bands prodigiously increase. The strength of their armies generally consisted in horsemen, of whom they have sometimes had a million in pay. Dressed in blue, scarlet, or yellow livery, they were extremely furious, desperate, and cruel; horrid blasphemers, and mad with zeal for the Mahometan delusion. Assisted by newly-invented fire-arms of a monstrous size, protected by sparkling breastplates, and steeled in heart with courage and fury, for almost 400 years they spread the most tremendous ravage and murder among the apostate Christians in the west of Asia and south-east of Europe. They began their conquests with the taking of Kutahi in Asia, A.D. 1281 or 1302, and ended them with the taking of Kaminiek in Poland, 1672, or at the peace of Carlowitz in 1698. Under their emperors, Othman, Orchan, Amurath I., Bajazet I. (whom Tamerlane the Tartar so terribly routed, and carried about in an iron cage), Mahomet I., Amurath II., Mahomet II., Bajazet II., Selim I., Soliman, Selim II., Amurath III., and Mahomet IV., they made themselves masters of the whole of the eastern Romish empire from Ethiopia on the south to Poland on the north, and from near the Caspian Sea on the east to the Straits of Gibraltar on the west. Few countries mentioned in Scripture escaped their conquering fury. Those which they subdued, though anciently populous, rich, and fertile, were by their murders and tyrannical oppressions rendered a comparative desert. Instead of hundreds or thousands of wealthy and populous cities, none, except Constantinople in Europe; Smyrna, Bagdad, Aleppo, and Erzerum in Asia; Cairo and Alexandria in Egypt; to which we can scarcely add Algiers, Tunis, and Tripoli in Africa, now deserve much notice, Ge.9.27; Da.11. 40–43; Zec.6.7; Re.9.12–21.

What tidings from the north and east shall hereafter terrify the Ottoman empire we know not; but in the beginning of the millennium we expect the Turks and their Persian, Ethiopian, Lybian, and Arabian allies to attack the Jews when just converted to the Christian faith and returned to Canaan, and miserably to perish in the attempt, leaving their carcasses to fatten the fields and their wealth for a spoil, Eze.xxxviii.xxxix.; Da.11.44,45. In the end of that happy period we expect the descendants of Magog—Russians, Tartars, and Turks, or other like savages, with their wicked auxiliaries—to attempt an utter destruction of the Christians, but to be destroyed by some ruinous plague, Re.20.8,9.

XVIII. Notwithstanding God's destruction of the old world by a flood, to purge away its universal corruption, mankind quickly returned to their wonted wickedness, or invented new methods of guilt; and therefore, to preserve religion among them, God selected a peculiar nation for himself. For about 2000 years the Jewish or Hebrew descendants of Shem were the distinguished people of God, Ge.9.26. Abraham himself was for this purpose separated from the rest of mankind, and he and his promised seed, *i.e.* those only by Isaac and Jacob, were by solemn covenant adopted into peculiar relation to the Most High. While Abraham himself was a blessing to the nations around, he was also highly favoured by God; and Isaac and Jacob were conceived by a supernatural influence, and were in like manner by their instructions, example, and otherwise, rendered public blessings to mankind. A seed numerous *as the sand* was promised to these divinely-confederated patriarchs. But to exercise their faith and patience, it had during the first 215 years increased to no more than seventy persons. In the last half of the 430 years prescribed by God for their wandering condition, it increased into about three millions, men, women, and children, notwithstanding terrible oppression and manifold attempts to murder their male children, Ge.12.1–3; 13. 16; 15.4,5,13,14,16; 17.4–7,16,19,21; 18.10,14; 21. 1–8,12; 22.17,18; 25.21–34; 26.3,4; 27.22–29; 28.3, 14,15; 31.13; 35.11; xlvi.; Ex.i.; De.7.7; **10.22; 26.5;** Jos.24.2–4: Ps.105.6–24; Is.51.2; Ac.7.2–18.

When the Hebrews had sojourned in Egypt about 215 years, and had for almost a hundred been cruelly oppressed, God, notwithstanding their sinfulness and many compliances with the heathen abominations, did, in A.M. 2513, miraculously bring them forth from their bondage with great honour and wealth, and, by tenfold plagues, severely punished their Egyptian persecutors, Ge.15.14,16; 46.4; 50.24,25; Ex.i.–xiv.; De.11.2–4; 4.20,34,37; 5.15; 6.12,21,22; 7.8,18,19; 9.26; 13.10; 16.1; 26.6–8; Jos.24.5–7; Ju. 2.1; 10.11; I Sa.12.6,8; Ne.9.9–11; Ps.66.5–12; 77. 14–20; 114.1; 80.8; 81.5–7; 78.12,43–52; 105.26–38; 106.7–12; 135.8,9; 136.10–15; 74.12–15; 89.10; Is. 51.9,10; 63.9–15; Je.32.20,21; 2.6; Eze.16.2–7; 20. 5–10; 23.3; Ac.7.18–36; 13.17.

Notwithstanding their frequent murmurings, renewed rebellions, and repeated idolatries, God for forty years guided and protected them in the wilderness by a miraculous pillar of cloud; fed them with manna from heaven, and with water from the flinty rocks of Rephidim and Kadesh; and twice regaled them with the flesh of quails. In the most solemn manner he gave them his laws, and appointed them governors in church and state for the execution of them. His tabernacle was erected among them, and their tents regularly pitched around it. And having by diversified plagues cut off that wicked generation who contemned his promised Canaan, he, by a miraculous passage through Jordan, and by manifold victories over the natives, gave them the possession of that country. His tabernacle was erected in the middle of the land, his covenant of peculiar friendship renewed with them, and the influences of his Holy Spirit remarkably bestowed upon them, Ge.12.2,7; 13.14–17; 15.7–21; 17.7,8,21; 21.12; 22.17,18; 24.60; 26.3,4; 27.28,29; 28.3,4,13–15; 35.11,12; 50.24,25, Ex.3.8; 6.4–8; 15.13–17; 23.23–31; 33.14; 34.10,11; Nu.14.31; 15.1; 26.53–55; 33.51–54; xxxiv.; 35.10; De.1.7,8; 4.1; 5.16; 6.1,3,10,18; 7.1,2,20–24; 8.7–9; 9.1–3; 11.10,21–25; 12.9,10,29; 26.1; 30.18,20; 31.13; 32.8–14; xxxiii.; 34.4; Jos.1.2–6; 3.10–13; 6.3–5; 8.1,2; 10.8; 11.6; Ex.xv.–xl.; Le.i.–xxvii.; Nu.i.–xxxvi.; De.i.–xxxiv.; Jos.i.–xxiv.; Ne.9.12–25; Ps. 44.3,4; 66.11,12; 77.14–20; 78.12–55; 80.8–11; xc.; 95.8–11; 99.6–8; 105.39–45; 106.7–33; 107.1–7; 114. 1–8; 135.10–12; 136.16–22; Is.48.21; 63.9–14; Je.2. 2,3,6,7; 31.2; 32.21,22; Eze.16.2–14; 20.10–23,35; Ac.7.36–45; 13.18,19.

Their situation and fate in Canaan exactly corresponded with the benedictions of Jacob and Moses, Ge.xlix.; De.xxxiii. Their territory was about 180 miles in length from north to south, and 80 in breadth from east to west. The river Jordan (which, taking its rise in Lebanon, and running southward, formed in its course the lake of Merom and the far larger sea of Chinneroth, Galilee, or Tiberias), together with the brooks and rivulets which crossed the country, and a multitude of fruitful hills and valleys, rendered it exceedingly pleasant and fertile. Lebanon on the north, Hermon and Gilead on the east, Tabor in the middle, and North Carmel on the west, were some of the more delightful mountains This territory comprehended about 9,231,000 acres of ground, which, after saving perhaps two millions for the Levitical cities and for the chiefs of families, allowed each of the 601,730 warriors who conquered it about twelve acres apiece. The arable grounds yielded sometimes sixty or an hundred fold. The rich pastures produced large quantities of milk and honey. Thus, by the blessing of God, their land was fully capable of maintaining its numerous inhabitants. The Reubenites.

Gadites, and half-tribe of Manasseh had their portions on the east of Jordan, Nu.xxxii.; De.iii.; Jos.xiii. The portion of the REUBENITES lay on the north-east of the Dead Sea of Sodom, and north of the river Arnon. It included Peor, Nebo, and Pisgah, hills which at present make a very rugged appearance. Their principal cities were Heshbon, Jahaz, Bamoth-baal, Beth-peor, Medeba, Adam, Shittim, Bezer, Mephaath, Beth-jeshimoth, &c., part of which the Moabites afterwards took from them, Nu. 32. 3,37,38; De. 3. 12,16; Jos. 13. 15–21; 21. 36,37; 1 Ch. 6. 78,79; with Is.15.2,4,6; 16.9; Je.48.21–24. Northward of the Reubenites the children of GAD had their inheritance in a soil more plain and fertile. Their principal cities were Dibon, Ataroth, Aroer, Jazer, Enon, Succoth, Penuel, Mahanaim, East Mizpeh, Ramoth-gilead, &c., part of which were afterwards seized by the Ammonites and Moabites, Nu.32.34–36; Jos.13.24–28; 21.38,39; 1 Ch. 6. 80,81; with Je. 48. 21–24; 49. 2. Northward of the Gadites, in the large territory of Galilee of the Gentiles, were seated the Eastern MANASSITES. Their principal cities were Edrei, Ashtaroth, Golan, Geshur, Sharon, Jabesh-Gilead, Chorazin, Bethsaida, Girgasha, Gadara, &c., Nu.32.39–42; De.3.14,15; Jos.13.29–31; 1 Ch.6.71; Mat.11.21; Lu. 8.26. Nine tribes and a half had their portions on the west of Jordan. In the south parts, westward of the Dead Sea, JUDAH had a large inheritance of about a hundred fenced cities, among which were Libnah, Makkedah, Azekah, Engaddi, Adullam, Hebron, South Bethlehem, Beth-shemesh, Gath, Ekron, Ashdod, Askelon, and Gaza, which last five the Philistines long retained, Jos.xv.; 21.13–16; 2 Ch.11.5–10; Ne. 11.25–30. The SIMEONITES had their portion out of the south-west part of the territory of Judah. Their chief cities were Beer-sheba, Hormah, Ziklag, &c., Jos.19.2–8. The BENJAMITES had a small strip along the north border of Judah: it included Jericho, Bethel, Gibeon, Gibeah, Ramah, Gilgal, Mizpeh, Bahurim, Nob, Anathoth, Lod, Hadid, and Ono, and the northern half of Jerusalem, Jos. 18. 11–28; 21.17,18; Ne. 11. 31–35; 1 Ch. 6. 60; Ezr. 2. 33. The DANITES had their portion on the west of the Benjamites. Their chief cities were Zorah, Eshtaol, South Gath-rimmon, Aijalon, Ekron, Gibbethon, if not also Joppa, Jos. 19. 40–47; 21.23,24; 1 Ch. 6. 69. Along the north border of Benjamin and Dan the EPHRAIMITES had their portion. It abounded with pleasant hills—Ephraim, Gerizzim, Ebal, Zalmon or Salmon, &c. The principal cities were Sharon, Lydda, two Beth-horons, Shechem, Samaria, Beth-el, Shiloh, Najoth, Gezer, &c. Northward of this was the portion of the Western MANASSITES. Their principal cities were Taanach, Beth-shean, Endor, Megiddo, Salem, Bezek, Thebez, North Gath-rimmon, Tirzah, Cesarea, Antipatris, Jos. xvi. xvii.; 21. 21–25; 1 Ch. 6. 66–70; Ge. 14. 18; 1 Sa. 11.8; Ju.9.47–50; 1.27; 1 Ki.16.8,9; Ac.9.35,36; 23. 31,33. Along the north border of these Manassites was seated the tribe of ISSACHAR. Their chief cities were Kishon, North Jarmuth, Tabor, Nain, Jezreel, Aphek, &c. Here were the mounts Tabor, Gilboa, and North Carmel, and the famed valley of Jezreel, Jos.19.17–23; 21.28,29; 1 Ch.6.72,73; Lu.7.11; 1 Ki. 21.1; 20.30; 18.20; Ju.4.6; 8.18; 1 Sa.31.1; Is.35.2; Ho.1.5. Along the north border of the men of Issachar the ZEBULUNITES had their portion, which, as well as the three preceding, extended all along from Jordan on the east to the Mediterranean Sea on the west, and contained the rivers Kishon and Belus, if not also part of Mount Tabor. The chief cities were Cinnereth or Tiberias, Cana of Galilee, Gennesaret, North Beth-lehem, &c., Jos.19.10–16; 21.34,35; Ju. 1.30; Mat. 14. 34; Jn. 6. 1; 2. 1. Northward of the Zebulunites, on the west side, were seated the tribe of ASHER, whose principal cities were Rehob, North Hebron or Abdon, Aphek, Beth-shemesh, Kanah, Accho or Ptolemais, Jos.19.24–31; 21.30,31; Ju.1.31; 1 Ch.6.74,75; Ac.21.7; and on the east side was the portion of the NAPHTALITES, whose principal cities were Hammath, Ramah, Hazor, Kedesh, Beth-shemesh, Kirjath-sepher, Capernaum, &c., Jos.19.32–38; 21.32; 1 Ch.6.76; Ju.1.33; Mat.11.23. This and the three next preceding portions lay mostly in Lower or Western Galilee.

In correspondence with the legal dispensation they were under, and that they might be standing emblems of the people of God in their imperfect state, the Hebrews were generally happy or miserable as they obeyed or disobeyed the divine Lord of their country. Neglect to extirpate the idolatrous Canaanites issued in their sudden and often repeated apostasy from God to the like abominations. This JEHOVAH punished with repeated and grievous oppressions by the Mesopotamians, the Moabites, the Canaanites, the Midianites, the Ammonites, and Philistines. But upon their repentance he delivered them by Othniel, Ehud, Barak, Gideon, Jephthah, Samson, and Samuel, their judges, Ex.23.24,32,33; 34.12–17; Le.18.24–30; Nu.33.52–56; De. iv.–xiii.xxviii.–xxxii.; 7.2–5,16,25,26; 18. 9–12; 20.16–18; Jos.23.4–16; 24.20; Ju.i.–xxi.; 1 Sa. i.–vii.; 2 Ki.17.7–23; Ne.9.26–31; Ps.106.34–46; 78. 56–67; Eze.20.25–29; 16.15–34.

About A.M. 2909, or rather twenty or thirty years later, the Hebrews, wearied of their immediate subjection to God and his occasional deputy judges, desired to have a king like their heathen neighbours. Their sinful desire was granted; but it did not alter the tenor of their happiness and misery to their advantage. Under Saul, their first king, they were reduced to the very brink of ruin; but under David and Solomon, who succeeded him, their glory and happiness were advanced to the highest, correspondent to the blessings of Isaac, Jacob, and Moses. The whole of the Canaanites who remained among them were reduced to slavery; and all the nations, from the River of Egypt on the south-west to the Euphrates on the north-east, Philistines, Edomites, Moabites, Ammonites, and Syrians, were rendered their tributaries, Le.xxvi.; De.iv.–xii. xxviii.; 32.15–43; 1 Sa.8.11–18; 12.14,15,25; 16.1–13; 23.17; 24.20; 25.30; 26.25; 2 Sa.7.10–16; 1 Ch. 17. 9–14; Ge. 27. 28,29; xlix.; De. xxxiii.; Ps. xx. xxi. lx.lxvi.; 89.3,4,19–29; lxxii.cxxxii.; 1 Sa.viii.–xxxi.; 2 Sa. i.–xxiv.; 1 Ch.x.–xxix.; 1 Ki. i.–x.; 2 Ch. i.–ix.; Ps. xviii.cxliv.; 78.67–72.

To punish the apostasy of Solomon and his subjects, God, before his death, began to chastise them, by means of Hadad the Edomite and of Rezon the Syrian. Immediately after it the ten tribes of Ephraim, Manasseh, Simeon, Dan, Rueben, Gad, Issachar, Zebulun, Asher, and Naphtali, in A.M. 3075, revolted from the royal family of David and formed a distinct kingdom of their own; which, under nineteen wicked sovereigns, of nine different families, continued 254 years. To prevent their travelling up to the solemn feasts at Jerusalem, Jeroboam, an Ephraimite, their first king, established among them the idolatrous worship of the golden calves. To these Omri and Ahab added other idolatrous abominations still more hateful. Notwithstanding the faithful warnings of Ahijah the Shilonite, and of the man of God from Judah, and of Jehu the son of Hanani, and of Micaiah, and of the wonder-working Elijah and Elisha, and of Jonah, Amos, Hosea, and other prophets in their respective ages, the ten tribes continued obstinate in their iniquity, particularly in worshipping the calves of Beth-el and Dan. The frequent murder of their kings, especially just before the ruin of their monarchy, and the civil wars attending it; their repeated wars with the kingdom of Judah, and especially the invasions of the Syrians and Assyrians, rendered them generally miserable. The craft of Jeroboam I.; the valour of Baasha; the miraculous victories of Ahab; the successful wars of Jehoash, Jeroboam II., and Pekah, quickly issued in the ruin of their families and the distress of their kingdom. Of the eleven contemporary kings of Judah, only Asa, Jehoshaphat, and Jotham were indisputably pious; and prosperity attended their reigns and that of Uzziah. Rehoboam's inconsistency and Joash's apostacy were punished by Egyptian and Syrian invasions. Under the wicked reigns of Jehoram, Ahaziah, and Ahaz, the nation was reduced to the very brink of destruction. Ignorance, ingratitude, contempt of God and his oracles and ordinances, breach of covenant with him, idolatry, devilish divinations, alliances with heathens around and dependence on them instead of God, pride, hypocrisy, scornful obstinacy in wickedness, neglect of relative duties, selfishness, hatred, bloodshed, luxury, lewdness, injustice, oppression, falsehood, deceit, envy, covetousness, and every similar form of iniquity, having long prevailed among all ranks in Israel and Judah, God, by the Assyrians, fearfully punished them. After Pul and Tiglath-pileser had distressed and weakened the kingdom of Israel, Shalmaneser quite destroyed it in A.M. 3283; and, with Esarhaddon, his grandson, about forty years after, carried off the poor remains of the ten tribes to Media and other eastern parts of their empire, whence few, if any of them, ever returned to Canaan. From A.M. 3290 to 3294 Sennacherib terribly ravaged the kingdom of Judah, and took most if not all their fenced cities, except Jerusalem. But when he had brought up his forces to attack that sacred capital, God, in answer to Hezekiah and Isaiah's prayers, by an angel cut off 185,000 of them in one night and delivered the city, Le.26.14–39; De.4.25–28; 28.15–68; 29.18–28; 30.18; 31.16–20; 32.15–30; Jos.23.13–16; 24.20; 1 Sa.12.25; 2 Sa. 7. 14–16; 1 Ch. 17. 13,14; Ps. 89. 30–51; 1 Ki. 9. 6–9; 11.9–13,26–39; 14.7–16; 16.2–4; 17.1; 18.41,45; 20.13,28,42; 19.17; 21.21–24,29; 22.15,17,28; 2 Ch. 18. 6,27; 2 Ki. 1. 6,16; 3. 17,18; 2 Ch. 20. 15–17; Ps. 83.1–18; 2 Ch.21.12–15; 24.20; 2 Ki.9.6–10; 10.30; 8.10–13; 13.17–19; 14.25; Ho.1.4,5; Am.7.9; ii.–ix.; Mi. i.–iii.; 4. 11–13; vi.vii.; Ho. i.; 2. 2–13; iv.–xiii.; Is. i.–x. xvii. xxii.–xxiv.; 1 Ki. xi.–xxii.; 2 Ki. i.–xix.; 2 Ch.x.–xxvii.xxxii.; 2 Ki.17.7–23.; Is.xxxvi.–xxxix.

Though the Jews had been severely punished for their hypocrisy and lukewarmness in the reformation attempted by king Hezekiah, and notwithstanding the manifold warnings of Hosea, Isaiah, Micah, and other prophets, yet they ungratefully abused their deliverance from the Assyrians, and the unnumbered mercies of both church and state consequent thereto. A most shocking scene of idolatry, murder, witchcraft, and everything horrid opened under king Manasseh, about A.M. 3306; which, notwithstanding his own repentance, and the piety and zealous reformation of Josiah his grandson, issued in the ruin of the state. After Josiah's death in A.M. 3394 both kings and subjects abandoned themselves to the most enormous impieties, to contempt and forgetfulness of God, to hypocrisy in, or profane neglect or abuse of his worship, to carnal confidence in themselves or their heathen allies, to profane swearing and open violation of the Sabbath, to neglect of relative duties and want of natural affection, to hatred, murder, luxury, whoredom, perverting of judgment, falsehood, slander, and covetousness. To punish these

and their other enormities, under Manasseh and Amon, the Lord gave them up into the hands, first of Pharaoh king of Egypt, and then of Nebuchadnezzar the king of Babylon. He, in different invasions, wasted their country, carried captive their princes and people who escaped his sword, and in A.M. 3416 burned their cities and temple, and rendered their land a desolate wilderness. While Daniel and others, who were first carried prisoners to Babylon, were kindly and sometimes honourably used, those who came after were treated with much severity, contempt, and derision. Such of the poor as were left in Canaan and those who acceded to them, quickly after the murder of Gedaliah by Ishmael, retired to Egypt, where they mostly perished in a few years, when Nebuchadnezzar ravaged that country, Le. 18. 28, 29; 26. 14–39; De. 4. 25–28; 27. 14–26; 28. 15–68; 29. 18–28; 30. 17, 18; 31. 17–19; 32. 15–30; Jos. 23. 13–16; 24. 20; 1 Ki. 9. 6–9; 2 Ch. 7. 19–22; 34. 23–28; 2 Ki. 20. 17, 18; 21. 11–15; 22. 16–20; Mi. 4. 10, 11; ii. iii. vi. vii.; Hab. i.–iii. 16; Zep. i.; 2. 1–3; 3. 1–8; Ho. 6. 11; Am. 2. 4, 5; v. vi.; 9. 1–10; Is. i.–v.; 6. 9–12; 9. 13–21; xxiv.; 27. 10, 11; 28. 14–22; 30. 1–17; 42. 17–25; 58. 1–5; 59. 1–15; Eze. ii.–xxiv.; Je. i.–xliv. lii.; 2 Ki. xxiv. xxv.; 2 Ch. xxxvi.; La. i.–v.; Je. xxiv. xxix.; Da. i.–v.

When the Jews, who were first carried captive, had been just seventy years in Babylon, Cyrus the Persian, who had, about two years before, taken Babylon and abolished the power of the Chaldeans, by a solemn proclamation, A.M. 3468, commissioned them to return to their country and rebuild the temple of their God. To encourage them he restored the sacred vessels which Nebuchadnezzar had brought away; and ordered his lieutenants on the west of the Euphrates to assist them with materials and money. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, immediately returned, under the direction of Zerubbabel and of Joshua the high-priest. Notwithstanding much opposition and trouble, in twenty years they rebuilt the temple and established the worship of God. About seventy years after, Ezra and Nehemiah, as deputies of the Persian king, reformed their corruptions and rebuilt the wall of Jerusalem. The Jews meanwhile astonishingly increased in numbers and enjoyed a tolerable degree of happiness. The Ammonites, Moabites, Samaritans, Philistines, Edomites, and Arabians indeed took every opportunity to harass them; and Haman the Amalekite, by a plot, brought them to the very brink of destruction. But God, by means of Zerubbabel, Ezra, Nehemiah, Esther, and Mordecai, frustrated their attempts. Excepting that Artaxerxes Ochus, about 3653, ravaged their country and transported multitudes of them into Egypt or to the east of Media for slaves, the Persian kings generally favoured them. But neither their mercies nor judgments restrained them from wickedness. They indeed from this time abhorred idolatry, which they reckoned the chief cause of their Chaldean captivity; but indulged themselves in marriages with the heathens, in cruelty to their Hebrew wives, in contempt of God's ordinances and profanation of his Sabbaths, and the like, Ge. 17. 7, 8; Le. 26. 40–45; De. 4. 29–31; 30. 1–10; 32. 35–43; 1 Ki. 8. 46–50; Ne. 1. 8, 9; Ps. 68. 22; 69. 35, 36; Is. 1. 25, 27; 4. 2–6; 11. 11–16; 19. 24, 25; 24. 22, 23; xxv.–xxvii. xxxv.; 14. 1–3; 40. 1, 2, 9–11, 29–31; 41. 8–20; 42. 13–16; 43. 14–21; 44. 21–28; 45. 13, 17; 46. 12, 13; 48. 16–21; 49. 10–26; 51. 11–23; 52. 1–12; 59. 19–21; lx. lxvi.; Je. 3. 12–25; 12. 7–16; 23. 3–8; 24. 5–7; 29. 10–14; xxx.–xxxiii.; 50. 4–8, 19, 20, 28, 33, 34; 51. 6; Eze. 6. 8–10; 11. 15–20; 16. 60–63; 20. 34–38; 28. 24–26; 34. 13–31; 36. 24–38; xxxvii. xl.–xlviii.; Ho. 2. 14–23; 6. 2; 14. 1–8; Joel 3. 1, 2, 16–21; Am. 9. 11–15; Ob. 17–21; Mi. 2. 12, 13; 4. 6, 7, 10, 13; 5. 5–15; 7. 12–20; Zep. 3. 9–20; Zec. i.–iii. vi. viii.–xiv.; Mal. i.–iii.

While the Grecian armies, between A.M. 3672 and 3834, so often marched through the country of the Jews, which lay between Syria and Egypt, God protected them in a marvellous manner. About 3672 Alexander the Great marched against them to punish their assisting his obstinate opposers of Tyre. But the humble supplication of their high-priest entirely stifled his resentment and secured his favour. He offered large sacrifices to their God, and confirmed to them whatever privileges they had enjoyed under the Persian kings. Having built Alexandria in Egypt, he settled multitudes of Jews therein, and allowed them the same privileges as his Macedonian subjects. About 3684 Ptolemy Lagus, king of Egypt, to revenge the attachment of the Jews to Laomedon his rival, furiously ravaged their country and carried 100,000 of them prisoners to Egypt; but he there used them so kindly, even promoting them to places of power and trust, that many others followed them thither of their own accord. Seleucus Nicator of Syria, having built thirty-five, if not forty, new cities, sixteen of which he called *Antioch*, after his father; nine *Seleucia*, after himself; six *Laodicea*, after his mother; three *Apamea* and one *Stratonice*, after his wives; placed in them as many Jews as he could, and assigned them the same privileges as they had at Alexandria in Egypt. About 3720 Philadelphus, king of Egypt, at his own expense, ransomed all the Jews who were enslaved in his dominions and gave them their freedom. It is said that he, or Euergetes his son, procured a Greek translation of their laws for the use of his famous library. Ptolemy Philopater offered large thank-offerings at the temple of Jerusalem for the victory which he obtained over Antiochus the Great; but enraged that their priests or their God had hindered his access into the HOLY OF HOLIES, upon his return to Egypt he terribly oppressed the Jews there, depriving them of their privileges, and assembled multitudes of them in order to have them devoured by ravenous beasts. Instead of hurting the Jews, the animals furiously turned upon and devoured the heathen spectators. Provoked by his barbarity, the Jews of Canaan readily submitted to Antiochus the Great, who had invaded their country. He repaired their temple at his own expense; complimented them with 20,000 pieces of silver, 1400 measures of wheat, and 375 of salt, for its service; and confirmed to them all their privileges which had been granted by Alexander the Great. As Jerusalem was much depopulated, he exempted from tribute, for three years, such as would settle in it, and commanded all his subjects to let their Jewish slaves go free. But Scopas, the Egyptian general, quickly forced the Jews to return to the obedience of his master, and placed a garrison at Jerusalem. About A.M. 3828 Heliodore of Syria, by order of his master Seleucus, attempted to pillage the temple of Jerusalem, but an angel affrighted him from the undertaking; and soon after he was permitted to poison his master and thus hasten ruin upon himself, Joel 3. 16, 17; Ps. 68. 29, 30; Eze. 26. 20; 21. 27; Da. 9. 25; 11. 14, 16, 20; Zec. 2. 8; 9. 8; 8. 20.

Antiochus Epiphanes was scarcely fixed upon the Syro-Grecian throne when the Jews severely felt his madness and fury. Because Onias their high-priest refused to comply with some heathen abominations, he turned him out of his office, and sold it to Jason, his more complaisant brother, for 350 talents of silver. Disgusted with Jason, he quickly turned him out, and sold it to Menelaus, another brother, for 650 talents. When Antiochus was in Egypt, about A.M. 3834, the Jews, falsely informed of his death, made public demonstrations of their joy; and Jason attempted to recover the high-priesthood. Provoked by this, and detesting their peculiar manner of worship, Antiochus, in his return homeward, forced his way into Jerusalem, murdered 40,000 of the inhabitants, and sold as many more for slaves. He carried off 1800 talents of the sacred money, and a great part of the furniture of the temple, and made two of his most inhuman favourites governors of the country. About two years after, mad with rage that the Romans had frustrated his designs upon Egypt, he ordered his troops, in their return through Judea, to pillage the cities, murder such as were able for war, and sell the women and children for slaves. Upon the Sabbath, when the Jews superstitiously declined to fight, his troops entered Jerusalem, killed multitudes in cold blood, and carried off 10,000 prisoners. They erected a fort hard by the temple, whence they might sally forth and murder such as dared to worship there. Not long after Antiochus dedicated the temple itself to Jupiter Olympius, a chief idol of the Greeks, and erected his statue upon the altar of burnt-offering. For 2300 mornings and evenings, or 1150 days, the daily sacrifice was entirely stopped, and the temple rendered a scene of idolatry, lewdness, and murder. Such Jews as refused to worship idols or eat swine's flesh were exposed to all the horrors of persecution, torture, and death. Eleazar and a widow, with her seven sons, were the most distinguished martyrs. Others, hazarding everything dear, instructed their neighbours, and warned them to avoid every sinful compliance. Mattathias, a priest, and his sons Judas, Jonathan, Simon, &c., commonly called MACCABEES, took arms, and with astonishing bravery and conduct defended their religion and liberties. After many lesser advantages, Judas, who succeeded his father in the command, gave Nicanor, the Syro-Grecian general, a terrible defeat, A.M. 3839; recovered the temple, repaired and purified it, and restored the worship of God; and repaired Jerusalem, which had been reduced to almost a ruinous heap. After he had, with a handful of troops, for some years proved a terrible scourge to the Syro-Grecians, Edomites, Arabs, and other heathens around, he was slain A.M. 3843, and Jonathan his brother succeeded him. He and Simon his brother, who succeeded him, with astonishing bravery and prudence continued to rectify the disorders of both church and state. Onias the high-priest, son of the above-mentioned, having settled in Egypt, where he afterwards built a temple for those of his nation according to the form of that at Jerusalem, these Maccabees officiated in Canaan both as high-priests and as civil governors; but were both at last treacherously murdered. About A.M. 3869 Hircanus succeeded Simon his father. He first procured a peace with the now weakened Syro-Grecians, and then revolted from their yoke, and rendered himself an independent sovereign of the Jews. He subdued the Edomites, and forced them to embrace the Jewish religion. He reduced the Samaritans, and demolished Shechem and Samaria, their capitals, and razed their temple on Mount Gerizzim. Alexander Janneus, his son, after a short reign of Aristobulus, his brother, succeeded him in A.M. 3899. He reduced the Philistines, obliged them to embrace the Jewish religion, and burned Gaza, their capital, into a ruinous heap. He also reduced the Moabites, Ammonites, and part of the Arabians. Never since the days of Solomon had the dominion of the Jewish nation been so extensive. Never but under these three reigns were they, after the captivity, independent of the heathen powers —Persians, Greeks, or Romans, Da. 8. 9–14, 23–25, 9. 25; 11. 28–35; Zec. 14. 1–3; xiii.; 8. 8, 9; 12. 2–8;

10. 1–7; 9. 13–16; Is. 49. 24–26; 63. 1–4; Mi. 4. 12,13; Ob. 17–21; Eze. 25. 14; Zep. 2.7–9; Is. 11. 14; Nu. 24. 17–19; Am. 9.11–15.

By his cruelties and other misconduct Alexander had exceedingly disgusted many of his subjects, particularly the Pharisees. After his death in A.M. 3925 his widow, with no small prudence, governed the nation for nine years. She was scarcely in her grave when Aristobulus, her younger son, joined by multitudes of those who hated the Pharisees, contended for the crown and high-priesthood against Hircanus, his elder but indolent brother. Finding that the Arabs assisted Hircanus, he, in A.M. 3940, applied to the Romans for help. But they, turning his enemy under Pompey, quickly reduced the country. He and several of his captains pushed their way into the holy of holies. And soon after Crassus, another Roman, bent on his fatal Parthian expedition, pillaged the temple of about 10,000 talents of silver. After Judea had for thirty-two years been a continued scene of ravage and bloodshed, Herod, the son of Antipater, who had acted as a principal incendiary by the assistance of Antony the Roman triumvir, obtained the crown through much barbarity and murder. Finding that neither force nor flattery could render him, who was a Gentile—at least by his father—and who, to please Augustus the emperor, had made heathen compliances, quiet on his throne, he, in A.M. 3984, resolved to recommend himself by rebuilding their ruinous temple. Within three years and a half the principal parts were finished in a most magnificent form. It took eight years more for the rest. Nay, in A.M. 4033, it appears not to have been finished, Eze. 21. 26,27; Hag. 2. 6,7,22; Mi. 5. 1,3; Zec. 14. 1,2; Mal. 4. 1; Jn. 2. 20.

When the long-promised Messiah appeared in the flesh, A.M. 4000, the Jews, finding their carnal imaginations and expectations nowise answered in him, notwithstanding the clearest evidence in his doctrine, miracles, and behaviour, rejected and ignominiously crucified him, and did what they could to prevent the spread of his gospel among the Gentiles. To mark him actually come, the sceptre gradually departed from them. He had scarcely made his appearance in the temple, in the twelfth year of his age, when Judea was reduced into a Roman province. When he died, about twenty-four years after, they seem to have had no power of life and death in their hands. After the conversion of the centurion and his friends, Ac. x., we find not the least vestige of civil power among them independent of the Romans. The destruction of the Galileans at the temple by Pilate; the destruction of others by the falling tower of Siloam; the self-destruction of Judas the traitor; the alarming exit of Ananias and Sapphira; the consumption of Herod by worms; the blindness of Elymas the sorcerer; the murder of about 100,000 Jews in Egypt, Syria, and Canaan by their heathen neighbours,—were but foreboding earnests of the fearful miseries of that nation for the rejection of Jesus Christ. The appearance of pretended Messiahs—Simon, Dositheus, Theudas, Felix the Egyptian, and many others; the astonishing spread of the gospel through the Roman empire; and the persecution of Christians by Jews and heathens, and even by the edicts of Nero the emperor; the multitudes of earthquakes in Europe, Lesser Asia, &c.; the continued rumours of war, which disheartened many of the Jews from the cultivation of their fields; the hanging of a star, shaped like a sword, over Jerusalem for a whole year; the nocturnal blazing of a noontide light, about midnight, over the temple and places about, for half an hour, at the feast of tabernacles; a cow's bringing forth a lamb while she was led forward to the altar for sacrifice; the spontaneous opening of the east gate of the temple whilst shut with strong bolts, though twenty men could in general scarcely open it; the apparitions of armies in the air, fighting battles and besieging cities; the unaccountable and absolutely obstinate crying of a country fellow, called *Jesus*, in the city for more than seven years, especially at the solemn feasts, '*Woe to Jerusalem—Woe to the people—Woe to the temple;*' and who, while at last he added, '*Woe to myself,*' was struck dead on the spot; were providential omens thereof, Ps. 22. 6–20; 35. 11–26; 69. 1–21; Pr. 1. 20–32; Is. 8. 14,15; 49. 4,7; 50. 2–9; 52. 14; 53. 1–8; 65. 1,2,5, 6; Da. 9. 24; Zec. 11. 8–13; Mat. ii.–xxviii.; Mar. i.–xv.; Lu. iv.–xxiii.; Jn. v.–xii. xviii. xix.; Ac. ii.–xxviii.; Ge. 49. 10; Is. 66. 6; Joel 2. 30,31; Zec. 11. 1; Mat. 24. 3–13,24,30; Mar. 13. 5–13,24–26; Lu. 21. 7–17,25; Ac. ii.–xxiv.; 1 Th. 2. 14–16.

About A.D. 67 Cestius Gallus, the Roman governor of Syria, having invested Jerusalem, raised the siege without any visible reason and retired with the Jews at his heels. Taking this opportunity, the Christians, as directed by their Lord, left the city and retired to Pella beyond Jordan, where Providence protected them, Mat. 24. 14–16; Mar. 13. 14, 15; Lu. 21. 20, 21. Not long after, Vespasian, whom God just then marvellously advanced to the Roman throne, in A.D. 69, invaded their country from the north-east, and quickly spread murder and flames all along to the south-west. Beginning at Galilee, where the inhabitants of Chorazin, Bethsaida, Nazareth, and Capernaum had been principal rejecters of Jesus Christ, he took the cities by force, burned them into heaps, and murdered almost every inhabitant. The Jews resisted with madness, and chose rather to murder themselves than surrender to the most compassionate generals. Nowhere was the scene more shocking than at Jerusalem, where the worship of God had been long profaned and our Lord had been crucified. The Romans invested the city, while the Jews, not only from Canaan, but from the countries around, were assembled to keep their passover, perhaps to the number of two or three millions. Thus their solemn feast which commemorated their miraculous deliverance from Egypt, and which prefigured Jesus' death, and at which he had been crucified, became their snare and trap. Split into three different factions, the besieged Jews spent their time in barbarously murdering one another, or united in desperate but unsuccessful sallies against the Romans. Some even in sport murdered their fellows, to try the sharpness of their swords. At last the faction headed by Eleazar was treacherously massacred; and while the heaps of unburied corpses occasioned a pestilence, their destruction of each other's magazines hastened a terrible famine. Even the most delicate ladies were obliged to broil their infants for food. Meanwhile the Jews scorned every gracious proposal which the compassionate Titus, now general for Vespasian his father, could make them. Having besieged the city about six months, the Romans, A.D. 70, forced their way into it from the east. Provoked with the obstinacy of the besieged, they murdered every one they met with. While the streets ran with blood, the air was filled with the groans of the dying, the howlings of the terrified, and the desperate outcries of the ravished; and the flames of the burning city ascended up to heaven. Instigated by a pretended Messiah, 6000 took refuge in the temple. Titus was extremely bent upon preserving it; but one of his soldiers, by casting a brand, set it on fire. Nor could all his authority make his loving and obedient troops so much as attempt to quench the flames. The outcries of the Jewish beholders became then absolutely infernal. Not long after its rival temple in Egypt, built by Onias, shared a similar fate. Jerusalem was turned into a ruinous heap. The foundations of the temple were ploughed up, probably in quest of treasure; and, for the like reason, much of the rubbish of the houses was turned up; and it is said, not only the bellies of the dead but of the living were ripped up for the sake of the gold which they were supposed to have swallowed. Besides 257,660 who perished in other places, 1,100,000 are said to have lost their lives at Jerusalem alone. Titus caused the ringleaders in the rebellion to be crucified all round the city, till no more wood for crosses could be had. About 97,000 were taken prisoners. Many of these were sent into Egypt by sea to be slaves. About 11,000 perished with hunger. Part were transported to Syria, to be devoured by wild beasts in the public diversions, or sold at the lowest rate for slaves. Not one descendant of David that could be found was left alive. Nevertheless multitudes of Jews still remained in the Roman empire. These, about A.D. 119, murdered about 500,000 of the Roman subjects, Christians and heathens. But Trajan, the valiant emperor, with no small difficulty and with terrible bloodshed, reduced them. About A.D. 134 Ælius Adrian, the emperor, prohibited them from circumcising their children, and appointed a colony of heathens to rebuild Jerusalem and name it *Ælia*, after himself. About 200,000 Jews, assembling under Barcocab, one of the banditti who had for a century before infested Canaan with their robberies, and now a pretended Messiah, murdered the Roman subjects wherever they could find them. With no small difficulty the Romans defeated them in battle. After a siege of three years they took Bitter their capital. Fifty other garrisons quickly surrendered. In this war about 600,000 Jews are said to have been slain by the sword, besides those who perished by fire, famine, or pestilence. For several years fairs were held in Syria for selling the prisoners; and of those who were transported to Egypt many perished by hunger, shipwreck, and massacres. Adrian built his city on Mount Calvary; and, in contempt of the Jews, erected a marble statue of a swine over its principal gate. For about 500 years after this they durst not, without bribing the soldiers or hazarding their lives, approach near the ruins of their once sacred capital.

Since this period the Jews have continued scattered among all nations, obstinately adhering to their ancient and distinguished ceremonies, in contempt of Christ; their numerous pretenders to Messiahship in every age and nation having hardened them in their delusions, and drawn upon them an infinity of mischiefs. Dreadful have been their persecutions by the kings of Persia, Roman emperors, Arabian caliphs, kings of Spain, France, England, and princes of Germany; and often from the groundless fury of the enraged populace in these places. A few instances shall represent their miserable condition. About the beginning of the fifth century of the Christian era the people of Macedonia, Dacia, Syria, and Minorca, murdered multitudes of them on account of their insulting their religion, and forced the remainder to hide themselves in dens and caves of the earth. In the sixth century, Julian, their pretended Messiah, and his followers drew upon themselves, by their insolence, the death of 20,000, and the enslavement of as many more. In the eleventh, twelfth, thirteenth, and fourteenth centuries, the Popish Crusaders murdered them almost wherever they could find them, while the Jews themselves murdered their own children, that the Crusaders might not cause them to be baptized. About the beginning of the thirteenth century Nasser the Arabian caliph, provoked by

their madly running after pretended Messiahs, scarcely left one of them alive in Mesopotamia and the places around. After various confiscations of goods, banishments, and bloody massacres, they were finally expelled from England by King Edward, A.D. 1291, to the number of 160,000. Edward permitted them to transport their substance to France; but there, in his own dominions, he confiscated it for himself; so that most of them perished through want. After several banishments and massacres, they were, in 1300, finally expelled from France. About 1492 the Spaniards banished 600,000 or 800,000 of them. Most of these perished by shipwreck, or through the inhumanity of the Africans. Many of their carcasses lay unburied. Between A.D. 1663 and 1666 scarcely any of them were left alive in the Persian empire. To save their lives or wealth, many of them have, from age to age, pretended to embrace the Romish idolatry. Perhaps at present 16,000 or 20,000 of them are professed Papists in Portugal and Spain, and not a few of them in clerical orders. These their friends endeavour to have circumcised at death, Le.26.14–39; De.4.26–28; 28.49–68; 29.18–28; 30.17,18; 31.16–18,29; 32.15–34; Ps.2.1–5,9; 21.8–12; 35.23,26; 40.14,15; 50.2,3; 69. 22–28; 58.2–11; 59.11–15; 109.1–20; 110.5,6; 132.18; 140.9,10; 55.15,23; Pr.1.24–32; Is.2.6–21; 3.1–26; 4. 1; 5.24–30; 6.9–12; 8.15,21,22; 9.13–21; 24.1–22; 27.10,11; 28.17–22; 10.22,23; 42.19,20,22–25; 59.1– 18; 65.2–7,11–15; 66.3,4,6,7,14–18; Eze.6.1–7; vii.ix. xv.; 16.35–39; Da.9.26,27; Ho.3.4; Am.9.1–10; Zep. 1.13–18; Zec.13.8; 14.1,2,4,5; Mal.4.1,3,5,6; Mat.3. 12; 8.12; 12.43–45; 21.37–44; 22.6,7; 23.34–39; 24.1– 41; 26.64; Mar.12.1–9; 13.1–31; Lu.11.49–51; 13.1– 9,24–35; 17.22–37; 19.14,27,41–44; 20.16–18; 21. 20 –33; 23.29–31; Jn.5.43; 7.34; 8.21,24; Ro.11.8–25; 1 Th.2.15,16; He.2.3; 6.6–8; 10.26–31; 1 Pe.4.17,18; 2 Pe.2.9–22; 3.9–11; De.4.27,28.

Notwithstanding their inexpressible miseries, the Jews, everywhere scattered, have, for 1700 years past, remained a people distinct from the rest of mankind, and never in the common manner incorporated with others. It is computed that their present number amounts to 3,000,000; 1,000,000 of which lives in the Turkish empire; 300,000 in Persia, India, and China; and 1,700,000 in Africa and Europe. Except in Portugal and Spain, their condition is now generally tolerable. It is even observable, that scarcely one of their distinguished oppressors, whether persons or nations, has long escaped the justice of Heaven. About A.D. 1866, or 2016, we expect the whole of the Hebrew tribes to be converted to the Christian faith, and to be happily and orderly replaced in Canaan, where it is probable they will continue to the end of the world. When they shall be just settled, the Turks and their allies, we expect, will attempt to dispossess them, and seize on their wealth; but shall miserably perish in the enterprise, Le. 26. 40–45; De. 4. 29–31; 30. 1–10; 32.35–43; 1 Ki.8.46–50; Ps.68.22–30; 69.35,36; Is.1. 25–27; 4.2–6; 9.1–7; 11.11–16; 19.24,25; 24.22,23; 27.12,13; xxv. xxvi. xxxv.; 41.8–20; 42.9–16; 43.18– 21; 44.23,26,27; 45.17; 46.12,13; 49.10–26; 51.11,17– 23; 52.1–12; liv.; 55.8–13; 56.8; 57.13–19; 58.12; 59. 19–21; lx.–lxvi.; Je.3.18; 23.3,4,7,8; 30.3,8–11; 31.1, 8,10,38–40; 32.36–44; 33.6–14; 50.4,5; Eze.11.16–20; 16.60–63; 20.34–38; 28.24–26; 34.13–31; 36.24–38; xxxvii.–xlviii.; Da.12.1; Ho.1.11; 3.5; 2.14–23; 6.2; 14.1–8; Joel 3.1,2,16–21; Am.9.11–15; Ob.17–21; Mi. 2.12,13; 4.6,7,13; 5.5–15; 7.12–20; Zep.3.9–20; Zec. 8.7,13; 10.6–12; 12.2–9; 14.1–11; Ro.11.15,26–32; 2 Co. 3.16; Eze.xxxviii.xxix.

XIX. No history is more important than that of the CHRISTIAN CHURCH in her Head and members. This world was chiefly created for a theatre, on which JEHOVAH might transact the work and display the glories of our redemption. To prepare the way for this great work, God permitted mankind to fall in Adam their covenant-head. In prosecution of it he published the first promise in paradise; instituted sacrifices; and, by an effusion of his Spirit, made the descendants of Seth to distinguish themselves from those of Cain, and observe social and public assemblies for his worship. By an overflowing flood he swept off the multiplied offspring of the serpent, and testified that the grant of the earth to man, under the first covenant, was entirely annulled. Immediately after the flood he bestowed on Noah and his descendants a new grant of the earth, founded on that new covenant which cannot be broken by men's sin. When the seed of the serpent again waxed strong, and attempted to defeat his designs in their building of Babel, he dispersed them; but it was round about Canaan, where the Redeemer intended to appear in manhood, and from whence the glad tidings of redemption were to be published, Ge. i.–xi. To preserve religion in the recorrupted world, God separated Abraham and his seed for himself by a peculiar covenant relation, founded on, and emblematic of, the covenant of grace. For almost two thousand years he marvellously preserved that family out of which the Messiah was to spring, and continued the true religion among part of them, even under the oppression of the most powerful and active agents of hell. To them the covenant of grace was gradually manifested, and confirmed by many solemnities, signs, and types, Ge.xii.–l. &c.

Intending quickly to abandon the rest of mankind to the slavery of Satan, he, by the deliverance of his people from Egypt, further separated them for himself. To regulate and fix them in this state, he added a multitude of positive laws, which, whether *ecclesiastical* or *civil*, did almost all exhibit Jesus Christ and his work of redemption. The fate of that generation in the wilderness; the remarkable effusion of the Holy Ghost on their children; their unbloody victories over the natives, and safe settlement in Canaan; their mingled troubles, deliverances, and rests, under the Judges; and their glory and wealth under David and Solomon; were but so many figures of the approaching redemption by Jesus Christ. To mark their imperfection and their true design, the most purifying ceremonies, as the *sin-offering*, *annual expiations*, and *water of separation*, remarkably spread defilement. The Jewish nation, church, and ordinances had no sooner arrived at their meridian glory, than they began to fade, and make way for the exhibition of Christ himself. Whilst the captivity in Babylon weaned them from their obstinate attachment to idolatry, the loss of the diadem of David's family, of the magnificence of the temple, and of the Urim and Thummim, sacred fire, ark, Shekinah, and perhaps other principal types, taught them to look for the speedy manifestation of the things prefigured. The dispersion of the Jews through the Persian, Grecian, or Roman empires, with their sacred books along with them, prepared the nations, as by broken hints, for the spread of the gospel by means of the pentecostal converts, or of the preachers who followed them into their several countries. By the successive rise and fall of the Chaldean, Persian, and Grecian empires, God had shown that every alteration of external government did but change the form of men's sinfulness and misery, if not add thereto. After repeated attempts Satan had, in the constitution and extent of the Roman empire, erected the strongest battery against God and his Christ which had ever existed, and had reduced God's separated nation to the lowest depth of corruption and misery. And, that the appearance of Jesus might be the more observable, the miracles, once so common in Israel, had for 700 years almost entirely ceased; nor for 400 had one prophet appeared among them, Ex.iii. to Es.x. &c.

In the fulness of time, A.M. 4000, when the long-continued tribeship and legislative power were departing from the descendants of Judah; when that tribe had undergone manifold calamities and changes of government and masters; when Daniel's *seventy weeks*, or 490 years from the edict of Artaxerxes to rebuild Jerusalem, were just expiring; when the nations had been *shaken* by the rise of the Persian, Grecian, and Roman empires, and by the fall of the two former; when the second temple yet *stood*, but hastened towards ruin; when the family of David remained distinct in genealogy, but was extremely debased; when both Jews and Gentiles generally expected the unparalleled birth of a glorious Redeemer; and when an uncommon peace, of about twelve years' continuance, extended over most, if not all the world; the eternal Son of God, without any change in his divine nature or person, assumed a real manhood; in respect of which he became the son of Eve, Abraham, Isaac, Jacob, Judah, Jesse, David, and Mary the Virgin; and was born at Bethlehem. Endowed in this manhood with an incomparable fulness of gifts and grace, and peculiarly supported in his work, his perfection in knowledge, in wisdom, holiness, meekness, and zeal, was amazing, Ge. 49.10; Eze. 21.27; Mi. 5.3,5; Da. 9.24; Hag.2.6–9,21–23; Mal.3.1; Nu. 24.17; Is.7.14; 9.6; 28.16; 40.3,5,9,10; 48.17; 49.26; 45.17–25; Je.23.5,6; 33.15,16; Ho.1.7; Ps.45.6; 97.7; He.1.6; Pr.8.22,23, 30; Ps.2.7; Zec.13.7; Ex.23.21; Ge.3.15; 12.3; 22.18; 26.4; 28.14; 49.10; De.18.18; Je.30.21; Is.11.1,10; Lu.1.69; 2 Sa.7.12,14; Ps.72.1; 89.3,20; Eze.34.23,24, 29; 37.24,25; 17.22; Is. 53.2; 4.2; 7.14; Zec.3.8; Da. 2.34,35; Je.31.22; Mi. 5.2; Lu. 1.32,35; with Mat.i.; Lu.i.ii. 3.23–38; Ro.1.4; 9.5; Jn.1.14; Is.49.1–3; 48. 16,17; 11.2–4; 61.1–3; 50.4–7; 42.1–6; Ps.89.19–21; 45.2,7; 2.6; 18.50; 28.8; 132.17; 1 Sa.2.10; Da.9.24; Is.10.27; 49.8; 52.13; 53.7,9,11; 59.17; 63.5; Ps.16.8; 18.28–36; 28.7; 40.7,8; 69.9; Pr.8.14; Zec.9.9; Je.30. 21; Mat.3.15,17.

Having, as our *Saviour*, undertaken the great work of redeeming us from our sins, he, in the character of our *High-priest*, offering himself in the sacrifice of himself, appeared in the likeness of sinful flesh, the manner of his birth being extremely debased. Hatred, contempt, reproach, poverty, and trouble were his inseparable attendants in life. In his infancy Herod attempted to murder him. During his public ministry he wandered about without any fixed abode. While Satan repeatedly tempted him to the vilest of crimes, Jews, Samaritans, and others affronted and abused him. In ratifying the new covenant, and abolishing the ancient ceremonies by his death, his sorrows were quite inexpressible. While Judas, instigated by Satan, betrayed him, and Peter thrice denied him, the other disciples forsook him. Notwithstanding his manifest innocence, Jews and Gentiles of all ranks concurred to persecute and murder him. He was spit upon, buffeted, scourged, condemned, and crucified. Not only in the garden, but when his body was distorted on the cross, he seemed to be deserted, and loaded also with the sins of a lost world. While nothing but gall and wormwood were allowed to quench his thirst; while the soldiers in sport parted his garments, and the profligate multitude insulted him with scoffs; he, imploring forgiveness to his murderers, and committing his soul to God, expired, an atonement for sin. Yet notwithstanding repeated attempts, not a bone of him was broken. He was interred in the tomb of *the rich*, but sealed up

and watched by *the wicked.* Upon the third day he conquered death, and rose again to receive his glorious reward. And after he had sufficiently manifested the reality of his resurrection, and instructed his disciples, he ascended into the *sanctuary* and *holy of holies* above, to make continual intercession for us, Je. 30.21; Ps.40.6–8; Ex.xxviii.xxix.; Le.i.–v.viii.ix.xvi.; Nu. xix.xxviii.xxix.; Ps.110.4; 22.1–21; 35.11–21; 40.1–15,17; 41.5–9; 69.1–21,29; 55.3–9; 109.2–4; 89.38–45; Is.11.1; 49.7; 50.8; 25.8; 52.14; liii.; Mi.5.1; Ho.11.1; 13.14; 6.2; Da.9.24,25; Zec.9.9; 13.7; 3.9; 12.10; Lu.13.32,33; 9.31; Mat.12.40; 16.21; 17.9,22,23; 20.18,19,22,28; 21.38,39; 26.2,21,23,24,31,32,34; Jn.1.29,36; 2.19; 6.70,71; 10.11,18; 11.50; 12.24,27,31–33; 13.18,21,38; 15.13; 16.7,10,21,22; 20.17; Ps.16.9,10; 110.1; Mat.ii.; 4.1–10; 8.20; 9.3,11; 11.19; 12.24; xxvi.xxvii.; Lu.11.15,16; 15.1; 20.20; 22.23; Jn.5.16; 6.60,66; vii.–x.; 11.47,48,57; xviii.–xx.; Ac.1.1–11; He.v.–ix.; 10.22.

In his debasement and glory he was, and is, equally the *Saviour, Shepherd, Prophet,* and *Teacher* of his church, whether Jews or Gentiles; feeding them, particularly the poor, by his truths, ordinances, influences, and blessings. His personal ministrations were chiefly confined to Judea, especially in the courts of the temple at Jerusalem, where multitudes attended; and in the regions of Galilee, where the grossest ignorance had long prevailed. He confirmed his precious, seasonable, practical, and sanctifying doctrines by miracles unnumbered, and which emblematically represented his spiritual work in the redemption of men. He feasted thousands on a few loaves, without diminishing the food. He healed the most incurable diseases; made the blind to see, the deaf to hear, the dumb to speak, the dead to live, the devils to leave the possessed, the storms to become calm, the trees to wither, the fishes to assemble into nets, or even to bring the money which he needed. And yet his ministrations had but inconsiderable success in the conversion of sinners, Ge.49.10,18; Ps.14.7; 53.7; 98.2,3; Is.19.20; 42.7; 45.17,22; 46.13; 48.17; 49.6,7,25,26; 59.20; 63.1–5; Je. 23.6; 33.16; Ho.1.7; Zep.3.17; Zec.9.9,11; Mat.1.21; Lu.1.31,47; Ps.23.1–3; Is.40.11; 49.9,10; 41.17,18, Eze.34.11–16,22–29; 37.23–27; Mi.5.4,5; Zec.13.7; 11.7,11; Hag.2.7,9; Mal.3.1–3; Is.41.27; 9.1,2; 52.7, 15; 40.3; De.18.15–19; Ge.49.10; Ps.22.22; 40.9,10; Pr.1.20–24; viii.; 9.1–12; Job 33.23; Is.11.9; 42.1,3,6, 7; 49.6; 50.4; 48.17; 54.13; 55.3–11; 59.19,20; Lu.1. 79; 2.32; Mal.4.2; Is.29.18,19; 35.5,6; 41.17; Eze.34. 16; Is.25.8; Ho.13.14; Mat.iv.–xxv.; Mar.i.–xiii.; Lu. iv.–xxi.; Jn.ii.–xvi.; Ro.15.8; He.1.1; 2.3,4; Ac.10. 38; Is.49.4; 53.1; 6.9,10; Jn.12.37–40.

Amidst his lowest debasement he discovered his *Royal Headship* over his church. He taught in his own name. He appointed twelve, and afterwards seventy more, of his disciples to act as his deputies, heralds, and ambassadors in the work of the gospel. He at least twice expelled the merchants from the courts of the temple. He instituted *baptism* and his own *supper* for seals of his covenant. Being raised from the dead, he more abundantly exercised his kingly office in appointing extraordinary and ordinary officers in the church, and in qualifying them with the Holy Ghost. He issued forth his oracles, and appointed his gospel ordinances. And he extends his dominion in the world by increasing, ruling, and protecting his subjects, and by restraining and conquering his and their enemies, Ge.49.10; Ps.2.6; 21.3–6; 24.7–10; 8.1; 45.6,7; 68.18–35; 89.19–37; xciii.xcvi.–c.; 118.22; 22.27–31; 132.17,18; lxxii.cx.; Ca.1.4,12; 3.6,9,11; 7.5; Is.2.3,4; 4.2; 9.6,7; 11.3–5; 12.6; 24.15, 16,23; xxv.; 32.1,2; 35.2; 40.9–11; 42.1–4; 45.5–26; 52.13,15; 53.11,12; 55.4; 63.1–6: Je.23.5,6; 33.15,16; Eze.17.22,23; 21.27; 34.24,29; 37.24,25; 44.3; 45.7,8, 22–25; 46.1–8,10; Da.7 13,14; 2.44; 9.25; 12.1; Ho.3. 5; 13.10,14; Mi.2.13; 4.3,8; 5.1,2,4,5; Zep.3.15,17; Zec.6.12,13; 11.4,7; 13.7; 14.9; Mal.3.1–3; Lu.1.32,33; 1 Co.15.2,25; Mat.iv.–xxvi.; Mar.i.–xiv.; Lu.iv.–xxii.; Jn.i.–xix.; Ac.i.–xix.; Ro.i.–xxii.; 1 Ti.1.17; 6.15,16.

For almost 2000 years after the call of Abraham, and especially after the departure of the Israelites from Egypt, very few Gentile sinners had been converted, or even called to fellowship with God. But the promised Shiloh had scarcely appeared in the likeness of sinful flesh, when wise men from the East, two centurions, the Syro-Phenician woman, and the Samaritans and Greeks, received him by faith. He had scarcely ascended to heaven when he poured down the Holy Ghost in a wonderful manner. Qualified by his influences, the apostles and others, beginning at Jerusalem, preached with amazing success, and confirmed their doctrine by miracles. Within about forty years Arabia, Egypt, Ethiopia, and Cyrene on the south and west; Chaldea, Mesopotamia, Assyria, Armenia, and Persia on the east; Phenicia, Syria, Lesser Asia, Pontus, Thrace, Greece, Illyricum,[1] Italy, if not also France, Spain, and Britain on the north and west; had received the gospel; and multitudes had believed on Christ, and formed themselves into regular societies, under the apostles, evangelists, prophets, pastors, teachers, ruling elders, and deacons, whom he had appointed; and walked in holy fellowship with God and among themselves. Wretched ignorance, gross idolatry, vain superstition, savage barbarity, shocking lewdness, and other like abominations, were, by the power of the gospel, obliged to give place to spiritual knowledge, piety, and virtue in every form, Ge.49.10; Is.11.1,10; 2.2; Mi.4.1; Joel 2.28; Pr.1.23; Is.32.15, 16; 44.3–5; Mat.10.23; 28.20; Jn.14.17,18,26; 15. 26,27; 16.7–14; 20.22; Lu.24.49; Ac.1.8; Ps.72.6; Ho. 14.5; Eze.34.26; Ps.65.9–13; 68.9,10; Is.55.10–13; Joel 3.18,21; Zec.13.1; 14.8; Eze.47.1–12; Is.61.3,11, 25.3,5–7; 41.17–19; 43.19; 12.3; Jn.7.38,39; Mar. 16.17,18; Is.35.3,5,6; 42.18; 29.18; Jn.14.12; Am.9. 11; Ps.69.34–36; 45.16; 68.22–28; 72.16,17; Is.lxi.; 32. 20; 60.20; Mat.19.28; 5.13,14; Ps.132.16; Eze.44.17–25; Ge.3.15; 12.2,3; 22.18; 26.4; 28.14; 49.10; De.32. 36,43; Ps.2.8; 14.7; 18.43; 22.27–31; 45.3–6,9–17; xlvii.; 65.5; 66.1–4; lxvii.; 68.22–35; 69.33–36; lxxii. lxxxvii.; 89.2–4,18–29; xcii.xcvi.–c.cx.; 132.13–18; cxlix.; Is.1.25–28; 2.2–5,17–21; 4.2–6; 9.7; xi.xii.; 18. 7; 19.18–25; xxv.xxvi.; 27.1–6,12,13; 29.18–24; 30.18 –26; 32. 1–4,15–20; xxxv.; 41.10–20; 42.1–16; 44.2–5; 45.22–25; 49.6–26; 52.15; 53.10–12; liv.lv.; 56.8; 57. 14–19; 59.16–21; lx.–lxii.; 63.1–5; 65.16–25; 66.8–14, 18–24; Je.xxxi.xxxii.; Eze.17.22–24; 34.11–31; 36.21 –38; xxxvii.xl.–xlviii.; Da.2.35,44; 7.14; Ho.1.10,11; 2.14–23; xiv.; Joel 2.28–31; 3.16–21; Am.9.11–15; Mi. iv.v.; 7.14–20; Zep.3.9–20; Hag.2.6–9; Zec.2.10–13; 8.20–23; 14.8–11; Mal.1.11; 4.2; Mat.8.11; 16.18; 20. 6–16; 13.3–52; 21.28,29,41,43; 22.9,10; 26.13; 24.14; 28.18–20; Mar.16.15,16; Lu.2.32; 14.23; 24.47; Jn.1. 9; 3.16,17; 8.12; 10.16; 11.52; 12.23,24,32; 16.8; Ac. 1.8; ii.–xix.; Ro.1.7,8; 11.11; 15.8–19; 1 Co.1.2; 2 Co. 1.1; 8.1; Ga.2.2; Ep.1.1; Phi.1.1; Col.1.1; 2.1; 4.13; 1 Th.1.1; 1 Pe.1.1; Re.1.11.

During this period the Christians, and especially their teachers, were hated and persecuted by the Jews and the heathen mob. But till their religion had spread and taken deep root among the Gentiles, they experienced no imperial persecution. God even made the junction of so many nations into one Roman empire, which Satan had erected as his impregnable bulwark against the approaching Messiah, a mean of its more easy spread. The destruction and dispersion of the Jewish nation, which soon after took place, were also calculated to wean men from the typical ceremonies, and to make them examine the character and religion of Jesus, who had so circumstantially predicted these events. From A.D. 66 to 312 the church was repeatedly under general persecutions, appointed by the Roman emperors, particularly under Nero, about 66; Domitian, 96; Trajan, 107; Adrian, 120; Aurelius, 160; Severus, 202; Maximin, 235; Decius, 250; Valerian, 257; Aurelian, 272; and Diocletian, 303. These persecutions were very useful to prevent the church's swarming with errors, or the propagators of them; for many, particularly the Gnostics, fond of mingling the heathen philosophy with the gospel of Christ, formed abominable tenets, in opposition to his person and grace. The monstrous Nero led the way in *imperial* persecution. Having, for his revenge or his diversion, burned part of Rome, his capital, he charged it to the Christians' account. Multitudes of them were burned in heaps in his gardens, for his nocturnal recreation; and in many corners of his vast empire they were inhumanly exposed to wild beasts, or otherwise tortured and slain. For about 250 years after, scarcely a disaster by sword, famine, or pestilence, came upon the Roman subjects, but the heathens, and especially their priests, pretended that the toleration of the Christians in their peculiar religion had provoked the gods to inflict it, and begged to have them utterly extirpated. The persecutions above-mentioned were all of them remarkably distressing. Those of Aurelius and Severus were extremely ruinous. Those under Maximin, Decius, and Valerian were still more furious and cruel. Millions of Christians were murdered without or by form of law. Multitudes were, for the public diversions, torn to pieces by lions, tigers, and other ravenous beasts, in the theatres. And the last, between A.D. 302 and 312, was still more terrible and bloody. Almost in every place of the Roman empire Christians, and especially their preachers, were scourged to death; had their flesh pulled off them by pincers, or mangled with broken pots; or they were torn asunder by beasts, or between trees; or were roasted between gentle fires; or, by holes made in their flesh, had melted lead poured into their bowels. In Egypt alone 144,000 are said to have been cut off by violent deaths, and 700,000 more banished. Their churches were everywhere demolished; and their books, especially the Scriptures, sought out and burned.

Scarcely any, whether the Jewish nation or particular persons, as Herod, Domitian, &c., who had persecuted the Christians, long escaped the justice of God. Terrible ravages by the Goths, Persians, and others, had often punished the Roman empire. But never was the justice of Heaven so manifest as in the case of Diocletian and his assistants. He and Heraclius his partner had scarcely begun their barbarous work when Galerius, their instigator, caused them to resign their authority and retire to a private life. After living some years in great anxiety, it is said that Diocletian poisoned himself. After several efforts to resume his imperial authority, Heraclius had his neck broken for attempting to murder Constantine his son-in-law. Maxentius and his army of about 200,000 were most of them slain by the enemy, or drowned in the Tiber, where they had laid snares for Constantine. Galerius died of a most tormenting and loathsome distemper, begging the prayers of the Christians as a mean of his relief. Constantine, son

[1] N. B. The churches of Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, Colosse, Galatia, Perga, Pamphylia, Cilicia, Pisidia, &c., were in Lesser Asia; those of Philippi, Thessalonica, and Corinth in Greece; and of Rome, in Italy.

to Constantinus, the only Cæsar who had not joined in the persecutions, being called from Britain, was made emperor by his troops. He proclaimed a toleration of the Christian religion in the whole Roman empire; but Maximin his colleague in the east quickly revoked it, and attacked Constantine's forces, which were commanded by Licinus his brother-in-law. But being shamefully routed, he in a fury murdered multitudes of the heathen priests, who had instigated him to the war. When he was ready to give a second battle to Licinus, he was struck with blindness and terrible torments in both body and mind. In rage and despair he poisoned himself, confessing that he was plagued by Jesus Christ for his persecution of the Christians. Licinus, who was now deputy emperor in the east, for a time pretended to favour the Christians; but, instigated by the heathen priests, he at last commenced a furious persecution. In three great battles, in the last of which about 100,000 were slain and himself taken prisoner, Constantine reduced him, after which he was put to death, Ge.3.15; Da.11.30–35; Re.6.3–12; Jn.15.20; 16.2,33; 21.18,19; Ac.14.22; 2 Ti.2.11; 3.12; Mat.16.24; 10.17–22,34–39; 22.6, 24.9,10,18; Lu.12.49–53; 21.12–17; Re.2.10; 3.10; 1 Co.11.19; 2 Pe.2.1–3; Mat.24.5,11,24; Ac.20.29,30; 1 Ti.4.1–3; 2 Ti.3.1–6,13; 4.3,4; Ge.3.15; Re.6.12–17; 12.2–4,7; De.32.36–43; Ps.2.1–6,9,12; 21.8–12; 68.14,21, 23,30; xciii.xcvi.–xcix.; 110.5,6; 89.23; 18.37–42; 35.5,6,26; 132.18; Is.8.9,10; 9.4; 42.13,14; 49.24–26; 51.22,23; 54.15,17; 41.11; 45.24; 63.1–6; 66.15,16; Re.1.7.

From A.D. 320 to 606 all the emperors except Julian professed themselves Christians. Constantine, and Theodosius in the fourth, and Justin I. and Justinian in the beginning of the sixth centuries of the Christian era, distinguished themselves by their care for the church. Constantine first of all made the Christian the established religion of the empire. He admitted few but Christians to places of power or trust; and while he erected churches and schools, and appointed salaries for their teachers, he warmly inculcated and carefully exemplified the due observation of the Lord's day. At first he tried soft methods for converting the heathens; but finding them obstinate, he began to pull down their temples, break in pieces their idols, and banish or even put to death their enraged priests. By the free preaching of the gospel, and by the spread thereof among the Indians, Persians, and those on the east of the Euxine Sea, many were turned to the Lord. But Constantine's excessive kindness to the doctors of the Christian church, and to their new converts, tempted them to ambition and dissimulation. Many, awed by his authority or example, or attracted by the favours they expected, professed themselves Christians, who had neither knowledge of, nor due regard to, Jesus or his truths. By his assumption of a kind of headship over the church, at least in some instances, the clergy were encouraged to model her government according to the form of that established in the empire. The favours of Theodosius, Justin, and Justinian were perverted to much the same purpose. While the inundations of the ravaging Goths, Huns, &c., were almost ruining both church and state, the Donatists in Africa, who separated from their fellow-Christians as not sufficiently pure in their practice; the Arians and half-Arians, through most of the empire, who denied our Saviour's proper divinity; the Pelagians, who denied the necessity of his righteousness for our justification, and of his Spirit's influence to regenerate the heart; the Nestorians, who were thought to hold a twofold person in Christ; and the Eutychians, who allowed him but one compounded nature, and other corruptors of the truth,—were fearful plagues to the church, by their soul-ruining errors, and by the furious contentions, rival councils, and even persecutions and massacres which they produced. The Arians, who in the fourth century held about thirty-two councils, and had often persecuting kings or emperors to abet them, were peculiarly hurtful, and had once forced most of the clergy to their side. But the doctrines of Pelagius, especially when a little refined, gradually and more insensibly infected most of the Christian church, both ministers and people.

By such means the church became a motley mass of practical heathens, mingled with a few real and circumspect Christians. The great zeal of the fashionable clergy was to render her in her offices, superior and subordinate, similar to the imperial state; and, for the gratification of their carnal proselytes, to borrow whatever they could find from the Jewish or heathen superstitions. Even in the fourth century lordly bishops, metropolitans, archdeacons, subdeacons, exorcists, and canonical singers were introduced. Candles were lighted by day in the churches. Incense was burned while prayers were offered or sacraments administered. On the stated fasts some particular meats were forborne. Abstinence from marriage was esteemed a high degree of sanctity, especially among the clergy. Prayers were directed to saints departed. Pretended relics were held in great veneration. Images of saints, and of Jesus Christ, were placed in churches, and sometimes were worshipped. The clergy began to officiate in canonical robes, which they held to be sacred. Prayers were made for the dead, and even sometimes for mitigation of torments to the damned. Baptism was held of absolute necessity to salvation, and hence was administered to the dead, or by lay persons. Pilgrimages to our Saviour's sepulchre, and a monkish retirement from fellowship with mankind, were reckoned a transcendent devotion. By the end of the sixth century the doctrines of the church were deeply infected with Pelagianism. The discipline had been long remiss, corrupt, or partial, chiefly in favour of the liberal or the great; and the principal concern of the leading clergy was who should be greatest. The notion of a purgatory or middle state; multitudes of sacred festivals and litanies, in honour of angels, the Virgin Mary, and martyrs; and consecrations of churches, were introduced. Everything supposed to have had connection with martyrs was held in veneration. But not contented with all these human or rather devilish inventions in the worship of God, Gregory the Great, a sainted and famous Bishop of Rome, added his new canons of the mass; his canticles and antiphones; and his almost innumerable ordinances concerning stations, litanies, processions, Lent, oblations for the dead, pontifical robes, consecrations, and relics, Mat.24.5,11,24; Ac.20.29,30; 1 Co.11.19; 1 Ti.4.1–3; 2 Ti.3.1–6,13; 4.3,4; 2 Pe.2.1–3; Re.vii.viii.; 12.8–17.

In the beginning of the seventh century two principal enemies to Jesus Christ formally appeared on the earth—the *Mahometan delusion* in the East, which has ever since extirpated or oppressed the Christian religion in a great part of the world; and the long-predicted *Popery* in the west. The imperial seat had been long before removed to Constantinople. The western empire had been abolished, and ten motley kingdoms formed out of its ruins. Every shadow of Rome's ancient forms of government by kings, consuls, decemvirs, tribunes, dictators, emperors, heathen or Christian, was gone; and Rome itself, in A.D. 566, subjected to the Exarch of Ravenna. These things had given the bishops of Rome an opportunity to extend their ambitious views. The clerical form of church government still wanted an imperial LORD OVER ALL instead of Jesus Christ; and by promoting divisions, by encouraging appeals to themselves from the eastern and other bishops, by pretending deeds of councils in their own favour, and by unwearied struggles with the bishops of Constantinople, the Romish bishops had long and earnestly contended for the supremacy. About A.D. 606 or 608 Phocas, an absolute monster of treachery, cruelty, and everything horrid, had, by the inhuman murder of his worthy master Mauritius and family, become the emperor of the East. It seems the Bishop of Constantinople disdained the friendship of this infernal wretch. But Boniface III. of Rome, by his fulsome flatteries, obtained his imperial appointment to be the UNIVERSAL BISHOP *of the Christian church.* Deputies were immediately despatched throughout the western churches to introduce the new Gregorian superstition and to procure a formal submission to the Roman pope. The missionaries being extremely ignorant of everything important, or at least incapable of officiating in the language of the places to which they were sent, it is said that Pope Vitalian, about A.D. 666, appointed their public worship to be everywhere performed in the now long disused Latin tongue. This at once concealed the ignorance of his missionaries, and became a standing badge of the church's subjection to Rome. Just five prophetic months, or 150 years after the pope had obtained his spiritual supremacy, and 666 years after John had received his Revelations in Patmos, Pope Stephen III., assisted by Pepin, king of France, who, by the help of a former pope, had treacherously usurped his master's throne, rendered himself a CIVIL LORD of the states of Rome, Ravenna, and Pentapolis; in consequence of which his cardinals or privy counsellors dressed themselves in purple and scarlet. Several of the succeeding popes claimed an absolute power to dispose of not only the Christian kingdoms and empires, but even of what belonged to heathens, everywhere in the world. By deceiving or terrifying princes with their excommunications and interdicts, by decoying or forcing them to the holy war in Canaan, and by raising up traitors against them, they caused them to submit to their slavery. The ten kingdoms which had been formed out of the ruins of the western empire all submitted to the idolatry, superstition, and clerical tyranny of Rome. The haughty pontiffs even pretended to command the angels, whether good or bad, to do what they pleased,—nay, they claimed an authority over JEHOVAH himself, in empowering their priests to create or divide the glorified body of his Son at their pleasure; in adding to his standard of faith and practice apocryphal tracts, human traditions, and decrees of popes or their councils; in founding the authority of his oracles on the will of their church, and, contrary to his express command, debarring all but their clergy from the free perusal of them; in altering, reversing, or confirming his laws as they pleased; in making multitudes of persons and things his partners in worship, and in protection of the world; in appointing multitudes of holidays in opposition to his law; and by pardoning men's sin or indulging them in it, and cancelling the obligations of oaths, &c. Most dreadful were the scenes of wickedness against God and man which prevailed in the whole antichristian body, but especially among their clergy. These, *regular* and *secular*, multiplied like *locusts*, till, by their delusions and oppressive exactions, they everywhere destroyed the souls of the people, enslaved their bodies, and ruined their estates. Under the different denominations of Augustinians, Benedictines, Franciscans, Dominicans, Carmelites, Jesuits, &c., huge armies of monks zealously sup-

ported the Romish bishop and his abominations. In the Benedictine Order alone, before the Reformation, it is said there had been above 15,000 monasteries, 24 popes, 200 cardinals, 1600 archbishops, 4000 bishops, 15,700 abbots who had been authors, and 156,000 *deified saints*. While the pope and his clergy wallowed in every fleshly abomination, and everywhere spread the most pernicious errors, gross idolatry, and superstition, by pretences to uncommon sanctity, and by magical wonders and pretended visions, they made their ignorant votaries believe what they pleased. By inhumanly excluding from trade, or even from their habitations, such as dissented from them; and by murderous inquisitions, massacres, and wars, in which millions of Waldenses and Protestants were slain, they terrified others into a blind submission, Da.7.8,20–25; 11.36–39; 2 Th.2.3–12; 1 Ti.4.1–3; 2 Ti.3.1–7,13; 4.3,4; Re.9.1–11; 11.2; xiii.; 17.1–14, 17,18; 18.12,13.

Notwithstanding the diabolical fraud and barbarous rage of these antichristian *locusts* and their abettors, Jesus Christ has always qualified and encouraged a proper number to *bear witness* for his injured doctrines and laws against the contrary abominations,—among whom may be reckoned the council of Charles the Great of France at Frankfort, in the eighth century; Claude, bishop of Turin, and his followers, in Piedmont, in the ninth and tenth; the WALDENSES in the south of France, in the twelfth and subsequent centuries, who, by war and persecution, were scattered into Germany, Italy, and Britain, and of whom Wickliffe and his followers in England, in the fourteenth century, and Huss and his followers in Germany, in the fifteenth, were the genuine offspring. Notwithstanding their faithful contendings, and notwithstanding dreadful judgments inflicted by Saracens, Turks, &c., the Antichristians still prevailed. The oracles of God were almost wholly unknown. Many of the bishops had never perused, and perhaps never seen them. Doctrines were tried by false miracles and lying wonders, not by the Word of God. Many of the leading truths of the gospel were buried in oblivion, and the contrary errors established and believed. Even the remains of truth were rendered almost unintelligible by scholastic terms and arguments. Religion lay buried under wicked and senseless traditions and papal decrees. Worship was drowned in depths of heathenish, Jewish, or magical superstitions. Devotion chiefly consisted in adoring the sacramental bread, the Virgin Mary, saints, angels, images, and relics. Pardons of sin, or indulgences therein; admissions to ecclesiastical offices, or even to celestial thrones, were sold for money; and none but the poor, who could pay nothing, were consigned to eternal damnation. In ignorance many of the clergy were similar to brutes; but in pride, avarice, oppression, lewdness, blasphemy, and everything abominable, they were complete infernals. Meanwhile God—by making the *holy war* a means of introducing knowledge from the East—by forcing the learned Greeks into the papal dominions, through the capture of Constantinople by the Turks—and by causing the contentions between rival popes, and the struggles of the councils of Basil and Pisa, to sink the credit of the pontiffs among their votaries—prepared the way for the Protestant Reformation.

In A.D. 1517 Zuinglius in Switzerland, and Luther in Germany, shocked with the blasphemous manner in which the papal pardons of and indulgences in sin were exposed to sale, openly declared their detestation of them. By a diligent search of the Scriptures in defence of their conduct, their views of divine truth were exceedingly enlarged; and what they apprehended themselves they boldly preached to others, and warned them of their danger in a continued adherence to Rome. Wearied of the tyranny, and detesting the monstrous wickedness of the Romish clergy, multitudes embraced their doctrines, and attempted to search the Scriptures for themselves; for which purpose the learned reformers supplied them everywhere with *translations* in their mother tongue. Notwithstanding the utmost efforts of the popish rulers in both church and state, by pretended miracles and apparitions; by perfidy and flattery; by prohibitions of Protestant books; by wars, persecutions, and massacres;—and notwithstanding the lukewarmness, scandals, contentions, and even enthusiastic madness and horrible blasphemy, which took place among too many of the nominal Protestants, the true scriptural religion was, in less than fifty years, not only preached with remarkable success, but formally established by the civil authority, in a great part of Germany, in Sweden, in Denmark, in Holland, and half of Switzerland, and in Britain; and was, by public edicts, allowed in France, Poland, Hungary, and Transylvania. Since that period the Protestant religion has been almost entirely rooted out of Hungary, Austria, Bohemia, France, Palatinate on the Rhine, &c.; and the Papists have greatly increased in several of the Protestant dominions. It is doubtless true, however, that the number of Protestants in Europe has increased, notwithstanding all opposition. On several occasions, as in Germany 1418 and 1550, and in Britain 1558 and 1688, the opposers of Antichrist have been remarkably delivered, after they had *for three years and a half* appeared on the very brink of destruction. But the great slaughter of Christ's *witnesses*, by the apostatizing of Protestants to the essentials of Popery, and by the persecution of such as shall continue faithful, and their glorious resurrection, we suppose, are still future, Re.11.2–10; 14.1–23; 17. 14–17.

Partial effusions of the vials of God's wrath upon the Antichristians have also taken place. The Saracens not only murdered their eastern brethren in error, idolatry, and superstition; but, about A.D. 713, conquered Spain, and afterwards ravaged France and a part of Italy; seized upon Sicily and Naples; and thought it highly meritorious to harass and murder the Romish idolaters. From A.D. 830 to 980 the contentions between the descendants of Charles the Great, and the invasions of the Hungarians, deluged Germany, France, and Italy with torrents of human blood. From A.D. 1090 to 1290 millions perished in the pretended HOLY WAR with the infidel Saracens and Seljukian Turks for the recovery of Canaan. Scarcely a kingdom in Europe but was disordered in its constitution, drained of men, and beggared of wealth by these mad attempts, which the popes promoted with all their fury and craft, that they might have an opportunity to extend their power in Europe while the princes of the respective nations warred in the East. From A.D. 1200 to 1370 the furious wars between the *papal* and *imperial* factions, commonly called GUELFS and GIBELINS, rendered Germany and Italy a comparative desert. Between A.D. 1370 and 1447, or later, the frequent contentions of rival popes, and the brave resistance of the faithful Bohemians, involved the antichristian dominions in terrible misery and bloodshed. Between A.D. 1486 and 1534 a sweating sickness and other pestilential disorders cut off multitudes in England, Germany, and France. Between 1370 and 1698 the Ottoman Turks made the most shocking havoc among the Papists who inhabited Hungary, Poland, Dalmatia, the Mediterranean isles, and even part of Italy and Germany. But none of these plagues in the least reformed the pope or his votaries. When, between A.D. 1517 and 1570, about the half of his subjects revolted and embraced the Protestant religion, shame obliged their neighbours to drop several of their papal customs that were absolutely stupid or horribly wicked; but the whole substance of their errors and corruptions, a little varnished, was judicially established by the Council of Trent, which was concluded A.D. 1563. Modern history is generally considered to begin with the discovery of America, and there are three inventions which belong to the Middle Ages, but were not put into general use till the beginning of Modern Times, which have had much to do with the great progress made by the human race in the last four hundred years. These are the magnetic needle, gunpowder, and the printing press. Gunpowder is said to come from the Chinese, but it was not used in Europe until the fourteenth century. These and all other discoveries and inventions which have come into use in modern times, have lent themselves as servants to aid Christianity in changing the face of the earth, and the character and direction of the human race, so we may get a glimpse of the coming time now, when Christianity, as the truth, the way, and the life, will be dominant in the whole earth.

The antichristian and Mahometan delusions being extirpated from the face of the earth, the gospel will, we expect, with amazing rapidity and success, spread through the whole habitable world. Both Jews and Gentiles shall heartily embrace it, and turn to the Lord with one consent, and unite in his body the church. Then shall her doctrine, worship, discipline, and government be restored to the apostolic plan, and exactly correspond with the *measuring-line* and *reed* of God's Word. Astonishing shall be the abilities, labours, and success of her pastors and other officers; and amazing the knowledge, holiness, zeal, order, unanimity, and peace of her members. Such shall be their multitude and quality, as if all the ancient martyrs had risen from their graves to enjoy the most glorious fellowship with Christ. So general shall be the reformation of mankind, that perhaps few will remain apparently wicked: and long, with increasing growth, shall this happy period continue, Ge.3.15; 12.2,3; 22.18; 26.4; 28.14; 49.10; De.32.36–43; Ps. 2.8; 14.7; 18.43; 22.27–31; 45.3–6,9–17; xlvii.; 65.5; 66.1–4; lxvii.; 68.22–35; 69.33–36; lxxii. lxxxvii.; 89.2,3,18–29; xciii.; xcvi.–c.; cx.; 132.13–18; cxlix.; Is.1.25–28; 2.2–5,17–21; 4.2–6; 9.8; xi.xii.; 18.7; 19.18–25; 24.23; xxv.xxvi.; 27.1–6,12,13; 29.18–24; 30.18–26,29; 32.1–4,15–20; xxxv.; 41.10–20; 42. 1–16; 44.2–5; 45.22–25; 49.6–26; 52.15; 53.10–12; liv.lv.; 56.8; 57.14–19; 59.16–21; lx.–lxii.; 63.1–5; 65.16–25; 66.8–14,18–24; Je.xxxi. xxxiii.; Eze.17. 22–24; 34.11–31; xxxvi.–xlviii.; Da.2.35,44; 7.14,22, 27; 2.12; Ho.1.10,11; 2.14–23; 3.5; 6.2; xiv.; Joel 2. 28–32; 3.16–21; Am.9.11–15; Mi.4.5; 7.14–20; Zep. 3.9–20; Hag.2.6–9; Zec.2.10–13; 8.20–23; 14.8–11, 20,21; Mal.4.2; Ro.11.12,15,25–32; Re.vii.; 11.11–19; 15.2–4; 19.1–9; 20.1–5; xxi.; 22.1–6.

There seems to be forces at work in our day which indicate that truly the time is soon to come when the knowledge of the Lord shall cover the earth as the waters cover the sea. Men are being brought together as in one neighborhood. Already great enterprises are being contemplated which look to the speedy removal of whatever remaining obstacles there are to world-wide companionship among men. A railroad is already built from Joppa to Jerusalem, and from Damascus to Beyrout. There is talk of building a bridge across the Straits of Dover near Folkstone. The Mombasa and Nyanza Railway in Africa

is to connect with the interior lakes and the coast. Among the possibilities of the near future is a railroad across Siberia from St. Petersburg to Behring Strait, and also one across Alaska to Behring Strait, while Behring Strait itself is to be bridged or ferried. A ship canal around Niagara Falls is contemplated, and also, it is said, a railroad from Quebec to Belle Isle in Labrador, with connecting ocean steamship lines to Midford, in Wales. When all the projected enterprises which look to completer union and fellowship among men are completed, there will not any longer be foreigners, but all men will be neighbors. Humanity will be then organized, all the scattered members of races and once islolated tribes will be brought into one body; the best ideas, the best science, the best religion, the best morals will then have the same opportunities of triumph everywhere, throughout the whole body of humanity, as they have had hitherto opportunities of triumphing among the more favored races. There is to be in the good coming time one science, one moral law, and one religion. This unity of the human race, too, is coming about day by day through the ordinary operation of law and truth. The kingdom of heaven cometh not with observation, but slowly and gradually it is permeating and gathering *to* itself all peoples and tongues. Our Lord said, "If I be lifted up I will draw all men unto me." Through the truth as it is in Christ and through the power of the Holy Spirit the race is gradually being reorganized, and in the ages to come is to be not ideally only but really the body of Christ.

CHAPTER V.

A CHRONOLOGICAL HARMONY OF THE SCRIPTURE HISTORIES, AND OF THE FULFILMENT OF ITS PREDICTIONS.

Year of the World.	Before Christ.	
		From eternity **JEHOVAH himself alone subsisted** in three persons—Father, Son, and Holy Ghost, Ge. 21. 33; De. 33. 27; Ps. 90. 2; Is. 44. 6; Hab. 1. 12; 1 Jn. 5. 7; 2 Co. 13. 14; Mat. 28. 19; 3. 16, 17, &c.
		God created the world in Christ, Ac. 15. 18; Is. 46. 10, Ep. 1. 11; 2 Ti. 1. 9, &c. He sent into the world his Son as the Mediator and Representative of humanity, Ps. 40 6-8; 89. 3, 4; Is. 53. 10; Je. 30. 21; Zec. 6. 13.
1	4004	God created all things; covenanted with mankind; Adam fell into sin, and his posterity in him; God published salvation by Christ, but denounced troubles and sorrows in this life, Ge. i.–iii.; Ex. 20. 11; Ec. 7. 29; Ro. 5. 12–21; 1 Co. 15. 22.
2	4003	Cain, and not long after, Abel is born, perhaps with twin-sisters. Some years after Cain becomes a husbandman, Abel a shepherd, Ge. iv.
129	3875	Cain and Abel offer sacrifice. Cain murders Abel, and is punished; but his family increases, Ge. iv.; He. 11. 4; 1 Jn. 3. 12; Jude. Next year Seth is born.
235	3769	Enos is born. Public societies for God's worship are introduced, to distinguish the Sethites from the offspring of Cain, Ge. 5. 6; 4. 26.
987	3017	After predicting the last judgment, pious Enoch is translated to heaven without tasting of death, Ge. 5. 23, 24; He. 11. 5; Jude 14, 15.
1056	2948	Noah, the famous preacher and patriarch, is born, to the great joy of Lamech his father, Ge. 5. 28; Eze. 14. 14, 20.
1536	2468	The Sethites marrying with the Cainites, men become abominably wicked. Noah warns them of the flood, and begins to build his ark, Ge. vi.; He. 11. 7; 1 Pe. 3. 20; 2 Pe. 2. 5.
1656	2348	Methuselah, son of Enoch, dies. The world, with perhaps double of its present inhabitants, is drowned by a flood. Noah, his family, and some animals are preserved in the ark, Ge. 5. 27; vii.; Lu. 17. 26, 27; Mat. 24. 37–39; Job 22. 16; 1 Pe. 3. 19, 20; 2 Pe. 2. 5; 3. 6.
1657	2347	The flood ceases; the ark settles in Armenia: Noah, his sons, and the animals, came forth of the ark. Noah offers sacrifices of thanksgiving. God covenants with him; allows him to eat flesh; forbids murder; gives him the rainbow as a token that the earth should never more be drowned. Not long after Noah plants a vineyard; is drunk; and foretells the fate of his seed, Ge. viii. ix.; Is. 54. 8–10.
1760	2244	Men, being generally recorrupted, build the Tower of BABEL. God confounds their language and disperses them. Nimrod founds a kingdom in Chaldea, Asshur another in Assyria, and Mizraim a third in Egypt, Ge. 10. 9–13.
2008	1996	Two years after the death of Noah Abraham is born in the 130th year of Terah. Sarai or Iscah, his brother Haran's daughter, is born ten years after, Ge. 11. 26–32; 17. 17; 20. 12.
2079	1925	Chedorlaomer, king of Elam, subdues the kingdoms of Sodom, Gomorrah, &c., Ge. 14. 1–3.
2083	1921	Terah dying after they had dwelt five years in Haran, Abraham, directed by God, and encouraged by a promise of Christ and a numerous seed, enters Canaan. The land is promised to his seed. A famine forces him into Egypt. From hence the 430 years of the Hebrew sojourning are reckoned by some, Ge. xii.; Jos. 24. 2, 3; Ne. 9. 7, 8; Ps. 105. 9–15; Ex. 12. 40, 41; Ac. 7. 2–5; Ga. 3. 17; He. 11. 8.
		Returning to Canaan, Lot retires to Sodom. God renews his covenant with Abraham. He removed southward to Hebron, and built an altar for the worship of God, Ge. xiii.
2091	1913	After twelve years' servitude the kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar revolted; Chedorlaomer and his allies ravage their country, defeat their troops, take Lot and others captive. Abraham defeats the conquerors, rescues the prisoners, recovers the spoil, and is blessed by Melchizedek. God promises him a numerous seed, and Canaan for their inheritance, Ge. 9. 25; xiv. xv.; He. 7. 1–11; Ac. 7. 6, 7; Ga. 3. 17; Ps. 105. 9–15; Ne. 9. 7, 8.
2093	1911	Despairing of the promised seed by herself, Sarah gives Hagar to Abraham for a concubine, that she might bear it. After Hagar had fled from the family and returned, she bears Ishmael, Ge. xvi.; 25. 12–18; Ga. 4. 22–31.
2106	1898	God constitutes Abram, and his seed by Isaac, his peculiar people; appoints circumcision as the seal of this covenant; changes Abram's and Sarai's names. Soon after he and two angels visit Abraham and Sarah, renew the promise of Isaac's birth; Abraham intercedes for the preservation of Sodom, &c.; the two angels warn Lot and his family to remove; Sodom, Gomorrah, Admah, and Zeboim are destroyed by fire and brimstone; Lot's wife is turned into a pillar of salt; the Dead Sea is formed out of this country. Not long after Lot, made drunk by his two daughters, commits incest with them, and hence the Moabites and Ammonites proceeded, Ge. xvii.–xix.; Is. 13. 19; 1. 9, 10; Eze. 16. 46–50; Zep. 2. 9; 2 Pe. 2. 6–8; Jude 7; Am. 4. 11.
2107	1897	
2108	1896	Sarah bears Isaac. About three or four years after Ishmael mocks him, and he and Hagar are in consequence expelled from the family, Ge. xxi.; Ac. 7. 8; Ro. 9. 9; He. 11. 11, 12; Ga. 4. 22–31.
2144	1860	To try Abraham's faith and obedience, God commands him to offer Isaac in sacrifice. Abraham readily obeys; Isaac's death is prevented, and Abraham and his family greatly blessed, Ge. xxii.; He. 11. 17–19; Ja. 2. 21. Soon after Sarah dies, and is buried at Machpelah, Ge. xxiii. 49. 30–32.
2148	1856	Isaac, by the direction of Providence, is married to Rebekah the daughter of Bethuel, his Syrian cousin, Ge. xxiv. Shem, the son of Noah, dies ten years after, Ge. 11. 10, 11.
2168	1836	While Abraham's family by Keturah and Hagar mightily increase, Esau and Jacob are born to Isaac, Ge. xxv.; Jos. 24. 4; Ac. 7. 8; Ro. 9. 10–13.
2183	1821	Abraham dies. Four years after Heber, the great-grandson of Shem, dies, aged 464 years, from whom the HEBREWS were named, Ge. 25. 7; 11. 17.
2208	1796	Esau having sold Jacob his birthright, marries two Canaanites, which grieves his parents, Ge. 25. 27–34; 26. 34; He. 12. 16.
—	—	Being blessed of God, Isaac greatly prospers, notwithstanding the envy of the Philistines, Ge. xxvi.
2244	1760	Instigated by his mother, Jacob fraudulently obtains his father's principal blessing. Esau's rage hereat obliges him to flee to Mesopotamia. He receives a vision and promise at Bethel; arrives at Haran, and serves Laban his uncle, Ge. xxvii.–xxix.; He. 12. 16; Ge. 31. 13; Ho. 12. 3, 4, 12.
2251	1753	For his service Jacob receives Leah and Rachel, his two cousins, for wives; by whom, and their handmaids, within fourteen years, he has eleven sons and one daughter. God also renders him rich in flocks, Ge. xxix. xxx.; Ho. 12. 12; Ac. 7. 8.
2265	1739	After serving Laban for twenty years, Jacob and his family privately remove to Canaan. Laban pursues, but is pacified. Jacob meets with angels at Mahanaim; with God at Peniel; and with Esau in love, Ge. xxxi.–xxxiii.
2270	1734	Dinah is deflowered, and the Shechemites circumcised and murdered. Jacob removes to Bethel, where Deborah, Rebekah's nurse, dies. Soon after Rachel dies in childbirth of Benjamin. Reuben commits incest with Bilhah, Ge. xxxiv. xxxv.
2276	1728	Joseph, now seventeen years old, is for his dreams hated, and sold by his brethren to Ishmaelites and Midianites, who sell him to Potiphar the Egyptian, Ge. xxxvii.; Ps. 105. 17; Ac. 7. 9.
2286	1718	About seventeen years after his marriage with the daughter of Shuah the Canaanite, Judah commits incest with Tamar his daughter-in-law, who bears him Pharez and Zerah. Joseph refuses to commit adultery with his mistress; and by false accusation is imprisoned, Ge. xxxviii. xxxix.; Ps. 105. 18.
2288	1716	Isaac dies, aged 180 years. Soon after Esau removes from Canaan, and finally settles in Mount Seir; where his family, cohabiting with the Horites, wonderfully increase, Ge. 35. 28, 29; xxxvi.
2289	1715	Having, perhaps two years before, interpreted the dreams of the *baker* and *butler*, Joseph is liberated, and interprets those of Pharaoh; is made ruler of Egypt, and married to a princess, Ge. xl. xli.; Ps. 105. 19–22; Ac. 7. 10.
2296	1708	After seven plenteous years, a terrible famine begins in Egypt and the place about, Ge. 42. 52; Ac. 7. 11; Ps. 105. 16.
2298	1706	After Jacob's sons had twice gone to Egypt to buy corn, and been tried by Joseph, he and all his family go and reside there

Year of the World.	Before Christ.	
		and are nourished by Joseph, Ge. xlii.–xlvi.; Ac. 7.11–15; Ps. 105.17,23; Jos. 24.4.
2303	1701	By the sale of the corn which he had laid up during the plenteous years, Joseph renders the money, cattle, lands, and persons of the Egyptians their king's property, Ge. xlvii.
2315	1689	After blessing Joseph's sons and his own, Jacob dies, and is with great pomp carried to Canaan and buried. Joseph's brethren supplicate forgiveness, Ge. xlviii.–l.; Ac. 7.15,16; He. 11.21.
2369	1635	Joseph, having foretold the deliverance from Egypt, and given orders concerning his bones, dies, Ge. 50.22–26; He. 11.22.
2413	1591	The oppression of the Israelites begins. *Twenty years after*, Moses is born; and is saved from the water, and educated by Pharaoh's daughter, Ge. 15.13; Ex. i.; 2.1–10; 7.7; 16.20; Ac. 7.18–22; He. 11.23.
2473	1531	Moses, now forty years old, kills a murderous Egyptian; flees into Midian; marries Jethro's daughter, Ex. 2.11–22; Ac. 7.23–29; He. 11.24–26.
		About this time Job is plunged into great distress; disputes with his friends; is reproved by his Maker, and graciously delivered, Job i.–xlii.; Ja. 5.11; Eze. 14.14,20.
2513	1491	Pitying the Hebrews' affliction, God appears to Moses at Sinai in a burning bush; appoints him and Aaron to lead them out of Egypt. After ten plagues the Egyptians allow them to depart; but afterwards pursue them through the Red Sea, and are drowned to the great joy of the Hebrews, Ge. 15.13,14; 46.4; Ex. 2.23–25; iii.–xv.; 20.2; De. 4.20,34; 7.18,19; 11.2,3; 29.2,3; Jos. 24.5–7; 1 Sa. 12.8; Ne. 9.9–12; Ps. 66.10–12; 74.12–15; 78.12–14,42–53; 80.8; 81.5,6; 78.13–20; 105.26–39; 114.1–3; 135.8,9; 136.10–15; Is. 63.7–14; Je. 32.20,21; Eze. 16.3–6; Ac. 7.30–36; He. 11.27–29.
		Directed by the pillar of cloud, the Hebrews travel in the Arabian desert southeastward to Sinai. The bitter waters of Marah are sweetened. Quails, manna, and water from the rock, are bestowed by God for their provision. They defeat the Amalekites, and have rulers appointed; receive God's laws from Mount Sinai, and are entered into covenant with him. God directs the form of his tabernacle; appoints his priests, and their consecration. Moses receives the tables of the moral law, but breaks them when he beheld the Hebrews worshipping their golden calf. By his intercession their destruction is prevented, and the tables of the law renewed, Ex. 15.22–26; xvi.–xxxiv.; De. 1.6–18; iv.v.ix.; 10.1–5; Ne. 9.12–20; Ps. 68.7,8,17; 78.15–25; 105.40,41; 106.13–16,19–23; Eze. 16.8–14; 20.5–16; Ac. 7.37–44.
2514	1490	The furniture of the tabernacle is formed. It is erected, consecrated, and dedicated, Ex. xxxv.–xl.; Nu. vii. Aaron and his sons are consecrated for priests, Le. viii. ix. Laws of oblations, purifications, and festivals are enacted by God, Le. i.–vii. x.–xxvii. The second passover is kept, Nu. ix. The Hebrews are numbered and marshalled, Nu. i. ii. x.; the Levites appointed to serve God instead of the firstborn, and consecrated, Nu. iii. iv. viii. After the giving of some other laws concerning the purity of the camp, suspected adulteresses, Nazarites, the priests' blessing of the people, and making two silver trumpets, the Hebrews march from Sinai. They murmur, and are plagued; have seventy elders added or confirmed in office. Miriam is smitten with leprosy and healed. The spies search Canaan. On their false report the Israelites despise it, and are condemned to wander and die in the wilderness. Korah and his companions rebel, and are fearfully destroyed. The priesthood is confirmed to Aaron and his family by the budding of his rod; and some laws relative to oblations and purifications are given, Nu. v. vi. x.–xix.; 33.15–20; De. 1.19–46; 9.22,23; 11.5,6; Ps. 78.30–40; 106.17,18,24–27.
2552	1452	After wandering thirty-seven years in the Arabian desert, the Israelites come back to Kadesh-barnea. They murmur for want of water: Moses smites a rock to provide them with it. He and Aaron offend God. The Edomites refuse the Israelites a passage. Aaron dies. The Israelites murmur at the manna, and are plagued by fiery serpents, but healed by the sight of a brazen one. They conquer the Canaanitish kingdoms of Sihon and Og on the east of Jordan, which are afterwards given to the Reubenites, Gadites, and Manassites, Nu. 30.21–47; xxxi. xxxii.; De. ii. iii.; 10.6; Ps. 106.32,33; Jn. 3.14,15; Jos. 12.1–6; 13.8–32; 20.8; Ne. 9.16–23; Eze. 20.17–26.
2553	1451	Balaam, at Balak's request, repeatedly attempts to curse the Hebrews; but God obliges him to bless them, and denounce destruction upon their enemies. Advised by him, the women of Moab and Midian seduce the Israelites to whoredom and idolatry; which issues in a plague to Israel, and in destruction to Balaam and the Midianites, Nu. xxii.–xxv. xxxi.; Ps. 106.28–31; 2 Pe. 2.14,15; Jude 11; Re. 2.14; Mi. 6.4; De. 23.3–6; Jos. 24.9,10; 13.21,22. The new generation of Israelites are numbered; the manner of dividing Canaan settled; Joshua appointed to conquer it; its boundaries marked out, and princes nominated to divide it, Ge. 15.18–21; Nu. xxvi. xxvii. xxxiv. Laws of oblations at festivals; of vows; of cities of refuge; and of marriage of heiresses, are instituted, Nu. xxviii.–xxx. xxxv. xxxvi.
—	—	After a most solemn rehearsal of God's providences; an inculcation, explication, and enlargement of his laws; and declaration of his blessings and curses; Moses retires to Mount Nebo or Pisgah, and dies, and is buried by God, De. i.–xxxiv.
2254	1450	Succeeding to Moses, and encouraged by God, Joshua sends spies to Jericho; passes Jordan in a miraculous manner; circumcises the Hebrews; causes them to observe the passover; takes Jericho; punishes Achan for his sacrilege; takes Ai by stratagem; makes a league with the Gibeonites, Jos. i.–ix.; He. 11.30,31.
2560	1444	After spending six years in the conquest of the south and north parts of Canaan, Joshua, in the seventh, divides it by lot to the tribes of Judah and Ephraim, the Manassites, the tribes of Benjamin, Simeon, Issachar, Zebulun, Asher, Naphtali, and Dan; sets up the tabernacle at Shiloh; appoints the cities of refuge, and assigns to the Levites forty-eight cities and their suburbs; dismisses the Reubenites and Gadites to their home on the east of Jordan, who erect an altar of memorial. The year after was the first sabbatical year, from which the years of release and of jubilee were afterwards reckoned, Ge. 15.18–21; xlix.; Ex. 23.22–31; De. viii. xi.; 32.8–14; Jos. x.–xxii.; Ne. 9.23–26; Ps. 44.2,3; 66.12; 68.10–12; 78.54,55; 8.8–11; 105.42–45; 35.10–12; 136.17–22; Je. 32.21,22; Eze. 16.8–14; 20.28; Ac. 7.44.
2570	1434	Joshua assembles the Israelites; once and again he rehearses God's favours to them; renews their covenant with God; and dies, aged 110 years; Eleazar, the high-priest, dies soon after, Jos. xxiii. xxiv.
—	—	Many of the Canaanites being left in the land, and permitted to entice them, most of the new generation abandon themselves to idolatry and its attendant impieties. Micah and the Danites are ringleaders herein. By refusing to punish the lewd rakes of Gibeah, the Benjamites procure their almost utter destruction. To punish their wickedness, the Lord delivers up the Israelites for eight years to the oppression of the Mesopotamians, Ju. i.–iii. xvii.–xxi.; 2 Ki. 17.7, &c.; Ne. 9.26,27; Eze. 20.28,29.
2591 or 2579	1413 or 1425	Othniel, of the tribe of Judah, delivers the Israelites, and the land rests forty years, Ju. 3.10,11.
2599 or 2587	1405 or 1417	The Israelites having relapsed into idolatry, God delivers them into the hand of the Moabites for eighteen years, Ju. 3.12–14; after which Ehud, a left-handed man, of the almost ruined tribe of Benjamin, delivers them; and the land rests eighty years. During this period Shamgar routs the Philistines, and Boaz marries Ruth, Ju. 3.15–31; Ru. i.–iv.
2679 or 2645	1335 or 1359	After the Israelites had been for twenty years oppressed by Jabin, king of the Canaanites who were left in the land, Deborah and Barak deliver them, and celebrate their victory, Ju. iv. v. x. xi.; 1 Sa. 12.9–11; He. 11.32; Ne. 9.27–31; Ps. 106.40–43.
2719 or 2745	1285 or 1259	After they had been seven years oppressed by the Midianites, Gideon, a Manassite, delivers them, Ju. vi. vii.
2759 or 2792	1245 or 1212	After Abimelech, a bastard son of Gideon, had murdered sixty-nine of his brethren, and tyrannized over Israel three years, he quarrels with his Shechemite friends; is knocked on the head with a stone thrown by a woman from a tower; and, at his desire, killed by his armour-bearer, Ju. ix.; 2 Sa. 11.21. Tola began to judge the Israelites on the west of Jordan.
2799 or 2835	1205 or 1169	Perhaps not long after Jair the Gileadite began to judge those on the east of Jordan. It was perhaps while they were conjunct judges that the Ammonites terribly oppressed the Israelites eighteen years, Ju. x.
2799 or 2860	1205 or 1144	Jephthah, a bastard of Gilead, delivers the Israelites; sacrifices his daughter to fulfil a rash vow; and puts to the sword 42,000 insolent Ephraimites, Ju. xi. xii.
2815 or 2878	1187 or 1126	After, or while Jephthah judged Israel six years, Ibzan seven, Elon ten, and Abdon eight, God delivers the Israelites for forty years into the hands of the Philistines.
—	—	Meanwhile Eli, the high-priest of Ithamar's family, judges Israel. Samson is born and appointed to be a Nazarite. About the same time, or a few years afterwards, Samuel is born, Ju. xii. xiii.; 1 Sa. i.
2848 or 2869	1156 or 1135	After Samson had for twenty years harassed the Philistines, he is taken prisoner, and enslaved by them; but at his death pulls down the house, and kills multitudes of them. Encouraged by this the Israelites attack the Philistines; but being defeated, bring the ark to the camp; they are again routed, and the ark is taken. The judgments attending the ark, on themselves, and on Dagon their idol, beside which they placed it, oblige the Philistines to send it back with honourable presents. The curious Bethshemites looking into it, 50,000 of them are struck dead. It is never returned to Shiloh, but remains at Kirjath-jearim, Ju. xiv.–xvi.; 1 Sa. ii.–vi.; 12.9; He. 11.32; Ac. 13.20; Ps. 78.59–67; Je. 7.12,14. Samuel, now almost forty years old, begins to judge Israel, and some time after delivers them from the Philistines, 1 Sa. vii.; He. 11.32.
2888 or 2909	1116 or 1095	

Year of the World	Before Christ.	
2909	1095	The Israelites, weary of God's deputy-judges, request a king, to render them like the neighbouring nations. Saul is made king, and defeats the Ammonites.
or	or	
2939	1065	Samuel resigns his government, 1 Sa. viii.–xii.; Ac.13.20,21; He.11.32–35.
2949	1055	For intermeddling with priestly work, for neglecting the utter destruction of the Amalekites and their property, and for consulting with a witch, Saul's army is routed by the Philistines; and he murders himself about *two years* after the death of Samuel. David, who had been anointed king by Samuel about seven years before, and who for about four years had been persecuted, and had composed several of his psalms, as vi.vii.xxxiv.xxxv.lii.–lix. lxiii.lxiv.cxx.cxl.cxlii.clxiii.,&c., returns from the country of the Philistines; resents Saul's death upon an Amalekite; laments over Saul and Jonathan's death; and praises God for his deliverances, Ps. ix.xviii. Directed of God he repairs to Hebron, where he is made king of Judah. Meanwhile Abner made Ishbosheth king of Israel, 1 Sa.xiii.–xxxi.; 1 Ch.x.; 2 Sa. i.ii.xxii.
2956	1048	After Ishbosheth had reigned seven years, much of which time had been spent in skirmishes with the servants of David, he is deserted by Abner, and murdered by two of his servants; upon which the principal men of Israel, with a large body of the people, assemble and make David their king, 2 Sa.ii.–v.; 1 Ch.xii.; Ps.89. 19,20, &c.; Ac.13.22; Ps.78.68–72.
2959	1045	After taking Jerusalem from the Jebusites, and building himself a palace there, and defeating the Philistines twice, David, attended with many thousands of Israelites, brings up the ark of God with great solemnity from Kirjath-jearim to a tent which he had formed for it on Mount Zion, 2 Sa.v.vi.; 1 Ch. xiii.–xvi.; Ps. 78. 68, 69; xxiv. xlvii. lxviii. xciii. xcv.–ciii. cvii.cxxxii.cxliv.–cl.
2962	1042	David intends to build a temple, but God restrains him; allots that honour to his son; promises to establish his kingdom; and David, with great thankfulness, pleads for its accomplishment, 2 Sa. vii.; 1 Ch.xvii.; 22.6–13; Ps.cxxxii.; 1 Ki.5. 2–5; 8.15–19; 2 Ch.6.4–9; Ac.7.46.
2970	1035	After he had subdued the Philistines, Moabites, Amalekites, Syrians, and almost all the Ammonites, and thus extended the dominion of the Israelites to the utmost extent promised, Ge.15.18–21; Ex. 23.23–31; 34.11; De.11.24; 2 Sa.8.10; 1 Ch. xviii.–xx.,—he commits adultery with Bathsheba; murders Uriah her husband; and being reproved by Nathan, bitterly repents. The child sickens and dies, 2 Sa.xi.xii.; Ps.li.
2971	1033	Bathsheba, perhaps the grand-daughter of Ahithophel, now David's wife, bears Solomon, 2 Sa.12.24,25; 1 Ch.3.5; 14.4.
2972	1032	Amnon, David's eldest son, deflours his sister; and after two years is murdered by Absalom her full brother, 2 Sa.12.10; xiii.
—	—	After Absalom had lived three years an
2977	1027	exile with his grandfather Talmai, king of Geshur, he is, by Joab's means, brought back to Jerusalem, and two years after is reconciled to his father David, 2 Sa.13. 37–39; xiv.
2983	1021	Absalom rebels against David; is joined by Ahithophel, who hanged himself, and by most of the Israelites. David and his friends flee over Jordan: there Absalom's huge host is defeated, and himself slain by Joab. After some altercation with the men of Judah the Israelites again revolt under Sheba; but he being slain, they return to their allegiance, 2 Sa. xv.–xx.; Ps.ii.–vi.xlii.–xliv.
2984	1020	While the Philistines in four battles attempt to recover their liberty, they are defeated. God punishes Saul's murdering of the Gibeonites by a famine of three years, 1 Ch.xx.; 2 Sa.xxi.
2987	1017	David numbers his subjects. God punishes his sin in the death of 70,000 of them. By his deep humiliation and sacrifice he stops the plague. He purchases a spot for the temple to be built on, 2 Sa.xxiv.; 1 Ch.xxi.; 26.23,24.
2988	1016	David being now extremely infirm, Abishag is procured to sleep with him as his
2989	1015	concubine. Assisted by Joab and Abiathar, Adonijah his eldest son attempts to seize the throne; but, by the activity of Nathan the prophet and Bathsheba, David gives orders to anoint Solomon his successor, 1 Ki.i.
—	—	Having made immense preparations for the building of the temple, and given Solomon a plan of it, and a charge concerning it, he fixes the order of the priests, Levites, singers, and porters, for the temple; as either now or before he had regulated the trained bands and the royal property; and having solemnly charged Solomon and the princes of Israel to cleave
2989	1015	to the Lord, he soon after died.—Not long after, Adonijah, Joab, and Shimei were slain by Solomon's order, 1 Ch.xxii. –xxix.; 1 Ki.iii.
2990	1014	Solomon, who already had Rehoboam by an Ammonitess, marries an Egyptian princess, to whom Pharaoh her father gave Gezer, a city of the Philistines, in compliment, 1 Ki.14.21; 3.1,2; 9.16. In answer to his prayer in his vision, God grants Solomon an uncommon share of wisdom, which he manifests in judging between two harlots; in fixing the crown officers and providers for his large household; and in his songs, proverbs, and philosophical discourses, he becomes the admiration of the princes and nations around, 1 Ki.iii.iv.; 2 Ch.i.
2993	1011	After securing the assistance of Hiram king of Tyre, and making great preparations, Solomon, in the 480th year of the deliver-
3000	1004	ance from Egypt, lays the foundation of the temple. It was finished in seven years and six months, just 3000 years after the creation, and 1004 before Christ's birth. The next year it was dedicated by solemn prayer and large sacrifices, 1 Ki.
3013	991	v.–ix; 2 Ch.ii.–vi.; Ac.7.47. Solomon finishes his magnificent palace, 1 Ki.7.1; 9.10; 2 Ch.8.1. About this time he wrote his inspired Song, Ca.i.–viii; carried on his repairs of cities and enriching trade; and was visited by the queen of Sheba, 1 Ki.ix.x.; 2 Ch.viii.ix.; 1.15–17.
3029	975	After great licentiousness with heathenish women, and apostasy to their idolatries, Solomon, being reproved by a prophet, repents; writes his Ecclesiastes, and perhaps his Proverbs; and dies, 1 Ki.xi.Ne. 13.26; Ec.i.–xii.; Pr.i.–xxix.
3029	975	Provoked by Rehoboam's haughty threatenings, the Ephraimites and other nine tribes revolt from the family of David, and form a separate kingdom under Jeroboam the son of Nebat. To prevent their return to Judah, by going up to Jerusalem at the solemn feasts, he establishes the idolatrous worship of the calves of Dan and Beth-el among them. Nor could the reproof of the man of God, nor the miracles attending it, render him penitent, 1 Ki.xii.xiii.; 2 Ch.x.
—	—	Many Levites and others retiring from the kingdom of Jeroboam to that of Rehoboam, he and his subjects conducted themselves for three years regularly, and lived prosperously. But afterwards revolting
3034	970	to idolatry, Shishak, king of Egypt, ravages their country, and pillages Jerusalem and the temple, 1 Ki.14.21–31; 2 Ch.xi.xii.
3046	958	Abijam succeeds Rehoboam. He routs Jeroboam's army of 800,000, slays 500,000 of them, and takes Beth-el and other cities from him,1 Ki.15.1–8; 2 Ch.xiii.
3049	955	Asa succeeds Abijam; reigns forty-one years;
3063	951	zealously extirpates idolatry; strengthens his kingdom with forts; defeats an Ethiopian army of 1,000,000; renews his subjects' covenant with God; and deposes Maachah his idolatrous grandmother,2 Ch. xiv.xv.; 1 Ki.15.9–15.
3052	952	Baasha murders Nadab the son of Jeroboam
3074	930	and the whole family, and reigns over
or	or	Israel. Engaged in a war with Baasha,
3064	940	Asa hires the Syrians treacherously to invade the kingdom of Israel, and imprisons the prophet who reproved his conduct, 1 Ki.15.16–22; 1 Ch.16.1–10.
3075	929	Zimri murders Elah the son of Baasha; reigns over Israel seven days; but, being besieged by his master's troops, he burns the palace upon himself, 1 Ki.16.9–20.
3079	925	After four years of civil war between Omri and Tibni, Omri prevails, and reigns wickedly; builds Samaria, and renders it his capital, 1 Ki.16.21–28; Mi.6.16.
3086	918	Ahab, still more wicked than his father, reigns over Israel; marries Jezebel a Zidonian princess, and by her advice introduces the worship of Baal; Hiel, with the loss of his sons, rebuilds accursed Jericho, 1 Ki.16.29–34; Mi.6.16.
3090	914	Asa dying, Jehoshaphat succeeds him. He reforms his kingdom, fortifies his cities, and forms a militia of 1,160,000, 2 Ch. xvii.; 1 Ki.22.41–46. He first made friendship with the kings of Israel, and took Ahab's daughter to be the wife of Jehoram his son.
—	—	In answer to Elijah's prayer, a drought of three years and a half plagues the kingdom of Israel. Ravens at first, and afterwards a poor widow of Zarephath, whose son he restores to life, feed Elijah.
—	—	Having by his sacrifice, burned with fire from heaven, demonstrated that not Baal, but JEHOVAH, was the true God, he causes the prophets of Baal to be slain, and procures rain. Terrified by the threatenings of Jezebel, he retires far southward to Sinai; but is reproved by God for his flight, and ordered back to anoint Jehu king over Israel, Hazael over Syria, and Elisha prophet in his own room, 1 Ki.xvii.–xix.
3103	901	Benhadad king of Syria having insolently threatened the destruction of Samaria, God punishes him with a signal defeat by
3104	900	a handful of Israelites. Next year, to punish his captain's blasphemy, his army is almost utterly cut off. He submits; and Ahab, to his own ruin, makes a treaty of peace with him, 1 Ki.xx.
3105	899	By seizing upon Naboth's vineyard, whom Jezebel had for this purpose basely murdered, Ahab draws upon himself and family fearful denunciations of wrath, but his external repentance for a time defers the execution, 1 Ki.xxi.
3107	897	Having in the preceding year associated their eldest sons, Ahaziah and Jehoram, in power with themselves, Ahab and Jehoshaphat, encouraged by the false prophets, march against the Syrians for the recovery of Ramoth-Gilead. Jehoshaphat is endangered, and Ahab slain, 1 Ki.xxii.; 2 Ch.xviii.
3108	896	While Jehoshaphat, reproved by a prophet, proceeds in the reformation of his kingdom, Ahaziah, the successor of Ahab, dies

Year of the World	Before Christ.	
		of a fall from a window. Elijah destroys two idolatrous troops by fire from heaven; is translated. Elisha succeeds him; heals the bitter water and barren fields of Jericho; and by two she-bears destroys forty-two insolent children of Bethel, 1 Ki.22. 49–53; 2 Ch.xix.; 2 Ki.i.ii.
3109	895	The Moabites, who had been subject to the Israelites since David conquered them, rebelling after the death of Ahab, Jehoram his son, assisted by Jehoshaphat and the king of Edom, and miraculously supplied with water by Elisha, ravages their country, 2 Ki.iii.
—	—	Elisha multiplies the widow's oil; promises a son to the Shunammite, and restores him to life; renders poison harmless; multiplies provision; heals Naaman of his leprosy, and smites Gehazi with it; makes iron swim; blinds and opens the eyes of the Syrian soldiers. The Syrians, affrighted by God, raise the siege of Samaria, when the inhabitants were almost famished, and leave plenty of provision, 2 Ki.iv.–vii.
3112	892	Meanwhile Jehoshaphat is miraculously victorious over the allied army which had invaded his kingdom with a view to extirpate the Israelites, 2 Ch.xx.; Ps.xlviii. lxxxiii.——He allots his younger sons presents and fenced cities; and, for the second time, installs Jehoram on his throne, 2 Ch.21.2,3; 2 Ki.8.16.
3115	889	After Jehoshaphat's death, Jehoram, being sole king, introduces the idolatry of the house of Ahab his father-in-law into Judea, murders his brethren, and contemns the warning which the prophet Elijah had left him. The Edomites and Libnites revolt. The Philistines, Arabs, and others, ravage his kingdom and murder his family, 2 Ch.xxi.; 2 Ki.8.16–24.
3119	885	Ahaziah, his only surviving son, succeeds; and having reigned about a year alone, he and Jehoram king of Israel, and other male descendants of Ahab, together with Jezebel and the priests of Baal, are slain by Jehu, to whom God had given the kingdom of Israel, 2 Ki.8.25,29; ix.x.; 2 Ch.xxii.
		After Athaliah, the daughter of Ahab, had murdered all the seed-royal of David she could find, and had tyrannized six years, Jehoiada the high-priest, assisted by his
3126	878	fellow-priests and nobles, installs Joash, Ahaziah's son, when seven years of age, on the throne; kills Athaliah and Matan her idolatrous high-priest; reforms the nation; and renews their covenant with God, 2 Ki.xi.; 2 Ch.xxiii.
3149	855	Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple, which are executed with great prudence and fidelity, 2 Ki.xii.; 2 Ch.xxiv. Jehu king of Israel is succeeded by Jehoahaz his son. Under both, especially the latter, Hazael, who, by murdering his master Benhadad, had become king of Syria, terribly ravaged their kingdom, 2 Ki.10.29–36; 13.1–9; 8.7–15.
3164	840	Joash, king of Judah, and his subjects, turn idolaters. He murders Zechariah the priest, son of Jehoiada, and his own cousin, for reproving him. Soon after the Syrians ravage his kingdom, and his servants murder him, 2 Ki.12.17–21; 2 Ch.24.17–27.
3165	839	Jehoash, grandson of Jehu, succeeds his father Jehoahaz as sole king of Israel; visits the prophet Elisha on his death-bed; according to whose predictions he gives the Syrians three terrible defeats, 2 Ki.13.10–23; 14.15,16.
3166	838	Amaziah succeeds his father Jeash on the throne of Judah, punishes the murderers
3180	824	of his father; ravages the country of the Edomites with inhuman barbarity; provokes Jehoash king of Israel to war, in which his army is routed, Jerusalem and the temple pillaged, and himself taken prisoner, 2 Ki.4.1–14; 2 Ch.xxv.
—	—	Jonah the prophet foretells the relief of the Israelites. Unwilling to denounce the destruction of Nineveh, he flees to Tarshish. A whale swallows him up, and, after three days, casts him out upon dry land. He warns the Ninevites; they repent and are spared. 2 Ki.14.25; Jonah i. –iv.; Mat.12.39–41; 16.4.
3194	810	After being his father's partner twelve years, Jeroboam succeeds his father Jehoash, and restores the kingdom of Israel almost to its ancient glory, 2 Ki.14.16,23–28.
		Amaziah king of Judah being murdered by his subjects, Azariah or Uzziah succeeds
3221	783	him and reigns prosperously fifty-two years, 2 Ki.14.21,22; 15.1–4; 2 Ch.26.1–15.
—	—	The prophets Amos, Hosea, and perhaps Joel, prophesy; reprove the Israelites for their sins, and foretell their approaching, but just judgments, Am.i.–ix.; Ho.i.–xiv.; Joel i.–iii.
3233	771	A terrible earthquake is felt in Judea, Am. 1.1; Zec.14.5; Jeroboam II. dying, a civil war, at least an interregnum of eleven years and a half, ensues, at the end of which Zachariah his son, the fourth in descent from Jehu, reigns six months, 2 Ki.15.8–12; 10.30.
		Shallum his murderer had reigned but one month, when Menahem, probably Zech-
3241	763	ariah's general, slew him, and reigned ten years. While he was butchering his opponents, Pul king of Assyria invaded the kingdom, and laid it under tribute, 2 Ki.15.13–22.
		About this time Uzziah, proud of his con-
3245	759	quests and wealth, attempts to offer incense in the temple, is withstood by Azariah the high-priest, and struck with a leprosy. Jotham his son governs the kingdom, 2 Ki.15.5,6; 2 Ch.26.16–23.
—	—	Isaiah and Micah begin to prophesy, Is.i. –vi.; Mi.i.
		Having murdered Pekahiah the son of
3246	758	Menahem, Pekah begins to reign over Israel, and reigns twenty years. Next year Jotham begins his prosperous reign over Judah; 2 Ki.15.27,28,32–38; 2 Ch.xxvii.
3262	742	Ahaz succeeds Jotham, and reigns very wickedly and unhappily. Pekah king of Israel kills 120,000 of his best troops in one battle, and carries off 200,000 prisoners, which by order of the prophet Oded, are sent back. He and Resin king of Syria ravage Judea, and intend to render it tributary to them, under a deputy of their own. The Edomites and Philistines, from the south and west, also distress it. Ahaz hires Tiglath-pileser of Assyria to attack his enemies, who, after murdering multitudes of the Syrians and Israelites on the east of Jordan and in Galilee, carries the rest captive to Media. Ahaz introduces the Syrian idolatry, and pollutes the temple, 2 Ch.xxviii.; Is.7.1–9; 2 Ki. xvi.; 15.29.
3262	742	Hosea, Isaiah, and Micah still continue prophesying, Ho. iv.–xiv.; Is. vii.–xiv.; Mi.i.ii.
3274	730	Hoshea, who had killed Pekah nine years before, at last, by a long civil war, renders himself king of Israel, and is less wicked than his predecessors. Shalmaneser king of Assyria renders him tributary, 2 Ki. 15.30; 17.1,2.
3278	726	After being partner with his father one year, Hezekiah begins to reign alone over
3283	721	Judah. He, with great zeal and diligence, reforms his kingdom; refuses to pay tribute to the Assyrians; and reduces th Philistines, 2 Ch.xxix.–xxxi.; 2 Ki.18.1–8; Is.14.29. Finding that Hoshea had, with the assistance of the Egyptians, conspired to render
		himself independent, Shalmaneser invades his kingdom; demolishes Samaria his capital; takes him prisoner; and transports the remaining Israelites to Assyria and Media, whence few, if any of them, ever returned to Canaan, Is. vii. viii. xxiv. xxviii.; Ho.iv.–xiii.; Am.ii.–ix.; Mi.ii. iii.vi.vii.; 2 Ki.17.3–23; 18.9–12; 2 Ch. 30.6; Ne.9.32. He soon after ravaged Phenicia, and besieged Tyre five years, &c.
3291	713	Having reduced the Moabites, Ammonites, Edomites, Philistines, if not also the Egyptians, Sennacherib the Assyrian, contrary to treaty, invades Judea, and takes all the fenced cities except Jeru-
3294	710	salem: his army is cut off; perhaps in the third year, by an angel, on the east of Jerusalem. During this war Hezekiah was miraculously delivered from his deadly distemper, Am.i.ii.; Is.xv.xxiv.–xxxviii.; Mi.i.–iii.; 2 Ki.xviii.–xx.; 2 Ch.xxxii.
—	—	Chaldean ambassadors coming to Hezekiah, he vainly shows them his wealth. God threatens him, that it and his seed should be carried captive to Babylon, Is. xxxix.; 2 Ki.20.12–21; 2 Ch.32.25–33.
—	—	While Judah flourishes, Isaiah, and perhaps Micah, prophesy, Is.xl.–lxvi.; Mi.iv.v.
3306	698	Manasseh succeeds Hezekiah. He introduces idolatry, persecution, and other abominations, 2 Ki.xxi.24.3,4; 22.1,17; Jer.15.4; 2 Ch.33.1–10.
3328	676	Esarhaddon invades Judea; carries Manasseh prisoner to Babylon; where he repents, and is restored to his kingdom, perhaps as a tributary of the Assyrians, 2 Ch.33.11–19.
—	—	About this time Esarhaddon transported the remains of the Israelites to the east, and further repeopled their country with heathen tribes from Persia, Chaldea, &c. They formed a religion, partly Jewish, partly heathen; and were called Samaritans, 2 Ki.17.21–41; Ez.4.2,9,10,17; Jn. iv.; 8.48; Lu.9.52,53.
3363	641	Josiah, a child of eight years, succeeds his obstinately wicked father Amon; he, with great zeal, reforms his kingdom; repairs the temple; renews his subjects' covenant with God; solemnly celebrates the passover. During his reign Jeremiah and Zephaniah prophesy, if not also Nahum and Habakkuk, Je.i., perhaps to xvii.; Zep.i.–iii.; Na.i.–iii.; Ha.i.–iii.
3394	610	Unadvisedly giving battle to Pharaoh-necho king of Egypt, Josiah is slain; after which the kingdom of Judah becomes miserable, 2 Ki.23.29,30; 2 Ch.35.20–24.
3395	609	Jehoahaz, whom the people had made king, being carried prisoner into Egypt, Pharaoh-necho makes Jehoiakim king, who reigns wickedly eleven years, 2 Ki. 23.31–37; 2 Ch.36.1–5. Under him Jeremiah and Urijah, if not also Habakkuk and Zephaniah, prophesy, Je.xix.xx.xxvi. xxii. xxiii. xxv. xxxv. xxxvi. xlv. xlvi.–xlix.; Ha.i.–iii.; Zep.i.–iii.
3398	606	Nebuchadnezzar the Chaldean, now partner in the kingdom with his father, invades Judea, renders Jehoiakim his tributary; carries off Daniel, his companions, and others, to Babylon, with part of the vessels of the temple of God, which he places in that of Belus, 2 Ch.36.6,7; Je. 35.11; 29.10; Is.39.7; Da.1.2,3,7,&c.
3401	603	Jehoiakim rebels against Nebuchadnezzar, now sole king of Babylon, 2 Ki.24.1.

Year of the World.	Before Christ.	
—	—	Daniel makes known and interprets Nebuchadnezzar's dream of the image, which the wise men could not, Da.ii.
3403	601	After a long and furious war, Nineveh is destroyed by the Medes, assisted by Nebuchadnezzar the Chaldean, Na.i.–iii.; Eze. xxxi.
3404	600	While Nebuchadnezzar is occupied in seizing the kingdom of Assyria, he sends an army of Chaldeans, Syrians, Moabites, and Ammonites, against Jehoiakim king of Judah, who ravage his kingdom, murder him, drag his corpse out by the gate of Jerusalem, and leave it unburied, 2 Ki. 24.2; Je.22.18,22; 18.19; 36.30.
3405	599	His son Jehoiakin, whom, it seems, he had made his partner ten years before, after reigning alone three months and ten days, surrenders himself to Nebuchadnezzar, who carries him and his family, courtiers, and principal magistrates, warriors, and artificers, in all 18,000, to Babylon; together with Ezekiel the priest, afterwards a prophet, and Mordecai, and part of the furniture of the temple, 2 Ki.20.17,18; Is.39.6,7; 2 Ch.36.9,10; 2 Ki.24.6–10; Je. 22.24–30; 29.1,2; xxiv.; Eze.17.4,12; 1.2, 3; Es.2.6.
3406	598	Zedekiah, brother of Jehoiakim, being made king by Nebuchadnezzar, as his tributary, reigns wickedly. Jeremiah continues prophesying in Judea, Je.xxi. xxvii.–xxxiv.xxxvii.xxxviii.l.li.; if not also xix.xx.; and Ezekiel begins to prophesy in Chaldea, Eze.i.–xxxi.
—	—	Zedekiah, depending on the Egyptians, rebelled; to punish which, Nebuchadnezzar, after a siege of almost two years,
3416	588	burns Jerusalem and the temple; carries off captive all the Jews who remained except a few of the poorer sort; whom, together with Jeremiah, now liberated from prison, he commits to the care of Gedaliah. But Gedaliah being quickly murdered, the rest retire into Egypt, and force Jeremiah along with them, Je.lii. xxxix.–xliv.; 2 Ki.xxv.; 2 Ch.xxxvi.; La. i.–v.
—	—	Jeremiah, Ezekiel, and Obadiah prophesy, Je. xliii.xliv.; Eze.xxxii.–xlviii.; Ob.i.; Ps.lxxiv.cxxix.cxxxvii. are penned; and Jeremiah's Lamentations, i.–v.
3433	571	Having desolated the countries of Ammon, Moab, Edom, Phenicia, Philistia, and Egypt, Nebuchadnezzar returns to Babylon, where, out of his immense spoils, he forms a gigantic image to his god Belus. Shadrach, Meshach, and Abed-nego, refusing to worship it, are miraculously preserved in the fiery furnace, and are promoted to great honours, Je.xxv.xlvi.–xlix.; Eze.xxv.–xxxi.xxxv.; Is.xv.–xxiii.; Hab.i.ii.; Da.iii. He also builds palaces, hanging gardens, the temple of Belus, &c., Da.4.30.
3434	570	Daniel interprets Nebuchadnezzar's dream of *the tree cut down*. Next year Nebuchadnezzar, for his pride, is deprived of his reason, and dethroned for seven years, Da.iv.; 5.18–21.
3442	562	Nebuchadnezzar hath his reason restored; he acknowledges God's sovereignty; is restored to his throne; and dies, having reigned forty-five years.
3443	561	Evil-merodach, his son, succeeds, and exalts Jehoiachin king of the Jews, 2 Ki. 25. 27–30; Je.52.31–34.
3449	555	Neriglissar, Nebuchadnezzar's son-in-law, who had murdered Evil-merodach, and his family being murdered in their turn, Belshazzar, the son of Evil-merodach, becomes king of Babylon, Je.27.7. Daniel hath his vision of the *four beasts;* and about two years after, of the *ram* and *he goat*, Da.vii.viii.
3466	538	While the Medes and Persians besiege Babylon, Belshazzar and his lords celebrate an impious revel. A hand-writing, interpreted by Daniel, denounces their immediate ruin. That same night Babylon is taken, Belshazzar slain, and his monarchy rendered subject to the Medes and Persians, Da.v.; Is.xiii.xiv.xxi.xlvi. xlvii.; Je.25.12; 27.7; l.li.; Hab.ii.
—	—	Daniel is advanced by Darius the Mede; but by the envy of his fellow-rulers, is cast into the den of lions. He is delivered and his accusers destroyed, Da.vi. He solemnly supplicates the restoration of the Jewish nation; has the coming of Christ, and the disasters attending it, intimated to him by the angel Gabriel, Da. ix.
3468	536	Cyrus succeeding his father Cambyses as king of Persia, and Darius, his uncle and father-in-law, as king of Media, proclaims liberty for the Jews to return to Canaan and rebuild their temple, and restores to them their sacred vessels, which had been dedicated to the Chaldean idol Bel. About 30,000 of the tribes of Judah and Benjamin, and perhaps 12,000 of the other tribes, 7337 proselytes and servants, return under the direction of Zerubbabel and Jeshua, Is.44.23–28; 45.13; 48.20; 2 Ch.36.22,23; Ezr.i.ii.; Ne.vii.
3469	535	After observing the feast of tabernacles, and making preparation for seven months, the Jews, amidst joy and grief, lay the foundation of the second temple, Ezr.iii. But their Samaritan neighbours, by their open influence at court, and by accusing them as rebels to Cambyses and Artaxerxes Magus, long hinder the building, Ezr. iv. Daniel hath his last vision, x.–xii.
3480	524	Cambyses, after the death of Amasis, ravages Egypt and part of Ethiopia, and ruins his own army.
3484	520	Encouraged by the prophets Haggai and Zechariah, and after this by a decree of Darius Hystaspes in their favour, the
3489	515	Jews resume the building of their temple; and in about four years finish and dedicate it, about seventy-two years after it had been burned by the Chaldeans, Ezr. v.vi.; Hag.i.ii.; Zec.i.–xiv. About this time Darius reduced the revolted Babylonians, Is.xiii.xiv.xxi.xlvii.; Je.l.li.
3490	514	Perhaps about this time Esther was made queen of Persia instead of Vashti; and after five years the plot and ruin of Haman took place. But some historians place these events thirty-six years later, under Xerxes, or rather fifty-six, under Artaxerxes Longimanus, Es.i.–x.
3517	487	The Egyptians revolt from Darius. About six years after Xerxes his son reduces them.
3525	479	Darius having for the last sixteen years of his life carried on an unsuccessful war with the Greeks, Xerxes his son, after four years' preparation, invades their country with an army of some millions; but he and his Carthaginian allies are shamefully repulsed, Da.11.2; 10.20; 7.5; 8.4.
3540	464	Artaxerxes Longimanus succeeds his father Xerxes. The Egyptians again revolt, but are reduced.
3547	457	Ezra is sent to Jerusalem by Artaxerxes as his deputy-governor of Judea. With great zeal he separates the Jews from their strange wives, Ezr.vii.–x. Perhaps it was now that Esther was married to Ahasuerus, and Haman's plot and ruin five years after, Es.i.–x.; and, by her influence, Artaxerxes greatly favoured the Jews.
3559	445	Nehemiah is appointed deputy-governor of Judea, and rebuilds Jerusalem. Continuing in that office eighteen, or perhaps thirty-six years, he labours to reform his nation, Ne.i.–xiii.; Da.9.25.
3574	430	Malachi the prophet reproves the Jews for their contempt of God's ordinances, sacrilege, marriages with heathens, and cruelty to their Jewish wives, Mal.i.–iv.
3591	413	The Egyptians revolt from Darius Nothus, king of Persia. It required sixty-four years to reduce them, Is.xix.; Eze.xxix. xxx.; Zec.10.11; Joel 3.19; Is.27.1.
3596	408	Scarcely had Nehemiah finished his reformation when Manasseh, the son-in-law of Sanballat, began to build the Samaritan temple on Mount Gerizzim, Ne.13.28,29; Jn.4.20.
3655	349	After reducing the revolted Cyprians and Phenicians, and ravaging part of Judea, Artaxerxes Ochus, king of Persia, finally reduces the Egyptians; since which they have never been governed by a prince of their own, Eze.29.14,15; 30.13; Zec.10.11; Is.xix.
3670	334	After the Persians and Greeks had been generally in a state of war for 160 years, Alexander the Great marches 35,000 Greeks into Asia, with whom in six years he conquers the whole Persian empire, Da.vi.vii.; 8.5–7; 10.20; 11.3; Zec.6.6.
3672	332	Alexander furiously destroys Tyre and Philistia. The Jews and Egyptians submit to him, Is.23.1–18; Zec.9.1–8.
3681	323	Alexander dies. Within fifteen years after his whole family is murdered, and his empire divided among four of his principal generals, Da.7.6; 8.8; 11.4. The two principal divisions were the kingdom of empire of Egypt on the south of Canaan and of Syria on the north. For more than 150 years these were generally in a state of war one with another; nevertheless the Jews, whose country lay betwixt them, were marvellously protected by Providence, Da.11.5–29; Zec.10.8.
3829	175	Antiochus Epiphanes succeeding his brother Seleucus, persecutes the Jews, and sets to sale their high-priesthood. He makes four attempts to rob Ptolemy his nephew of the kingdom of Egypt.
3834	170	In his return from his second expedition into Egypt he takes Jerusalem, murders 40,000, and takes as many more prisoners to be sold for slaves.
3836	168	In his return from his fourth expedition, when he was checked by the peremptory demands of the Roman ambassadors, he stops the daily sacrifice, and attempts to abolish the Jewish worship.
3840	164	After some years' struggling, Judas Maccabeus defeats Antiochus' army at Jerusalem, restores the worship of God in the temple, and institutes the *feast of dedication*. Not long after this Antiochus dies miserably, Da.11.21–35; 8.23–25; Zec.1.20,21; 9.13–17; 12.2–7; Jn.10.22.
—	—	For thirty years after, Judas and his brethren Jonathan and Simeon protect their nation; governing their church as high priests, and their state as civil rulers dependent on the Syro-Grecians.
3870	134	After this John Hircanus the son of Simeon, and Alexander Janneus his son, having rendered the Jewish nation independent, reign prosperously for about fifty years, and subdue the Samaritans, Edomites, Ammonites, Moabites, and Philistines, Is.11.14: Mi.4.12,13; Ob.18–21.
3926	78	After a war of six years with his subjects, Alexander dies. Alexandra his widow wisely governs the state nine years, Hircanus her son being high-priest.
3940	64	After five years' contention between Hircanus, her elder but peaceable son, and Aristobulus the younger, they both apply to the Romans for help.

Year of the World.	Before Christ.	
3941	63	Pompey the Roman general takes part with Hircanus; and taking Jerusalem from Aristobulus, carries him prisoner to Rome, where he is poisoned about fourteen years after.
3957	47	Antipater, who had been a partisan of Hircanus, obtains for his son Phasael the government of Judea, and for Herod the Great the government of Galilee.
3960	44	Julius Cæsar, who, after great success in war, had altered the republican form of the Roman government, and made himself emperor, is slain by Brutus, Cassius, and others, in the senate-house.
3964	40	Antigonus, the son of Aristobulus, having been made king of Judea by the Parthians; Herod of Galilee, by the assistance of the Romans, wrests the kingdom from him.
3982	18	Herod having offended the Jews by some heathenish structures in compliment to Augustus the Roman emperor, attempts to regain their favour by rebuilding their ruinous temple.
4000		After a solemn annunciation of their birth by the angel Gabriel, John Baptist and Christ are born, to the great joy of their parents. Jesus' birth is published to the shepherds. He is circumcised, and presented at the temple; and solemnly acknowledged the Messiah by Simeon and Anna, Mat.i.ii.; Lu.i.; 2.1–38; 3.23–38. Wise men of the Gentiles come from the east to worship him. God admonishes them not to return to Herod to inform him concerning the divine babe. To secure his destruction, Herod murders all the babes under two years old in and about Bethlehem; but an angel had previously warned Joseph and Mary to carry Jesus into Egypt, where he was safe, Mat.2.1–18.
4002		Herod being dead, Joseph and Mary, with the babe Jesus, return to Canaan, and settle at Nazareth in Galilee, Mat.2.18–23; Judas of Galilee raises an insurrection, Ac.5.37.
Year of our Lord.		
4009	6	Archelaus, who reigned in the room of his father Herod, being accused of mal-administration, is deposed by the Romans, and Judea is formed into one of their provinces.
012	9	Jesus goes up with his parents to the passover, and disputes with the doctors in the temple, Lu.2.39–52.
4030	27	John Baptist begins to preach and baptize, warning the Jews to prepare for receiving the Messiah, who was about to be manifested, Mat.3.1–12; Mar.1.1–8; Lu.3.1–18; Jn.1.7–19.
4032	29	Jesus is baptized by John at Bethabara near Jericho; and is attested by his Father and the Holy Ghost from heaven, Mat.3.13–17; Mar.1.9–11; Lu.3.21–23. He is led by the Spirit into the wilderness of Judah to fast, and to be forty days tempted of the devil, Mat.4.1–11; Mar.1.12,13; Lu.4.1–13. Being examined concerning his character, John acknowledges himself the Messiah's forerunner, and points out Jesus as the Messiah to his hearers and disciples, Jn. 1.20–37. Having become acquainted with Andrew, Peter, Philip, and Nathanael, Jesus returns into Galilee, perhaps attended by the last two; and there, at a marriage, turns water into wine, Jn.1.35–51; 2.1–12.
4033	30	After making a short visit to Capernaum, Jesus goes up to the passover at Jerusalem, where he expels the merchants from the courts of the temple; foretells his own death and resurrection; and confers with Nicodemus concerning the new birth, the end of his mission, &c., Jn.2.12–25; 3.1–21. Departs from Jerusalem, and preaches with great applause; which John hearing of, joyfully extols him, Jn.3.22–36; and is soon after cast into prison, Mat.14.10; Lu. 3.19,20; Mar. 6.17. Jesus returns northward to Galilee through Samaria, where he converts a harlot and many of her neighbours; is welcomed to Galilee; at Cana restores to health a nobleman's son, Jn. iv.; preaches at Nazareth to the hazard of life, Lu.4.16–30; removes to Capernaum, where he preaches with acceptance; calls Peter and Andrew, James and John to be his stated attendants; casts out a devil in the synagogue, and heals Peter's mother-in-law; after which he takes a tour through the other cities of Galilee; multitudes following him to hear his sermons, or to obtain his miraculous cures, Mar.1.14–39; Lu.4.31–44; 5.1–11; Mat.4.13–25; 8.14,15. Preaches the sermon on the mount, Mat.v.–vii. Descending from thence he cures a leper, Mat.8.1–4; Mar.1.40–46; Lu.5.12–16. Returns to Capernaum, where he cures a man of the palsy, and calls Matthew to be his disciple, Mat.9.2–9; Mar.2.1–14; Lu.5.17–28.
4034	31	Goes up to his second passover at Jerusalem, where he cures the lame man at the pool of Bethesda on the Sabbath, and vindicates his conduct, from his equality with God, and the office he had from God, Jn. v. Returning to Galilee, he vindicates *the rubbing out ears* of corn by his hungry disciples for their refreshment on the Sabbath-day; cures a man's *withered hand* on the Sabbath, and justifies his conduct; is followed by multitudes to the Sea of Galilee; many of whom he heals of their diseases, and forbids the possessed to acknowledge his Messiahship, Mat.12.1–21; Mar.2.23–28; 3.1–12; Lu.6.1–11.
—	—	Having prayed all night on a mountain, he chooses his *twelve disciples* from among his other followers; descends to the plain; works many miracles; repeats part of his celebrated sermon on the mount, Mar.3.13–19; Lu.6.12–49; heals the centurion's servant, and commends his faith, Mat.8.5–13; Lu.7.1–10; raises the widow of Nain's son to life, Lu.7.11–17; Mar.3.19–21; answers John Baptist's inquiry, *Whether he was the promised Messiah?* discourses concerning John, and bewails the fate of the impenitent cities of Galilee, Lu.7.18–35; Mat.xi.; dines with a Pharisee, and vindicates the woman who anointed his feet, Lu.7.36–50. Takes another tour through the cities of Galilee, attended by his disciples and some pious women; answers the Pharisees' charge of correspondence with Satan; warns them of the danger of sinning against the Holy Ghost, and of idle words; upbraids the Pharisees' perverseness in seeking a sign from heaven; pronounces the parable of the *relapsed demoniac* against them; intimates his resolution to persevere in his work, and his endeared affection to his obedient disciples, Lu.8.1–3; 11.14–36; Mat.12.22–50; Mar.3.22–35.
—	—	Retiring to the west side of the sea of Tiberias, he delivers the parables of the *sower* and of the *tares*, which he afterwards explained to his disciples; and of the *springing field*, the *mustard-seed*, the *leaven*, the *hid treasure*, the *pearl*, and the *net*, Mat.xiii.; Mar.4.1–34; Lu.8.4–18. After answering some who professed their inclination to follow him, he crosses the sea eastward, and stills a tempest, Mat.8.18–27; Mar.4.35–41; Lu.9.57–62; dislodges the devils out of two madmen, the one extremely furious; and permits them to enter into and drown the swine; and, at the request of the Gadarenes, leaves the country, and crosses the sea to Capernaum, Mat.8.28–34; 9.1; Mar.5.1–21; Lu.8.26–40. Being feasted at Matthew's house, he justifies his conversing with sinners; vindicates his disciples' present omission of religious austerities; cures an inveterate bloody issue, and restores to life Jairus' daughter, Mat.9.10–34; Mar.2.15–22; 5.22–43; Lu.5.29–39; 8.41–56. Removes from Capernaum to Nazareth, where, being again rejected, he begins another new circuit through the cities of Galilee, Mat.13.54–58; 9.35–38; Mar.6.1–6. Sends forth his disciples to preach in different parts, with proper directions and encouragements, Mat.x.; 11.1.; Mar.6.1–13; Lu.9.1–6. Herod the tetrarch of Galilee suspects him to be John Baptist, whom he had lately beheaded at the instigation of Herodias his incestuous harlot, Mat.14.1–12; Mar.6.14–29; Lu.9.7–9.
4035	32	Jesus' disciples being returned from their missions, he retires to the desert of Bethsaida; multitudes flocking to hear him, he miraculously feeds 5000 with a few loaves. To avoid their making him a king, he crosses the sea westward; walks on the sea; stills a tempest; heals many diseased; is followed by the multitude whom he had feasted; he represents himself as the *bread of life;* is quickly deserted by multitudes; tries the constancy of his disciples, and foretells that one of them should betray him, Mat.14.13–36; Mar.6.30–56; Lu.9.10–17; Jn.vi. He condemns Pharisaic washings and traditions; and inculcates purity of heart, Mat.15.1–20; Mar.7. 1–23.
—	—	About the time of the *third passover* he withdraws into the borders of Tyre and Zidon; commends the Syro-Phenician woman's faith, and casts the devil out of her daughter; returning through Decapolis, cures a deaf man; and after feeding 4000 with a few loaves, crosses the Sea of Tiberias westward, and lands near Dalmanutha and Magdala, Mat.15.21–39; Mar.7.24–37; 8.1–10. Again upbraids the Pharisees for asking a sign of his Messiahship, and heals a blind man at Bethsaida. Returning thence to Cesarea Philippi, near the springs of Jordan, he acknowledges himself the Messiah; foretells his sufferings; rebukes Peter; and encourages his disciples to self-denial and martyrdom, Mat.xvi.; Mar.8.11–38; 9.1; Lu.9.18–27. On the eighth day after he is transfigured, foretells his death and resurrection; declares that John Baptist was the New Testament Elias; descends from the mount; casts out an obstinate devil; warns his disciples of his future sufferings; causes a fish to bring money for his tribute at Capernaum; Mat.xvii.; Mar.9.2–32; Lu.9.28–45; recommends harmony and humility; directs how to deal with offending brethren; and, by the parable of the *unmerciful servant*, inculcates forgiveness of injuries, Mar.9.33–37,42–50; Lu.9.46–48; Mat.xviii.; and reproves John for rebuking a caster-out of devils, Mar.9.38–41; Lu.9.49,50.
—	—	After discoursing with his unbelieving kinsmen, he goes up to the *feast of tabernacles* at Jerusalem, where he preaches in the temple; vindicates his conduct and mission; and the Sanhedrim attempt to apprehend him, Jn.vii. Next morning he returns to the court of the temple; declines judging in the case of the adulteress; represents himself as the *light of the world;* warns his hearers against unbelief and a dependence on their descent from Abraham; and declares his own pre-eternity;

Year of the World	Year of our Lord.	
		whereupon the Jews attempt to stone him, Jn.viii. The *seventy disciples* return with a joyful account of their success; he shows
4035	32	the scribe the way to eternal life; delivers the parable of the *good Samaritan;* and, leaving Jerusalem, comes to Bethany, where he commends Mary's attention and choice, Lu.10.17–42. Returning to Galilee, he instructs his disciples how to pray; delivers the parable of the *importunate friend;* dining with a Pharisee, he admonishes him and his brethren of their sin and danger, Lu.11.1–13,37–54; cautions his disciples against hypocrisy and the fear of man; declines to decide a case of property between two brothers; pronounces the parable of the *rich fool;* repeats the cautions against covetousness which he had given in his sermon on the mount; inculcates watchfulness for his second coming, and care to entertain his present message, Lu.xii.; urges the necessity of repentance; delivers the parable of the *barren fig-tree;* cures a deformed woman on the Sabbath; and, regardless of Herod's hatred, prosecutes his work, Lu.xiii. Invited to dine with a Pharisee, he cures a man of a dropsy on the Sabbath, and vindicates himself; recommends humility and generosity; in his parable of the *marriage-supper* foretells the rejection of the Jews and calling of the Gentiles; and urges a deliberate resolution in religion, Lu.xiv. To vindicate his familiar converse with publicans and sinners he pronounces the parable of the *lost sheep, lost piece of silver,* and *prodigal son,* Lu.xv.; and of the *unjust steward* and *rich glutton,* Lu.xvi.; and exhorts his disciples to simplicity, forgiving offences, and humility, Lu.17.1–11. Travelling through Samaria to Jerusalem, he rebukes the intemperate zeal of James and John against the Samaritans, and heals ten lepers, Lu.9.51–56; 17.12–19. Coming near to Jerusalem, he warns the Jews against expecting a pompous kingdom of the Messiah; and foretells their approaching miseries, Lu.17.20–37; and, by his parables of the *importunate widow* and the *humbled publican,* he recommends importunity, perseverance, and humility in prayer, Lu.18.1–14. At Jerusalem, during the *feast of dedication,* he opens the eyes of one born blind; encourages him when excommunicated by the Sanhedrim; admonishes the proud Pharisees of their danger; represents himself as the Messiah and shepherd of God's flock, and as one with his Father; and to avoid being stoned as a blasphemer on that account, retires beyond Jordan.
4036	33	Here he declares against rash *divorces;* blesses the *little children;* tries the young ruler's obedience; represents the danger of riches, Mat.xix.; Mar.10.1–31; Lu.18.15–30; and, by the parable of *labourers in a vineyard,* warns the Jews not to envy the Gentiles' admission to fellowship with God in his church, Mat.20.1–16. Informed of Lazarus' sickness, after his death he returns to Bethany near Jerusalem, and raises him from the dead; the Sanhedrim having agreed he should for this be put to death, he retires to a city called *Ephraim,* Jn.xi. Returning towards Jerusalem, he foretells his sufferings; rebukes the ambition of James, John, and their mother; and, passing through Jericho, cures two blind men, Mat.20.17–34; Mar.10.32–52; Lu.18.31–43. He converts Zaccheus the publican; and, by the parable of *the pounds,* represents the misery coming on the Jewish nation, Lu.19.1–28. At Bethany he is feasted by Lazarus, and anointed by Mary,
4036	33	Jn.12.1–11; Mat.26.6–13; Mar.14.3–9. On the first day of the week he rides in triumph to Jerusalem; weeps over it upon sight of it; drives out the traders from the court of the temple, and works miracles there; converses with some Greeks, and retires to Bethany. Returns to Jerusalem; next morning curses the barren fig-tree, and again expels the merchants from the temple, which exasperates the priests; and at even returns to Bethany, Mat.21.1–19; Mar.11.1–19; Lu.19.28–48; Jn.12.12–50. Returns to Jerusalem on Tuesday morning; the fig-tree is withered; he confounds the Jewish rulers who had questioned his authority; delivers the parables of the *two sons,* the *vineyard let out to husbandmen,* and the *marriage-dinner,* Mar.11.20–33; 12.1–12; Lu.20.1–19; Mat.21.20–46; 22.1–14; confounds the Jews in their attempt to ensnare him about paying tribute; proves the resurrection of the dead; shows what is the great commandment; silences the Pharisees with respect to the Messiah's divinity; and repeats his denunciations against them, Mar.12.13–40; Lu.20.20–47; Mat.22.15–39; xxiii. Going out of the temple at even, he applauds the liberality of the poor widow; foretells his coming to destroy Jerusalem and to judge the world, and the signs thereof; and by the parables of the *servants, ten virgins,* and *talents,* and by the description of the last judgment, inculcates watchfulness, sincerity, and activity in religion, Mar.12.41–44; Lu.21.1–36; Mat.xxiv.xxv.; and warns his disciples that he should be betrayed in two days to his enemies. That same night the Jewish rulers plot his death; and Judas coming in at the very time, agrees to betray him, Mat.26.1–5,14–16; Mar.14.1,2,10,11; Lu.21.37,38; 22.1–6.
—	—	On Thursday he directs two of his disciples to prepare the passover; and having spent that day, and perhaps most of the Wednesday, in solemn prayer, he sits down with his disciples at night, and eats the passover; rebukes their ambition; washes their feet; intimates that Judas should betray him, who thereon retires to the Jewish rulers; he exhorts them to brotherly love; foretells Peter's denial of him; administers the Eucharist, Mat.26.17–29; Mar.14.12–25; Lu.22.7–27; Jn.xiii.; and entertains his disciples with a consolatory discourse, which he concludes with a solemn prayer, Lu.22.28–32; Jn.xiv.–xvii. After singing a hymn, and warning Peter and his fellow-disciples of their future trial and fall, he retires to the garden of Gethsemane, where, after terrible inward trouble and prayer, he is betrayed by Judas, but makes his apprehenders fall backward, and heals Malchus' ear. Being carried to the palace of Caiaphas, he is examined and abused; Peter thrice denies him, Mat.26.30–75; Mar.14.26–72; Lu.22.31–71; Jn.18.1–27.
		On Friday morning the Jewish rulers remit him to Pilate, who, after examination, sends him to Herod as *tetrarch of Galilee.* After some insolent abuse he is returned to Pilate as an *innocent person.* After several attempts to release him, Pilate, protesting his own innocence, condemns him to be crucified to please the Jews, Mat.27.1–26; Mar.15.1–15; Lu.23.1–25; Jn.18.28–40; 19.1–16. Judas repents and hangs himself, Mat.27.3–10; Ac.1.16–20. Jesus is led to Calvary, bearing his cross, and there nailed to it. While his garments are divided, and himself insulted, he converts a fellow-sufferer; recommends his mother to the care of
4036	33	John, his beloved disciple; supplicates pardon to his murderers; recommends his departing soul to God; and expires in triumph. Amazing prodigies attend his death; his body being pierced, but not a bone of it broken, is begged and buried by Joseph of Arimathea. His enemies secure the grave by a large stone sealed and a strong guard, Mar.15.16–47; Lu.23.26–56; Jn.19.16–42; Mat.27.26–66.
—	—	Early on the first day of the week Jesus rises from the dead, his grave being opened by angels, who affrighted the guard, and made them run from the sepulchre. Mary Magdalene, finding the grave open, calls Peter and John, who enter into it and return. Mary staying at the grave, Jesus appears to her, Mar.16.1–4; Lu.24.1,2,12; Jn.20.1–17. Leaving her he appeared to the other women whom the angel had before informed of his resurrection. This they reported to his incredulous disciples, Mat.28.5–10; Mar.16.2,5–11; Lu.24.3–11; Jn.20.18. While the guard report to the Jewish rulers how they had been terrified by the earthquake and angels, and are instructed to use an ill-formed falsehood, Jesus appears to Peter, and then to the two disciples on their way to Emmaus; and, in fine, to ten of them that evening, Mat.28.11–15; Mar.16.12,13; Lu.24.13–43; Jn.20.19–23; 1 Co.15.4,5. On that day week he appears to all the eleven, and cures Thomas of his unbelief, Jn.20.24–29. Some time after he appears to his disciples at the sea of Tiberias; tries Peter's affection, and foretells his martyrdom, Jn.21.1–24. He appears to the whole body of his followers in Galilee; and afterwards, on several occasions, to his disciples. At last, leading them out of Jerusalem to the Mount of Olives or Bethany, he, in their sight, ascends into heaven, 1 Co.15.6,7; Mat.28.16–20; Mar.16.15–20; Lu.24.44–52; Jn.20.30; 21.25; Ac.1.1–12.
—	—	The apostles return to Jerusalem. Upon Peter's motion Matthias is elected in the place of Judas, Ac.1.13–26. On the tenth day after Jesus' ascension the Holy Ghost is poured out upon his disciples, to guide them into all truth, direct them to work miracles, and to speak the languages they had never learned. That very day the apostles preach, and all the different tribes assembled at Pentecost hear them in their own language, and 3000 are converted to Christ, Joel 2.28–32; Lu.24.49; Mar.16.17,18; Jn.7.39; 14.16–20,26; 15.26,27; 16.7–15; Ac.ii. Peter and John cure a lame man. Peter adds an affecting discourse to the spectators, Ac.iii. Behaving courageously before the Sanhedrim, they are threatened; but returning to their brethren, they thank God, and are again filled with the Holy Ghost, Ac.4.1–31. The number and zeal of the converts still increasing, many devote their substance to the Lord. God's striking Ananias and Sapphira dead for keeping back a part of the price of their lands, and other miracles, promote the enlargement of the church, Ac.4.4,32–37; 5.1–16. Enraged hereat, the Jewish rulers imprison the twelve apostles; but an angel liberates them. Being again apprehended, they are, by Gamaliel's advice, dismissed with their life, Ac.5.17–42.
		The converts daily increasing, seven deacons are chosen to manage their sacred donations. Stephen, one of them, confounding the Jews with proofs of Jesus' Messiahship, is called before the Sanhedrim as a blasphemer; and while he was making a long defence, is interrupted

Year of the World.	Year of our Lord.	
		and tumultuously stoned, Ac.vi.vii. A violent persecution ensues at Jerusalem, which scatters all the preachers but the apostles. Philip, another deacon, preaches to the Samaritans. Peter and John, sent by the apostles, go there, and communicate the miraculous influences of the Holy Ghost. Simon, a pretended convert, offers them money for such power, but his offer is detested. Philip baptizes the Ethiopian eunuch, and preaches along the west borders of Canaan, Ac.viii.
4038	35	Saul, who had assisted at the stoning of Stephen, and had been a most furious persecutor, is miraculously converted near Damascus, and becomes a most zealous preacher; preaches in Arabia; returns to Damascus; escapes a snare laid for his life. After three years he repairs to Jerusalem; sees Peter and John; but the Jews being enraged at his bold discourses, he is sent to Tarsus in Cilicia, his native place, Ac.7.58; 8.1–3; 22.3–21; 26.4–20; 9.1–30; 1 Co.15.8–10; Ga.1.12–24; 1 Ti. 1.12–16.
—	—	The persecutions ceasing, the Jewish converts greatly increase. Peter cures Æneas of a palsy at Lydda, and restores Dorcas to life at Joppa. Called by the order of an angel, encouraged by a vision of animals, and directed by the Holy Ghost, Peter preaches to and baptizes Cornelius and other Gentiles at Cesarea, and, to the great joy of his brethren, accounts for his conduct, Ac.9.31–43; x.; 11.1–18. The gospel is preached at Antioch in Syria with great success. Barnabas and Saul for about a year labour in confirming the converts there. Agabus foretelling a famine, a collection is made for the poor saints at Jerusalem, Ac.11.19–30.
4047	44	Herod Agrippa murders James the apostle and brother of John, and imprisons Peter, who is liberated by an angel. When Herod had just displayed his pride, and accepted blasphemous flattery, he is smitten by an angel, and eaten up of worms, Ac.xii.
4048	45	Having delivered the collection, Barnabas and Saul return from Jerusalem to Antioch along with John Mark. By the direction of the Holy Ghost they are separated to preach to the Gentiles. They preach in Cyprus, where Elymas the sorcerer is struck blind, and Sergius the Roman governor is converted; and in Pamphylia, at Antioch in Pisidia, Iconium, Lystra, and Derbe, and all places in Lesser Asia, &c.; and in all meet with opposition, Ac.xiii.xiv.
4052 or 4055	49 or 52	Some Jewish preachers insisting that the Gentile converts ought to be circumcised and keep the law of Moses, the dispute is referred to a synod of apostles and elders at Jerusalem, whose determination being given, is dispersed among the churches, to their great joy, Ac.15.1–35; 16.4,5. Peter coming down to Antioch, sinfully dissembles, and is rebuked by Paul, Ga. 2.11–21. Paul with Silas, and Barnabas
4056	53	with John Mark, separate, and visit the churches which they had lately planted, Ac.15.36–41. Paul, Silas, and Timothy travel through much of Lesser Asia. Directed by a vision, Paul crosses the Mediterranean Sea into Macedonia in Europe; preaches at Philippi, where Lydia is converted and the devil dislodged from a sorceress, on which account they are cast into prison, but quickly liberated, and the jailer converted, Ac.xvi.
4057	54	They plant churches at Thessalonica and Berea; Paul preaches at Athens; proceeds to Corinth, whence he writes his epistles to the Thessalonians, and perhaps that to the Galatians; and where Gallio takes their part against the furious Jews, Ac. xvii.; 18.1–18. An Egyptian Jew pretends to be the Messiah, and is followed by 30,000, whom Felix disperses, Ac.21. 38.
4059	56	Paul returns from Europe to Asia; touches at Ephesus; leaves there Priscilla and Aquila, who had followed him from Corinth; and hastens by Cesarea to Jerusalem against the time of the passover, Ac.18. 18–22.
4060	57	After visiting the regions of Galatia and Phrygia, Paul preaches a considerable time at Ephesus; whence Apollos, an Alexandrian, had been sent to Corinth; but is opposed by Demetrius the silversmith and his mob; writes his first epistle to the Corinthians, if not also that to the Galatians, Ac.18.23–28; xix.; 1 Co.i.–xvi.; Ga.i.–vi.
4063	60	Departs from Ephesus to Macedonia in Europe; collects a contribution for the poor saints at Jerusalem. Informed of the good success of the former, writes his second epistle to the Corinthians, and perhaps the first to Timothy; comes to Corinth, whence he writes his epistle to the Romans, Ac.20.1–3; 2 Co.8.1,2,6,9; i.–xiii.; 1 Ti.i.–vi.; Ro.16.1; i.–xvi.
4064	61	Paul purposes to sail directly to Syria with the collection; but being informed that the Jews laid wait for his life, he travels through part of Europe and Lesser Asia; earnestly exhorts the elders of Ephesus to faithfulness and diligence in their office; arrives at Jerusalem; is apprehended in the temple; claims the privilege of a Roman and escapes scourging; pleads his cause before the Sanhedrim. To prevent his assassination by the Jews, Lysias the Roman captain sends him to Felix the governor of Judea at Cesarea; who, though he trembled at his discourse, kept him prisoner two full years, Ac.xx.–xxiv.
4066	63	Paul is pannelled before Festus the new governor; appeals to Cæsar; pleads his cause before Festus and Agrippa. After a dangerous passage and shipwreck on the isle of Malta, he arrives at Rome, where he is continued a prisoner at large for two years, Ac.xxv.–xxviii., and writes his epistles to the Philippians, Philemon, Colossians, Ephesians, and Hebrews, Phi.i.–iv.; Col.i.–iv.; Eph.i.–vi.; He. i.–xiii.
4068	65	About the end of this year he is set at liberty; preaches in Crete, and leaves Titus to set things in order; perhaps preaches in Spain.
4069	66	From Rome he writes his epistle to Titus, and at least the second to Timothy. About this time Nero begins the first imperial persecution of the Christians after the gospel had, for more than thirty years, been spreading and taking deep root in the empire. About this time James, Peter, and Jude wrote their epistles to the dispersed Hebrews.
4077	70	Jerusalem utterly laid waste by the Romans, and the Jewish nation destroyed in the most miserable manner. This, together with the disasters which followed under Trajan about A.D. 116, and under Adrian about 134 or 136, plainly marked God's abolition of the Levitical ceremonies, as none of the principal ones could be any more observed; and so weaned the Christians from their attachment to them, Mat.8.11,12; 23.34-39; Lu.29.42–44; 21.20–26, &c.
4093	90	About this time, or some years after, John wrote his Revelations, and perhaps also his Epistles.
—	—	From A.D. 66 to 312, particularly about 66,95,107,120,160,202,235,250,257,272, and 303, the Christian church was terribly persecuted by the Roman emperors; and heresies and contentions, especially in the interval of persecution, rendered her state very miserable. Meanwhile the Roman empire, by the murder of emperors, by the ravages of the Scythian tribes, and by famines and pestilences, was no less unhappy. These things were foretold by the opening of the second, third, fourth, and fifth seals, Re.6.3–11; 12.1–4.
4316	313	After a terrible persecution of the Christians for ten years, the heathen emperors and their armies are quite overthrown by Constantine; heathenism is abolished, and Christianity made the established religion of the empire, Re.6.12–17; 12.5–12; Ps. 21.8–12; 110.5,6; 68.28–31.
4326	323	The church began to enjoy a considerable calm of fifteen years, in which multitudes were converted to Christ, Re.vii.; 8.1.
4341	338	After Constantine's death, by means of the partition of the empire into the *Western* and *Eastern*, and by the ravages of the Goths and other barbarians (especially after 395, till the Western empire was utterly abolished in A.D. 476, and the whole power of Rome extinguished about 566), the Roman empire was generally miserable. And in the same period, by the schism of the Donatists; by the heresies of the Arians, Pelagians, Nestorians, and Eutychians, and the contentions and persecutions attending the same; and by the gradual introduction of the Roman hierarchy and superstition, the church became more and more miserable, Re.8. 5–12; 12.13–17.
4483	480	By this time *ten toes*, *horns*, or kingdoms were formed out of the Roman empire, which, though often altered in their particular extent or form of government, have ever since continued, and have for the most part been subject to the power of the POPE, Da.2.41,42; 7.7,20,24; Re. 12.3; 13.1; 17.3; 10.12.
4609	606	The Roman state, which had been long forming by the gradual corruption of the doctrine, worship, discipline, and government of the Christian church, arrived at its perfect form, the Bishop of Rome being constituted her UNIVERSAL HEAD; who has ever since generally ruled over most part of the Roman empire in the West, Da.7.8,24–26; 11.36–39; 2 Th.2.3–12; 1 Ti.4.1–3; 2 Ti.3.1–9; 4.3,4; Re.9.1 –11; xiii.xvii. Meanwhile the Mahometan delusion was introduced into the East, and furiously propagated far and wide by fire and sword. It still continues established in the extensive empires of Indostan, Persia, Turkey, and Morocco, Re.9. 1–11; Da.11.40.
4759	756	A hundred and fifty years, or five months after their rise, and 666 years after John received his Revelations, and about seventy years after a most dreadful pestilence in Asia and Europe, the popes became *civil lords* in Italy, and gradually extended their civil power over all the ten kingdoms of their subjects, and claimed it over all the earth. At the same time the Mahometan delusion and Saracenic empire were at their highest summit of power, Da.7.8,24; 11.37,40; 2 Th.2.4; Re. 13.2,12.
4803	800	The German empire is founded by Charlet the Great, Re.13.3,14,15.
5058	1055	After pouring themselves south-westward into Persia for several ages, the Seljukian Turks about this time formed the four kingdoms of Bagdad, Iconium, Aleppo, and Damascus, near the Euphrates; but, by their own contentions, by the Tartar

Year of the World.	Year of our Lord.	
		invasions, and by the war of the European crusades, their power was restrained for 200 years, Re. 9. 14.
5284	1281	The Ottoman Turks began their conquests upon the Christians, and for about 390 years gradually carried it on, murdering an infinity of men, and forming a very extensive empire, which still subsists, Da. 11. 40–43; Re. 9. 15–19.
—	—	Claude of Turin and his followers, in the ninth and tenth; the Waldenses in the twelfth and thirteenth; the Wickliffites in the fourteenth; and the Hussites in the fifteenth centuries; and others, amidst poverty and persecution, faithfully testified against the Popish abominations.
5520	1517	A more extensive reformation began by **Luther, Zuinglius, Calvin, and others,** which issued in the revolt of about half of the Pope's subjects from him. Re. 11. 3–6.
5899	1896	And now, in the year of our Lord 1896, we see the Turkish empire tottering to its fall. Under the instigation and direction of the Sultan, the Ottoman Turk has been permitted to fill and, if possible, exhaust the measure of diabolical crime. There is throughout Christendom a general expectation of the utter dismemberment of the Sultan's dominions. During the twentieth century we may expect such a revival of truth and righteousness and love, as they are expressed through Jesus Christ, as has never been witnessed on this earth before. Enough has been accomplished through the gospel of Jesus Christ already to bring to the hearts of men renewed conviction of the truth of Isaiah's prophecy: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of council and might, the spirit of knowledge and of the fear of the Lord. * * * The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Is. xi.; 1, 2, 6, 7, 8, 9.

TABLES OF THE MEASURES, WEIGHTS, MONIES, AND TIMES, MENTIONED IN SCRIPTURE;

WITH AN APPENDIX, CONTAINING THE METHOD OF CALCULATING SCRIPTURAL MEASURES OF SURFACE.

A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. *Mere length*, which hath but one dimension. 2. *Surface*, which consists of lengths multiplied into breadth; so it hath two dimensions, as it were, interwoven; and this is always measured by some square surface already known, as by a square foot or a square cubit, or any other square already known by help of its side. Moses generally useth the square cubit. 3. *Solidity* or *capacity*, which hath three dimensions multiplied into each other—length, breadth, and height or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = to signify *equal*; : : to express *proportion*; . is called *separatrix*, parting decimals from integers.

TABLE I.—MEASURES OF LENGTH.

I express the cubit and its parts both by inch measure and by foot measure, which I deduce from inches by this proportion:—

	In. Meas.	Ft. Meas.
As 12 . 1. : :	21.888	1.824

	In. Dec.	Ft. Dec.
A Cubit is = to	21.888	= 1.824
A Span the Longer = half a cubit = to	10.944	= .912
Span the Less = one-third of a cubit = to	7.296	= .608
A Hand's-breadth = one-sixth of a cubit = to	3.684	= .304
Finger's-breadth = one-twenty-fourth of a cubit = to	.912	= .076

Measures of many cubits length I express only in foot-measure:—

		Ft. Dec.
A Fathom	= 4 Cubits	= 7.296
Ezekiel's Reed	= 6 Cubits	= 10.944
Schœnus, the Egyptian line for land-measure, which, I think, Scripture useth to divide inheritances (Ps. 16. 6 and 77. 55). They used different lengths, but the shortest and most useful was	Cubits. = 80	= 145·92

Herodotus mentions a *schœnus* just 300 times as long. I judge that all the greater were made in proportion to the least.

The Mile	= 4000 cubits =	7296 feet.
Stadium, one-tenth of their mile	= 400 cubits =	729.6
Parasang, three of their miles = 1200 cubits = 4 English miles and 580 feet.		
Five Stadia, or two thousand cubits, made a Sabbath-day's journey		
Ten Stadia, or four thousand cubits, made an Eastern mile.		
Twenty-four Eastern miles or ninety six thousand cubits, equal to thirty-three miles, one hundred and seventy-two paces, four feet English, made a day's journey.		

TABLE II.—MEASURES OF SURFACE.

Moses hath described these by square cubits. I here express them reduced to our square feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by Moses; secondly, I place six instances of greater difficulty.

The clearest examples are—

I. The Altar of Incense. Only two sides of it, viz. its length and breadth, are expressed by Moses; each of them is affirmed to be one cubit. Yet he declares that it was four-square; whence we collect that it was just one square cubit (see Ex. 30. 2). Now it is demonstrated in the Appendix that one Jewish square cubit amounts to in surface 3 English square feet and about 47 square inches.

II. The Table of Showbread (Ex. 25. 23). It is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to above 6 English square feet and above a half, viz. 94 square inches.

III. The Boards of the Tabernacle, each ten cubits in length and one and a half in breadth (Ex. 26. 16), being rectangular, must contain 15 Jewish square cubits. These are proved to contain very near 50 square feet of English measure.

The more difficult cases reserved to the Appendix are—

I. The Mercy-seat, whose surface is = 12 square feet and a half.

II. A general method is taught of reducing any given number of Jewish cubits to English square feet.

III. The example of the 15 square cubits in the boards of the tabernacle is made clearer.

IV. The Court of the Tabernacle (described Ex. 27. 18) is found to be just half the Egyptian *aroura*, and to contain 1 rood 21 perches 27 square feet, &c.

V. The whole *aroura* is determined and reduced to our English measure, 3 roods 2 perches 55 square feet.

VI. The suburbs or glebe-land given to each city of the Levites (Nu. 35. 3–5), is showed to be a square, on each of the four sides of every city, containing a million of Jewish square cubits, or 100 *arourœ*, which amount to in each square 76 acres 1 rood 20 perches 80 square feet; whence we collect that all the four-squares amounted to 305 acres 2 roods 1 perch, beside 51 feet square.

TABLE III.—MEASURES OF CAPACITY.

	Wine gal.	Pints.	Sol in
Epha or *Bath*,	7	4	15
Chomer (*Homer* in our translation),	75	5	7
Seah, one-third of an epha,	2	4	8
Hin = one-sixth of an epha,	1	2	1
Omer, one-tenth of an epha,	0	6	0·5
Cab, one-eighteenth of an epha,	0	3	10
Log, one-seventy-second of an epha,	0	0½	10
Metretes of Syria (Jn. 2. 6) = *Cong. Rom.*	0	7½	0
Cotyla (Eastern), one-hundredth of an epha,	0	0½	8

This *cotyla* contains just ten ounces avoirdupois of rain-water; *omer*, 100; *epha*, 1000; *chomer*, 10,000. So by these weights all these measures of capacity may be expeditiously recovered very near exactness.

TABLE IV.—OF WEIGHTS AND COINS.

The Jewish weights are reduced to the standard grains of our Troy weight, whereof 438 are equal to the Roman ounce, and to our ancient English avoirdupois ounce. The value of Jewish and Roman weights and coins, at the present rate of silver and gold, expressed in pence and decimals of a penny.

	Grains dec.	Pence dec.	s.	d.	q.
Shekel is the original weight..	= 219. =	28.2875 =	2	4	1
Bekah, half a shekel	= 109.5 =	14.1437 =	1	2	½+
Gerah, one-tenth of a bekah ..	= 10.95 =	1.41437 =	0	1	½+
Mineh = 100 shekel weight	= 21900. =				

			£	s.	d.
Maneh, in coin = 60 shillings ..	= 13140. =	1697.25 =	7	1	5
Talent of Silver 3000 shillings	= 657000. =	84862.5 =	353	11	10 *ob*
Talent of Gold the same weight ..		=	5075	15	7 *ob*
The *Golden Darics* (Exr. 2. 69) seem to be coins of Darius the Mede. They weighed 12 gerahs.	= 131.4 =		1	0	4

Roman money mentioned in the New Testament:—

	Pence.	Farthings.
Denarius (silver),	7	3
Assis (copper),	0	3
Assarium,	0	1½
Quadrans,	0	¾
A Mite,	0	¼

TABLE V.—OF TIMES.

The Jewish hours were introduced about the time of their captivity in Babylon. Their ordinary ones were of the same length as ours. Their DAY, begin-

ning at six o'clock in the morning, they divided into *twelve hours;* of which our nine o'clock in the morning was the *third*, our noon their *sixth*, our three o'clock afternoon their *ninth*, and our five o'clock their *eleventh*. But they seem also to have at last divided their day into four *great hours* or *watches*, each containing three of the ordinary ones, and of these their *third hour* was from noon to three o'clock. Their NIGHT they divided into four *watches*, each consisting of three hours; the first ended about nine o'clock, the second at midnight, the third at three o'clock or cock-crowing, and the fourth about six o'clock in the morning. Their WEEK, copied from God's example in the creation of the world, began on our Sabbath, and ended on Saturday. Their MONTHS were regulated by the changes of the moon; and each third year consisted of *thirteen* of these *months* or *moons*. Their names were—

1. Abib or Nisan	answering to	March / April	7. Ethanum or Tizri	answering to	September / October
2. Zif or Jair		April / May	8. Bul or Marchesuan		October / November
3. Sivan		May / June	9. Chisleu		November / December
4. Thamuz		June / July	10. Thebeth		December / January
5. Ab		July / August	11. Shebeth		January / February
6. Elul		August / September	12. Adar		February / March
			13. Veader		March

Their CIVIL YEAR, originating from the creation of the world, began with Ethanum or Tizri, in our September; and by it their releases and jubilees were regulated. Their SACRED YEAR, originating from their deliverance from the Egyptian bondage (Ex. xii.), began with Abib or Nisan, in our March.

AN APPENDIX

To the Second Table of Measures of Surface described by Moses, showing the Method of reducing them by calculations to the measures used in England, for the benefit of those that understand Decimal Arithmetic and desire to try the Reductions given in the Table, or to make further improvements in this kind of measures.

I.—THE MERCY-SEAT.

I shall begin with reduction of the measures of the mercy-seat, which was God's throne of grace among the Jews. Moses, in Ex. 25. 17, affirms that its length was two cubits and a half, its breadth one cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in arithmetic, which the decimal way doth much abate. Supposing, therefore, what I have elsewhere proved, that the Jewish cubit was a foot-measure 1.824, the length must be expressed in foot-measure and decimals thereof, 4.560. The breadth in like measure will be 2.736. Wherefore the product of these numbers multiplied into each other gives its surface 12.47616; in number of its square feet and decimals thereof, 12 square feet and very near half a square foot. If the decimals had been 50, it had just been half a foot. If we desire to express those decimals of a foot in square inches, as is usual in England, we must multiply .47616 by 144, the square inches of a foot, and the product will be 68.56704, which shows that the decimals we found amount to 68 square inches and about half an inch more: we need not be nicer.

II.—A SQUARE CUBIT REDUCED TO OUR MEASURE.

2. In the altar of incense Moses describes the Jewish square cubit, which must be reduced to our foot-measure thus—1.824×1.824. The product of these numbers multiplied will be the upper surface of this altar, 3.326976, that is, 3 square feet and .326976 decimals of a square foot, which we may express by 47 square inches and a few decimals of an inch square, inconsiderable.

III.—THE BOARDS OF THE TABERNACLE.

3. Moses' description of the boards of the tabernacle (Ex. 26. 16), by ten cubits in length and one and a half in breadth, naturally leads a man to discern in each board's surface 15 Jewish square cubits; because if we conceive a line drawn from the end of one cubit at the bottom of the board to the end of one cubit at the top of the board, this must needs be 10 whole square cubits on one side of that line, and ten half square cubits (= to 5 whole) on the other side of that line; here, therefore, are 15 square cubits. The reduction of these into English square feet is performed by multiplying 15, viz. the number of cubits given, into 3.326976, the feet and decimals of one square cubit, and the product will be 49.90464, and that is very near to 50 square feet; for those decimals amount to above 130 square inches, and a little more than 13 square inches would make it just 50 feet, which abatement we need not here regard.

IV.—THE COURT OF THE TABERNACLE.

4. Let us now go to the measure of the surface of land. But we will begin with the court of the tabernacle, the ground on which the priests performed all the solemn public worship of Israel in Moses' time. The area of this court is described by Moses (Ex. 27. 18), by its length, 100 cubits, and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 Jewish cubits into English square feet, I must multiply 5000 into 3.326976; the product is 16,634.88 English square feet.

But in cases of such long numbers of feet, we use, for brevity's sake and to help our memories, to reduce them into perches, or roods, or acres, which contain known numbers of square feet. A perch contains 272 square feet and one-fourth; a rood is = to 10,890 square feet; an acre is = to 43,560 square feet. It is plain that the number 16,634.88 hath not integers equal to those of an acre, but it hath enough to answer those in a rood, and some overplus; therefore I must divide 16,634.88 by 10,890, which is a rood. By such division continued in the decimal way until I have a fraction of five or six places, which is exact enough, I find the quotient to be 1.527537, which assures me that my number 16,634.88 hath but once entirely in it a whole rood, but it hath moreover in it many decimal parts of a rood. These therefore I reduce to the perches contained in them by multiplying them into 40, which is the number of perches that make up a rood, and cutting off six places from the product, which is 21.101480; so I find there are 21 perches entire, and the figures after the separatrix are decimals of a perch. These also I multiply by 272.25, which are the square feet and decimals of a perch. The product of this last multiplication, after eight places cut off from it by the separatrix, because there were six places of decimals in one of the multipliers, and two in the other, is 27.62793000. Hence I learn that there are therein but 27 entire feet; all the eight decimal places amount to little above half a foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this court to contain in English measure 1 rood 21 perches 27 feet, and little more than half a foot square. But reflecting upon Moses' measure by cubits, and finding them to be precisely 5000 square cubits, I observed that they were just half 10,000, which I had observed from Herodotus' *Euterpe* to be the area of the Egyptian *aroura*, by which their land was as generally measured as ours is by acres and roods. (See Herodot. l. 2., c. 168.) I called also to mind a passage in Manetho, an Egyptian priest, cited by Josephus in his first book Against Apion, where he affirms that Manetho, in his history of the reign, wars, and expulsion of the Pastors (whom Africanus affirms to be Phenicians or Canaanites, and Josephus vainly believed to be Jews), wrote out of the public records of Egypt that these Pastors made at Abaris a very large and strong encampment that encompassed 10,000 *arourœ*, sufficient to contain 240,000 men, and long enough to maintain their cattle. Hence it appears that not only the Egyptians, but the Phenicians or Canaanites also, that had dwelt among them and had reigned there during the time of six kings successively, used this measure of land called *aroura*. Now this was long before Moses' time; for the beginning of Amosis or Tethmosis, who expelled them out of Egypt, was very near the time of Abraham's death, as appears by the annals of the learned primate of Ireland. Wherefore I believe that Moses, who was skilled in all Egyptian learning, especially surveying, did of choice make the court of the tabernacle to be just half an *aroura*, which was a known measure to him and his people, who had long dwelt in Egypt; and divine authority directed him so to do.

V.—THE REDUCTION OF AN AROURA TO ENGLISH MEASURE.

5. Because we have shown from Herodotus that an *aroura* is the square of 100 Jewish or Egyptian cubits; and 100 such cubits may, in English foot-measure, be expressed by 182.4 English feet, it follows that the square of this number will express exactly the number of the English square feet that are contained in an *aroura*. Now, by multiplication of 182.4 into itself, I find the product to be 33,269.76; therefore I conclude that there are 33,269 square feet entire, and .76 decimals of a square foot in an *aroura*. Now, to reduce these English square feet into roods, perches, and the remainder of square feet, I use the method used in the last paragraph. First, I divide them by 10,890, the square feet in a rood, and the quotient I find 3.055074—that is, 3 roods and .055074 decimals of a rood. Secondly, I multiply these decimals by 40, which is the number of perches in a rood; the product is 2.202960: hence I conclude there are therein 2 perches and .292960 decimals of a perch. Thirdly, I multiply these last decimals by 272.25, which are the square feet of a perch; the product is 55.25586000—that is, 55 entire square feet. The eight places of decimals amount to little above one-fourth of a square foot; therefore I reject them as inconsiderable in measure of land. By all these reductions it is found that an *aroura* is in English measure 3 roods 3 perches 55¼ square feet. Hence it follows also that it is not well translated by *jugerum*, for it is much larger; nor is it well in English called an *acre*, for it is considerably less. To this place I refer the use of the lesser sort of Σχοινος, which yet is most convenient for the use of the Egyptians and of the Jews to measure out private men's inheritances, by a line which was 80 cubits long. For the length of this line will measure one side of an *aroura*, if the other side be 125 cubits long, which is the length of this line and its half, and 5 cubits above half of it, which they might easily mark in it by a knot or ring; and by this means they might easily lay any number of *arourœ* together, all of them rectangular and parallel to each other. Such lines, I suppose, for measure of inheritances, are intimated Ps. 78. 55 and 16. 6, &c.

VI.—THE LEVITES' GLEBE.

6. I shall conclude with an example, amounting, after reduction, to a number of English acres, which measure we have not yet reached to. This I take from Nu. 35. 3–5. There Moses describes what measure of land the Levites were to be allowed for their cattle, their goods, and all their beasts, on the north-east, south, and west sides of each of their cities; so that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs; for Moses plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruits, or perhaps for a little corn, comprehended in the word, their goods. These fields he limits by 1000 cubits, which was just a quarter of an eastern mile, but amounts in mere length to 608 yards English measure, and therefore exceeds a quarter of an English mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the side of some surface of land bounded thereby; and we must have two sides of some surface given before we can find the area of surface contained

Therefore Moses (ver. 5) tells us that on each side of each city they must measure 2000 cubits, which will determine no surface, unless we understand it to mean the two sides of a square bounded on every side by 1000 cubits. These two sides multiplied into each other will produce a square that contains just a million of square cubits, and that is a known and exact measure of just 100 *aroure*. And this shows that the 2000 cubits mentioned (ver. 5) are the two sides of that square, whereof the 1000 mentioned (ver. 4.) is one, and may be called the root of the square. This shows the agreement of the two different numbers. The reduction of this million of square cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 Jewish by 1824 English feet, without any separatrix, according to the principles owned in decimal arithmetic; and the square of that number will be 3,326,976 without a separatrix. Secondly, I divide this number by 43,560, which are the square feet of an acre, and find the quotient to be 76.376859, which signify 76 entire acres and .376859 decimals of an acre. Thirdly, to find what roods are contained in these decimals, I multiply them by 4, the number of roods in an acre, and find the quotient to be 1.507436, which proves that there is but one rood in them, and the six figures cut off by the separatrix (because there were six decimals in one of the multipliers) are all decimals of a rood. Fourthly, therefore, to find what perches are in these last decimals, I multiply them by 40, which is the number of perches contained in a rood. The product is 20.297440; hereby I find that there are 20 entire perches, besides the decimals of a perch, placed after the separatrix. Fifthly, to find what square feet are in those last decimals, I multiply them by 272.25, which are the square feet and decimals in a perch; the product is 80.97804, which is 80 square feet; and all the decimals not amounting to a square foot I reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every Levitical city was prescribed to be 76 acres 1 rood 20 perches 80 square feet in our measure, but was just a million of square cubits in their measure.

To add the four squares belonging to one Levitical city together, the best way would be to take the first quotient that we found in acre measure, viz. 76.376859, and we must multiply it by 4; and we shall find, by the method I have used, all the four squares together to amount to 305 acres 2 roods 1 perch; we need not take notice of any lesser quantities in this case. We may also by this method find the sum of the acres belonging to all the forty-eight cities of the Levites, and many other improvements in this kind of measuring surfaces.

TABLES OF MEASURES, &c.

SCRIPTURE MEASURES OF LENGTH REDUCED TO ENGLISH MEASURE.

							Eng. ft.	In. dec.
Digit							0	0.012
4	Palm						0	3·648
12	3	Span					0	10.944
24	6	2	Cubit				1	9.888
96	24	8	4	Fathom			7	3.552
144	36	12	6	1½	Ezekiel's reed		10	11.328
192	48	16	8	2	1⅓	Arabian pole	14	7.104
1920	480	160	80	20	13⅓	10 Schœnus or meas. line	145	11.04

THE LONGER SCRIPTURE MEASURES.

						Eng. miles.	Paces.	Ft. dec
Cubit						0	0	1.824
400	Stadium or furlong					0	145	4.6
2000	5	Sabbath-day's journey				0	729	3.0
4000	10	2	Eastern mile			1	403	1.0
12000	30	6	3	Parasang		4	153	3.0
96000	240	48	24	8	A day's journey	33	172	4.0

SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

						Gals.	Pints.	Sol. in.
Caph						0	$0\frac{5}{8}$	0.177
$1\frac{1}{3}$	Log					0	$0\frac{5}{6}$	0 211
$5\frac{1}{2}$	4	Cab				0	$3\frac{1}{2}$	0.844
16	12	3	Hin			1	2	2.533
32	24	6	2	Seah		2	4	5.067
96	72	18	6	3	Bath or epha	7	4	15.2
960	720	180	60	30	10 Coron, Chomer	75	5	7.625

SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

						Pks.	Gals.	Pints.	Sol. in.
Gachal						0	0	$0\frac{17}{16}$	0.031
20	Cab					0	0	$2\frac{5}{8}$	0.073
36	$1\frac{1}{5}$	Gomer or Omer				0	0	$5\frac{1}{16}$	1.211
120	6	$3\frac{1}{3}$	Seah			1	0	1	4.036
360	18	10	3	Epha		3	0	3	12.107
1800	90	50	15	5	Letch	16	0	0	26.500
3600	180	100	30	10	2 Chomer, Coron	32	0	1	18.969

N.B —A Scotch pint contains three English of corn measure, and almost four of wine measure.

A TABLE OF OFFICES AND CONDITIONS OF MEN.

Patriarchs, or fathers of families, such as Abraham, Isaac, and Jacob, and his sons.

Judges, temporary supreme governors, immediately appointed by God over the children of Israel.

Kings, and they either of the whole nation, or after the falling off of the ten tribes, of Judah or Israel.

Elders, senators, the LXX. or Sanhedrim.

Officers, provosts, sheriffs, or executioners.

Judges, inferior rulers, such as determine controversies in particular cities.

Israelites, Hebrews, descendants from Jacob.

An Hebrew of the Hebrews, an Israelite by original extraction.

A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.

A Proselyte of the Gate, or stranger, who worshipped one God, but remained uncircumcised.

Officers under the Assyrian or Persian Monarchs.

Tirshatha, or governor, appointed by the kings of Assyria or Persia.

Heads of the Captivity, the chief of each tribe or family, who exercised a precarious government during the captivity.

Under the Grecian Monarchs, Superior Officers.

Maccabees, the successors of Judas Maccabeus, high-priests who presided with kingly power.

Under the Roman Emperors.

Presidents, or governors, sent from Rome with imperial power.

Tetrarchs, who had kingly power in four provinces.

Proconsuls, or deputies of provinces.

Inferior Officers.

Publicans, or tax-gatherers.

Centurions, captains of a hundred men.

Ecclesiastical Officers, or Sects of Men.

High-priests, who only might enter the holy of holies.

Second-priests or *Sagan*, who supplied the high-priest's office in case he were disabled.

High-priests for the War, set apart for the occasion of an expedition.

Priests, Levites of the sons of Aaron, divided into twenty-four ranks, each rank serving weekly in the temple.

Levites, of the tribe of Levi, but not of Aaron's family; of these were three orders—Gershonites, Kohathites, Merarites, several sons of Levi.

Nethinims, inferior servants to the priests and Levites (not of their tribe), to draw water and cleave wood, &c.

Prophets, anciently called seers, who foretold future events and denounced God's judgments.

Children of the Prophets, their disciples or scholars.

Wise Men, called so in imitation of the eastern magi or Gentile philosophers.

Scribes, writers and expounders of the law.

Disputers, that raised and determined questions out of the law.

Rabbies or *Doctors*, teachers of Israel.

Libertines, freed-men of Rome, who, being Jews or proselytes, had a synagogue or oratory for themselves.

Gaulonites or *Galileans*, who pretended it unlawful to obey a heathen magistrate.

Herodians, who shaped their religion to the times, and particularly flattered Herod.

Epicureans, who placed all happiness in pleasure.

Stoics, who denied the liberty of the will, and pretended all events were determined by fatal necessity.

Simon Magus, author of the heresy of the Gnostics, who taught that men, however vicious their practice was, should be saved by their knowledge.

Nicolaitans, the disciples of Nicolas, one of the first seven deacons, who taught the community of wives.

Nazarites, who under a vow abstained from wine.

Nazarenes, Jews professing Christianity.

Zelotes, *Sicarii*, or murderers, who, under pretence of the law, thought themselves authorized to commit any outrage.

Pharisees, separatists, who, upon the opinion of their own godliness, despised all others.

Sadducees, who denied the resurrection of the dead, angels, and spirits.

Samaritans, mongrel professors, partly heathens and partly Jews, the offspring of the Assyrians sent to Samaria.

Apostles, missionaries, or persons sent; they who were sent by our Saviour, from their number, were called The Twelve.

Bishops, successors of the apostles in the government of the church.

Deacons, officers chosen by the apostles to take care of the poor.

A COLLECTION OF THE NAMES AND TITLES GIVEN TO JESUS CHRIST.

Adam, 1 Co.15.45.
Advocate, 1 Jn.2.1.
Alpha and omega, Re.1.8; 22.13.
Amen, Re.3.14.
Ancient of days, Da.7.22.
Angel, Is.63.9; Mal.3.1.
Anointed, Ps.2.2; 45.7.
Apostle, He.3.1.
Apple-tree, Ca.2.3.
Author and finisher of our faith, He.12.2.
Babe, Lu.2.16.
Beginning of the creation of God, Re.3.14.
Begotten of the Father, Jn.1.14.
Beloved, Ca.1.13; Ep.1.6.
Bishop, 1 Pe.2.25.
Blessed, 1 Ti.6.15.
Branch, Zec.3.8; 6.12.
Brazen serpent, Jn.3.14.
Bread of life, Jn.6.48,51.
Bridegroom, Mat.9.15.
Brightness of the Father's glory, He.1.3.
Bundle of myrrh, Ca.1.13.
Camphire, Ca.1.14.
Captain, Jos.5.14; He.2.10.
Child, Is.9.6.
Chosen, Mat.12.18; Lu.23.35.
Christ, Mat.1.16; 2.4.
Commander, Is.55.4.
Consolation of Israel, Lu.2.25.
Corner-stone, Ep.2.20; 1 Pe.2.6.
Counsellor, Is.9.6.
Covenant, Is.42.6.
Covert, Is.32.2.
Creator, Is.43.15.
Creditor, Lu.7.41.
Cyrus, Is.45.1.
David, Je.30.9; Eze.34.23; 37.24, 25; Ho.3.5.
Day's-man, Job 9.33.
Day-spring, Lu.1.78.
Day-star, 2 Pe.1.19.
Deliverer, Ac.7.35; Ro.11.26.
Desire of all nations, Hag.2.7
Dew, Ho.14.5.
Diadem, Is.62.3.
Door of sheep, Jn.10.7.
Eagle, De.32.11.
Elect, Is.42.1.
Ensign, Is.11.10.
Eternal life, 1 Jn.5.20.
Everlasting Father, Is.9.6.
Express image, &c., He.1.3.
Faithful witness, Re.1.5; 3.14; 19. 11; Ps.89.37.
Father of eternity, Is.9.6.
Fatted calf, Lu.15.23.
Feeder, Is.40.11.
Fir-tree, Ho.14.8.
First-begotten of the dead, Re.1.5.
First-born from the dead, Col.1.18.
First and last, Re.1.17; 2.8.
First-fruits, 1 Co.15.23.
Flesh, Jn.1.14.
Forerunner, He.6.20.
Foundation, Is.28.16.
Fountain, Zec.13.1.
Friend of sinners, Mat.11.19.
Gift of God, 2 Co.9.15.
Glorious Lord, Is.33.21.
Glory of God, Is.40.5.
God, Jn.1.1; 1 Ti.3.16; 1 Jn.5.20.
God blessed for ever, Ro.9.5.
Gold, Ca.5.11.
Golden altar, Re.8.3.
Governor, Mat.2.6.
Gracious, 1 Pe.2.3.
Guide, Ps.48.14.
Habitation, Ps.91.9.
Harmless, He.7.26.
Head of the church, Col.1.18.
Heir of all things, He.1.2.
Help, Ps.33.20; 40.17.
Heritage, Is.58.14.
High (Most), Lu.8.28.
Highest, Ps.18.13; Lu.1.32.
Holy of Israel, Is.41.14.
Holy child, Ac.4.30.
Holy One, Lu.4.34; Ac.3.14.
Honey-comb, Ca.4.11.
Hope, Ac.28.20; 1 Ti.1.1.
Horn of salvation, Lu.1.69.
Husband, Is.54.5; Je.31.32.
I Am, Ex.3.14; Jn.8.58.
Jacob, Is.41.8; 44.1,5.
Jah, Ps.68.4.
Jehovah, Is.26.4; 40.3.
Jerusalem, Ca.6.4.
Jesus, Mat.1.21; 1 Th.1.10.
Image of God, 2 Co.4.4.
Immanuel, Is.7.14; Mat.1.23.
Immortal, 1 Ti.1.17.
Inheritance, Eze.44.28.
Invisible, 1 Ti.1.17.
Israel, Is.44.21; 49.3.
Judah, Re.5.5.
Judge, Mi.5.1; Ac.10.42.
Just One, Ac.3.14; 7.52; 22.14.
King, Mat.21.5; 25.34.
King everlasting, Lu.1.33.
King of Israel, Jn.1.49.
King of the Jews, Mat.2.2.
King of kings, Re.17.14; 19.16.
Ladder, Ge.28.12.
Lamb, Re.5.6–13; 13.8.
Lamb of God, Jn.1.29,36.
Lawgiver, Is.33.22; Ja.4.12.
Leader, Is.55.4.
Life, Jn.14.6.
Light (true), Jn.1.8,9; 3.19; 8.12; 9.5; 12.35,46.
Lion, Re.5.5.
Living God, 1 Ti.3.15.
Living stone, 1 Pe.2.4.
Long-suffering, Ex.34.6.
Lord, Mat.3.3; Mar.11.3; Ro.1.3.
Lord of glory, 1 Co.2.8.
Lord of lords, Re.17.14; 19.16.
Lovely, Ca.5.16.
Maker and preserver of all things, Jn.1.3, 10; 1 Co.8.6; Col.1.16; He.1.2,10; Re.4.11.
Man, Ac.17.31; 1 Ti.2.5.
Master, Mat.8.19; 23.8.
Mediator, 1 Ti.2.5.
Mediator of the new covenant, He.12.24.
Melchisedec, He.7.1.
Merciful, He.2.17.
Messenger, Mal.2.7; 3.1.
Messiah, Da.9.25; Jn.1.41.
Michael, Da.12.1; Re.12.7.
Mighty God, Is.9.6; 63.1.
Minister, He.8.2.
Morning-star, Re.2.28; 22.16.
Moses, Ac.3.22.
Nazarene, Mat.2.23.
Offspring of David, Re.22.16.
Ointment, Ca.1.3.
Our righteousness, Je.23.6; 33.16.
Passover, 1 Co.5.7.
Physician, Mat.9.12.
Plant of renown, Eze.34.29.
Polished shaft, Is.49.2.
Potentate, 1 Ti.6.15.
Power of God, 1 Co.1.24.
Priest, He.3.1; 4.14; 7.26.
Prince, Ac.5.31.
Prince of life, Ac.3.15.
Prince of peace, Is.9.6.
Prince of the kings of the earth, Re.1.5.
Prophet, De.18.15,18; Lu.24.19.
Propitiation, 1 Jn.2.2; 4.10.
Purifier, Mal.3.3.
Ransom, 1 Ti.2.6.
Reaper, Re.14.15.
Redeemer, Job 19.25; Is.59.20.
Refiner, Mal.3.3.
Refuge, Is.25.4.
Resurrection, Jn.11.25.
Righteousness, Je.23.6.
Rock, De.32.15; 1 Co.10.4.
Rod and staff, Is.11.1.
Roe and hart, Ca.2.9.
Root of David, Re.5.5.
Root and offspring of David, Re. 22.16.
Rose of Sharon, Ca.2.6.
Ruler, Mi.5.2.
Sacrifice, Ep.5.2.
Salvation, Lu.2.30.
Samaritan, Lu.10.33.
Sanctification, 1 Co.1.30.
Sanctuary, Is.8.14.
Saviour, Lu.2.11; Ac.5.31.
Second man, 1 Co.15.45.
Seed of Abraham, Ga.3.29.
Seed of David, 2 Ti.2.8.
Seed of the woman, Ge.3.15.
Servant, Is.42.1,19; 44.21.
Sharp sword, Is.49.2.
Shepherd, Zec.11.16; Jn.10.11, He.13.20.
Shield, Ge.15.1; Ps.18.35.
Shiloh, Ge.49.10.
Solomon, Ca.3.7; 8.11,12.
Son (only-begotten), Jn.1.14,18; 3.16,18.
Son of David, Mat.9.27; 21.9.
Son of God, Mat.4.3;8.29;Lu.1.35.
Son of the Highest, Lu.1.32.
Son of man, Mat.8.20; Jn.1.51.
Sower, Mat.13.3.
Spirit, 1 Co.15.45; He.9.14.
Star and sceptre, Nu.24.17.
Stone refused, Mat.21.42.
Strength of Israel, 1 Sa.15.29.
Strong God, Ps.89.8; Re.18.8.
Substance, He.10.34.
Sun of righteousness, Mal.4.2.
Surety, He.7.22.
Tabernacle, He.8.2; 9.11.
Teacher, Jn.3.2.
Temple, Mar.14.58.
Testator, He.9.16,17.
Treasure, Lu.12.33.
Tree of life, Re.2.7.
True, Re.3.7; 19.11.
Truth, Jn.14.6.
Vine, Jn.15.1.
Wall of fire, Zec.2.5.
Way, Is.35.8; Jn.14.6.
Wedding-garment, Mat.22.12.
Well of living water, Ca.4.15.
Wisdom of God, 1 Co.1.24.
Witness, Is.55.4.
Wonderful, Is.9.6; 28.29.
Word, Jn.1.1.
Word of God, Re.19.13.
Worthy, He.3.3; Re.5.12.
Yesterday, to-day, and for ever, He.13.8.

A COLLECTION OF

THE APPELLATIONS GIVEN TO THE CHURCH OF GOD IN THE SCRIPTURES.

Adopted sons, Ga.4.5.
Angels, Lu.20.36.
Assembly of saints, He.10.23.
Believers, Ac.5.14.
Beloved of God, Ps.60.5; 108.6.
Blameless, Phi.2.15.
Blessed, Ps.2.12; 32.1.
Body of Christ, Ep.1.23.
Branches, Jn.15.5.
Brethren, Ro.8.29; 12.1.
Bride, Re.21.2,9; 22.17.
Building of God, 1 Co.3.9.
Called, Is.62.12; Ro.8.28.
Candlestick, Re.1.12; 2.5.
Cedars, Ps.92.12; Eze.31.8.
Children of kingdom, Mat.13.38.
Christ, 1 Co.12.12.
Christians, Ac.11.26; 1 Pe.4.16.
Church of God, 1 Co.1.2.
Circumcision, Phi.3.3.
Citizens, Ep.2.19.
City of God, He.12.22; Re.3.12.
Comely, Ca.1.5.
Companions, Ps.45.14; Ca.1.7.
Complete, Col.2.10.
Congregation of saints, Ps.149.1.
Contrite, Is.57.15; 66.2.
Converts, Is.1.27.
Corner-stones, Ps. 144. 12.
Daughter of the king, Ps.45.13.
Dead in Christ, 1 Th.4.16.
Dear children, Ep.5.1.
Dearly beloved, Je.12.7.
Delights, Ca.7.6.
Dew, Ps.110.3; Mi.5.7.
Disciples, Is.8.16; Mat.5.1.
Dove, Ca.2.14; 5.2.
Eagles, Ps.103.5; Is.40.31.
Elect, Is.45.4; Mat.24.22.
Election, Ro.9.11; 11.5,7.
Escaped, Is.45.20; 2 Pe.1.4.
Excellent, Ps.16.3; Pr.12.26.
Fair, Ca.1.15; 2.10; 4.10.
Faithful, Ep.1.1; Col.1.2.
Family of God, Ep.3.15.
Fearful, Is.35.4.
Fig-trees, Ca.2.13.
First-born, He.12.23.
First-fruits, Ja.1.18.
Flock of God, Ac.20.28.
Fold of Christ, Jn.10.16.
Followers of God, Ep.5.1.
Fountain, Ca.4.12.
Free men, 1 Co.7.22.
Friends of God, Ja.2.23.
Fruitful, Col.1.10.
Fulness of Christ, Ep.1.23.
Garden inclosed, Ca.4.12.
Gathered, Is.56.8.
General assembly, He.12.23.
Generation of upright, Ps.112.2.
Glorious, Ps.45.13.
Glory of God, Is.46.13.
Grapes, Ho.9.10.
Habitation of God, Ep.2.22.
Heirs of God, Ro.8.17.
Heritage of God, Je.12.7.
Hidden ones, Ps.83.3.
Holy, 1 Co.3.17; Ep.1.27.
Holy brethren, He.3.1.
House of God, 1 Ti.3.15.
Humble, Ps.9.12; 34.2.
Husbandry of God, 1 Co.3.9.
Jacob, Ps.14.7; 147.19.
Jerusalem above, Ga.4.26.
Jerusalem (heavenly), He.12.22.
Jerusalem (holy), Re.21.10.
Jewels of the Lord, Mal.3.17.
Image of God, Ro.8.29.
Inhabitants of Zion, Is.12.6.
Joint-heirs with Christ, Ro.8.17.
Joy of the whole earth, Ps.48.2.
Israel of God, Ga.6.16.
Justified, Ac.13.39.
Kingdom of heaven, Mat.13.38.
Kings, Re.1.6; 5.10.
Lambs, Is.40.11; Jn.21.15.
Lamb's wife, Re.21.9.
Light of the world, Mat.5.14.
Lily among thorns, Ca.2.2.
Little ones, Zec.13.7.
Living stones, 1 Pe.2.5.
Lot of God's inheritance, De.32.9.
Love, *or* his love, Ca.4.7.
Lowly, Ps.138.6; Pr.3.24.
Members of Christ, Ep.5.30.
Merciful, Mat.5.7.
Mighty, Ps.112.2; Ac.18.24.
Mount Zion, He.12.22.
Mourners, Is.57.18.
Needy, Ps.9.18; Is.25.4; 41.17.
Obedient, 1 Pe.1.14.
Palaces, Ps.45.15; 48.3,13.
Palm-trees, Ps.92.12; Ca.7.8.
Peaceable, Ge.34.21.
Peculiar people, 1 Pe.2.9.
Perfect, 2 Ti.3.17; He.12.23.
Pilgrims, He.11.13.
Pillar of truth, 1 Ti.3.15.
Plants, Ps.144.12; Ca.4.13.
Poor, Mat.5.3; 11.5.
Portion of the Lord, De.32.9.
Precious, Ps.116.15; Is.43.4.
Princes, 1 Sa.2.8; Ps.45.16.
Pure in heart, Mat.5.8.
Ransomed, Is.35.10; 51.11.
Redeemed, Is.51.11; 62.12.
Sanctified, 1 Co.1.2; 6.11.
Saved of the Lord, De.33.29.
Seed, Ps.22.30; 112.2.
Sheep, Jn.10.3,4; 21.16.
Sincere, Phi.1.10.
Sister, spouse, Ca.4.12.
Sons of God, Jn.1.12; Ro.8.14; Ga.4.6.
Spiritual, Ga.6.1; 1 Pe.2.5.
Stars, Ps.148.3; Re.3.1.
Stones, 1 Ti.2.5.
Strangers, Ps.39.12; 119.19.
Temple of God, 1 Co.3.16.
Treasure of God, Ps.135.4.
Vessels of mercy, Ro.9.23.
Vineyard, Is.5.1; 27.2.
Virgins, Je.31.4; Re.14.4.
Undefiled, Ca.5.2; 6.9.
Upright, Ps.11.7; 37.37.
Watchmen, Is.52.8; 62.6.
Wayfaring men, Is.35.8.
Wise men, 1 Co.6.5.
Woman, Re.12.1.
Worshippers. He.10.2.
Worthy, Re.3.4.
Written in heaven, He.12.23.
Zealous of good works, Tit.2.14.
Zion, Ps.69.35; 76.2; 87.2.

A COLLECTION OF SIMILES CONTAINED IN THE SCRIPTURES,

ARRANGED ALPHABETICALLY.

Adulterer, ers, to a horse neighing, Je.5.9; to an oven heated, Ho.7.4; the *a.* fear, to the terrors of the shadow of death, Job 24.17.
Adultery, one enticed to *a.* to a bird hasting to a snare, Pr.7.22; to an ox led to the slaughter, 7.22,23.
Adversity, one in *a.* to a dove mourning, Is.38.14; 59.11; Nu.2.7; to a vessel broken, Ps.31.12.
Affliction, ns, one in *a.* and not able to escape, nor patiently submit, to a wild bull in a net, Is.51.20; time of *a.* to a cloudy day, Eze.34.12; *a.* to waves of the sea, Ps.42.7.
Amazed, one *a.* in calamity, to one drunken, Job 12.25.
Apostates from God, to a deceitful bow, Ps.78.57; Ho.7.16.
Apostle, les, of Christ, to an ambassador, 2 Co.5.20; to light, Mat.6.22; to a nurse, 1 Th.2.7.
Army, an *a.* of enemies, to a storm, Eze. 38.9,16.

B.

Babylon, to a thrashing-floor, Je.51.33.
Beauty, of the drunkards of Ephraim, to a flower, Is.28.1; man's *b.* to hasty fruit, 4; to a moth, Ps.39.11; in a foolish woman, to a jewel in a swine's snout, Pr.11.22.
Beloved, one dearly *b.* to the soul of a man, 1 Sa.18.1.
Boasting, one *b.* in a false gift, to clouds without rain, Pr.25.14.
Body, ies, our *b.* to clay, Job 13.12; 10.9.
Bones, of the dead, to chips scattered, Ps. 141.7.
Brethren, in unity, to precious ointment, Ps.133.1.
Builder, to a hearer of the word, Mat.7.24, 27; Lu.6.48,49.

C.

Calamity, to a gloomy day, Joel 2.2.
Certainty, to seal or sew up, Job 14.17.
Charity, a professor without *c.* to sounding brass, 1 Co.13.1.
Chastisements of God in love, to a father's corrections, De.8.5; Mat.3.17.
Children, to arrows, Ps. 127.4; to olive plants, 128.3; to plants growing, 144.12.
Christ, to an apple-tree, Ca.2.3; to a bridegroom, Mat.9.15; to a bishop, 1 Pe.2.25; to a cluster of camphire, Ca.1.14; to a corn dying, Jn.12.24; to a corner-stone, Lu. 20. 17, 18; to a lamb, Re. 5.6, 13; a lamb to the slaughter, Is.53.7; to a light, Jn.1.5,7,9; to a lion, Re.5.5; to a bundle of myrrh, Ca.1.13; to a physician, Lu. 5.17; to a plant growing, Is.53.2; to a purifier, Mal.3.4; to a root out of a dry place, Is.53.2; to pillars of smoke, Ca.3. 6; to a vine, Jn.15.1,5; his beauty, to dove's eyes, Ca.1.14; his coming, to a thief's coming, 1 Pe.3.10; his name, to the savour of good ointments, Ca. 1.3; Christ and his hearers, to a hen and chickens, Mat.23.37.
Church, to a body, 1 Co.12.12; to a bridechamber, Mat.9.15; to a city, Ps.122.3; to a dove, Ca.2.14; to a floor, Lu.3.17; to horses, Ca.1.9; to husbandry, 1 Co.3. 9; to a lily among thorns, Ca.2.2; to a pleasant plant, Is.5.7; a tender plant, 53. 2; to a sheepfold, Jn.10.2; to a vineyard, Is.5.1; Ps.29.6; to a virgin mourning for her first husband, Joel 1.8; to a winepress trodden, La. 1.15; to a comely woman, Ca.1.8; Je.6.2; Eze.6.7,14; the church considered as apostate, to a harlot, 23.5,17–26,35; to a treacherous wife, Je. 3. 20; to a whore, Eze. 16.28; left in affliction, to a wife of youth refused, Is. 54.6; to a woman in travail, 26.17; Je.4. 31; in her comeliness, to tents of Kedar and curtains of Solomon, Ca.1.5; without comfort, to a garden without water; Is.1. 30; impoverished, to a vessel empty, Je. 51.34; left desolate, to an oak without a leaf, Is.1.30.
Churches, to candlesticks, Re.1.20; 2.1.
City, a *c.* destroyed, to a ploughed field, Mi.3.12.
Commandments, to frontlets, De.6.8; 11. 18.
Confusion upon the wicked, to a mantle, Ps.109.29.
Contention of brethren, to bars of a castle, Pr.18.19.
Corruption, the whole mass of *c.* in man, to a body, Ro.7.23.
Counsel in a man's heart, to deep waters, Pr.20.5.
Countenance, angry, against a backbiting tongue, to the north wind driving away rain, Pr.25.23.
Cruel and unnatural, to an ostrich, La.4.3.
Curse that is causeless, to a bird wandering, Pr.26.2.

D.

Danger, to a snare or gin, Job 18.8,9.
David, to an angel, 2 Sa.14.7; 1 Sa.29.9; in trouble, to locusts, Ps.109.23; his establishment, to the moon, 89.37; his seed on the throne, to the sun, 36; to an owl in the desert, 102.6.
Days, man's *d.* to smoke vanishing, Ps.102. 3.
Dead, death, their state, to darkness, Ps. 143.3; desire of *d.* in calamity, to treasure hid, Job 3.21.
Deceiver, a *d.* to a madman casting firebrands, Pr. 26. 19; to a broken staff or reed, Is. 36.6.
Desolation of a place, to a field ploughed, Je.26.18.
Desperate, speeches of one *d.* to wind, Job 6.20.
Destruction, sudden *d.* to a wall sliding, Ps.62.3; to a tottering fence, ib.
Devil, to a lion, 1 Pe.5.8; to a strong man, Mat.12.29; to a wayfaring man, 2 Sa.12. 4.
Devices, *d.* of the wicked, to a net spread, Ps.140.5; to ploughing, Job 4.8.
Devour, one disposed to *d.* to a wolf, Ge. 49.27.
Disciples, Christ's *d.* to lambs, Lu.10.3; to salt, Mat.5.13; to sheep, 10.6; Jn.10.3, 8–16,27.
Doctrine of Christ, to a shaft polished, Is. 49.2; to a sword, ib.; false *d.* to leaven, Mat.16.8.
Drunkard, to one sleeping on the top of a mast in the midst of the sea, Pr.23.34.
Dwelling, safe *d.* to a nest in a rock, Nu. 14.21.

E.

Earth made barren, to iron, De.28.23.
Elect, to sheep, Mat.25.33; to wheat, Lu. 3.17.
Enemy, to a flood, Is.59.19; Je.46.7,8; to a storm, Eze.38.9,16; a fainting *e.* to the heart of woman in pangs, Je.48.41; 49. 22; the *e.* wasting Israel, to glean as a vine, 6.9; the noise of an *e.* to the roaring of the sea, 23.
Enemies, to eagles flying, Je.48.40; 49.22; La.4.19; Da.8.1; to fanners fanning, Je. 51.3; to tow, Is.43.17; to fishers fishing, Je. 16. 16; to wolves, Mat. 10. 16; of the Lord, to fat of lambs, Ps.37.20; of the Lord's people, to dragons, Je.51.34; Eze. 29.3; to eagles, De. 28.40; approaching with violence, to bees, Ps.118.12; their flattering words, to butter, Is.55.21; in multitude, to caterpillars, Je.51.14,27; to dew falling, 2 Sa.17.12; boasting against the church, to dream of eating and drinking, and yet remain hungry, Is.29.8; overthrown, to dust, 41.2.
Ephraim, glory of, to a bird fleeing, Ho.9. 11; to an heifer, 10.11; to a bullock, Je.31. 18.

F.

Face, the *f.* hardened for God, to flint, Is. 50.7.
Faith, to a shield, Ep.6.16.
Famine, famishing to the blackness of an oven, La.5.10.
Favour of a king, to a cloud of latter rain, Pr.16.15.
Fear, sudden *f.* to a woman in travail, Ps. 48.6.
Fearful, to grasshoppers, Job 39.20.
Flesh, all *f.* to grass, Is.40.6.
Fool, a *f.* in his folly, to a bear robbed, &c., Pr.17.12; a *f.* in honour, to a stone in a sling, 26.8; a *f.* returning to his folly, to a dog to his vomit, 11.
Folly, to darkness, Ec.2.13; to a dead fly, 10.1.
Forgotten, one *f.* to a dead man, Ps. 31. 12.
Forsaken, one *f.* to a pelican in the wilderness, Ps.102.6.
Friend, the countenance of a *f.* to iron sharpening iron, Pr.27.17.

G.

Gad, the tribe of *G.* to a lion, De.33.20,22.
Glory, the *g.* of Joseph, to the firstling of a bullock, De.33.17.
Glorious, God's *g.* appearing, to brightness, Hab.3.4.
God, to a man astonished, Je.14.9; to a husbandman, Job 15.1; to a shepherd, Is. 31.10; Eze.34.12–23; to a mighty man, Is.42.13; to a potter, Ro.9.21; to a shadow, Is.25.4; to a sanctuary, Eze.11.16; about his people, to mountains about Jerusalem, Ps.125.1; in his love to his people, to a mother's love, Is.49.15; defending his people, to birds flying, 31.5; rejoicing over his people, to a bridegroom, 62.5; seeming to neglect his people, to a wayfaring man, Je.14.8; against his people, to a moth, Ho.5.12; to a lion in secret places, La.3.10; forsaking Judah, to a lion forsaking his covert, Je.25.38; in his displeasure, to a leopard or lion, Ho.13.7,8; to a moth, Is.51.8; his displeasure, to a bridle, 30.28; in displeasure, to a bear lying in wait, La.2.10; in wrath, to a bear robbed, &c., Ho.13.8; unreconciled, to an adversary, Mat.5.25; his vengeance, to clothing, Is.59.17; his zeal for his, to a cloak, ib.; his way in finding out sin, to searching with candles, Zep. 1. 12; appearing in mercy, to the morning, Ho.6.3; his voice, to a noise of many waters, Eze.43.2.
Godly, tempted by the wicked, to a bird fleeing, Ps.11.1; escaping out of danger, to a bird escaping out of a snare, 24.7; coming out of trouble, to silver tried, 66. 10; to fruitful ground, He.6.7; to willows by the waters, Is.44.4; being exalted, to the horn of a unicorn, Ps.92.10; in God's house, to a green olive, 52.8.
Goodliness of all flesh, to a flower, Is.40.6.

H.

Hand of the Lord, to a flood of mighty waters, Is.28.2.
Harlot, her lips, to the honey-comb, Pr.5. 3; her flattering, to a dart at the heart, 7.23; one enticed by her, to a fool going to the stocks, 22; her end, to a sword and to wormwood, 5.4,6,26.
Heart, to adamant, Zec.7.12; afflicted, to wax, Ps.22.14; faint *h.* to a woman, Je. 51.30; of a man to man, to face answering face in water, Pr.27.19; of a man, to an oven, Ho.7.6,7; of the proud, to grease, Ps.119.70; a valiant *h.* to a lion, 2 Sa.17. 10; a wicked *h.* to a potsherd covered with silver dross, Pr.26.23; of a people overcome, to water, Jos.7.5; he that singeth songs to a heavy *h.* to one that taketh away a garment in cold weather, Pr.25. 20.
Heaven, ns, to a curtain, Is.20.22; Ps.104. 2; to a garner, Lu.3.17; decaying, to old garments, Ps.102.26.
Heaviness, to a stone, Ex.15.7.
Heresy, to a gangrene, 2 Ti.2.17.
Heritage, God's *h.* to a speckled bird, Je. 12.9.
Holds, strong *h.* to fig-trees, and ripe figs, Na.3.12.
Horses, swift, to eagles, Je.4.13.
Honour, to a crown, Job 31.36; for a fool, to snow in summer, Pr.26.1.
Hope, to an anchor, He.6.19; *h.* falling, being fixed on uncertain things, to a bed too short, Is.28.20.
Host, Ahab's *h.* to a flock of kids, 1 Ki.19. 27; of heaven, to a fig falling, Is.34.4; heaven and the *h.* thereof, to a scroll rolled, ib.
House, Jeroboam's *h.* to dung, 1 Ki.14.10.
Hypocrites, to grass or green herbs, Job 8.12,16; to a rush, 11,13; to a whited sepulchre, Mat. 23. 27; his hope, to a spider's web, Job 8.14.

I.

Idols, to a palm-tree, Je.10.5; idolaters, to adulteresses and their paramours, Eze. 23.20,45; idolatry, to scum, 24.11.
Jealousy, God's *j.* to fire burning, Ps.79.5; 83.14; to the grave, and the coals thereof, to a vehement flame, Ca.8.6.
Jerusalem, to a fruitful plant, Eze.19.10; to a pot seething, Je.1.13; Eze.24.3; to a vapour, Is.4.14.
Incurable, to a breach of waters, La.2.13.
Iniquity, to a breach swelling in a wall, Is. 30.13; to a heavy burden, Job 38.4; to wind, Is.64.6.
Instruction, to rain, De.32.2.
Instruments of judgment, to an axe, Is.10. 15; Mat.3.10.
Israel, the tents of *I.* to a garden by the river's side, Nu.24.6; to a lion, 23.24; 24. 9; to a home-born slave, Je.2.14; smitten of the Lord, to a reed shaken, 1 Ki.14. 15.
Instability, to water, Ge.49.4.
Judge, unjust, to a whited wall, Ac.23.3.
Judgment, God's *j.* to a great deep, Ps.36. 6; to hemlock, Ho.10.4; measured, to a line, 2 Ki. 21. 13; unjust *j.* to gall, Am. 6.12; the day of God's *j.* to a lion, 5.18; God's *j.* to fire, Je.15.14.

K.

Kings, a good *k.* to tender grass springing, 2 Sa. 23. 4; to light of the morning without a cloud, ib.; a *k.* heart, to rivers of water, Pr. 21. 1; a *k.* favour, to dew falling, 19.12; a proud *k.* to death never satisfied, Hab.2.5; a wicked *k.* to an idol broken, Je.22.28; a *k.* cut off, to foam upon the waters, Ho.10.7.
Kingdom, to a lioness, Eze.19.2,5; a *k.* weakened, to an arm broken, 30.21; a *k.* overthrown, to a strong staff broken, Je. 48.17.
Knowledge, lips of *k.* to precious jewels, Pr.20.15; abundance of *k.* to waters covering the sea, Hab.2.14.

L.

Land, a *l.* flourishing, to a fair heifer, Je. 46.20.
Laughter of fools, to crackling of thorns in a fire, Ec.7.8.
Law, God's *l.* to a glass, Ja.2.23; to a sign, De.6.8; 11.18.
Life, man's *l.* or time, to the days of an hireling, Job 7.1,2; to a cloud, 9; to an eagle flying, 9.26; to grass flourishing, Ps.90.5; 102.4,11; 103.15; to a hand's breadth, 39.5; to a pilgrimage, Ge.47.19; to a post, Job 9.25; to a shadow, 14.2; to a swift ship, 9.26; to sleep, Ps.90.5; to a tale told, 9; to wind, Job 7.7; to a weaver's shuttle, 6; Is.38.12.
Light of heaven, to a garment, Ps.104.2.
Lion, a *l.* roaring, to a king's wrath, Pr.1. 12.
Lord, to streams of broad rivers, Is.33.24; comforting his people, to dew falling, 18. 4; hastening to destroy the wicked, to a woman in travail, 42.14.
Loss, irrecoverable *l.* to water spilt, 2 Sa. 14.14.

Love, to bands, Ho.11.4; God's *l.* to dew, 14.5; to a father's, Nu.11.12; De.1.31; Ps.103.13; Pr.3.12.

M.

Majesty, God's dreadful *m.* to fire devouring, Ex.24.17.
Malice of the wicked, to poison of serpents, Ps.50.4.
Man, 's, to ashes, Ge.18.27; to grass, 1 Pe.1.24; to a worm, Job25.6; Mi.7.17; dead body, to dung, Je.9.22; Zep.1.17; vain *m.* to an ass's colt, Job11.12; a contemptible *m.* to a bramble, Ju.9.15; a *m.* leaving his place, to a bird wandering from her nest, Pr.27.8; in honour, to a beast, Ps.49.12,20; without understanding, to a beast, 73.22; a godly man, to a tree planted, 1.3; enduring and bettered by afflictions, to gold, Job 23.10; to a branch flourishing, Pr.11.28; an ungodly *m.* words, to burning fire, 16.27; an unfaithful *m.* to a broken tooth, or a foot out of joint, 25.19; a slothful *m.* to a thorn hedge, 15.19; frail *m.* to a leaf, Job 13.25; Is.64.6; an innocent *m.* to a lamb, Je.10.19; a laborious *m.* to the ant, Pr.6.6; goodness, to a morning cloud, Ho.6.4; in misery, to dust and ashes, Job30.19; a slothful *m.* on his bed, to a door turning upon hinges, Pr.26.14; a righteous *m.* falling down before the wicked, to a fountain troubled, 25.26; a *m.* praised, to a fining pot, 27.21; a deceitful *m.* to a fox, Lu.13.32; a rich *m.* to grass flourishing, Is.1.10,11.
Men, base *m.* to earth, Job30.8; cruel *m.* to lions, Ps.57.4; evil *m.* to fire burning, Is.65.5; disobedient *m.* to blind, De.28.29; unreformed, to a bullock, Je.31.18; covetous great *m.* to briers, Mi.7.4; to an hedge of thorns, ib.; in distress, to blind, Zep.1.17; cruel *m.* their jaw teeth, to knives, Pr.3.14; ensnared, to fishes, Hab.1.14; in God's hand, to clay, Je.18.6; following their own course, to a horse rushing into the battle, 8.6.
Members, Christ's *m.* to branches, Jn.15.5.
Mercy, God's *m.* to heaven's height, Ps. 103.11.
Messenger, that is faithful, to snow in harvest, Pr.25.15; that is slow, to vinegar to the teeth, 10.26.
Minister, s, Christ's *m.* to an angel, Re.2.1; to a light, Mat.5.14; to stars, Pr.2.1; Da.12.3; to watchmen, Eze.33.7; a careful *m.* to a nurse, 1 Th.2.7.
Misery, one in great *m.* to a mark shot at, Job7.20; one delivered out of *m.* to the morning, 12.17; Is.58.8,10; past, to waters passing away, Job11.16.
Moisture, wanting in man, to drought in summer, Ps.32.4.
Monarch, a mighty *m.* to a cedar, Eze.31.3; 2 Ki.19.9.
Mourning, to a dragon's wailing, Mi.1.8.
Mountains moving, to a calf skipping, Ps. 29.6.
Moving, not *m.* to a stone, Ex.15.15.
Mouth, the *m.* to a fountain, Ja.3.10,11.
Multitude, to dust, Is.29.5; to grasshoppers, Ju.7.12; Je.46.23; to grass, Job 5.15.

N.

News, good *n.* from far, to cold water to a thirsty soul, Pr.25.25.
Nations, a strong *n.* to a hammer, Je.50.23; before God, to dust, Is.40.15; to a drop of a bucket, 17; to a grasshopper, 22.

O.

Obstinate sinners, to an adder, Ps.58.4; to brass, Je.6.28; to a backsliding heifer, Ho.4.16; to iron sinew, Is.48.4; to lees settled, Zep.1.12.
Old and ripe for the grave, to a shock of corn, Job 5.26.
Oppressing a poor man, to rain sweeping, Pr.28.3.

P.

Pains, taking, to breaking clods, Ho.10.11.
Parable, a *p.* in a fool's mouth, to one leg shorter than another, Pr.26.7; to a thorn going into the hand of a drunkard, 29.
Patient enduring wrong, to deaf and dumb, Ps. 38.13,14
Peace of God's people, to a river, Is.58.18; 66.6.
People, a *p.* base, to dross, Eze.21.18; a *p.* under God's displeasure, to metal in a furnace, 22.18,20,22; a *p.* in distress, to a woman in travail, Ho.13.13; Mi.4.10; a *p.* destroyed, to heaps cast up, Je.50.26; a *p.* heartless, to a dove, Ho.7.11; of Israel, to figs, Je.24.2,5,9; 29.17; Ho.9.10; to fuel, 7.12; a *p.* idolatrous, to a girdle rotten, Je.3.10; a *p.* of small power, to grass, 2 Ki.19.26; a *p.* preserved, to a brand plucked out of the fire, Am.4.11; a *p.* under God's punishment, to a vessel broken, Is.30.14; a *p.* rebellious, to a heifer backsliding, Ho.4.16; a *p.* scattered, to sheep scattered, Je.50.17; a *p.* spoiled, to a fig-tree barked, Joel 1.7; a *p.* straying, to sheep lost, Je.50.6; a *p.* wicked, to kine, Am.4.1; a *p.* wanton, to a fat heifer, Je.50.11; God's *p.* to the apple of an eye, De.32.12; to a bird trembling, Ho.11.11; to corner-stones polished, Ps.144.12; to doves flying to the windows, Is.60.8; to doves' wings, Ps.68.13; to a dromedary, Je.2.23; to gold, La.4.1,2; to grapes, Ho.9.10; to a hearth of fire, Zec.12.6; to a horse led, Is.63.13; to a lion, Je.12.8; Mi.5.18; to sheep, Ps. 44.11,12; 119.176; God's *p.* among others, to showers on grass, Mi.5.7; delivered, to a brand plucked out of the fire, Zec. 3.2; fallen from him, to an empty vine, Ho.10.1; in his favour, to corn growing, 14.7; to a cloud flying, Is.60.8; forgetting God, to a bride not forgetting her ornaments, Je.2.32; mixed with idolaters, to a cake not turned, Ho.7.8.
Persecution, to make furrows, Ps.129.3.
Person contemptible, to a dead dog, 1 Sa. 24.14; 2 Sa.9.8; a vile *p.* to a beast, Jn. 15.8.
Perpetuity, to days of heaven, De.12.21.
Pleasure, spiritual *p.* to marrow, Ps.63.5.
Plenty, to dust, Job22.24; Ps.78.27; Zec. 9.3; to stone, Job22.24.
Posterity, Abraham's *p.* to dust, Ge.13.16; to sand, 22.17; 32.12; to stars, 21.17; 26.4; of the wicked, to a chain compassing, Ps.73.6.
Power, weak *p.* to corn blasted, 2 Ki.19.6; Is.7.27; God's *p.* to eagle's wings, Ex.19.4; De.32.11; to an east wind, Je.18.17; God's *p.* to destroy, to a rod of iron, Ps. 2.9; to a whirlwind, 58.9; Fr.1.27; Is.40.24; 66.15; Je.23.9; 30.23; God's restraining *p.* to a bridle, Is.37.29.
Prayer, hands lifted up in *p.* to the evening sacrifice, Ps.141.2.
Priests, murdering *p.* to a robber lying in wait, Ho.6.9.
Princes, to matter, Is.1.25.
Prophets, false *p.* to a lion roaring on his prey, Ezr.2.15; to a snare, Ho.9.8.
Prosperity, the time of *p.* to the noon-day, Job11.17; of the wicked, to a spark or candle, 18.5,6.
Protection, God's *p.* to a helmet of salvation, Is. 59.17; to a quiver, 49.2; to a shield, Ps.5.12; 3.3; Ge.15.1; to a wall, Zec.2.5.
Proud, to hell, Hab.2.5.
Providing, God's *p.* for his people, to meat, Ho.11.4.
Punish, God's means to *p.* to fish-hooks, Am.4.2.
Punishment, instruments of *p.* to a saw and staff in a man's hand, Is.10.15.
Purpose, God's *p.* to punish, to a bow bent, La.2.12.

R.

Rain, to dust, De.28.14.
Recovery, help for *r.* to a roller, Eze.3.21.
Regard, one not worth *r.* to a flea, 1 Sa. 24.14; 26.20.
Religious, those truly *r.* to a garden watered, Is.58.11.
Remembrance, God's *r.* of his, to grave in the palm of the hand, Is.42.16.
Reproach, to a sword in the bones, Ps.42.10; Pr.12.18.
Reprobates, to goats, Mat.25.33.
Reprover, a wise *r.* to an obedient ear, to an ear-ring of gold, Pr.25.12.
Riches, ill-gotten, to a partridge's eggs, Je. 17.11; vanishing, to an eagle flying toward heaven, Pr.23.5; spiritual *r.* to great spoils, Ps.119.162.
Righteous, flourishing, to a cedar, Ps.92.12; to a palm-tree flourishing, ib.; falling down before the wicked, to a spring corrupted, Pr.25.26.
Righteousness, man's *r.* to filthy rags, Is. 64.6; a good man's *r.* to light, Ps.37.6; to the noon-day, ib.; springing forth, to the earth bringing forth, Is.61.11; of Zion, to brightness going forth, 62.1.
Ruler, a godly *r.* to rain, Job29.23; a wicked *r.* to a bear ranging, Pr.28.15.

S.

Sacrifice of a rebellious people, to bread of mourners, Ho.9.4.
Salvation, to a bridegroom and bride adorned, Is.5.10.
Senselessness, to a stone, 1 Sa.25.37.
Sin, to cart-ropes, to cords, Is. 5.18; to scarlet and crimson, 1.18; a greater *s.* to a beam, a lesser to a mote, Mat.7.3; blotted out, to a thick cloud, Is. 44.22; put away, to east from west, Ps.103.12; pardoned, to snow and wool, Is.1.18; Ps.51.7.
Sion, her prosperity to grass flourishing, Ps.72.16; her salvation to a lamp, Is.62.1.
Sky, to a molten looking-glass, Job 37.18.
Skin, through famine, to an oven black, La.5.10.
Slip, one ready to slip, to a lamp despised, Job 12.5.
Smallness, to dust, Da. 5.21; 2 Sa. 22.43; Ps. 18.12; of stature, to grasshoppers, Nu.13.23.
Smell of Jacob, to a field, Ge.27.27.
Sorrow, passionate *s.* to a bear roaring, Is. 59.11: of the godly, to a crane's noise, 38.14.
Speaking, familiarly, face to face, Ex. 33.11; unseasonably, to an ox lowing over provender, Job 6.5.
Spirit, an afflicted *s.* to a bottle in the smoke, Ps. 119.83; a base *s.* to an ass, Ge.49.14; the Holy *S.* to a dove, Lu.3.22; an unruly *s.* to a city broken down, Pr.25.28.
Statutes, God's *s.* to gold, Ps.19.20.
Store, man's *s.* to clay, Job 27.16.
Strength, dried up, to a potsherd, Ps.22.15; renewed, to eagles, 103.5.
Strife, to fire, Pr.16.20; the beginning of *s.* to waters let out, 17.14.
Suffer, an innocent brought to *s.* to an ox led to slaughter, Je.11.19.
Subtilty, to a snare, Ho.5.1.
Sun, to a bridegroom, Ps.19.5.
Suretiship, to a snare, Pr.6.2; a man entered into it, to a bird in the hand of a fowler, 5; to a roe running from the hunter, ib.

T.

Teachers, true *t.* to a candle, Mat.5.15; to salt, 13; false *t.* to chaff, Je.23.28; to clouds carried with tempest, 2 Pe. 2.17; to clouds without water, Jude 12; to foxes, Ca.2.15; to shepherds, Je.50.6; to wandering stars, Jude 13; to trees without fruit, 12; to waves of the sea, 13; to wells without water, 2 Pe.2.17.
Terrors, to waters, Job 27.20; Ps.88.17.
Thoughts, God's *t.* to the heavens high, Is.55.9; man's *t.* to a shadow, Job 17.7.
Time past, to a watch in the night, Ps.90.4.
Troubles, to snares, Job22.10; man born to *t.* to sparks flying upward, 5.7.
Tongue, a lying *t.* to a bow bent, Je.9.3; to fire, Is.3.6; a slandering *t.* to a razor, Ps.52.2; *t.* and teeth of the wicked, to spears, arrows, and swords, 57.4; 64.3; to a serpent's *t.* 140.3.
Trusting, one *t.* in man, to the heath in the desert, Je.17.6; one *t.* in God, to a tree planted, 7,8.
Trying, God *t.* to refining as silver, Zec. 13.9.

U.

Uncomfortable state, to darkness without order, Job 9.22.
Undaunted, one *u.* to an adamant, Eze.3.9; to lions' faces, 1 Ch.12.8; to a prince, Job 31.37.
Understanding, of a man, to a bucket, Pr. 20.5; one without *u.* to a horse, Ps.32.9.
Unity of brethren, to dew descending, Ps. 133.3; to precious ointment, 1.
Unnatural, to an ostrich, La.4.3.
Voice, God's *v.* to roaring, Je.25.30.

W.

Waiting on the Lord, to servants waiting, Ps.123.2.
Ways, distasteful, to sour drink, Ho.4.18; of a rebellious people, to a menstruous woman, Eze.36.17; our own *w.* in God's service, to swine's flesh, Is.66.3.
Weak, that which is *w.* to straw, rotten wood, and stubble, Job41.27,28; to water, Eze.7.17; 21.7.
Welfare passing away, to a cloud, Job30.15.
Whore, to a deep pit, Pr.23.27; to a robber, 28.
Wicked, to ashes, Mal.4.3; to chaff, Ps.1.4; to dew, Ho.13.3; to dirt, Ps.18.42; to a dog, 52.6; to dross, 119.119; to ground bringing forth thorns and briars, He.6.8; to a garment moth-eaten, Je.50.9; to a lion in his den, Ps. 10.9; 17.12; to lions, Je.51.38; Ps.22.12; to the sea troubled, Is.57.20; to scorpions, Eze.2.6; to stubble, Job 21.18; Ps.83.13; Ex.15.7; Is. 41.2; Na.1.10; to thorns, 2 Sa.23.6,7; Is. 33.12; to bulls, Ps.22.12; to wax, 68.2; the *w.* devising evil, to digging earth, Pr. 16.27; Je.18.20,22; their sacrifices, to a dog's head cut off, Is.66.3; consuming God's people, to eating bread, Ps.14.4; in the day of wrath, to fuel in the fire, Is. 9.19; Eze. 15.6; to grass, Ps. 37.2; flourishing, to a green bay-tree, 25; to grass flourishing, 92.7; 129.6; their violence, to a garment, 73.6; their desire, to the grave, Pr.1.12; licking dust, to a serpent, Mi.7.17; their doings, to mire, Is. 57.20; their hope, to a puff, Job 11.20; removed from their confidence, to grapes shaken, 15.33; their anguish, to a king ready to battle, 24; their teeth, to arrows, Ps.57.4; their speeches, to poison, 140.3; their prosperity, to light, Job 18.5,6; their cursing, to oil, Ps.109.18; their destruction, to a potter's vessel broken, 2.9; Je. 19.11; to a candle put out, Job 21.17,18; God casting them away, to a stone cast out of a sling, 1 Sa.25.29; their devices, to a snare, Ps. 140.5; their violent taking away, to a storm, Job 28.20,21; in their death, to sheep dead in a pit, Ps.49.14; perishing, to smoke vanishing, 68.2; to a dream, Job 20.8; to dung, 7; their miseries, to slippery ways in the dark, Je.23.12; quenched, to thorns in fire, Ps. 118.12; easily cut off, to ears of corn, Job 24.24; in their strength, to tow, Is.1.31; their way, to darkness, Pr.4.19; their devices, to a morning cloud, Is.33.11; to cords, Ps.140.5; their violence, to waters breaking out, Job 30.14; Ps.124.5; their power spent, to waters running away, 58.7; against the godly, to a whirlwind, Hab.3.14; to a wheel, Ps.83.13.
Wife, a man's *w.* to a ewe-lamb, 2 Sa.12.3; a fruitful *w.* to a fruitful vine, Ps.128.3.
Wine, to a serpent biting, Pr.23.32.
Wise teachers, to the bright firmament, Da.12.3; paths of the *w.* to light, Pr.4.18.
Wisdom, the well-spring of *w.* to a brook flowing, Pr.18.4; knowledge of *w.* to a honey-comb, 24.13; to light, Ec.2.3; God's *w.* to light going forth, Ho.6.5; to rubies, Pr.3.15.
Witness, false *w.* to a mantle, Pr. 25.18; to a sword, ib.
Woman, a virtuous *w.* to the price of rubies, Pr.31.10; to a ship, 14; a wicked *w.* shaming her husband, to rottenness in the bones, 12.4; a contentious *w.* to wind not to be hid, 27.16.
Word, ds, God's *w.* to rain, Is.55.10,11; to fire, Je.23.29; 5.14; 20.9; to snow, Is. 55.10,11; to silver tried, Ps. 12.6; to a sword, Ep.6.17; to a honey-comb, Ps.19.10; 119.103; to a hammer, Je.23.19; to light shining, 2 Pe. 1.19; God's *w.* concealed, to fire, Je.20.9; of the mouth, to wind, Job 8.2; of a tale-bearer, to wounds, Ps.26.22; bitter *w.* to arrows, 64.3; of a secret enemy, to drawn swords, 55.21; pleasant *w.* to the honey-comb, Pr.16.24; of the wise, to nails, Ec.12.11; to goads, ib.
Work of the wicked, to a spark, Is.1.31.
Wrath, stirring up *w.* to churning butter, Pr. 30.31; a fool's *w.* to a stone, 27.3; Gods *w.* to fire, Nu.1.6; Am.5.6; to fire burning, La.2.4; Ps.89.46; Je.21.12; to a lion roaring, Is.38.13; Je.4.7; 49.19; Ho.5.14; to an oven heated, Mal.4.1; Ps. 21.9; to wind blowing, Is. 40.23,24; Je. 51.1.

A COLLECTION OF SYNONYMOUS TERMS OR PHRASES USED IN THE SCRIPTURES.

Abase, ed, ing, to break the pride, Le.26.19: cut off the arm, 1 Sa.2.31; defile the horn, Job 16.15; be stripped of glory, 19.9; lay low, tread down, De.28.43; Job 40.11,12; Ps.13.11; 18.27; Is.10.6; humble, De.8.16; Is.10.33; bring into contempt, 3.9; to nothing, 40.25; embrace dunghills, La.4.5; be of no repute, Phi.2.7; become vile, La.1.11.

Abhor, ed, est, ing, to stink, Ge.34.30; not smell, Le.26.36; unsavoury, 2 Sa.22.27; to hate, Ps.139.22; dung on the face, Mal.2.3; not named, Ep.5.3.

Abide, ing, to sit, 2 Ki.19.27; lodge, Ps.91.1; pitch or dwell, Ge.13.12; 36.7; Ps.132.14; eat bread, Am.7.12.

Abject, base men of no name, Job 30.8; feeble, fallen, Zec.12.8.

Ability, able, power of hand, Ge.39.29; full of power, Mi.3.8; sufficiency, 2 Co.3.5; according to power, 13.10.

Abolish, ed, disannulled, Is.28.8; reject, frustrate, Mat.7.9; destroy, 1 Co.6.13; vanish away, 13.8,10; broken down, Ep.2.14; blotting out, and taking out of the way, Col.2.14; removing, He.12.27.

Abomination, an unclean thing, Is.64.6; made vile, Na.3.6.

Abortive, untimely birth, Job 3.16; 1 Co.15.8; Ec.3.8; one that dies in the womb, Job 10.18,19.

Absent, not present, De.29.15; missing, 1 Sa.20.18; laid up, Col.1.5; taken from, 1 Th.2.17.

Abstain, to be temperate, 1 Co.9.25.

Abundance, dew of heaven and fatness of the earth, Ge.27.28; dip the foot in oil, De.33.24; wash the steps with butter, Job 29.6; full as, &c., Is.11.9; as a river, as waves of the sea, 48.18; running over, Lu.6.38.

Abuse, to mock, 1 Sa.31.4; Je.38.19; to know, Ju.19.25; sodomy, 1 Co.6.9.

Accept, Acceptable, &c., to have respect, Ge.4.4; find grace, 6.8; smell a sweet savour, 8.21; turn to ashes, Ps.20.3; be pleased, 69.31; set forth as incense, directed, 141.2; eat as pleasant, Ca.14.16; receive comfort, Is.57.6; heard or had in remembrance, Ac.10.31; to have access, Ro.5.2; to ascend up, Re.8.4.

Access, to have boldness, Ep.3.12; an entrance, 2 Pe.1.11.

Accomplish, to establish, 1 Sa.2.23; nothing fall to the ground, 3.19; do all according, 25.30; confirm and perform, Is.44.26; Phi.1.6; effect, Eze.12.23; fulfil, Da.4.33; Mat.5.18; speak, Hab.2.3; be done, Mar.13.30.

Account, ed, reckoned, 2 Ki.12.15; Mat.25.19; sum, 2 Ki.22.4; required, Lu.12.48; burden, Ga.6.5.

Accuse, witness against, 1 Sa.12.3; to tell, 27.11; reprove, Job 40.2; condemned, 8; lay to charge, ask, Ps.35.11; prophesy against, Je.26.11; find occasion, Da.6.5; complain, Ac.25.7; signify crimes, 20.27; charge, Ro.8.33.

Acquit, ed, to be clear, Ge.24.8; answer for, 30.33; hold guiltless, Ex.20.7; 1 Ki.2.9; justify, 2 Ch.6.23; delivered, Job 28.7; Pr.14.25; bring forth to light, Mi.7.9; release, Jn.19.10; made free, Ro.8.2.

Adopted, tion, called by another name, Ge.48.16; Is.56.6,7,8; a seed, Ga.3.29; children, Je.2.19.

Adorn, ed, comely, Ca.1.10; decked, Is.61.10; 63.1; Je.10.4; Eze.23.40; beautified, Ezr.7.27; prepared, Re.21.2.

Advance, est, lift up the head, Ge.40.13; to promote, Nu.22.17; to make high, De.16.19; to exalt, 1 Sa.2.1; 1 Ki.16.2; set among princes, Ps.113.8; made the head, 1 Sa.15.17; to be ruler, 2 Sa.7.8,18; set up on high, 1 Ch.14.2; Job 5.11; to magnify, 7.17; glory increased, Ps.49.16; to ride on high places, Is.58.14; preferred, Da.6.3; set over, He.2.7.

Adversity, bitterness of soul, Job 21.25; affliction, 30.27; burned with heat, 30; solitary, dark as night, 3; distress, Ge.35.3; 1 Ki.1.29; misery, Ju.10.16; Pr.31.7; want, 6.11; evils, De.31.17; troubles, Ps.34.17; calamity, De.32.35; sorrows, Ps.107.39.

Advice, give counsel, Ex.18.19; to consider, Ju.18.14; 1 Sa.25.17; see what one doth, 1 Ki.20.22; consult, 1 Ch.13.1; teach, make wise, Pr.16.23; take heed, Ac.5.35.

Adultery, a trespass, Nu.6.2; lewdness and folly, Ju.20.6; a fire that consumeth, Job 31.12; uncleanness, Nu.5.19; filthiness, Eze.16.36; abomination, 22.11.

Affect, Affected, Affections, bowels, Ge.43.30; 1 Ki.3.26; the heart, 2 Sa.15.6; Ca.4.9; esteemed, laid up, Job 23.12; prefer, Ps.137.6; to burn, 2 Co.11.29; Lu.24.32.

Afflict, ed, Affliction, sorrow, Ex.3.7; Ge.3.16; heaviness, 1 Pe.1.6; adversity, Ps.94.13; chain, La.3.7; tribulation, Ep.3.13; Re.2.22; grief, Job 2.13; hedged in, 3.23; woundeth, 5.18; cast down, 6.21; bitterness, 9.18; witnesses (plagues), 10.17; cleave the reins, 16.13; the rod of God, 21.9; Eze.20.37; God's arrows, Ps.38.2; wine of astonishment, 60.3; lying among pots, 68.13; bread of tears, 80.5; made black, Ca.1.6; water of gall, poison, Je.8.14; covered with ashes, La.3.16.

Affording, yielding, Mar.4.8.

Affright, ed, heart failed, Ge.42.28; trembled, 1 Sa.28.5; without courage, Jos.2.9,11; dismayed, Is.21.3; joints of the loins loosed, Da.5.6; rottenness in the bones, Hab.3.16.

Age, Aged, years of life, Ge.47.9; the days, 35.28; ancient, Job 12.12; stricken in years, Jos.23.1; full of days, Je.6.11.

Agree, to be of one mind, Phi.4.2; Re.17.13; Phi.2.2; 1 Co.1.10; of one heart, or knit in soul, 1 Sa.18.1; Ac.4.32; 2 Co.13.11; to be at peace, 1 Th.5.13; to assent, 2 Ch.18.12; dwell together, Ps.133.1.

Agreement, accord, Ac.1.14; 2.1; atonement, Ro.5.11; concord, 2 Co.6.15; friendship, Pr.22.24; fellowship and communion, Ps.94.20; 2 Co.6.15.

Aid, help, Ge.2.18; De.33.7; Job 31.21; He.4.16; relief, Ac.1.29; strengthen one's hands, Ju.9.24; Ezr.6.22; succour, 2 Sa.18.3; 2 Co.6.2; He.2.28.

Aliant, en, a stranger, De.14.21; a foreigner, Ob.11; one afar off, Ac.2.39.

Allow, ed, approve, Ps.49.13; consent, Ge.34.15; know, Ro.7.15; to like, so ye love, Am.4.5; choose, 2 Sa.16.18.

Allure, to steal the heart, 2 Sa.15.6; entice, Ex.22.16; Ju.16.5; draw away, Ac.20.30; by persuasion, 1 Co.2.4; by flattery, Ps.5.9.

Almighty, nothing too hard, Je.32.17,27; can do all, Job 42.2; all things possible, Mat.19.26.

Alms (to give), stretch out the hand, Pr.31.20; cast bread upon waters, Ec.11.1; to disperse, Ps.112.9; distribute, Ro.12.13; communicate, Ps.4.15; to relieve, 1 Ti.5.10.

Amazed, astonished, Mar.10.24; filled with wonder, Ac.3.10; affrighted, Mar.16.5,6; terrified, Ps.10.18; marvelled, Ac.2.7. See *affrighted, astonished.*

Ambassador, a messenger, De.2.26; one sent, Job 13.16.

Ambition, arrogancy, Is.13.11; loftiness, Je.48.29.

Amend, reform, Le.26.23; repent, Re.2.5; 3.19; return, Ac.26.20.

Amiable, lovely, sweet, 2 Sa.1.23; desirable, Eze.23.6.

Amiss, to sin, Le.4.2; to offend, Is.3.2; to err, Ja.5.19.

Angels, sons of God, Job 1.6; 38.7; heavenly host, 2 Ch.18.18; Lu.2.13; ministering spirits, He.1.14.

Anger, wrath, Ex.32.10; Ge.4.5; displeasure, Ps.2.5; choler, Da.8.7; fury, 3.19; indignation, Na.1.6; rage, 2 Ki.5.12; jealousy, Ps.79.5.

Anguish, vexation, Ec.1.14; grief, bitterness of spirit, Ge.26.35; 1 Sa.25.31; straitness, Ex.6.9; perplexity, Mi.7.4; pangs, pain, Is.2.3; Ps.25.18.

Apostasy, falling from the doctrine of grace, Ga.5.4; backsliding, Je.8.5; to turn aside, Ps.125.5; revolt, Is.31.6; draw back, He.10.38,39; denying Christ, 2 Pe.2.1; denying the faith, 1 Ti.5.8.

Apparently, face to face, 1 Co.13.12; plainly, Job 16.19.

Appeal, decline, De.17.11.

Appease, ed, to quiet, Zec.6.8; Ps.131.2; pacify, Pr.21.14; abate, Ju.8.3; assuage, Job 16.5.

Appoint, ed, command, Je.1.7; wrought, 2 Co.5.5.

Approve, to favour, Pr.8.35; De.33.23; to accept, Ec.9.7; to please, Job 2.10; to consent to, Ro.7.16; to commend, Ec.8.15.

Apt, convenient, Ac.24.25; commodious, 27.12; fit, 1 Ch.7.40; meet, Ge.2.18; prepared, Ro.9.22.

Armour, harness, Je.46.4; weapons, 2 Ch.23.10; instruments of war, 1 Sa.8.12.

Arrogancy, loving pre-eminence, 3 Jn.9; pride, Pr.8.13; Je.49.16; loftiness, 48.16; pomp, Eze.30.18; high looks, Ps.18.27.

Artificer, workman, Ho.8.6; craftsman, 13.2; chapman, 2 Ch.9.14.

Ascribe, sacrifice, Hab.1.16.

Ashamed, amazed, Is.13.8; blush, Je.6.15; Ezr.9.6; clothed with shame, Job 8.22; confounded, 6.20; Is.45.17; Ps.35.4.

Assembly, congregation, Pr.5.14; concourse, Ac.19.43; company, Nu.16.11; meeting, Is.1.13; the church, Ac.14.27.

Assent, to agree, Am.3.3; Ac.24.9; 15.15; to speak with one mouth, 2 Ch.18.12.

Assign, to appoint, Nu.4.19.

Assist, to aid, Ju.9.24; to help, Lu.5.7; Phi.4.3; to stand with, 2 Ti.4.16,17.

Assurance, assure, earnest, 2 Co.5.5; seal, Ep.1.13.

Assuredly, certainly, Jos.9.24; verily, 2 Ki.4.14.

Assuage, appease, Es.2.1; Ac.19.35.

Astonied, Astonished, amazed, Ex.15.15; confounded, Ac.2.6; no spirit, 1 Ki.10.5; wondered, Je.4.9.

Astray, to forsake the right way, 2 Pe.2.15; to wander, Je.14.10; to walk in paths of darkness, Pr.2.19.

Attended, Attentive, gave ear, Job 29.21; waited, 23; to hang on, Lu.19.48; set the heart upon, Eze.20.4; to lay up words in the heart, Job 22.22.

Avail, to help, Mar.5.26; to profit, Is.2.14; to be effectual, Ja.5.16.

Avoid, go from, Ge.26.16; depart, Job 28.28; eschew, 1 Pe.3.11.

Austere, cruel, Pr.11.17; hard, Mat.25.24; unreasonable, 2 Th.3.2.

Author, a father, Ge.4.20,21; instructor, 22; ringleader, Ac.24.5.

Authority, dominion, Mat.20.25; government, Is.22.21; in the hand, Ge.16.6; hath the keys, Re.3.7; power, 2 Th.3.9; rule, 1 Co.15.24.

Aware (not), wist not, Ac.23.5; suddenly, Ec.6.12.

B.

Band, cord, Ps.2.3; chain, 68.6; fetters, 105.18; yoke, Je.2.20.

Baptize, to wash, Lu.11.38; He.9.10; to dip, Jn.13.26; Lu.16.24; Re.19.13.

Barbarian, one of a strange language, Eze.3.6; one whose language is not known, Je.5.15.

Bare (to make), uncover, Je.49.10; reveal, Hab.3.9.

Barren, empty, Ho.10.1; fruitless, Jude 12; Tit.2.14; bring forth no fruit, Lu.8.14; yieldeth not her strength, Ge.4.12; a place of no seed, Nu.20.5; unprofitable, Tit.3.9.

Base, a dog, 1 Sa.17.43; a dog's head, 2 Sa.3.8; of no name, Job 30.8; a broken idol, Je.22.28; of no account, 1 Ki.10.21; lightly esteemed, 1 Sa.1.25; a servant of servants, Ge.9.25; an abject, Ps.35.15; vile, Job 30.8; a worm, Ps.22.6; filth, offscouring, 1 Co.4.11; dung, Phi.3.4; contemptible, Mal.2.9; nothing, 2 Co.12.11.

Bastard, seed of the adulterer, Is.57.3; children of whoredom, De.23.2; Ho.1.2; 2.4; sons of an harlot, Ju.11.1.

Beauty, Beautiful, pleasant, Ge.3.6; La.2.4; comely, Eze.16.14; 1 Sa.16.18; goodly, Ge.39.6; lovely, 2 Sa.1.23; no spot or blemish, Ca.4.7; 2 Sa.14.25; desirable, Eze.23.6; purer than snow, &c., La.4.7; fair, Ge.12.11; Es.1.11; well-favoured, Da.1.4.

Beautify, to deck, Is.61.13; to adorn, Je.31.4; to garnish, 2 Ch.3.6.

Before, in presence, Lu.1.8; in sight, Mat.2.9; Ro.3.20.

Beginning, principal part, Pr.1.7; first, Ex.12.1; at the first, Pr.20.21.

Beguile, deceive, Je.2.5; defraud, 1 Th.4.6; deal treacherously, Is.41.2; deal falsely, Je.8.10; deal subtly, 2 Ki.10.19; deal corruptly, Ne.1.7.

Behold, to see, Ge.45.12; to look upon, 12.11.

Believe, to embrace, He.11.13; to see him that is invisible, 27; to trust, Ps.2.12; to rest, 37.7; to stand still, Ex.14.13; to take hold, Is.56.4; 64.7; to be a son of Abraham, Lu.19.9.

Beloved, accepted, 1 Sa.18.5; in favour, 2.26; soul loveth, Ca.1.7; man of the right hand, Ps.80.17; well pleased in, Mat.3.17; precious in the eyes, Is.43.4; a signet on the hand, Je.27.24; in the heart, 2 Co.7.3.

Benefit, grace, 1 Co.10.32; a good work, Mat.26.10.

Benefit (to), to deal well with, Ge.32.9; do good to, Nu.10.29; do well to, Ps.49.18.

Benevolence, good-will, Da.33.6; readiness of will, 2 Co.8.11.

Bereave, take away, 2 Sa.4.11; deprive, Ge.27.45; rob, 2 Sa.17.8.

Beseech, pray, 2 Co.5.20; entreat, Ex.8.8; require, 2 Sa.3.13; intercede, Je.7 16; Ne.2.4; 1 Ki.19.4.

Besiege, to pitch against, Je.52.4; cast a bank against, Is.37.33; or a mount, Eze.4.2; 26.8,9.

Best, chief, Ac.13.50; 1 Co.13.13; excellent, Phi.1.10; principal, Is.28.25; highest, Ec.5.8.

Bethink, bring back to the heart, 2 Ch.6.31; repent, Mat.12.41; come to one's self, Lu.15.17.

Beware, take heed, He.3.12; be not deceived, De.11.16; be cunning, Pr.19.25; circumspect, Ep.5.15.

Bewail, grieve, Ru.1.13; lament, Ju.11.40; mourn, 1 Sa.16.2; Mat.2.16; sorrow, 1 Co.5.2; Ja.4.9.

Bewray, disclose, Is.26.21; discover, Pr.25.9; to show, Mat.8.4; to tell, Nu.14.14; reveal, Da.2.47.

Birth, brought forth, Ex.28.10; from the bowels of the mother, Is.49.1.

Bishop, overseer, Ac.20.21.

Bishoprick, office or charge, Ac.1.20.

Bitter, gall of asps, Job 20.14; bread of mourners, Ho.9.4.

Blame, blot, Job 31.7; error, 2 Pe.3.17; fault, Ge.41.9; offence, Ho.5.15; sin, Mat.12.31.

Blameless, not give occasion, &c., 1 Ti.5.4.

Blaspheme, profane, Le.18.21; curse, Job 1.13.

Bless, ed, to be gracious, Ge.43.29; to deal well, Ex.1.20; to make the face to shine upon, Nu.25.26; to satisfy with favour, De.33.2; to load with benefits, Ps.68.19; beauty of the Lord to be upon, 90.17.

Blind, cannot see, Is.44.18; vailed, 2 Co.3.15.

Boast, to glory, 2 Co.11.12; to magnify one's self, Is.10.15; to talk proudly, 1 Sa.2.3.

Bold, face like flint, Is.50.7; as adamant, Eze.3.9; confident, 1 Jn.2.28; courageous, Am.2.16; not affrighted, Job 30.22; face not changed, Ec.3.1; not terrified, Phi.1.28; not ashamed, Is.50.7.

Bondage, servant of servants, Ge 9.25; in the house of bondmen, De.7.8; Mi.6.4; a yoke of iron upon the neck, De.28 48; in the iron furnace, 4.20; neck under persecution, La.5.5; labour without rest, ib.

Bound, limit, Job 14.5; landmark, Ho.5.10; border, Is.10.14.

Bright, clear, Ca.6.10; burnished, Eze.1.7; shining, 2 Ch.2.16; white, Le.13.2,4.

Burdensome, too heavy, Ex.18.18.

C.

Calamity, heavy affliction, Je.8.17; bonds of death, Ps.73.4; darkness, Je.13.16; grief, Es.6.2; trouble, Ps.73.5; sorrow of heart, Pr.19.13; desolation, Is.10.3; misery, Ps.57.1.
Called, spread out the hand, Is.65.2; take out, Ac.15.14.
Calves, rude and wanton, Ps.68.30.
Candle, lamp, Pr.18.28; light, 4.18; torch, Ne.2.4.
Captive, bondman, Ge.44.33; to serve enemies, Je.17.4.
Care, burden, Ps.55.22; seek after, 142.4; take thought for, Mat.6.25,28; set heart upon, 2 Sa.18.3; heart take no rest, Ec.2.23.
Catechise, train up, Pr.22.6; instruct, Lu.1.4; inform, Ac.21.24; teach, 1 Co.14.19.
Cave, hole, Je.13.4; Is.2.9; den, Ju.6.2; a hollow place, Jos.10.16.
Cease, to rest, 1 Sa.25.9; to be still, Ps.4.4; quiet, 107.30; to forbear, Ex.23.5; to forsake, Ps.37.8; to intermit, La.3.49.
Ceremonies, ordinances, Ex.12.17; elements, Ga.4.3,9; manner, Nu.9.14.
Certain, doubtless, Nu.14.30; amen, 2 Co.1.20; true, De.10.14; sure, Ne.2.23; without contradiction, He.7.7; immutable, 6.17; established, Ge.41.32.
Champaign, the plain, Ge.13.10; open valley, Eze.37.2.
Change, alter, Le.27.10; reverse, Nu.23.20; shaken, He.12.27.
Chapman, merchant, Re.18.3,11; buyer and seller, Is.24.2.
Charge, burden, 2 Co.12.16; lay to one's charge, Ps.53.11.
Chaste, not defiled, Re.14.4; possesseth his vessel in sanctification, 1 Th.4.4.
Chasten, to afflict, Is.53.4; to correct, Je.30.11.
Cheerfulness, mirth, Ne.8.12; joyfulness, De.21.47; rejoicing, Je.15.10; Ps.45.15.
Cherish, to lay in the bosom, Ru.4.16.
Chide, contend, Pr.29.9; strive, Col.1.29.
Chief, head over all, Ep.1.22; pillars, Ga.2.9.
Chiefly, most of all, Ac.20.18; first of all, Ro.3.2; especially, Ac.26.3; above all, 3 Jn.2.
Chosen, separate, Ex.33.10; elect, Lu.18.7; taken, Mat.24.40.
Christian, the new name, Is.62.2; 65.15; the worthy name, Ja.2.7.
Church, congregation, De.23.2; Ex.12.19; assembly, Ne.8.18; Ps.89.7.
Circumcise, to cut the foreskin of the flesh, Ge.17.11.
Clean, good, Ec.9.2; guiltless, Nu.5.31; 1 Ki.2.9; pure, Ps.24.4; Pr.20.9.
Clear (to), free, Ge.24.8; acquit, Job 10.14; hold guiltless, Ex.20.7; blameless, Ge.44.10; faultless, Jude 24; harmless, He.7.26; innocent, Ps.94.21; just, Pr.17.15; unreprovable, Tit.1.6; without sin, He.4.15.
Cleave, to attend, 1 Co.7.35; to join to, Ac.9.26; to stick together, Job 41.17.
Clothe, to array, Es.6.9; to cover, Ps.69.13; to gird, 93.1.
Clouds, chambers for rain, Ps.104.13; doors of heaven, 78.23; bottles of heaven, Job 38.37; secret places of thunder, Ps.81.7.
Cogitations, thoughts, Ge.6.5; Ju.5.15; thoughts busied, 1 Ch.29.18.
Comely, fair, Ge.6.2; fit, Col.3.18; Pr.25.11.
Comeliness, honour, 1 Co.12.23; vigour, Da.10.8.
Comfort, exhortation, Ac.15.31; gladness, Ps.30.11; joy, Is.61.3; light, Mi.7.8.
Comfort (to), assuage grief, Job16.5; strengthen the heart, Ju.19.5; to refresh, 2 Co.7.13; to wipe away tears, Is.25.8; to restore comforts, 57.18; to speak to the heart, Ru.2.13.
Commend, bless, Ps.10.3; extol, 30.1; Da.4.37.
Commodious, fit, Le.16.21; seem good, Je.40.4.
Companion, fellow, Ju.7.13; partaker, Ep.5.7; of the society, Ezr.4.7.
Compassion, bowels and mercy, Is.63.15; Col.3.12; bowels yearn, Ge.43.30; tenderhearted, Ep.4.32; have pity, 1 Pe.3.8; soul grieved for, Job 30.25; to extend mercy, Ps.109.12.
Complain, murmur, La.3.39; cry against, Job 31.38; find fault, Ro.9.19.
Complaint, quarrel, Col.3.13 (see the marg.); meditation or grief, 1 Sa.1.16.
Complete, whole, Ep.6.11; entire, Ja.1.4; filled, Col.4.12.
Conceal, tell not, 2 Sa.1.29; keep the doors of thy mouth, Mi.7.5.
Concluded, to be under, Ro.3.9.
Concord, agreement, 2 Co.6.16; one mouth, Ro.15.6; one heart, Ac.4.32; one consent or shoulder, Zep.3.9; unity, Ps.133.1.
Condemn, to testify against, Job 15.6; appoint to die, Ps.102.20; to refer to judgment, 2 Pe.2.4.
Confer, to commune, Lu.24.15; to reason, Mat.21.25.
Confess, acknowledge, Ps.32.5; witness, Jn.1.7; give thanks, Ps.18.49.
Confidence, to trust, Phi.3.4; to boast, Ps.44.8; to make one's arm, Je.17.5.
Confound, put to shame, Ps.40.14.
Conquer, to ride on high places of the earth, De.32.13; to tread down, Mi.5.8; to vanquish or overcome, Re.2.7,11,17,26; to get victory, 15.2.
Conscience, our spirit, Ro.8.16.
Consecrated, new made, He.10.20; set apart, Ex.13.12; hallowed, Nu.3.13; devoted, Le.27.21,28.
Consider, to think, 2 Co.10.7; to weigh, Job 6.2; to ponder, Pr.24.12; to set the heart upon, Hag.1.5.
Constant, no otherwise minded, Ga.5.10; strong, 2 Ti.2.1; established, He.13.9; faithful to death, Re.2.10; to continue, 2 Ti.3.14; to endure, He.12.3.
Consume, eat up, Je.22.22; burn up, Lu.5.4; swallow up, Ps.21.9; devour, Is.9.12.
Contemn, despise, Mat.6.24; puff at, Ps.10.5; Job 12.21; cast behind, Ps.50.17; lightly esteem, De.32.15; seem vile, 25.3.
Contend, to fall out, Ge.45.24; to chide, 31.36.
Continual, without intermission, La.3.49; without removing, Is.14.6; rest not day and night, Re.4.8.
Continue, lodge, Job 17.2; endure, Mat.10.22; abide, Phi.1.25. See *abide, constant.*
Conversant, a companion, Ps.119.63; to walk, Jos.8.35; go in and out, Ac.9.28.
Convert, ed, enlarge or persuade, Ge.9.27; circumcise the heart, De.30.6; cause those that are asleep to speak, Ca.7.9; deaf to hear, &c., Is.29.18; betroth, Ho.2.19; make ready, Lu.1.17; transform, Ro.12.2; changed, 2 Co.3.18; a new creature, 5.17; translated, Col.1.13; open the door, Re.3.20.
Correct. See *chasten.*
Corrupt, loathsome, Job 7.5.
Covenant, agreement, Is.28.15; sure, Ne.9.38, אמנה; league, 2 Ch.16.3; law, Ho.8.1.
Covering, vail, Is.25.7.
Covetous, to turn after lucre, 1 Sa.8.3; heart walk after the eyes, Job 31.7; make gold his hope, 24; greedy of gain, Pr.1.19; the eye not satisfied, Ec.4.8; enlarge desire, Hag.2.5; serve mammon, Mat.6.24; mind earthly things, Phi.3.19.
Counsellor, to be instead of eyes, Nu.10.31; to make to understand, or teach judgment, Is.40.1.
Courage, to be strong, 1 Sa.4.9; not afraid, De.1.17; hold, Pr.28.1; endure hardness, 2 Ti.2.3.
Craftiness, dealing subtly, Ge.3.1; wisely, Ex.1.10; wilily, Jos.9.4; reservedness, Pr.7.10.
Cruel, the eye evil, De.28.54; brutish, Eze.21.31; furious, 23.25; have no pity, Is.3.8; sharp, Hab.1.8; bitter and hasty, 6; hard, Ca.8.6.
Curse, ed, to blow upon, Hag.1.9; anathema, 1 Co.10.22.
Custom, manner, Is.22.21; Ac.17.2; Le.18.30.

D.

Damned, utterly cut off, Nu.15.31; blotted out, &c., Ps.69.28; go down into hell, 33.15; turned into hell, 9.17; punished, &c., 2 Th.1.9; second death, Re.2.11; under God's wrath, Ep.5.6.
Danger, to be but as a dead man, Ge.20.3; Ex.12.33; the bitterness, 1 Sa.15.32; mischief come, 2 Ki.7.9; gate of death, Ps.9.13; shadow of death, 23.4; soul in one's hand, 119.107.
Dark, black, Is.50.3; binding, 2 Sa.22.12; gloomy, Job 10.22; cloud, 36.32; obscure, Pr.20.20.
Dead, Death, silence, Ps.94.17; dwell in dust, Is.26.19; latter end, De.32.29; change, Job 14.14; king of terrors, 18.14; land of forgetfulness, Ps.88.12.
Deceitful, unfaithful, Pr.25.19.
Deceive, Deceit, deal falsely, Ge.21.23; subtly, 27.35; to beguile, 29.25; put out the eyes, Nu.16.14; to mock, Ju.16.10; to flatter, Ps.5.9; to be a lie, 72.9; craft, Da.8.25; delude, 2 Th.2.11.
Declare, confess and show, Ac.19.18; reveal, 1 Co.3.13; to lay before, Ex.19.7; to open, Ps.49.4.
Decline, forsake, Pr.4.6; go astray, 7.25.
Decree, appoint, Pr.8.29.
Defence, banner, Ge.17.15; an help, De.33.7; a wall, 1 Sa.25.16; a tower, &c., 2 Sa.22.51; a shield, Ps.91.4; a covert, Is.16.4; a refuge, 25.4; shadow of a rock, 32.2; a sanctuary, 8.14.
Defer, prolong, Eze.12.28; delay, Ex.32.1; linger, Ge.19.16; 43.10.
Defile, ed, unclean, Le.15.4; profane, 20.3; polluted, La.4.14; to foul, Eze.4.14.
Defy, reproach, 1 Ch.20.7; rail, 1 Sa.25.14; revile, Ex.22.28.
Degenerate, not keep the first estate, Jude 6.
Delay. See *defer.*
Delight, ful, rest, Is.18.4; pleasant, or of desire, Am.5.11; to be desired, Ge.3.6; beloved, Ho.9.16.
Deliver, to rid out, Ex.6.6; to redeem, 2 Sa.4.9; to draw out, Ps.18.16; to loose the bonds, 116.16; to enlarge, 118.4; give rest from, Is.14.3; plucked out, Am.4.11.
Delusions, devices, Is.66.4.
Deny, withhold, Pr.30.7,9; refuse, Nu.22.14.
Depart, fall away, 2 Th.2.3; revolt, Is.59.13; leave, Jn.16.28.
Depend, look for, Tit.2.13; wait, Ac.1.4.
Deprive, bereave, Ge.42.36; take away, 2 Ki.2.3.
Deride, mock, Mat.27.29; scoff, Hab.1.10; scorn, Pr.3.34.
Descry, search, Nu.10.33; discover, Is.57.8; find out, Nu.32.23.
Desire, prayer, Ro.10.1; request, Ps.106.15; expectation, Pr.11.23.
Desire (to), to long, Ge.31.30; to lust, De.15.15; to have pleasure, 1 Pe.1.12.
Desolate, waste, Je.4.29; as a wilderness, Is.27.10; without inhabitant, Je.51.37.
Despair, the heart die, 1 Sa.25.37; cast away confidence, He.10.35; without hope, Ac.27.20; 1 Th.4.13; without help, 2 Co.4.8; swallowed up, 2.7.
Despise, not know, Job 9.21; set light, 2 Sa.19.43; lightly esteem, 1 Sa.2.30; refuse, Pr.15.32; set at nought, Mar.9.12; cast behind, Ps.50.17; kick at, 1 Sa.2.29.
Destitute, naked, Ja.2.15; forsaken, Is.60.15.
Destroy, blot out, De.9.14; cut off, Le.17.10; devour, Je.15.3; eat up, Nu.24.8; lick up all, 22.4; cause to perish, Es.8.11; swallow up, Ps.50.22; make empty, Je.51.34; root out, Zep.2.4.
Destroyer, spoiler, Je.15.8; robber, Job 5.5.
Destruction, overthrow, Ge.19.29; ruin, Eze.18.38.
Determination, purpose, Ec.3.1,17.
Devise, take counsel, Ps.31.13.
Devil, adversary, 1 Pe.5.8; accuser, Re.22.9,10; enemy, Mat.13.28,39; father of lies, Jn.8.44; Satan, Re.12.9; the tempter, Mat.4.3; wicked one, 1 Jn.5.18; god of this world, 2 Co.4.4; old serpent, Re.12.9.
Diminish, abate, Ex.5.8,11; decrease, Pr.13.11; cut off, Eze.5.11,16,17; make thin, Is.17.11.
Direct, guide, 1 Th.3.11,12; make straight, Is.45.2.
Disappoint, cut off occasion, 2 Co.11.12; hope cut off, Job 8.14; purpose broken, 17.11; send away empty, Lu.1.53; plant and not eat, Am.5.11; come short, He.4.1.
Discipline, instruction, Ps.50.17; learning, Pr.1.5.
Disclose, bring to light, 1 Co.4.5; discover, Pr.18.2; show forth, 26.26; to manifest, 1 Co.4.5. See *declare.*
Discomfit, dismay, 1 Sa.17.11; to terrify, Ju.8.12; weaken the hands, Je.38.4; to make to fly, Is.31.8; make hearts to melt, Jos.14.8.
Disgrace, pour contempt upon, Ps.107.40; cast filth on, Na.3.6; make contemptible, Mal.2.9; get a blot, Pr.5.7.
Disperse, scatter, Eze.28.12; not left together, 1 Sa.11.11.
Displeased, evil in the eyes, Pr.24.18; Nu.22.34; countenance altered, Ge.31.5; angry, 1 Ki.20.43.
Distress, disquiet, Je.50.34; to straiten, Is.29.2.
Distribute, impart, Ro.12.8; communicate, He.13.16.
Drowsiness, sleeping, Mar.13.36; slothful, Pr.19.15; idleness, 31.27.
Dwell, abide, Ps.15.1; remain, Ge.38.11; lodge, Job 17.2.

E.

Early, before day, Mar.1.35; about dawning, Jos.6.15; betimes, 2 Ch.36.5; at the voice of the bird, Ec.12.4; rising of the morning, Ge.19.15.
Earnest, a pledge, Ge.38.17,18.
Ears, daughters of music, Ec.12.4.
Earth, dry land, Ge.2.5,9; God's footstool, Is.66.1; habitable world, Ps.24.1.
Ease, rest, Je.46.27; Mat.11.29; liberty, Ac.24.23; peace, Is.27.2; quietness, Ac.24.2.
Ease (to), to refresh or comfort, Job 7.13; take off the yoke, Is.57.9; undo heavy burdens, 6.
Ease (to be at), secure, careless, Ju.18.; Is.31.9.
Edify, build, Jude 20; feed, Pr.10.11,21; minister grace, Ep.4.29.
Eldest, beginning of strength, De.21.17; Ge.49.3; chief, Ps.105.36.
Elected, severed, Le.20.26; chosen, De.7.6,7; set apart, Ps.4.3; written in heaven, He.12.23.
Eloquent, a man of words, Ex.4.10; speak well, 14; choice words, Job 9.14; words of delight, Ec.12.10; persuasive, 1 Co.2.4; excellency of speech, 1.
Eminent place, brothel-house, Eze.16.24.
Empty, void, Ne.5.13; swept, Mat.12.44; waste, Is.24.1.
Encline, hear, Ps.55.2; give ear, 54.2; 45.10.
Enclose, compass, Ps.17.9; environ, Jos.7.9.
Encourage, to comfort, 1 Sa.30.6; speak comfortably to, 2 Ch.30.22; to strengthen, Je.23.14; Ps.27.14.
Endamage, to do harm, 1 Sa.26.21; to hurt, 2 Sa.18.31.
Endeavour, follow on, Ho.6.3; press towards, Phi.3.14; to be constant, 1 Ch.28.7.
Endure, stand, Mat.12.26; suffer, 1 Pe.2.19.
Enemy, adversary, Ps.89.42; foe, Mat.10.36; seeketh life, Je.22.25; seeketh to hurt, Ps.13.17; persecutor, 31.15; oppressor, Es.3.10.
Enflame, pursue, Is.5.11.
Enjoy, possess, Jos.1.15; delight in, Ec.2.24; to be thine, De.28.41; rejoice in, Job 20.18.
Enlighten, convert, make wise, Ps.19.7,8.
Enmity, old hatred, Eze.25.15.
Enough, wealth, Pr.30.15; content, Ge.33.9.
Enquire, salute, bless, 1 Ch.18.10; seek, 2 Sa.21.1; search, Job 9.6.
Ensample, type, 1 Co.10.11; pattern, He.8.5.
Ensign, banner, Ps.20.5; standard, Is.49.22.
Entice, allure, Ho.2.14; seduce, Eze.13.10; persuade, 1 Co.2.4; deceive, Je.9.5.
Envy, emulation, Ga.5.20; indignation, Job 5.2; jealousy, Pr.27.4; grief, Ps.112.10; an evil eye, Pr.23.6.
Equal, not behind, 2 Co.12.11; alike, Ec.11.6; after his ways, Eze.33.20; companion, Ju.15.2,6; meet, Es.3.8.
Equity, justice, 2 Sa.15.4.
Error, ignorant, Le.5.15; He.5.2; deceit, Is.30.10; swerving or oversight, Ge.43.12; rashness, 2 Sa.6.72; amiss, Da.3.29; fault, Ps.19.12.
Err (to), to wander, Ge.37.15; go astray, Ps.58.3; out of the way, Is.28.7; go aside, Nu.5.12; to transgress, Pr.6.10; sin, Job 5.24.
Escape life for a prey, Je.21.9; be hid, Zep.2.3; passed over, Ps.141.10; deliver himself, 2 Sa.20.6; go forth, 1 Sa.14.41; remain, 2 Ch.36.20.

Eschew, depart from, Ps. 34. 14; decline not to, Pr. 7. 25.
Establish, fasten as a nail, Is. 22. 23; strengthen, Ps. 89. 21; found, 78. 69; prepare, Pr. 3. 19; Ge. 41. 32; continue, Ps. 102. 28; confirm, 2 Ch. 25. 3.
Estate, principality, Jude 6.
Esteem, reputation, Ga. 2. 2; receive, 4. 14; account, Ps. 144. 3; hide, Job 23. 12; honour, 1 Sa. 2. 30.
Eternal, days of eternity, Mi. 5. 2; neither beginning of days, nor end of life, He. 7. 3; is, and was, and is to come, Re. 1. 4; alpha and omega, 22. 13; of ages, Is. 26. 4; *continually*, at all times, Ps. 119. 20; to all generations, 89. 1.
Evident, before the face, Job 6. 28; manifest, 2 Ti. 3. 9.
Evil, naught, 2 Ki. 2. 19; bad, Le. 27. 12; that wherein God delights not, Is. 65. 12; mischief, Ex. 38. 10; trouble, De. 31. 17; darkness, Job 30. 26.
Exact, afflict, Ps. 89. 21; cause to come forth, 2 Ki. 15. 20.
Exalt, make nest as high as the eagle, Je. 49. 16; bring to honour or promote, Pr. 4. 8; magnify, Da. 11. 36; lift up, Is. 33. 10; set up, Job 5. 11; cause to ascend, Is. 14. 13.
Examine, to ask straitly, Ge. 43. 7; to prove or try, 2 Co. 13. 5; Ps. 26. 2; to torture, Ac. 22. 29.
Example, figure, 1 Co. 10. 6.
Exceed, add to, 1 Ki. 10. 7.
Excel, surpass, Pr. 31. 29; chiefest, Ca. 5. 10; mighty, Ps. 103. 10.
Excellent, exalted, Ps. 148. 13; cool, Pr. 17. 27; precious, Ps. 36. 8; glorious, 76. 4.
Excess waste, Mat. 26. 8.
Excommunicate, cast out, Jn. 9. 22; 3 Jn. 10; cut off, Ge. 17. 14; deliver to Satan, 1 Co. 5. 2.
Excuse, to cloak, Jn. 15. 12.
Execrable, accursed, Jos. 16. 18; abominable, Pr. 28. 9.
Execute, judge, Zec. 7. 9.
Exempted, free, 1 Ki. 15. 22.
Exercise, walk, Ps. 131. 1; afflict, Ec. 7. 13.
Exhort, beseech, 1 Th. 4. 1; comfort, 18; desire, 1 Ti. 2. 1.
Expectation, suspense, Lu. 3. 15.
Expedient, profitable, 1 Co. 6. 12.
Expel, drive from, Jos. 23. 5.
Expired, fulfilled, 1 Sa. 18. 26; return of the year, 2 Ch. 36. 10.
Extinguished, consumed, Job 6. 17.
Extol, bless, Ps. 145. 2; boast, 2 Co. 10. 13.
Eyes, lookers out, Ec. 12. 3.

F.

Face, open, Ge. 1. 20.
Fade, decay, He. 8. 13; consume, Ps. 39. 11; is not, 103. 16; languish, Is. 24. 4; wither, 19. 6; wax old, He. 2. 11.
Fail, cut off, 2 Ch. 6. 20; forsake, 1 Ch. 28. 20; fall from, He. 12. 15; make void, Ps. 89. 33; dried up, Is. 19. 36; lie, Hab. 3. 17; deceive, Job 6. 15.
Faint, feeble, 1 Th. 5. 14; troubled, Job 4. 5; heart melt, Jos. 2. 24; Is. 13. 7; weary, 1 Sa. 14. 28; no spirit, Jos. 5. 1; no might, Is. 40. 29; tender, De. 20. 3; as women, Je. 50. 37.
Fair, beautiful, 1 Sa. 16. 12; Ho. 10. 11; pleasant, Ge. 3. 6; desirable, Eze. 23. [illegible]ood of countenance, Ge. 24. 16; Es. 1. 11; comely, 2. 7; well-favoured, Ge. 29. 17; goodly, 36. 6.
Faithful, trusty, Job 12. 20; true, Pr. 14. 25; sound heart, 30; believing, 1 Ti. 6. 2.
Fall, destruction, Pr. 17. 19; offence, Ro. 5. 16, 17; stumble, Pr. 24. 17; perish, Ps. 9. 3; punish, Ho. 4. 14.
Falsely, lyingly, Le. 6. 3; subtly, Ps. 105. 25; deceitfully, Ex. 8. 29.
Fame, Famous, great name, 2 Sa. 7. 9; good report, Phi. 4. 8; He. 11. 2; renown, Nu. 16. 2; lasting remembrance, Ps. 112. 6; obtain witness, He. 11. 4; honourable, Is. 3. 5; name spread abroad, 2 Ch. 26. 15.
Famine, want of food, Job 30. 3; no bread, 2 Ki. 25. 3; scarcity, De. 8. 9; cleanness, Am. 4. 6.
Fan, winnow, Ru. 3. 2; cleanse, Je. 4. 11; scatter, 1 Ki. 14. 15; Je. 49. 36.
Fashion, form, Jn. 4. 16; pattern, Ex. 25. 46.
Fast, afflict the soul, Is. 58. 3, 5; roll in dust, Mi. 1. 10.
Fat, grease, Ps. 119. 70; bones flourish, Is. 66. 14.
Fault, error, Ps. 19. 13; wickedness, Ac. 25. 5, offence, Ro. 5. 17; sin, disobedience, 19. 20; wrinkle, Ep. 5. 27; iniquity, 1 Sa. 25. 24; guilt, Mat. 23. 18.
Favour, grace, Ge. 32. 5; acceptance, 20; to delight in, 1 Sa. 18. 22; great with, 2 Ki. 5. 1; to know, Ru. 2. 10; extend mercy, Ps. 109. 12; take pleasure, 102. 14.
Fear, faintness, Le. 26. 36; hang in doubt, De. 28. 66; feebleness of hand, Je. 47. 3; without heart, Ho. 7. 11; awe, Ps. 4. 4; trembling, Phi. 2. 12; terror, Ge. 35. 5; horror, Ps. 55. 5; dread, Ex. 15. 16; reverence, He. 11. 7; trouble, Jn. 14. 27; 1 Pe. 3. 15.
Feeble, bowing, Job 4. 4; not many, Is. 16. 14; abjects, Zec. 12. 8.
Feed, fill the appetite, Job 38. 37; give bread, Ne. 9. 15; satisfy, Ps. 81. 16; fill with good, 104. 28; nourish, Ge. 45. 11; rule, 1 Ch. 11. 2; bear, Zec. 11. 16; guide, Ps. 78. 72.
Feel, know, Job 20. 20; seek out, Ec. 8. 17.
Feet, steps, Is. 26. 6; ankles, Ps. 18. 36.
Fervent, earnest, Phi. 1. 20; hot, Ps. 39. 9; burning, Je. 20. 19; zealous, Nu. 25. 11, 13.
Few, gleanings, Is. 17. 6; 24. 13; men of number, 1 Ch. 18. 8; short, Job 14. 1.
Fields, out places, Job 5. 11; open places, Pr. 8. 26.
Fierce, ness, strong, De. 28. 50; sharp, Hab. 1. 1; violent, Ps. 140. 4; furious, Pr. 22. 24; rage, Da. 3. 13; indignation, Ps. 78. 49.
Fight, brawl, Tit. 3. 1; contend, Pr. 13. 10; war, Ja. 4. 1; strive, Ro. 13. 13.
Fill, replenish, Ge. 1. 28; satisfy, Ps. 132. 15; abundantly moisten, Is. 43. 24.
Filthy, abominable, Le. 7. 21; corrupt, Ge. 6. 11; defiled, Eze. 23. 13; polluted, Ezr. 2. 62; unclean, Le. 5. 2; vile, Na. 3. 6; stinking, Ps. 14. 3; mud or scum, Eze. 24. 12, 13.
Finish, perfect, Ge. 2. 1, כלה; make ready, 2 Co. 9. 5; seal up, Da. 9. 24; fulfil, Ge. 29. 27; performed, Ex. 5. 13.
Firm, stable, 1 Ch. 16. 30; steady, Ex. 17. 52; unmovable, 1 Co. 15. 58.
Firmament, expansion, heaven, Ge. 1. 8.
First, chief, Eze. 20. 41; 44. 30.
Fishers, anglers, Is. 19. 8.
Fit, apt, 1 Ch. 7. 10; convenient, Mar. 6. 21; prepare, Pr. 21. 1; expedient, 1 Co. 7. 12; ready, Ezr. 7. 6; made up, Ro. 9. 22.
Fixed, prepared, Ps. 57. 7; trusteth, established, 108. 1; 112. 7, 8.
Flattereth, gives goodly words, Ge. 49. 21; smooth words, Ps. 55. 21; sew pillows, Eze. 13. 18; speak to please, 1 Th. 2. 4, 5; Jude 16; Je. 6. 14; 23. 31.
Flourish, bud, Is. 27. 6; bloom, Nu. 17. 8; blossom, Is. 35. 1, 2; green, Ps. 92. 14; revive, Phi. 4. 10.
Follow, at the feet, Ex. 11. 8; go with, 1 Co. 10. 4; go after, De. 1. 36.
Foolish, absurd, Je. 23. 13; brutish, Ps. 49. 20; Is. 19. 11; ignorant, Ps. 73. 22; deceived, Is. 19. 13; silly, Job 5. 2.
Forget, remember as waters that pass away, Job 11. 16; depart from the heart, De. 4. 9; memorial perish, Es. 9. 22; written in the earth, Je. 17. 13.
Forgive, not impute, Ro. 4. 8; blot out, Ne. 4. 5; Je. 18. 23; Ps. 51. 9; cover, 32. 2; 85. 2; pardon, Ex. 34. 9; spare, Ne. 13. 22; not remember, He. 8. 22.
Form. See *fashion, likeness, similitude;* cut out, Job 33. 6; make, Ge. 2. 18; create, 1. 21, 27; shape, Ps. 51. 5.
Former, before, Ps. 79. 8; ancient, Mal. 3. 4.
Forsake, hide the face, Ps. 10. 1; stand afar off, 38. 11; cast off, 77. 7; to show the back, Je. 18. 17; come out, Re. 18. 4; depart, 1 Sa. 16. 14; leave, Ru. 1. 16; reject, Je. 7. 20; forget, Is. 49. 14; come backward, Je. 15. 6; go astray, 2 Pe. 2. 15; lightly esteemed, De. 32. 15.
Forward, willing, 2 Co. 8. 10.
Found, searched, 1 Ki. 7. 47.
Founded, established, Ps. 24. 2.
Freed, justified, Ro. 6. 7.
Friendly, to the heart, Ho. 2. 14; Ju. 19. 3; Ru. 2. 13.
Froward, perverse, Pr. 8. 8; churlish, 1 Sa. 25. 3; son of Belial, 17; turneth away, Is. 57. 17.
Fruit, increase, De. 28. 4; Eze. 34. 27; profit, Pr. 14. 23; gain, Da. 11. 39.
Fruitful, valleys spread abroad, Nu. 24. 6; like Eden, Is. 51. 3; a watered garden, 57. 11; made to flourish, Eze. 17. 24.
Fugitive, vagabond, Ge. 4. 12; fall away, 2 Ki. 25. 11.
Full, wholly, Job 12. 23; fulfilled, 1 Ki. 11. 6; plenty, Ge. 41. 53.
Furiously, in madness, 2 Ki. 9. 20.
Furnish, order, Ps. 78. 19; perfected, 2 Ti. 4. 5.

G.

Gain, substance, Mi. 4. 13; buy, Da. 2. 8.
Galleries, walks, Eze. 41. 15; 42. 3.
Gap, breach, Eze. 13. 5.
Garnish, cover, 2 Ch. 3. 6.
Garnished, covered, 2 Ch. 3. 6.
Gather, glean, Ju. 1. 7; take away, Ps. 26. 9; assemble, Zep. 3. 8; call, Ju. 6. 34.
Gave, rendered, 2 Ki. 17. 3; added, Job 42. 9.
Generation, age, Ac. 13. 36.
Girl, a maid child, Le. 12. 5; virgin, Ge. 24. 16; damsel, De. 22. 23.
Give, deliver, Pr. 4. 9; distribute, Ep. 4. 28; impart, Ro. 12. 8; send, 2 Ch. 30. 24.
Give thanks, confess, He. 13. 15.
Glad, merry in heart, 2 Ch. 7. 10; sing, Ps. 100. 2; rejoice, Joel 2. 23; shout for joy, Ps. 21. 6.
Gloominess, darkness, Zep. 1. 15.
Glorious, decked, Is. 63. 1; goodly of ornament, Da. 11. 16.
Glory, honour, Ps. 29. 2; tongue, 30. 12; brightness, 89. 44; praise, 9. 14.
God, he that abideth of old, Ps. 55. 23; Jah, 68. 4; the portion of Jacob, Je. 10. 16; the Hope and Saviour of Israel, 14. 8; Ancient of days, Da. 7. 9; the Lord, Am. 9. 6; most High, Ps. 83. 18; Almighty, Ge. 17. 1; El-Elohe-Israel, 33. 20; Jehovah, Ex. 6. 3; Preserver of men, Job 7. 20; King over all, Ps. 47. 2, 7; the first and last, Is. 41. 4; Father of glory, Ep. 1. 3, 17.
Godly, saints, Ps. 16. 3; God's hidden ones, 83. 3; that follow righteousness, Is. 51. 1, 7; rod of God's inheritance, Je. 10. 16; house of Jacob, Mi. 2. 7; wisdom's children, Lu. 7. 35.
Gospel, good tidings, Is. 40. 9; peace, salvation, 52. 7; rod of his mouth, 11. 4; rod of strength, Ps. 110. 2; power of God, Ro. 1. 16; living waters, Zec. 14. 8; the grace of God, Ep. 3. 2; word of life, Phi. 2. 16; word of God, He. 6. 5; Christ's fame, Mat. 3. 12; children's bread, 15. 26; word of faith, Ro. 10. 8; revelation of the mystery, 16. 25; word of reconciliation, 2 Co. 5. 18, 19; word of truth, Ep. 1. 13; word of promise, Ga. 3. 8; word of the kingdom, Mat. 24. 14.
Governors, nursing fathers, Nu. 11. 26; keep the charge of the Lord, 1 Ki. 2. 3; ancients, Is. 3. 14; magistrates, Ju. 18. 7; powers, Lu. 12. 11; judges, Ezr. 7. 25.
Grace, fruit of the Spirit, Ga. 5. 22; the fulness of God, Ep. 3. 19; love, Phi. 1. 9; gift, 2 Co. 1. 19; thanksgiving, 1 Co. 10. 30.
Grant, accept, Ge. 19. 21; answer, 35. 3; not say nay, 1 Ki. 2. 20; accomplish desire, 5. 9; hear prayer, 2 Ki. 20. 5; perform words, Je. 28. 6; fulfil, Ps. 20. 4; give, 1 Ch. 21. 22.
Grave, the bed, 2 Ch. 16. 14; sepulchre, Ge. 23. 6; tomb, Mat. 27. 60; heap, Job 30. 24; hell, Ps. 16. 10; chamber of death, Pr. 7. 27; pit of destruction, Ps. 55. 23; Is. 38. 17; land of darkness, Job 10. 21; long home, Ec. 12. 5; house appointed for all, Job 30. 23; heart of the earth, Mat. 12. 27; lower parts of the earth, Ep. 4. 9; land of forgetfulness, Ps. 88. 11.
Greedy, strong of appetite, Is. 56. 11; never have enough, ib.
Grief, anguish, Ge. 42. 21; sorrow, 3. 16; vexation, 2 Ch. 15. 5; heaviness, Ezr. 9. 5.
Grieve, humble, 2 Co. 12. 21; make sad, Eze. 13. 22; provoke, Ge. 26. 35; much bitterness, Ru. 1. 13.
Grieved, bitter, 1 Sa. 30. 6; shortened, Ju. 10. 16.
Grievous, hard, Ps. 31. 18; strong, 1 Ki. 2. 8; heavy, Ge. 41. 31.
Guard, keeper of the head, 1 Sa. 28. 2; counsel, 2 Sa. 23. 23; runners, 1 Ki. 14. 27.
Guide, direct, Ge. 46. 28; eyes to others, Job 29. 15; an husband, Pr. 2. 17; teachers, Ro. 2. 19; have rule, He. 13. 7, 17.
Guilty, debtor, Mat. 23. 18; subject to judgment, Ro. 3. 19.

H.

Habitation, dwelling, resting-place, Is. 32. 18; pasture, Je. 9. 10; tent, Ps. 69. 25; establishment, 89. 14.
Half, part, Da. 12. 7.
Hallow, set apart, Ex. 13. 12; separate, 1 Ch. 23. 13; cleanse, Ac. 11. 9; dedicate, De. 20. 5; observe, Ex. 12. 42.
Hand, side, Ec. 4. 1; power, Is. 50. 2.
Hap, chance, 2 Sa. 1. 6; peradventure, Ex. 13. 17.
Happened, came to pass, Ru. 2. 3.
Happy, blessed, Ps. 1. 1; well with, 128. 2.
Hard, ness, hid, Je. 32. 17; marvellous, 2 Sa. 13. 2; blindness, Mar. 3. 5; obstinate, De. 2. 30.
Harlot, strange woman, Ju. 11. 2; whose heart is snares, Ec. 7. 26; painted eyes, Eze. 23. 40; mistress of witchcrafts, Na. 3. 4; whore, De. 23. 17.
Harm, evil, 2 Ki. 4. 41; heart, 1 Sa. 24. 9.
Harmless, sincere, Phi. 2. 15.
Haste, pant, Ec. 1. 5; flee away, Ca. 8. 14; speed, 1 Sa. 20. 38; not delay, Ps. 119. 16.
Hasty, short, Pr. 14. 23; rash, Is. 32. 4; heady, 2 Ti. 3. 4.
Hate, abhor, Le. 24. 14; Am. 5. 10; abominate, 1 Sa. 13. 4; odious to, 1 Ch. 19. 6; not away with, Is. 1. 13; reject, Je. 14. 19; would destroy, Ps. 69. 4.
Haughty, proud, Pr. 21. 24; lofty, Ps. 131. 1.
Haven, mart, Is. 23. 3; entry of the sea, Eze. 27. 3; harbour, Joel 3. 16.
Heady, carried headlong, Job 5. 13; rash, Ep. 5. 2; unadvised, Ps. 106. 33; not to be admonished, Ec. 4. 13. See *hasty*.
Heal, bring health, Je. 33. 6; cure, Ho. 5. 13; recover, Je. 8. 22; bind up, Ho. 5. 6; Is. 3. 7.
Hear, attend, Ps. 86. 6; to receive, Job 4. 12; bow the ear, Ps. 131. 2; Pr. 5. 1; Ps. 78. 1; 86. 6; hearken, Is. 21. 7; Mal. 3. 16; lay to heart, Mal. 2. 2; obey, Pr. 15. 32; regard, Job 35. 13; answer, 1 Sa. 7. 9.
Hearken, consent, 1 Ki. 23. 8; incline the ear, Ps. 45. 10; listen, Is. 49. 1; receive instruction, Je. 35. 13; hear in hearing, Job 37. 2.
Heart, soul, Ps. 10. 3; bowels, 40. 8; mind, Is. 21. 4; inward parts, Job 38. 26.
Hearts, gates, Ps. 24. 7; hands, He. 12. 12; loins of the mind, 1 Pe. 1. 13.
Heathen, Gentiles, Ga. 2. 15; uncircumcised, 1 Sa. 14. 6; infidel, 1 Ti. 5. 8; tents of wickedness, Ps. 84. 10; nations, Eze. 36. 15.
Heaven, height, Ps. 148. 1; firmament, 19. 1; God's dwelling, 2 Ch. 6. 39; habitation of holiness, 30. 27.
Heavy, hard, 1 Ki. 14. 6; displeased, 20. 43; weighty, Pr. 27. 3; grievous, Mat. 23. 4.
Help, deliver, Ps. 40. 17; strengthen, 20. 2; take by the hand, Job 8. 20; save, 2 Sa. 14. 4; support, Ps. 20. 2; comfort, 86. 17.
Hide, keep close, Job 28. 21; conceal, Ps. 40. 10; sought for, Pr. 28. 12.
Hinder, forbid, Lu. 11. 52; drive back, Ga. 5. 7; make an error, Ne. 4. 8; turn away, Job 9. 12; stop, 2 Co. 11. 10.
Hire, wages, Ge. 29. 15; reward, Mat. 6. 2.
Honourable, lifted up, 2 Ki. 5. 1; eminent, Job 22. 8; great, Na. 3. 10; glory, Is. 5. 13.
Hope, trust, Ps. 70. 5; wait for, 38. 15; desire, Pr. 13. 12; harbour, Joel 3. 16.
Horrible, burning, Ps. 11. 6; filthy, Je. 23. 14.
Humble, base in one's own sight, 2 Sa. 6. 22; tender, 2 Ki. 22. 19; low eyes, Job 22. 29; afflicted, Ps. 9. 12.
Hunger, appetite, Ec. 6. 7; long, Ps. 107. 9.
Husband, lord, Ge. 18. 12; covering of the eyes, 20. 16; guide, Pr. 2. 17; good man, 7. 19; head, Ep. 5. 23.
Hypocrite, one that covers his sin, Job 31. 33; spirit not steadfast, Ps. 78. 8; near in lip and far off in heart, Is. 29. 13; feigned, Je. 3. 10; corrupt within, though fair without, Mat. 23. 27; Lu. 11. 39; a form of godliness, but denying the power, 1 Ti. 3. 5; wells without water, 2 Pe. 2. 17.

I & J.

Idle, slothful, Pr. 12. 24; work not at all, 1 Th. 3. 11.
Idol, Idols, molten gods, Le. 19. 4; strange gods, Mal. 2. 11; new gods, De. 32. 17; other gods, Je. 7. 18; graven images, Ho. 11. 2; dung gods, De. 29. 17; abomination of the heathen, Is. 44. 19; vanity, Je. 18. 15; stumbling-block, Eze. 14. 3; shame, Ho. 9. 10; devil, 1 Co. 10. 21; confusion, Is. 41. 29.
Idolatry, will-worship, Col. 2. 23; worshipping devils, 1 Co. 10. 19; whoring, Eze. 6. 9; pollution, Ac. 15. 20; men's inventions, Ps. 106. 39; blasphemy, Is. 65. 7; filthiness, Eze. 36. 25.
Jealousy, anger, Ps. 79. 5; fury, Zec. 8. 2.
Ignorance, no knowledge, Ep. 4. 18; Ho. 4. 1; blindness (see *blindness*); night, Mi. 3. 6; darkness, Mat. 4. 16; Lu. 1. 79; unlearned, Ac. 4. 13; vail, Is. 25. 7.
Imagine, meditate, Ps. 2. 1; intend, 21. 11.

Immutable, no shadow of turning, Ja.1.17; changeth not, Mal.3.6; the same for ever, Ps.102.27.
Importunity, give no rest, Is.62.7.
Impudent, a whorish forehead, Je.3.3; not ashamed, 6.15; hardeneth his face, Pr. 21.29; cannot blush, Je.6.15.
Impute, beheld, Nu.23.21; counted, Ro.4. 3; reckoned, 9.
Incense, perfume, Ex.30.35,37; memorial, Is.66.3.
Incomprehensible, past finding out, Job 9. 10; unsearchable, Ps.145.3; Is.40.28.
Increase, ascend, 1 Ki.22.35; enlarge, Job 12.23; make strong, Je.5.6; break forth, Ge.30.30; to grow, 2 Th.1.3; bring forth, Eze.36.11; multiply, Ge.16.10; to add, 2 Sa.24.3.
Incurable, no healing, Na. 3.19; use medicines in vain, Je.46.11; grievously sick, Mi.1.9.
Indignation, anger kindled, Ge.30.2; wrathful, Ps.64.24; fury, Na.1.16; fierce anger, Zep.3.8; envy, Ac.5.17.
Infamy, reproach, Pr.6.13; name for a curse, Is.65.15; polluted of name, Eze. 22.5.
Inferior, under, Job 12.3; lower, He. 2.7; attained not, 1 Ch.11.21.
Infinite, of no number, Ps.147.5; no end, Na.2.9; as dust of the earth, Ge.13.16; as the sand, &c.; 1 Sa. 13.5; not to be measured, Ho.1.10; passeth knowledge, Ep.3.19.
Infolding, catching, Eze.1.4.
Inform (see *instruct*), declare, Is.44.7.
Inhabit, ed, dwell, Zec.8.5; abide, 10.10.
Iniquity, punishment, Job 21.19; grief, Is. 1.13; grievance, Hab. 1.13; sin, Job 13. 23.
Inlighten, illuminate, He.10.32; open the eyes, Lu.24.31; shine, Is.60.1.
Innocent, harmless, He.7.26; faultless, Jude 24, without transgression, Job 33.9; clean hands, Ps.24.4.
Instruct, give understanding, Ps.119.130; to teach, Is.40.14; put words in the mouth, Ex.4.15; strengthen, Job 4.3.
Integrity, uprightness, Ps.25.21; sincerity, Ge.20.5.
Interpret, expound, Ju. 14.14,19; make known the meaning, Da. 5.16; give the sense, Ne.8.8; to show, Job 33.23.
Intreat, ask, 1 Sa. 20.28; beseech, Es.8.3; supplicate, Job 41.3; make prayer, Da.9. 13.
Invite, bid, Zep.1.7; call, Mat.22.3.
Join, associate, Da.11.6; sew together, Ezr. 4.12; mingle, Is.9.11; add, Ac.5.13,14.
Joy, gladness, Nu.10.10; mirth, Is.24.11; laughter, Ps.126.2; sing, Jer.31.12.
Judge, minister judgment, Ps.9.8; govern, 67.4; discern, 1 Co.2.14,15; determine, 5. 3; recompense, Eze.7.3,8.
Judgment, justice, Job 8.3; equity, Is.56. 1; right, 59.8; condemnation, 1 Co. 11. 34; fruit of righteousness, Am.6.12; correction, Hab.1.12.
Just, innocent, Job 27.17; perfect, Pr.11.1.
Justified, cleared, Ps.51.4; freed from sin, Ro.6.7.

K.

Keep, hide, Ps.17.8; hold fast, 1 Co.15.2; do, 1 Ch.4.10.
Kind, ness, favourable, Ju.21.21; love, Tit. 3.4; mercy, Is.63.7; pity, 9.
King, anointed, Ps. 18. 50; ruler of the people, 105.20; head, 1 Sa.15.17.
Kinsman, redeemer, Ru. 2.20; acquaintance, 2 Ki.10.11; neighbour, 1 Ch.38.11.
Know, consider, 1 Sa. 25.17; understand, Job 15.9; compass, Ec.7.25; perceive, Job.14.21.
Knowledge, skill, Da.1.17; excellent spirit, 5.12.

L.

Labour, work, Ps.104.23; painful, 2 Co.11. 27; travail, Ec.1.13; 1 Th.2.9; sweat, Ge. 3.19; deed, 44.15; endeavour, 2 Co.5.9; strive, Col.4.12.
Laid upon, required, 1 Ki.8.31; make sick, De.29.22.
Lamentable, doleful, Mi.2.4; mournful, Mal.3.14.
Law, doctrine, Ps.19.7; appointed by law, Ne.12.44; statutes, Ex.15.6; commands, De. 30.11; ordinance, Ex. 12.43; testimonies, 25.16.
Lead, to be head, De.20.9; teach, Ps.25.4, 5; guide, 9; 27.11.
Lean, tell the bones, Ps. 22.17; body consumed, Pr. 5.11; apply the heart to wisdom, Ps.19.12; Pr.2.2.
Leave, forsake, He.13.5; depart, Ge.31.55; withdraw, He.10.38; cause to cease, Ru. 4.14; reserve, 1 Sa. 9.24; cast out, Re. 11.2.
Let, hinder, Ac.8.36; withstand, Nu.22.32; withhold, Ge.23.6; forbid (see *forbid*); turn back, Is.43.13.
Letter, epistle, Ac.15.30; a writing, 2 Ch. 21.12.
Lewd, wicked, Ac.18.14.
Liberal, bountiful, 1 Ki. 10.13; bountiful eye, Pr. 22.9; soweth beside all waters, Is.32.20; open hand, De.15.14.
Liberty, freedom, Le.19.20; large, Ps.119. 45; power, 1 Co.8.9; boldness, He.10.19.
Life, days of flesh, He. 5.7; quickening, Eze. 13.22; breath, Ac. 17.25; length of days, De. 30.20; breath, Re. 13.15; soul, Ge.1.20,30; favour, Job 10.12.
Light, day, Ge. 1.5; morning, 1 Sa. 25.22; Is.8.20; shine, Joel 2.10; lamp, Pr.6.23; understanding, Ps. 119.130; brightness, Is.60.3; gladness, Es.8.16.
Likeness, resemblance, Zec.5.6; similitude, Nu.22.8; as, so, Ju.8.18; according, Ps. 58.4; equality, Da.5.21; habit, Phi.2.7.
Limit, determine, &c., Job 14.5; appoint, Je. 50.44; restrain, Eze. 31.15; space or bound, 40.12.
Line, rule, 2 Co.10.16; direction, Ps.19.4.
Live, that breathe, Jos. 10.40; life within me, 2 Sa. 1.9; have being, Ps. 104.33; abide in the flesh, Phi. 1.22, 23; in this tabernacle, 2 Pe.1.13.
Lofty, proud, Is.2.12; haughty, 11; high, 13.
Long, consume, 2 Sa.13.39; wait, Job 3.21; hunger, Ps.107.9; expect, Job 6.8.
Look, set the eyes, &c., Je. 39.12; observe, Job 13.27; hasten, 2 Pe.3.12.
Loose, let go, Jn.11.44.
Lord, Holy One of Israel, Is.29.19; ruler, Ps. 105.21; The Highest, 18.13; The Mighty God, 50.1.
Love, cleave to, De.11.22; pity, Tit.3.4.
Lukewarm, neither cold nor hot, Re.3.16; halt between two, 1 Ki.18.21.
Lust, long, Ge. 34.8; cleave to, 3; concupiscence, Ro.7.7; pleasure, Ja.4.1,3.
Lying, words of falsehood, Is. 59.13; devising, Job 11.3; deceit, Ho.11.12; vanity, Ps.62.9.

M.

Mad, void of understanding, Pr.17.18; beside one's self, 2 Co.5.13; play the madman, 1 Sa.21.14; mischievous, Ec.10.13.
Made, framed, He. 11.3; formed, Ps. 104. 26; hewed, Is.5.2; caused, Eze.16.7; built, 27.5; fashioned, Job 10.8.
Magistrates, rulers, Ho. 4.18; elders, Ru. 4.4; heirs of restraint, Ju.18.7.
Magnify, glorify, 2 Th. 1.10; set the heart upon, Job 7.17.
Maintain, nourish, Ge. 45.11; prove, Job 13.15; profess, Tit.3.14; make judgment, Ps.9.4.
Make, turn, Ps.41.3; form, Is.27.11; build, Ezr.5.4.
Man, flesh, Ge.6.12; dust and ashes, 18.27; Adam, 2.15; ripe of age, 1 Co.14.20; soul, Ex.12.16.
Manifest, bare, Is.52.10; open face, &c., 2 Co.3.18; naked, He.4.13; made known, &c., Lu.8.17.
Manna, corn of heaven, Ps.78.24; angels' food, 25; bread of the mighty, ib.; bread of heaven, 105.4.
Manner, ordinance, Nu.15.24; word, 1 Sa. 17.30; law, 2 Sa.7.19.
Many, seven, Job 5.19; multitude, 2 Ch.11. 23; great, Ps.18.16.
Marry, ied, take, Le.21.13; join in affinity, Ezr.9.14; espouse, Ca.4.11; yoked, 2 Co. 6.14; betrothed, De. 22.23; dwell with, Ne.13.23.
Martyrs, witnesses, Re.11.3.
Marvellous, astonishing, 1 Ki.9.8; wonderful, Lu.2.18; Is. 29.14; amazing, Ac.2.7; difficult, Zec.8.6.
Meditate, muse, Ps.143.5; remember, 63.6; pray, Ge. 24.63; think upon, Phi. 4.8; commune, &c., Ps.4.4; lay to heart, Mal. 2.2.
Meek, slow to anger, Pr. 15.18; gentle, peaceable, Ja.3.17; 2 Ti.2.24; lowly, Pr. 16.19; easy to be entreated, Ja.3.17; forbearing, Pr.25.15.
Memory, name, Ps.109.13; remembrance, 2 Sa.18.18.
Mercy, grace, Ge.33.11; Ps.4.1; kindness, Ru.1.8; Ps.25.6; compassion, 2 Ki.13.23; heart turned, Ho.11.8; bounty, 1 Ki.3.6; pity, Am.1.11.
Merry, glad, Ec.10.19; songs, Ju.9.27.
Might, ty, strength, Da. 3.20; strong, Is. 8.2; rock, 3.29; power, 2 Th.1.7; hidden, Je.33.3; many, Is.17.12.
Mind, heart, De.8.2; thought, &c., Is.26.3.
Minister, messenger, 2 Ch. 36.16; master of assembly, Ec. 12.11; servant, Is.49.5; watchman, 62.6; steward, Lu. 12.12; 1 Co.4.1; separated to the gospel, Ro.1.1; builder, 1 Co. 3.10; ambassador, 2 Co.5. 20; preacher, teacher, 1 Ti. 2.7; man of God, 2 Ti. 6.11; elder, 1 Pe. 5.1; angel, Re.2.1; star, 1.20; 6.13.
Ministry, charge, Ac.12.25.
Mischief, vanity, Ps. 36.4; punishment, 2 Ki.7.9; evil, 2 Sa.16.8; iniquity, Ps.7.14.
Misery, bitter in soul, Job 3.20.
Mock, deride, Je.20.7; a proverb, &c., De. 28.37; shoot out the lip, Ps.2.27; make a wide mouth, Is. 57.4; reproach, Je. 20.8; their music, La. 3.63; scoff, Hab. 1.10; taunt, 2.6.
Moment twinkling of an eye, 1 Co. 15.52; small time, Ex.26.22.
Morning, break of day, Ge.32.24; Ju.19.2; Ca.2.17.
Mortal, dwell in houses of clay, Job 4.19; dust, Ge.3.19; bodies of clay, Job 13.12; shall die, Is. 5.12; breath in the nostrils, 2.22.
Mortify, circumcise, Je. 4.4; cut off, Mat. 5.30; deny, Lu. 9.23; crucify, Ro. 6.6; destroy, 1 Co.3.5; bring in subjection, 9. 27; abstain from, 1 Pe.2.11.
Mourn, weep, Ge.50.1; La.1.2; cry, 2 Sa. 13.19; lament, Je.22.18; bow down, &c., Ps.35.14; wail, Je.9.17,18; languish, Ho. 4.3.
Multiply, make great, Ge.12.2; 2 Sa.22.36; hath many, 1 Ch.23.11.
Multitude, as the sand, Is. 48.19; cloud, He.12.1; fulness, Ge. 48.19; tumult, Lu. 22.6.
Murder, shed blood causelessly, Ge.9.6; 1 Sa.25.31; slay presumptuously, Ex.21.14; guilt of innocent blood, De.19.13; swallow up, Pr.1.12; way of Cain, Jude 11.
Murmur, complain, La. 3.29; discontent, Nu.14.26; 16.41; Mar.14.5.
Muster, take the sum, Nu.26.2; gather an army, 1 Sa.28.1; number, 1 Ki.20.25.

N.

Naked, ness, bare, Eze. 16.7; uncovered, Is.22.6,8; shame, 20.4.
Name, praise, Is.48.9; glory, 59.19; fame, Jos.9.9; memorial, Ex.3.15.
Nature, flesh, Ro.8.8; sense, Ja.3.15.
Never, since the world began, Jn.9.32; unto generation and generation, Ps.10.6.
New, hidden, Is. 48.6; principal, Eze. 47. 12; raw, &c., Mar.2.21.
News, tidings, 2 Sa.18.20; 1 Ki.14.6; 2 Ki. 7.9.
Night, twilight, Pr.7.9; evening, Ps.30.5; shadow of death, Am.5.8.
Noise, sound, Re.9.9; voice, 19.6; tumult, 1 Sa.14.19.
Nourish, carry in the bosom, Nu. 11.12; give suck, La.4.3; make great, Eze.31.4.
Number, tale, 1 Sa.18.27; count, 1 Ki.3.8; search out, Job 34.24.
Nurture, admonition, Ep.6.4.

O.

Oath, swearing, Le. 5.1; He.7.21; adjure, 1 Sa.14.28; curse, Da.9.11.
Obey, hearken, Ge.3.17; submit, 16.5; Ps. 18.44; follow fully, Nu.14.24; go in and out, &c., 27.21; ears open, Ps.40.6; perform, 119.112; believe, Ac. 5.36; cleave to, De. 4.4; follow with the heart, 1 Ki. 14.8.
Obscure, in a riddle, 1 Co.13.12; darkness, Is.29.18.
Observe, look narrowly, Job 13.27; keep, save, Mar.7.9.
Obstinate, stiff-necked, De.9.6; harder than rock, Je.5.3; hard, Is.48.4; iron sinew, ib.
Offer, bring up, Mal.1.17; sacrifice, 1 Ki. 2.33; add, Re. 8.3; pour out, Phi. 2. 17.
Offendeth, a stumbling-block, Mat. 5.29, scandal, 13.41.
Open, reveal, Ps.119.18; uncover, Job 33. 16; dig, Ps.40.6; cleave, Mar.1.10.
Oppress, tread upon, Am. 5.11; swallow up, 8.4; take by violence, Mi.2.2; tear in pieces, Na.2.12; gnaw, Zep.3.3; devour, Mat. 23.14; crush, Job 20.19; break, Is. 58.6; waste, Ps.7.9; terrify, 10.18.
Ordained, wrought, 2 Co.5.5; ordered, Ro. 13.1; founded, Ps. 8.2; prepared, Ep. 2. 10; gave, Je.1.5.
Ordered, established, Ps. 37.23; disposed, 50.23; orderly manner, Ju. 6.26; bind or tie, 1 Ki.20.14.
Ordinance, tradition, 1 Co. 11.2; ceremonies, He.9.1; observations, Mal.3.14.

P.

Pacified, anger abated, Ju. 8.3; heart towards, 2 Sa.14.1.
Painful, diligent, Pr.10.4.—See phrases, Ps. 127.2; Pr.31.15,18,27; Ec.8.16.
Pardon, forgive, 1 Ki.8.30; acquit, Job 10. 14; cover sin, Ps.32.1; not impute sin, 2 Co.5.19; blot out, Ps.51.9.—See more, 2 Ch.30.18; Is.38.17; 55.7; Ho.14.2.
Partake, er, united, Ge. 17.6; to eat, Ps. 141.4; have fellowship, Ps. 94.20; company with, Pr.29.3; portion with, Ps.50. 18.
Partial, ity, respect persons, De.16.19; accept persons, Ps. 82.2; Pr. 18.5; accept faces, Mal.2.9; wrangling, Ja.3.17.
Past, driven away, Ec.3.15.
Pastors, keepers, Ca.8.11; guides, He.13. 7; princes of the people, Je.22.22.
Pasture, feeding-place, Ne.2.11; grass, Ps. 23.3.
Patience, dumb, Ps. 39.9; bearing, Je.10. 19; forbearing, 2 Ti.2.24; suffering, Is.5. 7.
Peace, rest, De. 12.10; still, 2 Ch. 12.9; quiet, Je.47.6,7; safely, Ho.2.18; all well, 2 Sa.18.28; prosperity, Da.8.25; league, Job 5.23; silence, Job 13.13.
People, waters, Re.17.1; nations, Pr.14.34; children, Ge.29.1.
Perfect, fully, 1 Ki.11.6; to the end, 1 Pe. 1.13; upright, Ge.6.4; full age, He.5.14; sincere, De.18.13; hold integrity, Job 2.3.
Perform, do as spoken, Ge.28.15; visit as said, 21.1; make good, Nu.23.19; fulfil, Je.14.25; verify, 1 Ki.8.26; keep, De.23. 23; finish, Phi.1.6.
Perfume, sweet odours, 2 Ch.16.14.
Peril, jeopardy, 1 Co.15.30; danger, Mat. 5.22; adventure life, Ju.9.17.
Perish, become as dung, Ps. 83.10; sleep perpetually, Je.51.39; consume, 1 Sa.27.1, destroy, Da.2.18; cut off, Ge.41.36; utterly waste, Is.60.12.
Permission, passing over, Ro.3.25.
Pernicious, lascivious, 2 Pe.2.2.
Perpetual, of old, Eze.35.5.
Persecute, shamefully entreat, 1 Th. 2.2; trouble, 2 Th. 1.6; shoot at, &c., Ge.49. 23; hunt, 1 Sa.24.11; pursue, 25.29; devour, Ps.80.13; plough, 129.3; waste, Ga. 1.13; chase out, 1 Th.2.15.
Persecutors, briars, Eze.28.24; foxes, Lu. 13.32; wolves, Jn.10.12; beasts, 1 Co.15. 32; destroyer, Je.50.1.
Persevere, hold fast, 1 Ti.1.19; retain, Job 2.9; follow on, Ho. 6.3; run, He. 12.1; overcome, Re.2.17; faithful to death, 2. 10.
Persuade, ed, bow the heart, 2 Sa. 19.14; force, Pr. 17.21; break the bone, 25.15; have confidence, Ga. 5.10; assured, Ro. 14.15; deceive, 1 Ki.22.20.
Pestilence, sword of the Lord, 1 Ch.21.12; death, Je.9.21; plague, Nu.14.37.
Pine, consume, Zec.14.12; burn with hunger, De.32.24; flow out, La.4.9.
Pity, lament, Ps. 69.20; compassion, Eze. 16.5; spare, Jn.5.19.
Plead, argue, Job 6.25; fill the mouth with arguments, 23.4; speak on one's behalf, 36.2; open the mouth in a cause, Pr.31. 8,9; take vengeance, Je.51.36.
Pleasant, sweet, 2 Sa.1.23; desirable, 2 Ch. 32.27; comely, Ps. 14.1; good, Ec. 7.26; fruitful, Is.32.12.
Please, ing, good in the eyes, Ge.41.37; 1 Ch.13.2,4; acceptable, 1 Ti.5.4; be good, Es.1.19; find favour, 8.5.
Plenty, fulness, Ge. 48.19; fatness, 27.39; without number, 41.49; abundance, De. 28.47; sufficiency, Job 20.22; cup run over, Ps.23.5; fats overflow, Joel 2.24; 3.

13; strength, Job 22.25; greatness, Ps. 103.8.
Plough, till. Ge. 9. 12; break up, Je. 4. 4; open, Is 28.24,25.
Polluted abominable, Eze.4.11; plunge in the ditch, Job 9. 31; unclean, Is. 64. 6; trodden under foot, Eze.16.6.
Ponder, lay up in the heart, 1 Sa.21.12.
Poor, fallen into decay, Le.25.35; without power, Job 26.2; needy, Ps.113.7; destitute, Is.2.25; a beggar, 1 Sa.2.8; in want, Lu.15.14; brought to a piece of bread, Pr.6.26; afflicted, Job 36.6; weak, Ps.41. 1; broken in heart, 10.9; hath no helper, 72.12.
Posterity, generation to come, Ps.78.6; offspring, Job 27.14; seed, Ps.25.13; left in the tabernacle, Job 20.26.
Power, stretched-out arm, Ex.6.6; might, De.3.24; right hand, Ps.118.16; key, Re. 9.1; strength, Job 26.2; dominion, 2 Ch. 32.9; liberty, 1 Co. 8. 9; substance, 1 Sa. 9.1.
Praise, glorify, Ps. 50. 23; magnify, 38. 3; calves of the lips, Ho.14.2; ascribe greatness, De. 32. 3; offer sacrifice, Ps. 37. 6; thanksgiving, 100. 1.
Pray, seek, Ps.27.8; call, Ge.12.8; cry, Ex. 2.23; beseech, Job 1. 14; make request. Phi.4.6; intercession, Je. 7. 16; supplication, Job 8. 5; lift up the soul, 1 Sa. 1. 15.
Preach, publish, De. 32. 3; declare, Ac.20. 27; warn, 31; doctrine drop, De. 32. 2; teach, 2 Ch. 17. 9; feed, Jn.21. 16; prophesy, 1 Co. 14. 3; manifest, 2 Co. 2. 14; hold forth, Phi.2.15; handle the word, 2 Co.4.2; divide the word, 2 Ti.2.15; communicate, Ga.2.2.
Predestinated, ordained, Jude 4.
Prepared, loins girded, Je.1.17; made ready, 2 Co.10.16; fitted, He.10.5; fixed, 2 Ch. 12.14; established, Ps.101.17.
Presence, face, 2 Ki.13.23; appearance, 2 Co.10.1.
Preserve, keep, Ge.28.15; Pr.4.6; save, Ge. 45.7; bind in the bundle of life, 1 Sa.25. 29; hold up, Ps.71.6; reserve, 79.11.
Pride, high look, Ps.101.5; heart lifted up, De.8.14; arrogancy, Je.48.29; haughty, Ps. 131.1; heart exalted, Ho.13.6; naughtiness of heart, 1 Sa.17.28.
Profaneness, wickedness, Ge.6.5; defiling, Le.20.3; violation of the law, Eze.22.26; pollution, Mal.1.7.
Profit, use, Ep.1.29; life and grace, Pr.3. 22; help, Is.30.5.
Promise, give the hand, Ezr.10.19; covenant, Ps.89.34; purpose, Nu.14.34.
Promote, lift up the head, Ge.40.20; exalt, Job 5.11.
Prosper, ity, good success, Jos.1.8; bless, De.33.11; grow great, 2 Sa.5.10; speed, Ge.24.12; enlarge, &c., De.11.20; go well with, 4.40; flourish, Da.4.4; grow, Mal.4. 2; increase, Job 8.7; Ps. 73. 12; prevail, Ju.4.24; do wisely, Jos.1.7; the Lord be with, Ge.39.2,3,23; peace, Zec.8.12.
Protection, hiding, De.32.38.
Proud. See *pride*.
Prove, try, Ps.11.4, examine, 26.2; tempt, Ge.22.1; charge, Ro.3.10; visit, Ps.17.3.
Provide, feed, Ge.48.15; make houses, Ex. 1.21; care for, De.11.12; look well unto, Je.40.4.
Publish, make known, Is.38.19; to show, Da.4.2; sound a trumpet, Mat.6.2; spread abroad, Mar.1.45.
Punish, visit, Le. 18. 25; find out, Nu. 32. 23; to repay, De.7.10; render vengeance, 32.41; chastise, 2 Ki.12.11; cut off, Ps. 101.8; wound, Je.30.14.—See phrases, De. 32.41; 2 Ki.8.12; 1 Sa.5.6,9; Is.65.7; Je. xiii.; 50.15.
Pure, unspotted, Ja.1.27; Job 11.15; clean, Job 14.4; innocent, Ps.19.13; refined, 119. 140; right, Pr. 20. 11; white, Da. 12. 20; purged, Is. 27.9; washed, 4.4.
Purpose, in the heart, 1 Ki. 8. 18; set the face, Lu. 9. 51; determine, 2 Ch. 2. 1; decree, 1 Co.7.37; foundation, Is. 19. 10; thoughts of the heart, Job 17.11.

Q.

Quake, tremble, De.2.25; shake, Job 4.12; quiver, Hab.3.16.
Quarrel, strife, De.1.12; fall out, Ge.45.24; controversy, De.21.5; inward grudging, Mar 6.19; complaint, Col.3.13.
Quicken, give life, 2 Co.3.6; revive, Ezr.9.8.
Quickly, diligently, 1 Sa. 20. 19; hasten, 2 Ch.18
Quiet, at ease, Job 21.23; rest, 2 Ch.20.30; not angry. Eze. 16. 42; silent, Ju. 16. 2; peaceable, 2 Sa.3.27.

R.

Race, course, 2 Ti.4.7.
Rage, fury, Da.3.13; tumult, &c., Ps.65.7.
Rail, speak evil, 2 Pe.2.10; reproach, He. 10.33; 1 Ti.5.4; fly upon, 1 Sa.25.14.
Ransom, atonement, Job 33. 24; price, 1 Co.6.20.
Rebel, revolt, Je. 29. 30; break the yoke, Ge.24.40; stiff-necked, 2 Ch.36.13; withdraw the shoulder, Ne.9.29; be froward, Is.57.17; turn the back, Je.2.27; not to obey, 22.21; resist, Ac.7.51.
Rebuke, reprove, Pr.1.13; blame, Ga.2.11; reproach, Ro.15.3; correct, Ho.5.2; chastise, Ps.38.1.
Recall, make to return to the heart, La.3. 21.
Receive, take to themselves, Jn.3.24; lay up, Job 22.22; suffer, 2 Co.11.16.
Recompense, give, Eze.7.3; judge, &c., 8.
Redeem, ransom, Ex.6.6; Je.31.11; Ho.13. 14; deliver, Col.1.13; send forth, Zec. 9. 11; buy, De.32.6; Re.14.4.
Refresh, revive, Ju. 15. 9; comfort, Ge.18. 5; breathe, Job 32.20.
Refuge, hiding-place, covert, shadow, Is. 32.2; fortress, Ps. 91.2; defence, 59.16; shield, &c., 1 Sa.22.3; high place, Ps.9.9.
Regard, set heart on, 1 Sa.4.20; consider, Is.18.4; receive with good-will, Mal.2.13; observe, Ro.14.6; lay to heart, 1 Sa.25. 25; delight in, Is.13.17.
Regenerate, born of the Spirit, Jn.3.6; new creature, 2 Co.5.17; quicken, Ep.2.1; renewed, 4.9; new lump, 1 Co.5.7.
Reject, put away, Je.3.8; cast from, 2 Ki. 13.23; cast behind, Ne.9.26; no delight in, 2 Sa.15.26.
Rejoice, be glad, Ex.4.14; to joy, Is.9.3; delight, Pr. 2. 14; clap hands, Is. 55. 12; take pleasure, 2 Co.12.10; lift up, Job 31. 29; sing, Ps.65.8,12; glorying, 1 Th.2.19; praise, De.32.43.
Relieve, satisfy with bread, Job 29. 15; strengthen the hands, Eze.16.49; cover the naked, 18.7; refresh, Phile.7; succour, Ro.16.2; help (see *help*); right one, Is.1. 17; make the soul come again, La.1.11.
Religious, heart lift up in the ways of the Lord, 2 Ch. 17. 6; set one's self to seek the Lord, 20.3; lift up the face to God, Job 22.26; working righteousness, Ac.10. 35; see Ja. 1. 27; godly, Ps. 4. 3; devout, Ac.10.2.
Rely, trust, Ps.40.4; cast our burden, 55. 22; abide, 91.1; look unto, Is.17.7; lean, 36.6; stay upon, 50.10.
Remain, stand, Nu. 9. 8; stay, Ge. 19. 17; tarry, Nu.22.19; abide (see *abide*); rest, Pr.14.33; surplusage, Ex.26.13.
Remember, think of, Ge.40.14; lay up, &c., De.11.18; bring to mind, Is.46.8; bind about the neck, Pr.3.3; keep, 4.2; grave, &c., Is.49.16; have in the heart, Phi.1.7; come into mind, Je.44.21.
Remission, blotting out, Ac.3.19 (see *forgiveness*); pardon, Eze. 23. 21; not remember, He.8.12; hide his face from sin, Ps.51.9.
Remnant, residue, Ne.11.20; rest, 1 Sa.15. 15; escaping, Ezr.9.14.
Renew, strengthen, Is. 4. 13; change, Job 29.20.
Rent. See *cleave, tear*.
Repair, mend, 2 Ch.34.10; close, 1 Ki.11. 27; revive, 1 Ch. 11. 8; renew, 2 Ch. 24. 4; set up, Ezr.9.9; found, 2 Ch.24.27.
Repent, turn, Pr. 1. 23; convert, Ac. 3. 19; amend, Je.7.3,7; grieve at the heart, Ge. 6.6.
Report, tell, Ge.10.2; declare, Mi.1.10.
Reproach, shame, 2 Sa.13.13; proverb, &c., 1 Ki.9.7; scourge of the tongue, Job 5.21; spit in the face, 30.10; contempt, 31.34; wound, Ca.5.7; infamy, Eze.36.3; spectacle, 1 Co.4.9; revile, Is.51.7; dishonour, Ps.69.19; scorn, derision, 44.13; song, Ps.69.10,11.
Reprobate, no part in the Lord, Jos.22.27; vessels of wrath, Ro.9.22; appointed to wrath, 1 Th.5.9; not sealed, Re.9.4; not written in the book of life, 13.8.
Reprove, rebuke, Pr.9.7,8; convince, Job 6.8; argue, Is.11.4; discover, Ep.5.13.
Requite, reward, Re. 18. 6; recompense, 2 Ch.6.23; measure, Mat.7.2.
Resist, stand against, Ep. 6. 11; gainsay, Lu.21.15.
Restrain, a hook in the nose, 2 Ki.19.28; Eze.38.4; frown, 1 Sa.3.13.
Reveal, bring to light, Job 28.11; show, 11. 6; make known, Ep.1.9; open the ear, 2 Sa.7.17.
Revenge, requite, Ge. 50. 15; render, &c., Ju. 9. 5; recompense, 2 Th. 1. 6; execute judgment, Mi.7.9.
Reverence, rise up before, Le. 19. 32; regard, 2 Ki. 3. 14; acknowledge, 1 Co. 16. 18; count worthy of honour, 1 Ti. 5. 17.
Revile, belch out with their mouths, Ps. 59.7; speak evil, Jude 10.
Revive, preserve alive, Hab.3.2; raise up, Ho.6.2.
Reward. See *recompense, wages*.
Riches, treasures, Je.49.4; mammon, Lu. 16.9; substance, Pr. 8. 21; goods, Re. 3. 17; wealth, Job 31.25; strength, Pr.27.24.
Righteous, innocent, Ps. 94. 17; keepeth truth, Is.26.2; upright, Ps.97.11; faithful, 119.138; equal, 8.9; clean, 2 Sa.29.25.
Rule, the key, Is.22.20; line, 2 Co.10.13.

S.

Sacrifice, offering, Mal.1.10; feast, 1 Sa.9. 12; praise, Ps.50.23.
Sacrilege, devour that which is holy, Pr. 20.25; take the accursed thing, Jos.7.1.
Sad, of a sorrowful spirit, 1 Sa.1.15; countenance fallen, Ge.4.6.
Safety, victory, Pr.21.31.—See phrases, Ps. 91.1; Ca.2.14; Is.33.16; 1 Sa.14.4.
Salvation, rest to the soul, Mat.11.29; hope laid up in heaven, Col. 1. 5; eternal redemption, He.9.12; deliverance, 2 Sa.19. 2.
Salute, greet, 1 Sa. 25. 5; inquire of one's welfare, 1 Ch.18.10.
Sanctify, wash, Is.3.4; sprinkle clean water, Eze. 36. 25; purify, Da. 12. 10; Is. 66. 17; cleanse, 2 Co. 7. 1; purge, He.9.14; consecrate, Ex. 29. 33; set apart, Ne. 12. 47; cause iniquity to pass away, Zec.3.4.
Sanctuary, tabernacle, Nu.8.9; holy place, 1 Ki. 8. 10; beauty of holiness, 1 Ch. 16. 29; God's house, Is.66.5; tent of the congregation, Le.16.33.
Satan (see *devil*); god of this world, 2 Co. 4.6; prince of the power of the air, Ep.2. 2; the tempter, 1 Th. 3. 5; adversary, 1 Pe.5.8; Ep.2.2.
Satisfy, ied, fill, Mat.15.33; not hunger, Jn. 6.35.
Saviour, deliverer, Ju. 3. 9; preserver, Job 7.20; mighty to save, Is.63.1; author of eternal salvation, He.5.9.
Scandal, a stone of stumbling, Is. 8. 14; offence, Ga.5.11; Phi.1.10.
Scatter, disperse, Eze. 12. 15; discomfit, 2 Sa.22.15; spread, Mal.2.3; break in pieces, Ps.94.5.
Scholar, son of the prophet, 1 Ch. 25. 8; brought up at the feet, Ac. 22. 3; a disciple, Is.8.16; one that answereth, Mal. 2.12.
Scorn, shake the head, 2 Ki. 19. 21; derision, Ps.79.4; contempt, 123.4; scoff at, Hab.1.10; reproach, Ps.79.4.
Scribe, secretary, 2 Sa. 8. 17; one that handleth the pen, Ju.5.14.
Search, seek, Ec.7.25; understand, Ps.139. 1,2; dig, Je.2.34; felt, Ge.31.37; sound, 1 Sa.20.12.
Season, set time, 2 Ki. 4. 16; opportunity, Mat.26.16.
Secret, ly, dark place, Is.45.19; wonderful, Ju.13.18; hide, Lu.8.17; by stealth, Job 4.12.
Secure, safe, 1 Ki.4.25; Job 11.18; at rest, 1 Ki.5.4; without care, Je.49.31.
See, set the eyes upon, Ge.44.21; perceive, Job 9.11; enjoy, 7.7.
Seed, pedigree, Ezr.2.59; offspring, Job 21. 8; grain, Joel 1.17.
Seek, inquire, Zep. 1. 6; delight in, Mal. 3. 1; procure, Pr.17.9; make supplication, Job 8.5; devise, Ps.35.4.
Sell, turn into money, De.14.25.
Separate, divide, Ne.11.36; disperse, Eze. 22. 15; come out from, 2 Co. 6. 17; take the precious, &c., Je.15.9; consecrate, Nu. 7.8; withdraw, Ga.2.12.
Serve, to stand before, 1 Sa.16.22; Je.40.9; to follow, 1 Sa.25.27; to be at command, 1 Ch.28.21; to dwell with, Ps. 101.6; minister, 2 Ki.5.16.
Shame, blot, Pr. 9. 7; infamy, 25. 10; confusion, Is.30.3; reproach, Ru.2.15.
Shelter, shadow, Is.4.6; show (see *declare, reveal, manifest, discover*).
Sickness, disease, Mat. 4. 23; infirmity, 8. 17, shadow of death, Job 16.16; first-born of death, 18. 13; affliction, 30. 27; pain, 33.19.
Sign, wonder, Ps. 105. 27; memorial, Ex. 13.9; miracle, 2 Ch.32.24.
Silent, hold peace, Ju. 18. 19; voice not heard, 1 Sa.1.10; stop the mouth, Job 5. 16; dumb, Ps.39.2; shut the lips, Pr.17. 27,28; not speak, Job 4.2; 2 Sa.19.10.
Sin, transgress, 1 Jn.3.4; Ps.25.17; offence, Ro.5.15,17; iniquity, Ge. 15. 16; wickedness, 39. 9; perverseness, Nu. 23. 21; unrighteousness, 1 Jn.5.17, to err, Job 5.4; not obey, Je.3.25; guilt, Ps.69.5.
Skilful, wise-hearted, Ex. 28. 3; cunning, Ca.7.1.
Slack, delay, Ex. 32. 1; linger, Ge. 19. 16; slow, Tit.1.12.
Slander, report slanderously, Ro.3.8; bring up an evil name, De. 22. 14; evil report, Nu.14.36.
Slaughter, fill places with dead bodies, Ps. 110.6; carcasses torn, Is.5.25; garments rolled in blood, 9.5.—See more phrases, Is.34.3,6,7; 46.10,11, Je.9.22; 18.21; 19. 7; 46.10,15; Eze.14.19; 32.6; 39.17,19; Ho.9.12; 10.14; Zep.1.17; Re.14.10; 19. 18.
Slay, make fall, 2 Ch. 32. 20; wound, Eze. 28.9; kill, Ge.43.16.
Sleep, take rest, Jn.11.11,13; lie down, De. 31.16.
Small, narrow, Pr. 24. 10; short, Is. 37. 27; despised, Ob.1,2.
Sojourner, pilgrim, 1 Pe. 2. 11; stranger, Ps.39.12.
Solitary, alone, Ps.102.6,7; dark, Job 30.3.
Sorrow, affliction, De.16.3; trouble, La.1. 21; pains, Ps. 116. 3; sadness, Ec. 7. 3; distress, Is.5.30.
Speech, language, Ps. 19. 3; report, Hab. 3.2.
Stable, Stablish, founded, Is.14.32; strengthen, Da.11.1; confirm, ib.; settle, 1 Pe.5. 10.
Steward, overseer, Ge. 39. 4; governor, 1 Ki.18.3; over the house. Is.36.3.
Stranger, of hard language, Eze.3.5; alien, La. 5.2; foreigner, Ob.11; sojourner, Ps. 39.12; not of God's people, 2 Ch.6.32.
Strength, might, Pr.24.5; help, Is.1.6; rock, Ps.19.14; power, 71.18; support, 20.2.
Strife, dissension, Ac. 15. 2; discord, Pr.6. 14; disquietness, Ps.38.8.
Stubborn, stiff-necked, Ex. 32. 9; neck an iron sinew, Is.48.4; will not be charmed, Je.7.17; settled on lees, Zep.1.12.
Study, apply the heart, Pr. 2. 2; acquaint the heart, Ec.2.7; give attendance, 1 Ti. 4.13; meditate, &c., 15.
Subjection, bow down to, Is.49.23; Ro.14. 11; ruled over, Ge.4.7.
Submit, yield obedience, 2 Sa.22.40; Ps.18. 44; give the hand, 1 Ch.29.24; kiss, Ps.2. 12; bend unto, Is.60.24; put the neck under the yoke, Je.27.8.
Substance (see *riches, wealth*); ground, confidence, He.11.1; estate, Job 22.20.
Succeed, inherit, De.2.12; possess, 12. 29; rise instead, Nu.32.14.
Suddenly, speedily, Ge. 44. 11; unawares, 31.20; in a moment, Je.4.20; as a whirlwind, Pr.1.27; as a thief, 1 Th.5.2,4; as travail on a woman, 3.
Superfluous, more than enough, Ex.36.5.
Support, to hold, Ps.37.23; bear up, 75.3; uphold, He.1.3; sustain, Ps.3.5.
Suspense, halt between two, 1 Ki. 18. 21; in a strait betwixt two, Phi. 1. 23; doubtful mind, Lu.12.29.
Swear, lift up the hand, Nu.14.30; put the hand under the thigh, Ge.47.29.
Swerve, err, 2 Ch.33.9; decline, De.17.11; depart, Ps.18.21; turn to the right or left hand, Pr.4.27; Is.30.21.
Swift, light of foot as a roe, 2 Sa. 2. 18; skipping, Ca. 2. 8; like hinds' feet, Hab. 3.19.
Sword, instrument of death, Ps.7.13; razor, Is. 7. 20; dart, Joel 2.8; drought, De.28. 22.

T.

Take, apprehend, 1 Ki.18.20; surprise, Je. 18.41; choose, 2 Ti.5.9.
Take away, pluck out, Ps.52.5; cause to perish, Je.25.10.
Talk, open the lips, Pr.13.3; meditate, 1 Ki. 18.27.
Teach, disperse knowledge, Pr.15.7; cause

to understand, Ne.8.7; sit in Moses' chair, Mat.23.2; give instruction, Pr.9.9; make wise 16.23; whet or sharpen, De.6.7; interpret, Is.43.27.
Temple, the Lord's palace, 1 Ch.29.1; house of the Lord, Ne.6.10; sanctuary (see *sanctuary*); beauty of holiness, Ps.29.2; holy mountain, Is.56.7; courts of holiness, 62.9; house of prayer, Mar.11.17; holy hill, Ps.43.3; God's resting-place, 2 Ch.6.41.
Terrible, make afraid, Job 13.11; the messenger of death, Pr.16.14; an army, Ca.6.10; God's indignation, Na.1.6; dreadful, Hab.1.7.
Think, speak in the heart, De.9.4; consider, &c., Ho.7.2; conceive, Ex.38.10; remember, Ge.9.14; reckon, 2 Co.10.2.
Thought, purpose, Eze.38.10; conscience, Ec.10.20; reasoning, 1 Co.13.11; said with himself, 2 Ki.5.11.
Thunder, voice of God, Ex.9.28.
Time, days, 1 Ki.11.42; season, Da.2.21; Ec.3.1.
Tongue, language, Ge.11.17; speech, Ex.4.10.
Treacherous, dig a pit for a friend, Job 6.27; unfaithful, Mal.2.15; transgress, Ho.6.7.
Tremble, shake, &c., 2 Sa.12.8; quake, quiver, Hab.3.16; bones shake, Job 4.14.
Tribute, levy, 1 Ki.4.6; mulct, 2 Ki.23.33; sufficiency, De.6.10; pieces of silver, Ps.8.30.
Triumph, set up banners, Ps.20.5; shout for mastery, Ex.32.8.
Trouble, burden, 2 Sa.15.33; terrify, 1 Sa.16.14; shorten, Job 21.4; poverty, 1 Ch.22.14; perplexity, Is.22.5; commotion, 2 Ch.29.8; evil, Je.2.20; anguish, Is.30.6; distress, Ps.107.6; sorrow, 116.3.
True, verified, Ge.42.20; not deceitful, Zep.3.13; without controversy, 1 Ti.3.16; of purpose, Da.3.14.
Trust, eth, rely upon, 2 Ch.13.18; eyes upon, 20.12; stayeth on, Is.26.3; wait on, Ps.25.2,3; hope in, Ep.1.10; strengtheneth himself, Ps.52.7; rolleth himself, 22.8.
Turn, give another heart, 1 Sa.10.9; reverse, Je.2.24; convert, Am.1.3.
Type, example, He.8.5; pattern, 9.23.

V.

Vagabond, a fugitive, Ge.4.14; a wanderer, Ps.59.15; base, of no name, Job 39.8; one without place, Ps.109.10; lewd fellow, Ac.17.5.
Vain, naught, Am.6.13; fruitless, 2 Co.15.10; foolish, La.2.14; unprofitable, 1 Sa.12.21; empty, Job 11.12; to no purpose, Mal.3.14; wind, Job 15.2.
Vanish, consume or cut off, Job 6.17; perish, 20.7; flee away, Pr.23.5; go away as dew, Ho.6.4; pass away, 13.3; cease to be seen, Lu.24.31.
Vanity, that which is light, of no value, Is.40.17,23; 41.29; changeable, Ec.1.2; 2.11; satisfies not, 5.10; iniquity, Ps.10.7; lying, Eze.13.6; 21.29; untempered mortar, 22.28.
Vantage, gain, Ac.16.16; profit, Pr.14.23.
Vengeance, zeal, Is.59.17; recompense, De.32.35; judgment, He.10.27; vials of wrath, Re.16.1; fury, Is.59.18.
Vex, provoke, 1 Sa.1.4; make ashamed, Ps.6.10; grieve the heart, 1 Sa.2.23; cause sorrow, Pr.10.10; cut to the heart, Ac.7.54; break in pieces, Job 19.2; make the soul bitter, 27.2; make the heart sick, Pr.13.12; torment, Lu.16.24; oppress, Ps.107.39; Ex.2.21; crush, Ju.10.8.
Victory, conquest, Re.6.2; crowns, 19.12; palm, 7.9; mastery, Ex.32.18; prevail, 2 Ch.27.5; subdue, Ge.2.28; to carry away, 2 Ch.28.8; overcome, Re.17.14.
View, behold, Mar.12.41; look, Nu.12.10; to see, 2 Ki.7.2; mark, Ru.3.4; set the heart on, Pr.24.31.
Vile, base, Job 30.8; 2 Sa.6.22; churl, Is.32.7; contemptible, Mal.2.9; despised, Pr.12.9; lightly esteemed, 1 Sa.31.15; of no value, Job 13.4; refuse, 1 Sa.15.9; accursed, 3.13; offscouring, La.3.45; folly, Ju.19.24.
Violence, force, Ge.31.31; power, Ezr.4.23; tyranny, Ja.2.6; incursion, Je.22.17.
Virgin, hath not known man, Ge.24.16; 19.8; a maid, Ex.22.16; a damsel, De.22.23.
Visage, face, Job 16.16; look, Ps.18.27; countenance, 10.4; form, Da.3.19; beauty, Is.52.14; 53.2.
Visit, restore, Je.27.22; perform the good word, 29.10; do judgment, 51.47; avenge, Ho.1.4; try, Job 7.18.
Unable, weak, Nu.13.18; faint, De.20.3; is not in me, Ge.41.16; too heavy for me, Nu.11.14; no might in the hand, De.28.32.
Unadvisedly, rashly, Pr.14.17; 2 Sa.24.10; void of counsel, De.32.28; without understanding, Pr.7.7; destitute of wisdom, 15.21.
Unbelief, disobedience, He.4.11.
Unblamable, unreprovable, Col.1.22; unrebukable, 1 Ti.6.14; no fault found, 1 Sa.29.3; clear, 2 Co.7.11; guiltless, Nu.5.31; innocent, De.27.25.
Unchangeable, no variableness, &c., Is.1.17; stable, 1 Co.15.18; constant, 1 Ch.28.7; not repent, Nu.29.19; altereth not, Da.6.8.
Unclean, defiled, Le.5.3; polluted, Ezr.2.62; filthy, abominable, Job 15.10; Le.11.8,10,43; common, Ro.14.14.
Uncover, to make bare, Is.32.11; leave naked, Eze.16.39; lay open, Pr.13.16; make naked, Is.22.6.
Undefiled, perfect, sincere, Ps.119.1.
Understanding, prudence, 2 Ch.2.12; wisdom, Pr.8.12; discretion, Ps.112.5; knowledge, Ge.2.9; skill, Da.9.22; reason, 4.34,36; perceiving, 2 Ki.4.9.
Unfaithful, treacherous, Zep.3.4; in whom is no faith, De.32.20; rebellious, Is.1.23 (*Vulgate translation*).
Unfruitful, unprofitable, Job 13.3; vain, Tit.3.9; barren, Joel 2.20; desolate, Is.7.19.
Ungodly, sons of Belial, Ju.19.22; children of wickedness, 2 Sa.7.10; haters of God, Ro.1.30; alienated from the life of God, Ep.4.18; forget God, Ps.9.17.
Unity, knit together, 1 Co.1.10; agreement, Mat.5.25; join together, Ep.4.16; bind upon, Pr.6.21.
Unjust, that knoweth no shame, Zep.3.5; unrighteous, 1 Co.6.9; deceitful, Ps.43.1; covenant-breakers, Ro.1.31; a man of iniquity, Ps.43.1.
Unprofitable, vain, Tit.3.9; 2 Co.6.1; do no good, Job 15.3; of none effect, Ga.5.4.
Unsavoury, no taste, Job 6.6; without seasoning, Mar.9.50.
Unsearchable, not comprehended, Job 37.5; Is.40.18; Je.17.9; 46.23.
Unspeakable, cannot be uttered, Ro.8.26; 2 Co.12.4.
Unstable, moving, La.1.8; wavering, Ep.4.14; changeable, Is.52.2; false, deceitful, Pr.11.18.
Unwise, understand not, Pr.28.5; brutish, 12.1; foolish, Ro.2.20; want understanding, Pr.28.16; simple, 2 Ti.3.6.
Voice, sound, Re.1.15; noise, Jos.5.10; speech, Col.4.6.
Vow, lift up the hand to the Lord, Ge.14.22; bind one's self by a bond, Nu.30.3; to open the mouth to God, Ju.11.35.
Uphold, strengthen, Is.41.10; deliver, Ps.116.8.
Upright, perfect, Pr.2.21; innocent, Job 17.8.
Usury, taking increase, Eze.18.8; dishonest gain, 22.12.

W.

Wages, allowance, Lu.3.14. See *hire*.
Wail, lament, Je.9.10; mourn, Am.5.16; howl, Mi.1.8.
Wait, silent, Ps.65.1; hope, watch, 130.5,6; stand, Ne.12.41; expect, Job 32.4; look for, Ps.145.15.
Walk, observe, do, Eze.37.24; keep, 36.27.
Wander, abide not in the house, Pr.7.11 (see *err*); go up and down, 2 Sa.15.20.
Want, hunger, thirst, &c., De.28.48; famine, Job 30.3.
Wash, cleanse, purge, Ps.51.27.
Waste, weaken, Job 14.10; decay, 11; come to nought, 18; lay on heaps, Ps.137.3; destroy, 8; desolate, ruin, Eze.36.33,36.
Weak, without strength, Ro.5.6; feeble, 1 Th.5.14; dust and ashes, Ge.18.27; defence departed, Nu.14.9; small power, 2 Ki.19.26; as women, Ne.3.13; compassed with infirmity, He.5.2; tender, 2 Sa.3.39; loose, Job 12.21.
Wealth, multitude of riches, Ps.49.6; strength, Pr.5.10.
Weary, faint, 1 Sa.14.28; cut off, Job 10.1; no might, Is 40.28.
Weep, draw water, 1 Sa.7.6; pour out tears, Job 16.20; eyes run down, Je.9.18.
Wicked. See *ungodly*.
Wife, a married woman, Ge.20.12; an helpmeet for man, 2.18; desire of the eyes, Eze.24.26; companion, Mal.2.14; glory of the man, 1 Co.11.8; weaker vessel, 1 Pe.3.7.
Wilderness, a place of no seed, Nu.20.5; desert land, De.32.10; a land of drought, Je.2.6; solitary place, Is.35.1; where no way is, Ps.107.40.
Willing, pleaseth, Ge.16.6; with desire, De.18.6; forward, 2 Co.9.2; do from the heart, Ep.6.6; with good-will, 7.
Wind, blast of God's nostrils, Ex.15.8.
Wisdom, knowledge, Job 34.2; understanding, 28.28; prudence, Pr.8.12; 19.11; discretion, 2.10,11; counsel, Job 12.13; instruction, Pr.9.10.
Word, rod of the mouth, Is.11.4; voice, Jn.5.25; sword of the Spirit, Ep.6.7; incorruptible seed, 1 Pe.1.23; sharp sword, Re.2.12.
Work, operation, Ps.28.5; labour, Job 10.3; hand, Ex.14.31; account, Ro.9.28; to do, He.13.21; deed, Ja.1.25.
Worship, bow down, Ps.92.6; sacrifice, 1 Sa.1.3; serve, Lu.4.7,8.
Wounded, made sick, 1 Ki.22.34; grief, Ps.147.3; bruised, Is.53.5; thrust through, Je.37.10.
Wrath, jealousy, Ps.79.5; smoke, 18.8; sore displeasure, 2.5; heart hot, De.19.6.

Y.

Yield, give the hand, 2 Ch.30.8; bring forth, Ps.67.6; submit, 1 Pe.2.13; give place, Ep.4.27; be entreated, Ja.3.17; return to, Je.15.19; grant to, Ezr.7.6; assent, Ge.34.15; obey, 27.8.
Yoke, burden, Is.14.25; bond, Je.5.5.
Young, of yesterday, Job 8.9.
Youth, stripling, 1 Sa.17.55,56; young man, 58.

Z.

Zealous, hot within, Ps.39.4; courageous, Jos.23.6; valiant, Je.9.3; fervent in spirit, Ro.12.11; earnest, Phi.1.20; striving, 27; contending earnestly, Jude 3.

A COLLECTION OF THE PROPHECIES WHICH CONCERN THE CALLING OF THE JEWS, AND THE GLORY WHICH SHALL BE IN THE LATTER DAYS.

1. The Jews shall be gathered from all parts of the earth where they are now scattered, and brought home into their own land. For this, see Is.11.11; 27.12,13; 43.5,6; 49.11, 12; 60.4.
Compare Je.3.18; 16.14,15; 23.3; 30.10; 31.7,8,10; 32.37.
So Ho.11.10,11; Zep.3.10; Zec.8.7,8; 10.8–10.

2. They shall be carried by the Gentiles unto their place, who shall join themselves with the Jews, and become the Lord's people, Is.49.22; 14.12; 60.9; 66.19,20; 2.2–4.
Compare Je.3.17; 16.19; Eze.47.22,23; Mi.5.3; Zec.2.11; 8.20–23.

3. Great miracles shall be wrought when Israel is restored, as formerly when they were brought out of Egypt, viz.:—
(1) Drying up the river Euphrates, Is.11.15,16; Zec.10.11; Re.16.12; Ho.2.15; Mi.7.15.
(2) Causing rivers to flow in desert places, Is.41.17–19; 48.20,21; 43.9,20.
(3) Giving them prophets, Is.66.18–21; Ho.12.9,10.
(4) The Lord Christ himself shall appear at the head of them, Is.35.8; 52.12; 58.8; Ho.1.10,11; Mi.2.12,13.

4. The Jews, being restored and converted to the faith of Christ, shall be formed into a state, and have judges and counsellors over them as formerly: the Lord Christ himself being their king, who shall then also be acknowledged king over all the earth, Is.1.26; 60.17. Compare Je.23.4; 30.8,9,21; Ho.3.5; Eze.34.23,24; 37.24,25; Is.54.5; Ob.21; Zec.14.5,9; Ps.22.27,28.

5. They shall have the victory over all their enemies, and all kings and nations of the earth shall submit unto them. For which see Is.11.13,14; 41.14–16; 49.23; 60.12; 25.10–12; Joel 3.7,8,19,20; Ob.17,18; Mi.4.6–8,11–13; 5.5–7; 7.16,17; Zec.2.13; 9.13–15; 10.5,6; 12.6; Nu.24.17; Is.49.23; 60.10–16; 66.19,20.

6. The Jews restored shall live peaceably, without being divided into two nations, or contending with one another any more, Is.11.13,14; 14.1,2; Je.3.18; 50.4; Eze.37.21,22; Ho.1.11.
(1) They shall be very numerous, and multiply greatly, Is.27.6; 44.3,4; 49.18–21; 54.1–3; 61.9; Je.23.3; 30.18–20; 31.27; Eze.34.11; 36.37,38.
(2) They shall have great peace, safety, and outward temporal prosperity, Is.32.16–18; 33.24; 54.13–17; 60.18,21; Je.23.3–6; 30.10; 32.34–41; 33.6–9; 50.19,20; Joel 3.17,18; Mi.7.18–20; Zep.3.13; Zec.3.9,10.
(3) They shall be very glorious, and a blessing in the whole earth, Is.19.24,25; 61.9; Je.33.3,9; Eze.34.26; Zep.3.19,20; Zec.8.13.

7. The land of Judea shall be made eminently fruitful, like a paradise, or the garden of God, Is.29.17; 35.1,2,7,9; 51.3,16; 54.11–13; 55.12,13; 60.17; 65.17,25; Eze.34.26,27; 36.37; Joel 3.18; Am.9.13,14.

8. Jerusalem shall be rebuilt, and after the full restoration of the Jews, shall never be destroyed nor infested with enemies any more, Is.52.1; 26.1; 60.18; 33.6; Joel 3.17; Ob.17; Zec.14.10,11; Je.31.38–40; Eze.38.11.

9. A little before the time of the Jews' call and conversion, there shall be great wars, and confusion and desolation throughout all the earth, Is.xxxiv.; Joel 3.1,10; Zep.3.8,9; Eze.28.25,26; Hag.2.21–23; Je.30.7–10; 2 Ch.15.3–7. So that we may say, as Balaam did, prophesying of that very time, '*Alas, who shall live when God doeth this?*' Nu.24.23).

A TABLE OF THE PROMISES, IN THE ORDER OF THE BOOKS.

GENESIS.

Of Christ's victory over the devil, 3.15; to Noah, of preservation in the ark, 6.18; of the several seasons, 8.21,22; of security from a flood, 9.9,11,15; of the calling of the Gentiles, 27; to Abram, to make him a great nation, 12.2,3; of the land of Canaan, and a numerous seed, 13.15–17; of a son, 15.4; and numerous offspring, 5; the return of his posterity from bondage, 15.14,16; to Hagar, of a numerous seed, 16.10; to Abram, of a numerous seed, 17.2,4,6; to be a God to him and his seed, 7; to give him Canaan, 8; of Isaac, 16,19,21; to bless and multiply Ishmael, 20; of a son by Sarah, 18.10,14; to make Ishmael a nation, 21.13; of a numerous seed, 22.17, 18; to Isaac, to give him Canaan, 26.3; to multiply his seed, 4,24; 28.13–15; to Jacob, to be with him, 31.3; of Canaan and a numerous seed, 35.11,12; to Jacob, to bring him out of Egypt again, 46.3,4.

EXODUS.

To Moses, to be with him, 3.12; to give the Israelites favour with the Egyptians, 21; to teach him what to say, 4.12; to the Israelites, to bring them into Canaan and to be their God, 6.6,8; freedom from sickness upon obedience, 15.26; to the Israelites, to be his peculiar people upon their obedience, 19.5,6; of long life to honouring of parents, 20.12; of his presence and blessing in places of solemn worship, 24; of defence to obedience, 23.22; of health, 25; of long life, 26; of victory, 27; to Israel, of his presence, and to be their God, 29.45; to Moses, of his presence, 33.14; to show him his glory, 19; of safety, when they appeared before God, 34.24.

LEVITICUS

Life to the obedient, 18.5; safety, 25.18, 19; plenty, 26.3–5; peace, 6; victory, 7,8; God's presence, 11–13; removal of judgments to the penitent, 40–42,44,45.

NUMBERS.

Of Christ and his kingdom, 24.17–19; to Phinehas, of the priesthood, 25.12,13.

DEUTERONOMY.

Of mercy to the penitent, 4.29–31; long life to the obedient, 40; 5.33; 6.2; prosperity, 6.3,18; spiritual and temporal blessings, 7.12–15; long life and victory, 21–25; welfare to themselves and posterity, 12.28; blessings to the obedient, 15.4–6,18; life and the land to those that do justice, 16.20; of Christ, 18.15,18; victory, 20.1,4; blessing to the charitable, 24.19; long life to them that do justly, 25.15; many blessings to the obedient, 28.1–14; outward prosperity, 29.9; return from captivity to the penitent, 30.2–5; renewal of the covenant, 6; plenty, 8–10; blessing to the obedient, 16; not to fail nor forsake, 31.6,8; to Joshua, to be with him, 23; long life to the obedient. 46,47.

JOSHUA.

To Joshua, 1.5–9; 10.8.

JUDGES.

To Gideon, of victory, 6.16; 7.7; to Manoah, of a son that should deliver Israel, 13.3,5.

I. SAMUEL.

Honour to those that honour God, 2.30; mercy to the obedient, 12.14; not to forsake his people, 22.

II. SAMUEL.

To David, of mercy to his seed, 7.12–16.

I. KINGS.

To Solomon, long life upon his obedience, 3.14; and to establish his throne, 9.4, 5; 11.38; to dwell among them upon their obedience, 6.12,13; of supply to the widow of Sarepta, 17.14; to Ahab, of victory, 20.13; of respite of judgments upon his humiliation, 21.29.

II. KINGS.

To the Shunammite, of a child, 4.16; of plenty in Samaria, 7.1; to Jehu, of continuing the kingdom to him for four generations, 10.30; of deliverance from enemies to those that fear God, 17.39; to Hezekiah, to defend the city, 19.30,31,34; of healing him and lengthening his life, 20.5,6; to Josiah, that he should die in peace, 22.20.

I. CHRONICLES.

Many mercies to David and his seed, 17.9–14; 22.9,10,13.

II. CHRONICLES.

To Solomon, of wisdom, riches, and honour, 1.12; pardon and audience, 7.14, 15; to Solomon, to establish his throne if obedient, 17,18; of stability and prosperity to believers, 20.20; mercy to the penitent, 30.9.

JOB.

Deliverance from trouble, war, famine, slanders, 5.19–22; security from mischievous accidents, 23; a comfortable habitation, 24; flourishing posterity, 25; long life, 26; to piety and sincerity, 8.5–7; prosperity and security, 11.15–19; of perseverance and growth in grace, 17.9; of good to acquaintance with God, 22.21; of wealth to the penitent and righteous, 23,24; of defence, 25; of audience, 27; of audience and pardon to the penitent, 33.26–28; of prosperity to the obedient, 36.11.

PSALMS.

Of fruitfulness and prosperity to the godly, 1.3; of audience, 4.3; of blessing and favour to the righteous, 5.12; of refuge to the oppressed, 9.9; needy not always forgotten, 18; safety to the poor oppressed, 12.5; stability and perseverance to the citizens of Zion, 15.1–5; of direction to happiness, 16.11; to the meek, 22.26; of blessing to the poor, 24.4,5; of instruction to the penitent, 25.8; of direction to the meek, 9; of mercies to those that fear God, 12–14; of safety in trouble, 27.5; of care in distress, 10; of strength to those that wait, 14; of strength to his people, 29.11; not to be always angry, 30.5; of hiding to those that fear God, 31.20; of strength to those that hope in God, 24; of mercy to those that trust in God, 32.10; of deliverance to those that fear God, 33.18,19; of protection, 34.7; of no want, 9,10; audience and deliverance to the righteous, 15,17,19; nigh to the broken in heart, and saves them, 18; satisfaction in ordinances, 36.8,9; habitation and food to trusting in God, 37.3; of desires granted to delighting in God, 4; to those that commit their way to God, 5,6; of inheriting the earth to waiting on God, 9; and to the meek, 11; of upholding to the righteous, 17; of a lasting inheritance to the upright, 18; food in famine, 19; of direction to a good man, 23; of upholding, 24; of inheriting the land to the righteous, 29; that steps shall not slide, 31; of not leaving the righteous in the power of the wicked, 33; to waiting on God, 34; of help and deliverance to the righteous, 39, 40; of many blessings to him that considers the poor, 41.1–3; of help in trouble, 50.15; of salvation to him that orders his conversation aright, 23; of support, 55.22; of plenty and blessing to praising of God, 67.5–7; to the humble, 69.32,33; of help to the poor, 72.12–14; of guidance, 73.24; of satisfaction to large expectations, 81.10; of victory and plenty to obedience, 13–16; of peace to his people, 85.8; of plenty, 12; to David, 89.4,20–29; and to his seed, 30–37; of deliverance from pestilence, 91.3–7,10; of protection, 11,12; of deliverance to those that love God, 14; of audience, 15; of long life, 16; of flourishing and fruitfulness, 92.12–14; of not casting off his people, 94.14; of preservation, deliverance, and comfort, 97.10,11; of regarding the prayer of the destitute, 102.17; not always chide, 103.9; of blessing on the posterity of those that fear God, 112.2; and wealth, 3; and establishment, 6–8; of blessing to them that fear God, 115.13–15; of security, 121.3; and preservation, 6–8; of prosperity to those that love the church, 122.6; of stability to trusting in God, 125.1,2; of deliverance from oppression, 3; of joy, 126.5,6; of sundry blessings to those that fear God, 128.1–6; of redemption from sin, 130.8; to David, 132.11–18; of deliverance from enemies, 138.7; to the upright, 140.13; to calling upon God, 145.18; of fulfilling their desires, 19; of preservation to those that love God, 20; of help for those in distress, 146.7–9; of healing to the broken in heart, 147.3; to the meek, 6

PROVERBS.

Of safety, 1.33; of knowledge to those that seek it, 2.4,5,9; of wisdom to the righteous, 6,7; to the upright, 21; of long life and favour, 3.2–4; of direction to those that trust in God, 5,6; of health and strength to those that fear God, 7,8; of plenty, to honouring God with estates, 9,10; of safety and security to the obedient, 21–26; to love of wisdom, 4.8,9; righteous not famish, 10.3; of stability to righteous, 30; 12.3,7; and a sure reward, 11.18; of blessing to him that sells corn, 26; of flourishing to the righteous, 28; just shall come out of trouble, 12.13; no evil shall happen to him, 21; to the diligent, 24; 13.4; of reward to him that fears the commandment, 13; of honour to him that regards reproof, 18; of wisdom to him that converses with the wise, 20; of good to the righteous, 21; of flourishing to the upright, 14.11; of mercy to them that devise good, 22; of audience to the righteous, 29; of quietness of mind to those that commit their works to the Lord, 16.3; of peace to them that please God, 7; to a wise and faithful servant, 17.2; of safety to the righteous, 18.10; to the charitable, 19.17; of satisfaction to them that fear God, 23; of blessing to the children of the just, 20.7; and to the bountiful, 9; of reformation to correction, 23.13,14; to good education of children, 22.6; of joy to the father of good children, 23.24; of reward to the wise, 24.14; of blessing to them that rebuke sinners, 25; of reward to a good servant, 27.18; to the upright, 28.10; of pardon to the penitent, 13; of safety to the upright, 18; of plenty to the diligent, 19,20; of favour to reprovers, 23; to trust in God, 25; of deliverance to the wise, 26; of plenty to the charitable, 27; to correction, 29.17; of honour to the humble, 23; of safety to them that trust in God, 25; 30.5.

ECCLESIASTES.

To the fear of God, 8.12; to the charitable, 11.1.

ISAIAH.

Of pardon to the penitent, 1.18; of plenty to the obedient, 19; of safety in common calamities, 3.10; of joy in the use of ordinances, 12.3; of perfect peace to trusting in God, 26.3; of peace to believers, 27.5; of moderate correction, 8; of reformation by affliction, 9; of joy to the meek, 29.19; of favour to his people, 30.18,19; of continuance of the means of grace, 20–26; of safety to the righteous, 33.15,16; of pardon to the members of the church, 24; Christ's care of weak believers, 40.11; of strength to the faint, 29; and to them that wait, 31; of strength and support, 41.10–14; of comfort to spiritual poor, 17,18; of direction to the ignorant, 42.16; of safety in dangers, 43.2; of pardon, 25; of the Spirit, 44.3; of increase of grace, 4; of pardon, 22; of support and deliverance in trouble, 46.4; of sparing, 48.9; not forget, 49.15,16; of light to those in darkness, 50.10; of everlasting joy, 51.11; of knowledge, 52.6; comfort in desertion, 54.7,8; to hearing, 55.3; of mercy to the penitent, 7; of the success of the word, 10,11; to the observation of the Sabbath, 56.4–7; righteous happy in death, 57.2; of God's presence, and reviving to the humble, 15; not contend for ever, 16; of peace, 19; of audience, 58.9; to liberality, 10,11; to observation of the Sabbath, 13,14; to trembling at the word, 66.2; to outcasts, 5.

JEREMIAH.

To Jeremiah, of protection, 1.8,19; 15.19,20; of mercy to the penitent, 2.12; of rest to the righteous, 6.16; to amendment, 7.3; to obedience, 23; 11.4,5; to Jeremiah, of favour with enemies, 15.11; of flourishing and fruitfulness to those that trust in God, 17.7,8; to observation of Sabbath, 24, 25; of freedom from evil to the penitent, 18.8–10; 26.13; of a heart to know God, 24.7; return from Babylon, 27.22; 29.10–14; 30.3,18–22; 31.8–10, 12; 32.37–44; 33.7, &c.; 46.27,28; 50.4,5; of moderation in correcting, 30.11; of a new covenant, 31.31–34; to Ebedmelech, of deliverance, 39.18.

LAMENTATIONS.

Not cast off for ever, 3.31,32.

EZEKIEL.

Of one heart and a new spirit, 11.19; to remember and establish the covenant, 16.60,62; of pardon to those that reform, 18.21,22,27,28; 33.15,16,19; of a new heart, 36.26; of return from Babylon, 37.21; 39.25.

DANIEL.

To those that turn many to righteousness, 12.3; of the increase of knowledge, 4.

HOSEA.

Of reconciliation and mercy, 2.14, &c.; of healing to the penitent, 6.1; of increase of knowledge to them that seek it, 2; of not executing the fierceness of anger, 11.9; of healing their backslidings, 14.4; of growth in grace and fruitfulness, 5–7.

JOEL.

Of a blessing to repentance, 2.12–14,19–32.

AMOS.

Of life to the penitent, 5.4,6,14,15.

MICAH.

Not angry for ever, 7.18; of subduing and pardoning iniquities, 19.

HABAKKUK.

Of increase of knowledge, 2.14.

ZECHARIAH.

Of mercy to the penitent, 1.3.

MALACHI.

Of mercy to the penitent, 3.7; of plenty to payment of tithes, 10; of sparing, 17; of mercy to those that fear God, 4.2.

MATTHEW.

To the poor in spirit, 5.3; to mourners, 4; to the meek, 5; to desires after righteousness, 6; to the merciful, 7; to the pure in heart, 8; to peacemakers, 9; to persecuted for righteousness' sake, 10–12; of open reward to secret alms, 6.4; and to secret prayer, 6; and to secret fasting, 18; of pardon to those that forgive others, 14; of clothing, 30; of supply to those that first seek righteousness, 33; of desires granted to earnest seekers, 7.7; of blessedness to the doers of God's will, 21; of salvation to perseverance, 10.22; to confessing of Christ, 32; of reward to those that lose life for Christ, 39; to kindness to Christ's minis-

ters, 41.42; of rest to those that come to Christ, 11.28; to humility, 18.4; of Christ's presence to those met in his name, 20; of everlasting life to those that forsake all for Christ, 19.29; to asking in faith, 21.22; of exaltation to the humble, 23.12; of salvation to perseverance, 24.13; of reward to those that faithfully employ their talents, 25.21,23,29; of life everlasting to the righteous, 46; of Christ's presence with his ministers, 28.20.

MARK.

To faith, 9.23; to prayer of faith, 11.24.

LUKE.

Of great reward to love of enemies, 6.35; of being taught what to say, 12.12; 21.15; to the charitable, 14.13,14; of speedy relief from persecutors, 18.8.

JOHN.

Of everlasting life to believing, 3.15,36; 5.24; 6.40,47; never thirst more, 4.14; 5.35; of not casting out him that comes to Christ, 5.37; to the doers of God's will, 7.17; to believers, 38; to such as continue in Christ's word, 8.32; to those that keep Christ's sayings, 51; that Christ's sheep shall never perish, 10.28; that believers shall never die, 11.25,26; nor abide in darkness, 12.46; that whatsoever we ask in Christ's name he will do, 14.13,14; to those that love God, 23; of helping our memories, 26; that the Spirit shall guide into all truth, 16.13; of receiving to those that ask, 24.

ACTS.

Of pardon to believers, 10.43; and salvation, 16.31.

ROMANS.

Of everlasting life to continuance in well-doing, 2.7; that sin shall not have dominion, 6.14; that all things shall work together for good, 8.28; that nothing shall separate us from Christ's love, 39; that believers shall not be ashamed, 9.33; of salvation to confession and faith, 10.9; and to calling upon God, 13; of bruising Satan under our feet, 16.20.

I. CORINTHIANS.

Of confirming to the end, 1.8; of relief under temptations, 10.13.

II. CORINTHIANS.

Of consolation to sufferers, 1.7; of bountiful reaping to bountiful sowing, 9.6.

GALATIANS.

Of everlasting life to those that sow to the Spirit, 6.8; of reaping in due time, 9.

EPHESIANS.

Of reward for any good we do, 6.8.

PHILIPPIANS.

Of changing our vile bodies, 3.21; of peace, 4.7; of supplying all our needs, 19.

COLOSSIANS.

Of appearing with Christ in glory, 3.4.

I. THESSALONIANS.

To be ever with the Lord, 4.17.

II. THESSALONIANS.

Of keeping from evil, 3.3.

I. TIMOTHY.

Of preservation in child-bearing, 2.15; to ministers that are diligent, 4.16.

II. TIMOTHY.

Of reigning with Christ to sufferers with him, 2.12; of a crown of righteousness, 4.8.

HEBREWS.

Of pardon, 8.12; 10.17; of never leaving us, 13.5.

JAMES.

Of wisdom to those that ask it, 1.5; of a crown of life, 12; to the doers of the law, 25; to resisting the devil, 4.7; to drawing nigh to God, 8; to those that humble themselves, 10; health and pardon to the prayer of faith, 5.15.

I. JOHN.

Of pardon to confession of sin, 1.9; to see God as he is, 3.2; of pardon, 5.16.

REVELATION.

To him that overcomes, 2.7,11,17,26–28; 3.5,12,21; of a crown of life to those that persevere, 2.10; to sup with him that opens to him, 3.20; to those that are before the throne of God, 7.15–17; to the thirsty, 21.6; to him that overcomes, 7.

CHRIST promised, Is.7.14; 9.6,7; 11.1–10; Je.23.5,6; 33.15,17; Hag.2.7; Zec.3.8; 6.12.—The blessings of his kingdom, Is.32.1–4,17,18; 35.1.

Concerning the CHURCH: its reformation, Is.1.25,26; flourishing in the last days, 2.2–4; glory and safety, 4.4–6; love among the members thereof, 11.13; tranquillity, 14.3; spiritual blessings, 25.6; security, 27.3; extent, 6; 54.2; 60.1–22; Mi.4.1–7; tranquillity, Is.33.20; pardon, 24; protection and glory, Zec.2.5; stability, Mat.16.18.

A CONCISE HARMONY OF THE GOSPELS.

1. St. Luke's preface, Lu.1.1–4.
2. Christ's divinity, Jn.1.1–5,9–14.
3. John Baptist's birth foretold, and Christ's, Lu.1.5.
4. Mary in danger to be put away, Mat.1.18.
5. Christ's birth, Lu.2.1–20.
6. Christ's pedigree both by father and mother, Mat.1.1–17; Lu.3.23.
7. Christ's circumcision; Mary's purification, Lu.2.21–40.
8. The wise men, Mat.ii.
9. Christ disputes with the doctors, Lu.2.41.
10. John's ministry, Mat.3.1–12; Mar.1.1–8; Lu.3.1–18; Jn.1.6–8.
11. Christ baptized, Mat.3.13–17; Mar.1.9–11; Lu.3.21–23; Jn.1.15–18.
12. Christ tempted, Mat.4.1–11; Mar.1.12–23; Lu.4.1–13.
13. John's testimony of Christ; some disciples called, Jn.1.19.
14. Christ's first miracle, Jn.ii.
15. Christ's discourse with Nicodemus, &c., Jn.iii.
16. John imprisoned, Mat.14.3–5; Mar.6.17–20; Lu.3.19,20.
17. Christ converts many Samaritans, &c., Mat.4.12; Jn.iv.
18. Christ preaches in Galilee, Mat.4.17; Mar.1.14,15; Lu.4.14,15.
19. Christ preaches at Nazareth, Lu.4.16–30.
20. Christ at Capernaum, Mat.4.13–16; 8.2–17; Mar.1.21–45; Lu.4.31–44; 5.12–16.
21. Christ heals a man sick of the palsy, Mat.9.2–8; Mar.2.1–12; Lu.5.17–26.
22. Christ calls Peter, &c., Mat.4.18–22; Mar.1.16–20; Lu.5.1–10.
23. Christ calls Matthew, and eats with him, Mat.9.9–17; Mar.2.13–22; Lu.5.17–39.
24. Christ asserts his Godhead, Jn.v.
25. The disciples pluck ears of corn, Mat.12.1–8; Mar.2.23–28; Lu.6.1–5.
26. Christ heals many, Mat.12.9–16; Mar.3.1–12; Lu.6.6–11.
27. Christ chooses and ordains his apostles, Mar.3.13–21; Lu.6.12–19.
28. Christ's sermon on the mount, Mat.5.1–12; Lu.6.20–36.
29. Mat.vi.
30. Mat.7.1–30; Lu.6.37–49.
31. The centurion's servant healed, Mat.8.5–13; Lu.7.1–10.
32. A widow's son raised, Lu.7.11–17.
33. John's message to Christ, Mat.11.2–19; Lu.7.18–35.
34. Chorazin and Bethsaida upbraided, Mat.11.20.
35. A woman anoints Christ, Lu.7.36; 8.1–3.
36. Of blasphemy against the Holy Ghost, Mat.12.22–45; Mar.3.22–30; Lu.11.14–26,29–32.
37. Christ's mother and brethren seek him, Mat.12.46–50; Mar.3.31–35; Lu.8.19–21.
38. The parable of the sower, &c., Mat.12.1–53; Mar.4.1–34; Lu.8.4–18; 13.18–21.
39. A scribe will follow Christ, Mar.4.35; Mat.8.18–22.
40. The disciples in a storm, Mat.8.23–27; Mar.4.36–41; Lu.8.22–25.
41. Christ heals the possessed, Mat.8.28–34; Mar.5.1–20; Lu.8.26–39.
42. Jairus's daughter raised, Mat.9.18–26; Mar.5.21–43; Lu.8.41–56.
43. Two blind men cured, Mat.9.27–34.
44. Christ teacheth at Nazareth, Mat.13.54–58; Mar.6.1–6.
45. Christ journeys again to Galilee, Mat.9.35.
46. The apostles sent out, Mat.x.; 11.1; Mar.6.7–13; Lu.9.1–6.
47. John beheaded, Mat.14.6–12; Mar.6.21–29.
48. Herod's opinion of Christ, Mat.14.1,2; Mar.6.14–16; Lu.9.7–9.
49. Five thousand fed, Mat.14.13–21; Mar.6.30–44; Lu.9.10–17; Jn.6.1–13.
50. Christ walks on the sea, Mat.14.22–36; Mar.6.45–56; Jn.6.14–21.
51. Christ's flesh must be eaten, Jn.vi.; 8.1.
52. Impious traditions, Mat.15.1–20; Mar.7.1–23.
53. The woman of Canaan's daughter healed, Mat.15.21–28; Mar.7.24–30.
54. A dumb man healed, Mat.15.29–31; Mar.7.31, &c.
55. Four thousand fed, Mat.15.32–39; Mar.8.1–10.
56. The leaven of the Pharisees, Mat.16.1–12; Mar.8.11–21.
57. A blind man healed, Mar.8.22–26.
58. Peter's confession of Christ, Mat.16.13–28; Mar.8.27–38; 9.1; Lu.9.18–27.
59. Christ's transfiguration, Mat.17.1–13; Mar.9.2–13; Lu.9.28–36.
60. Christ cures a lunatic child, Mat.17.14–23; Mar.9.14–32; Lu.9.37–45.
61. Humility pressed, Mat.18.1–9; Mar.9.33–50; Lu.9.46–50.
62. The feast of tabernacles, Jn.7.2–9.
63. Christ goes to Jerusalem, Lu.9.51; Jn.7.10.
64. The seventy sent forth, Lu.10.1–6.
65. Christ at the feast of tabernacles, Jn.7.11, &c.
66. An adulteress, &c., Jn.viii.
67. A blind man healed, Jn.ix.
68. Christ the good shepherd, Jn.10.1–21.
69. The seventy return, Lu.10.17.
70. The efficacy of prayer, Lu.11.1–13,27,28,33, &c.
71. Against hypocrisy, carnal fear, covetousness, &c., Lu.xii.
72. An exhortation to repentance, Lu.13.1–17.
73. The feast of dedication, Lu.13.22; Jn.10.22.
74. The strait gate, Lu.13.23.
75. A dropsical man healed; the wedding-feast, Lu.xiv.
76. The lost sheep, goat, and son, Lu.xv.
77. The unjust steward and rich glutton, Lu.xvi.
78. Scandal to be shunned, &c., Lu.xvii.
79. The unjust judge and proud Pharisee, Lu.18.1–14.
80. Concerning divorce, Mat.19.1–12; Mar.10.1–12.
81. Little children brought to Christ, &c., Mat.19.19–30; Mar.10.13–31; Lu.18.15–30; Mat.20.1–16.
82. Lazarus sick, Lu.11.1–16.
83. Christ foretells his passion, Mat.20.17–19; Mar.10.32–34; Lu.18.31–34.
84. The request of the sons of Zebedee, Mat.20.20–28; Mar.10.35–45.
85. A blind man healed; Zaccheus converted; the parable of the pounds, Mat.20.29; Mar.10.46; Lu.18.35–43; 19.1–27.
86. Lazarus raised, Jn.11.17.
87. Mary anoints Christ, Mat.26.6–13; Mar.14.3–9; Jn.12.1–11.
88. Christ's kingly entrance into Jerusalem, and casting buyers and sellers out of the temple, Mat.21.1–16; Mar.11.1–11,15–19; Lu.19.28–38; Jn.12.12–19.
89. Some Greeks desire to see Christ, Jn.12.20.
90. The fig-tree cursed, Mat.21.17–22; Mar.11.11–14,20–26; Lu.21.37,38.
91. Christ's authority questioned, Mat.21.23–27; Mar.11.27–33; Lu.19.1–8.
92. The parable of the two sons, Mat.21.28,32; Mar.12.1.
93. The vineyard let out, Mat.21.33–46; Mar.12.1–12; Lu.20.9–19.
94. The parable of the marriage-feast, Mat.22.1–14.
95. About paying tribute; Christ confutes the Sadducees, and puzzles the scribes, Mat.22.15–46; Mar.12.13–37; Lu.20.20–44.
96. The Pharisees and scribes taxed and threatened, Mar.12.38–40; Lu.20.45–47.
97. The widow's two mites, Mar.12.41–44; Lu.21.1–4.
98. Christ foretells the destruction of Jerusalem and the Jewish state, Mat.24.1–51; Mar.13.1–37; Lu.21.5–36.
99. The parable of the virgins and talents; the last judgment described, Mat.xxv.
100. Christ washes his disciples' feet, &c., Jn.xiii.
101. The preparation for the passover, Mat.26.1–5,14–19; Mar.14.1,2,10–16; Lu.22.1–13.
102. Christ institutes the sacrament of the Lord's supper, Mat.26.20–30; Mar.14.17–26; Lu.22.14–23.
103. Christ begins his consolatory discourse, Jn.xiv.
104. Christ the true vine, Jn.xv.
105. Christ comforts his disciples, Jn.xvi.
106. Christ's mediatory prayer, Jn.xvii.
107. Christ warns his disciples of their forsaking him, Mat.26.31–35; Mar.14.27–31; Lu.22.22–39; Jn.18.1,2.
108. Christ's agony, Mat.26.36–46; Mar.14.32–42; Lu.22.40–46.
109. Christ's apprehension, Mat.26.47–56; Mar.14.43–52; Lu.22.47–53; Jn.18.3–11.
110. Christ's arraignment, Mat.26.57–68; Mar.14.53–65; Lu.22.54,63–65; Jn.18.12–16,19–24.
111. Peter's denial, Mat.26.69–75; Mar.14.66–72; Lu.22.55–62; Jn.18.17,18,25–27.
112. Christ's arraignment before the Sanhedrim, Pilate, and Herod, Mat.27.1,2,11–14; Mar.15.1–5; Lu.22.66–71; 23.1–12; Jn.18.28–38.
113. Christ condemned by Pilate, Mat.27.15–23,26–30; Mar.15.6–19; Lu.23.13–25; Jn.18.39,40; 19.1–3,16.
114. Judas hangs himself, Mat.27.3–10.
115. Christ crucified, Mat.27.31–56; Mar.15.20–41; Lu.23.26–49; Jn.19.16–37.
116. Christ's burial, Mat.27.57–61; Mar.15.42–47; Lu.23.50–56; Jn.19.38–42.
117. Christ's resurrection, Mat.28.1–8; Mar.16.1–8; Lu.24.1–12; Jn.20.1–10.
118. Christ's appearing first to Mary Magdalene, then to others, Mat.28.9–15; Mar.16.10,11,13,14; 24.13–48; Jn.20.11–20.
119. Another appearance of Christ, and his discourse with Peter, Jn.xxi.
120. Christ commissions his disciples, and afterwards ascends into heaven, Mat.28.16–20; Mar.16.15–20; Lu.24.49–53.

CHRONOLOGICAL TABLES.

A TABLE EXHIBITING THE IMPORTANT EVENTS IN PROFANE HISTORY DURING THE LIFE OF JESUS CHRIST.

	Year of Christ's Life.
A plot of Antipater against his father Herod is discovered, ...	1
Antipater is convicted before Quintilius Varus, and put to death, ...	2
Herod dies. Archelaus succeeds him in the government of Judæa, ...	3
This year begins the Christian era, ...	4
Caius Cæsar, grandson to Augustus, passes through Jerusalem to march against the Armenians, ...	5
Tiberius is recalled from Rhodes, and returns to Rome, ...	7
Caius Cæsar dies after his return from Armenia, ...	8
Augustus, on the death of his two grandsons, adopts Tiberius, ...	9
Archelaus is accused before Augustus for his maladministration. He is banished to Lyons in Gaul. Coponius is made procurator of Judæa, ...	10
Marcus Ambivius is made procurator of Judæa. Salome, the sister of Herod, dies, ...	15
Tiberius is admitted into the government with Augustus, ...	17
Annius Rufus is made procurator of Judæa, ...	18
Augustus Cæsar dies. Tiberius succeeds him, ...	19
Valerius Gratus is made procurator of Judæa, ...	20
Germanicus, the adopted son of Tiberius, is sent to quell disturbances in the East, ...	22
Germanicus reduces Cappadocia and Comagene into Roman provinces, ...	23
Germanicus is poisoned at Antioch by Piso, president of Syria, ...	24
Piso, being accused of this murder, kills himself, ...	25
Valerius Gratus removes Annas from being high-priest, and gives the office to Ismael, the son of Fabus, ...	28
Eleazar, the son of Annas, is made high-priest, ...	29
Simon, the son of Camith, is made high-priest in place of Eleazar. Caiaphas succeeds him, ...	30
Pontius Pilate is made procurator of Judæa, ...	31
Herod puts to death John the Baptist, ...	32
Pontius Pilate condemns Jesus to be crucified, ...	34

THE DISCOURSES OF JESUS ARRANGED IN CHRONOLOGICAL ORDER.

	Places.	
Conversation with Nicodemus, ...	Jerusalem.	Jn.3.1–21.
Conversation with the woman of Samaria, ...	Sychar.	Jn.4.1–42.
Discourse in the synagogue of Nazareth, ...	Nazareth.	Lu.4.16–31.
Sermon upon the mount, ...	,,	Mat.v.–vii.
Instructions to the apostles, ...	Galilee.	Mat.x.
Denunciations against Chorazin, &c., ...	,,	Mat.11.20–24.
Discourse on occasion of healing the infirm man at Bethesda, ...	Jerusalem.	Jn.v.
Discourse concerning the disciples' plucking ears of corn on the Sabbath, ...	Judæa.	Mat.12.1–8.
Refutation of his working miracles by the agency of Beelzebub, ...	Capernaum.	Mat.12.22–37.
Discourse on the bread of life, ...	,,	Jn.vi.
Discourse about internal purity, ...	,,	Mat.15.1–20.
Discourse against giving or taking offence, and concerning the forgiveness of injuries, ...	,,	Mat.xviii.
Discourse at the feast of tabernacles, ...	Jerusalem.	Jn.vii.
Discourse on occasion of the woman taken in adultery,	,,	Jn.8.1–11.
Discourse concerning the sheep, ...	,,	Jn.x.
Denunciations against the scribes and Pharisees, ...	Peræa.	Lu.11.29–36.
Discourse concerning humility and prudence, ...	Galilee.	Lu.14.7–14.
Directions how to attain heaven, ...	Peræa.	Mat.19.16–30.
Discourse concerning his sufferings, ...	Jerusalem.	Mat.20.17–19.
Denunciations against the Pharisees, ...	,,	Mat.xxiii.
Prediction of the destruction of Jerusalem, ...	,,	Mat.xxiv.
The consolatory discourse, ...	,,	Jn.xiv.–xvii.
Discourse as he went to Gethsemane, ...	,,	Mat.26.31–36.
Discourse to the disciples before his ascension, ...	,,	Mat.28.16–20.

THE PARABLES OF JESUS ARRANGED IN CHRONOLOGICAL ORDER.

Parable of the	Places.	
Sower, ...	Capernaum.	Mat.13.1–23.
Tares, ...	,,	Mat.13.24–43.
Seed springing up imperceptibly, ...	,,	Mar.4.26–29.
Grain of mustard-seed, ...	,,	Mat.13.31,32.
Leaven, ...	,,	Mat.13.33.
Hidden treasure, ...	,,	Mat.13.44.
Precious pearl, ...	,,	Mat.13.45,46.
Net, ...	,,	Mat.13.47–50.
Two debtors, ...	,,	Lu.7.36–50.
Unmerciful servant, ...	,,	Mat.18.23–35.
Samaritan, ...	Near Jericho.	Lu.10.25–37.
Rich fool, ...	Galilee.	Lu.12.16–21.
Servants who waited for their lord, ...	,,	Lu.12.35–48.
Barren fig-tree, ...	,,	Lu.13.6–9.
Lost sheep, ...	,,	Lu.15.3–7.
Lost piece of money, ...	,,	Lu.15.8–10.
Prodigal son, ...	,,	Lu.15.11–32.
Dishonest steward, ...	,,	Lu.16.1–12.
Rich man and Lazarus, ...	,,	Lu.16.19–31.
Unjust judge, ...	Peræa.	Lu.18.1–8.
Pharisee and publican, ...	,,	Lu.18.9–14.
Labourers in the vineyard, ...	,,	Mat.20.1–16.
Pounds, ...	Jericho.	Lu.19.12–27.
Two sons, ...	Jerusalem.	Mat.21.28–32.
Vineyard, ...	,,	Mat.21.33–46.
Marriage-feast, ...	,,	Mat.22.1–14.
Ten virgins, ...	,,	Mat.25.1–13.
Talents, ...	,,	Mat.25.14–30.
Sheep and the goats, ...	,,	Mat.25.31–46.

THE MIRACLES OF CHRIST ARRANGED IN CHRONOLOGICAL ORDER.

Jesus	Places.	
Turns water into wine, ...	Cana.	Jn.2.1–11.
Cures the nobleman's son of Capernaum, ...	,,	Jn.4.46–54.
Causes a miraculous draught of fishes, ...	Sea of Galilee.	Lu.5.1–11.
Cures a demoniac, ...	Capernaum.	Mar.1.22–28.
Heals Peter's wife's mother of a fever, ...	,,	Mar.1.30,31.
Heals a leper, ...	,,	Mar.1.40–45.
Heals the centurion's servant, ...	,,	Mat.8.5–13.
Raises the widow's son, ...	Nain.	Lu.7.11–17.
Calms the tempest, ...	Sea of Galilee.	Mat.8.23–27.
Cures the demoniacs of Gadara, ...	Gadara.	Mat.8.28–34.
Cures a man of the palsy, ...	Capernaum.	Mat.9.1–8.
Restores to life the daughter of Jairus, ...	,,	Mat.9.18–26.
Cures a woman of an issue of blood, ...	,,	Lu.8.43–48.
Restores to sight two blind men, ...	,,	Mat.9.27–31.
Heals one possessed with a dumb spirit, ...	,,	Mat.9.32,33.
Cures an infirm man at Bethesda, ...	Jerusalem.	Jn.5.1–9.
Cures a man with a withered hand, ...	Judæa.	Mat.12.10–13.
Cures a demoniac, ...	Capernaum.	Mat.12.22,23.
Miraculously feeds five thousand, ...	Decapolis.	Mat.14.15–21.
Heals the woman of Canaan's daughter, ...	Near Tyre.	Mat.15.22–28.
Heals a man who was dumb and deaf, ...	Decapolis.	Mar.7.31–37.
Feeds miraculously four thousand, ...	,,	Mat.15.32–39.
Gives sight to a blind man, ...	Bethsaida.	Mar.8.22–26.
Cures a boy possessed of a devil, ...	Tabor.	Mat.17.14–21.
Restores to sight a man born blind, ...	Jerusalem.	Jn.ix.
Heals a woman under an infirmity for eighteen years,	Galilee.	Lu.13.11–17.
Cures a dropsy, ...	,,	Lu.14.1–6.
Cleanses ten lepers, ...	Samaria.	Lu.17 11–19.
Raises Lazarus from the dead, ...	Bethany.	Jn.xi.
Restores to sight two blind men, ...	Jericho.	Mat.20.30–34.
Blasts the fig-tree, ...	Olivet.	Mat.21.18–22.
Heals the ear of Malchus, ...	Gethsemane.	Lu.22.50,51.
Causes the miraculous draught of fishes, ...	Sea of Galilee.	Jn.21.1–14.

CHRIST AND HIS KINGDOM IN SHADOWS;

OR,

THE CHRISTIAN DISPENSATION,

AS TYPIFIED IN

THE OLD TESTAMENT,

AND ESPECIALLY IN THE

MOSAIC RITES AND CEREMONIES.

BY

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TYPES IN GENERAL;

THEIR ORIGIN AND SCOPE.

As all things lie naked and open before God, as His thought is eternal, as He is One, there is a unity in His whole scheme, there is one grand idea harmonizing the minutest details of His plan—a plan which bridges over all time, as it reaches from eternity to eternity. As God has made the visible universe and controls all events with reference, ultimately, to spiritual beings and spiritual ends, it is natural that His thought and plan, so far as they are revealed in one era, should look to something in the times to come. Hence it is that in the realm of Nature, and yet more in God's peculiar Revelation of Himself in the Kingdom of Grace, there is a constant typical reproduction, a repetition of the Divine idea in new degrees of clearness, so that every present is an antitype of some past and a type of some future. Man, in nature, is the antitype of ages of premonition and promise. Nature herself is the type of Grace, and Grace, under the Old Dispensation, is the type of Grace under the new. "In the Divine works the least blade of grass reveals the most perfect symmetry; in God's words, even the most insignificant, there is the closest coherence." "The Bible is one Book—one grand thought, which embraces the infinite, divine whole in it, the thought which is the spring of the ages, the measure of all that is past and of all that is to come." "When a flower springs up, the spirit which is to shape it is already in the seed, and with every leaf that opens, that hidden something which is the reason of its shape is more and more revealed." "The whole Old Testament is one grand Prophecy, one grand type of that which was to come and has come."

SPECIAL MEANING OF THE WORD TYPE.

The word type is a Greek word in an English shape. It originally means anything produced by a blow—a print, a figure, shape, form, pattern, sample. The word type is used with various degrees of latitude. Sometimes it is employed in a sense sufficiently wide to comprehend every sort of figurative allusion which the ingenuity of the interpreter can trace in Holy Scripture. In its proper theological sense, a type is a person, a thing or an event, which either in whole or in part is divinely meant and appointed as the symbol of a person, a thing or an event not yet revealed. It is one reality hiding for a time another reality. It is a prophecy, but it is not put into language. The lamb is a symbol of Christ. The Paschal Lamb is a type of Christ in the natural, instinctive innocence and gentleness of every lamb, the mind can trace an analogy to the moral innocence and gentleness of our Lord. But the Paschal Lamb is divinely appointed, in part at least, for the very purpose of symbolizing the sacrifice made and the redemption wrought by Christ. We can apply the symbol of a lamb to any one who is innocent and gentle, but the type of the Paschal Lamb can be applied to our Saviour alone. We can call a little child a lamb, but we cannot call it a Paschal Lamb. We generally mark the antitype with the definite article. Thus we say Christ is the Paschal Lamb, the Atoning Sacrifice, the High Priest. A type, then, is a prophetic similitude, meant in God's mind and expressed in some other way than by words. It is a prophecy in things. It is the shadow of something coming, and, therefore, can be cast only by a substance: "Which are a shadow of things to come, but the body is of Christ." Col. ii. 17. "There are things done," says Augustine, "but prophetically done; they are on earth, but they are of heaven; they are through men, but they come from God."

INTERPRETATION OF TYPES.

Great care should be taken that we do not assume as types what are not types. Nothing is a type unless the Bible asserts or implies that it is, or unless it comes clearly within the scope of the same principles on which these assertions rest in other cases. The Bible settles all the principles, but it has not room for all the details. We are to get types out of the Bible, on Bible principles, not to put them into the Bible on our own. We are not to treat the types with an ill-regulated fancy which will make the Scriptures suffer for the fault of the expositor.

But it is also possible to err in the other extreme. We may mistake a rationalistic spirit of depreciation or a constitutional prosiness for sobriety of judgment. The imagination has its perils, but so has the lack of imagination. "Too sharp is dull," but dull is also dull. We must not run into the error of transfusing our own fancies into the divine record, but neither must we be insensible to the glorious richness of its poetry of symbol, allegory and type, in which there is not simply an expression of truth, but a transfiguration of it. The Bible is not only mind to mind, but is also heart to heart—God's mind and heart to ours. Nor for the space of a solitary word, are we to forget whose mind and heart we have to deal with in the Bible. That construction of the whole is most probable, all other things being equal, which is most consonant with the majesty, the depth, the omniscience, of the divine mind, the largeness, the tenderness, the pity, of the divine heart. The range of the interpreter is to be widened by the divine range, the divine range not to be narrowed by the meanness and barrenness of the expositor. There is a common guilt and a common curse to him who adds and to him who takes away. He who takes away, robs the hungry of bread; he who adds, puts husks or poison to the lips of the trusting.

But even in the sober developement of undoubted types we should carefully distinguish between the points of comparison which are distinctly asserted in the Holy Scriptures themselves (and we mean here to embrace the Old Testament also, which has many elucidations of typical reference), and those which are mere inferences or conjectures of the interpreter, however able and plausible they may be. The one interpretation is infallible, the other is at best simply probable. In the divine application and explanation of types there is a characteristic economy and repression, while the general tendency of expositors has been toward profusion and extravagance.

THE MOSAIC TYPES.

"We have found Him of whom Moses in the law and the prophets did write." "Had ye believed Moses ye would have believed me, for he wrote of me." "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "All things which are written in the law of Moses and in the prophets and in the Psalms concerning me." All the books of Moses have by pre-eminence a direct connection with the person and work of Messiah; they are the fountain-head of prophecy. Moses is the germ of all the Prophets, as Christ is the germ of all the Apostles.

GENESIS records the Fall of Man, from which arose the necessity of sending a Redeemer; it shows the *certainty* and *character* of His coming in the promises made of God to the Patriarchs, and sets forth the example of their fate in a Saviour to come, and in the earliest history of the Church presents materials for the edification of the Church of Christ to the end of time. An old divine well said, that no better title could be given to Genesis than this: "Book of the Gospel touching the promises concerning Christ."

EXODUS, in the history of the liberation from Egypt, shadows the Deliverance wrought by Christ, his character as the true Paschal Lamb and the Bread which came from Heaven, and shows in type the nature of his Priesthood and Propitiatory Sacrifice.

The Key to LEVITICUS is given in the Epistle to the Hebrews, which shows that Christ and His Redemptory Work are veiled under the whole body of the types of the Ceremonial Law.

The BOOK OF NUMBERS adds to the treasures of typical theology the type of the Brazen Serpent, the Red Heifer and the Smitten Rock.

The BOOK OF DEUTERONOMY is the repetition and sealing of the Law and of the Promises concerning Christ.

DIVISION AND CLASSIFICATION OF THE MOSAIC TYPES.

With reference to time, the types may be classified as the Pre-Mosaic, the Mosaic and the Post-Mosaic. We confine ourselves here mainly to the second class. They have been arranged in the order suggested by Christ's Person and Office, His Priesthood, Sacrifice and Benefits. In a still more completely methodical way they have been arranged in the order of a complete system of divinity. HULSIUS arranges them as—I. Typical Sacraments: the Tree of Life; the Tree of the Knowledge of Good and Evil; Circumcision; the Paschal Supper. II. Miracles: Noah's Ark; the Passage of the Red Sea; the Pillar of Cloud and Fire; the Manna; the Smitten Rock. III. Persons: Melchizedek; Jacob and Esau; Moses; the Priests; Levites (Nethinims; Nazarites; Rechabites; Prophets; Interpreters; Wise Men; Scribes; Disputers; Rabbis; Pharisees; Essenes; Sadducees; Herodians; Galileans; Samaritans; Publicans). IV. Sacrifices. V. Ablutions. VI. Instruments: the Ark of the Covenant; Altars; the Ephod. VII. Places: the Tabernacle; the Temple; Court of the Gentiles; High Places and Groves; Gates; Cities of Refuge (Synagogues and Schools). VIII. Festivals. IX. Visions. X. Enemies.

The most natural, most comprehensive and easily remembered division of the Mosaic types is that which classifies them by their associations and connections with—I. Sacred Places. II. Edifices. III. Structures. IV. Persons. V. Offices. VI. Things. VII. Acts. VIII. Times and Occasions. IX. Events; and this is the division we shall follow.

I. TYPES RELATED TO HOLY PLACES.

FROM its natural circumference to its divinely appointed centre, the Promised Land was considered holy. The sanctity intensified as it approached the centre, the holy passing into the more holy, the more holy into the most holy. The entire land was holy; Jerusalem was specially holy in the land; the temple was the holiest point in Jerusalem, and by various gradations within the temple, was reached the place within the veil; the holy of holies, the holiest of all.

1. THE HOLY LAND

Was given by God to His covenant people. It was to be the place of their rest. Is was separate from all lands; it was little but glorious. It was a land flowing with milk and honey; rich in its products, land of the palm, the fig, the olive and the vine. It was wonderfully guarded and blessed. Covered with flocks and herds, with its waving forests and its fertile lowlands, watered by numerous streams and rivers, washed by the Midland Ocean of the Mediterranean and by inland seas, it once supported a population of twenty millions, with a thousand cities and towns. The Holy Land was a typical land in all these respects, and a source of numerous images of the New Testament Church on Earth, and yet more of that Church in its heavenly glory. The Israelite passes through the desert of the world to the peace of the Church, through the desert of life to the joy of heaven. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth," etc., Heb. xi. 13–16.

2. SALEM OR JERUSALEM.

Salem, "peace," has merged its name in Jerusalem, the hallowed city, which not alone the Jew and the Christian reverence, but which the Mohammedan calls "the place of the Sanctuary," "the Blessed Sanctity," "the Holy." Jerusalem is "the city of the great King," city of the Temple and of the Ark, devoted to God's glory, and the only place in which the full ritual of His worship could be observed. God had chosen it, that His name might be there. The fond old legendary faith of the Jew was that in Jerusalem no serpent or scorpion could hurt, no fever could burn, that nothing polluting was allowed to enter it, that no traces of the dead were left in it. "Glorious things are spoken of thee, O city of God." It is a type of the Jerusalem which is above, the great, the holy city, the heavenly; the city of the living God, the free, the mother of us all, Gal. iv. 26; Heb. xii. 22, the New Jerusalem, which cometh down out of heaven from God prepared as a bride adorned for her husband, the name of which is written on Him that overcometh. Rev. iii. 12; xxi. 2, 10–27.

3. ZION OR SION,

In its widest sense, was the whole mountain range on which Jerusalem lay. In a more restricted sense it was the highest part of the range. It was the city of David, God's holy hill, the place of His choice, His desire, His founding and His dwelling, the place of sacred song and gladness, the point from which the law went forth. It was to Jerusalem as the soul is to the body. The glory of Jerusalem was that Zion was in it. It was the centre of the centre and heart of the heart. The whole land was counted its daughter. It was type of the Church of the New Testament, the Kingdom of the Messiah into which all nations were to be gathered. On Zion God has placed His Kingly Son. Ps. ii. 6. Zion is the habitation of the Lord. Ps. ix. 12. Help and the Redeemer comes from Zion. Ps. xiv. 7; Isa. lix. 20; Rom. xi. 26. God shines forth from it. Ps. l. 2. In Zion the chief Corner-stone is laid, tried, elect, precious and sure. Isa. xxviii. 16; Rom. ix. 33; 1 Pet. ii. 6. To the daughter of Zion comes her King, meek and having salvation. Zech. ix. 9; Matt. xx. 5. As the Church on earth becomes the glorified Church in heaven, Zion is type of the celestial glory which shines in the city of our God. Heb. xii. 22. Beautiful for situation, the joy of the whole earth is this Zion. This is Jehovah's rest for ever. On this Mount Sion stands this Lamb, and with Him stand the happy thousands on whose forehead His Father's name is written. The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be on their head. They shall obtain gladness and joy, and sorrow and mourning shall flee away. Her priests shall be clothed with the spotless robes of salvation through a Saviour's righteousness, and her saints shall shout aloud for joy. Ps. xlviii. 2; cxxxii. 13, 14; Isa. li. 11; Rev. xiv. 1.

II. TYPICAL EDIFICES.

THE Tabernacle, with its various parts (Ex. xxvi., xxxvi.), was a Temple within a Tent, or a Tent whose chief part was a Temple. The Tabernacle proper was distinct from the Tent, as the interior from the exterior, the shrine from the Temple at large. Two terms are used in the original to mark the difference between the Tent and the Tabernacle in the stricter sense in which it was the dwelling-place of the

Most High. See the passages in which the tent or covering is distinguished from the Tabernacle, as Ex. xxvi. 7, 12, 13; xxxv. 11, and in other places. Our Authorized Version ordinarily translates both these terms by Tabernacle. But one is the Tabernacle Tent, the other the Tent Tabernacle. The Tabernacle Tent is called the Tent or Tabernacle of the testimony or witness, and the Tabernacle of the congregation or assembly. The Tent-Tabernacle was the movable Sanctuary and palace of the King of Kings. The Tabernacle as moving, was an emblem of the Church in her militant and wandering state, yet as the abode of God it was a shadow of heaven where God shall tabernacle among his saints. Rev. xxi. 3. As the place of God's personal special indwelling and manifestation, it was the type of Christ, the Word who became flesh and tabernacled among us. John i. 14. Within the tent of His humanity was the Tabernacle-Shrine of His Deity.

The firm linkings of the Tabernacle are like the bonds of the saints; its Artificers, trained of God, are like faithful ministers; the men and women who gave to it, and worked for it, are like believers who conjoin their gifts and toils in building up the Church. The cloud and fire which covered the tabernacle are emblems of the divine protection by day and night; the excellence of the shittim wood, Ex. xxv. 5, 10, 13, 23, 28, its hardness and freedom from corruption point to the firmness and incorruptness that become saints who are the body of Christ.

In its fluctuation as a preparation for the fixedness of the Temple which followed it, it is like our earthly house of this Tabernacle, 2 Cor. v. 1–4, which we put off, 2 Pet. i. 14, that we may pass into the abiding house of our Father, the Temple not made with hands, and may in due time be clothed upon with our house which is from heaven—incorruption and immortality. But the Tabernacle itself was but a reduced copy of another typical temple. It was a miniature of the Universe, the great Temple of the Most High. The Outer Court of the Tabernacle corresponds with the natural World, the Holy Place with the Church, the Most Holy with Heaven. The whole Universe is but a revelation of God in various degrees. The lowest revelation is in Nature, the mediate is in His Word and in His Church, the supremest is in Heaven, and these three grades of revelation involve three grades of fellowship with God, the faintest through nature, the intermediate through grace, the most perfect in glory. But man himself is a miniature of the Universe, man is himself a Tabernacle, and LUTHER has traced in man the same triple idea. Man's body is the Outer Court, his soul, his powers of understanding and of knowledge is the Holy Place, his spirit is the Holy of Holies. "Man is the glory of God." See 1 Cor. iii. 16, 17.

THE PARTS AND DIVISIONS OF THE TABERNACLE.

The main parts and divisions of the Tabernacle were—

1. The Court (Ex. xxvii. 9–19; xxxviii. 9-31), the outer or great Court, the open space around the Tabernacle proper. We may call it the Tabernacle Tent.

2. The Holy Place (Ex. xxviii. 33, 34), or Sanctuary (Lev. iv. 6), the first or outer chamber of the Tabernacle proper (A), through which was the entrance into—

3. The Most Holy Place (Ex. xxviii. 33, 34), the Holiest of all (Heb. ix. 3), the inner apartment, which, in conjunction with the Holy Place, formed the Tabernacle proper, or Tent Tabernacle (B). They were separated (4) by a veil.

1. The Outer Court or Great Court was the Tabernacle Tent or open space in front of and at the sides of the Tabernacle. It was curtained in, and was open at the top. It contained the Brazen Laver for the ablution of the priests and the Brazen Altar for burnt offerings. In the permanent shape it took in the Temple it was divided into two parts separated by a wall. Within the wall was the Court of the Jews and of the Proselytes. Outside of the dividing wall, was the Court of the Gentiles. The Gentiles were forbidden under penalty of death to pass within the wall. In the Court within the wall our Lord and his Apostles taught; it was into this Paul was charged as having brought the Greeks. Acts xxi. 28. It was from the part outside of the wall, the Court of the Gentiles, that our Lord drove the traffickers and money-changers. Matt. xxi.; John iii. The Court of the Gentiles typified the vocation of the nation into the Church of our Lord. They who had beheld expectant, found that in Christ the dividing wall was broken down; "in Christ Jesus there is neither Jew nor Greek," Gal. iii. 28. They "who sometimes were afar off are made nigh. He is our peace who hath made both one, and hath broken down the middle wall of partition between us." Eph. ii. 11–19.

2. The Holy Place was the outer apartment or chamber of the Tabernacle proper. None but the priests were allowed to enter it. In the morning it was entered to offer incense on the *altar* which stood there, and to extinguish the lamps of the golden candlestick, which were lighted again in the evening. On the Sabbath the *shew-bread* was changed.

3. The Most Holy or Holiest, the Holy of Holies or Oracle, was a type of the heavenly sanctuary, the central point of God's revelation of himself, the place of the immediate presence of the manifested Jehovah. Within the Most Holy was the Ark of the Covenant, which was the Propitiatory or Mercy Seat overshadowed by the Cherubim. The High Priest alone entered it, and to him it was allowed to enter only on the day of Atonement, which came but once a year.

The Jewish Talmudists and Rabbinists held that the "Tabernacle was meant to be a book of deeper wisdom, and of something more glorious than itself, and hence shadowed heavenly and eternal things." A common opinion among the Jews is that the three parts of the Tabernacle signify the three parts of the Universe. The Court open to the elements signifies the world, in which men of all classes come together. The Holy Place represents the starry heavens. The Most Holy Place is Heaven where God sits enthroned among the angels, of whom, by pre-eminence, the Cherubim are figures.

4. The Veil separated the Holy of Holies from the Holy Place, "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first Tabernacle was yet standing." Heb. ix. 8. When our Lord yielded up the ghost, "the veil of the temple was rent in twain from the top to the bottom." Matt. xxvii. 51. In this act was implied that the Father had accepted the sacrifice of His Son as finished and perfect. The Type had vanished in the Antitype; the true High-Priest had superseded the shadow; the real Veil, the Flesh of Christ, had been rent; the true Atoning Blood had been sprinkled; the new and living Way opened by which, not alone from the Holy Place but from the outer Court, all might have boldness to enter into the holiest by the blood of Jesus. The Typical mysteries had vanished. Jew and Gentile are one—the moral Universe has uninterrupted access to the throne and heart of God.

III. TYPICAL STRUCTURES,

OR durable parts of the furnishing of the Typical Edifices.

THE ALTARS. There were two altars in the Tabernacle. 1. The first was the Brazen Altar, the Altar of Burnt Offering. It stood within the Court, the first great object facing the entrance. In passing from the beginning to the end of the Tabernacle, the order would be—first, the great and only Altar for Atoning Sacrifice; second, the Laver for washing; third, the Holy Place with the light of its Golden Candlestick on one side, the food of its Shew-Bread on the other, the Priest at its Altar of Incense, between, but advanced toward the Veil, then, within the Veil, the Type of Heaven itself. The great Altar stood under the open heavens, accessible to all. The fire for its sacrifice had fallen direct from God, and was never allowed to go out.

Is there not a system of theology in this order? First, is the Atoning Sacrifice of an all-sufficient Saviour, which gives character and efficacy to all else. It is open as the heavens, and free to all. God has accepted it. Its efficacy changes not. In the arrangement of the application and results of His Sacrifice, we have first the Laver of Holy Baptism and of Regeneration, the Illumination of the Holy Spirit, and the nourishment with the Flesh of our Lord which is the Bread from Heaven, and then the Thanksgiving into which all the life of the Christian rises,—until at last he enters within the Heavenly Veil, into which the Great Fore-Runner has passed before him.

2. The Second or Golden Altar, stood in the Holy Place centrally, before the Veil, so that at the parting of the Veil it seemed to be common to both the Holy Place and the Most Holy, Heb. ix. 4. No sacrifices were offered on it. But once in a year, on the Great Day of Atone-

ment, the High Priest sprinkled on the horns of it the blood of the sin-offering. Ex. xxx. 10. Every morning and night incense was burned on it.

The Great Altar represents Christ in his Atoning Sacrifice, the Golden Altar represents Him in His Intercessory character. The sweet Incense which arose in a cloud to cover the Mercy-Seat typified the Prayers of all saints accepted through Him, and the worship which in every place is to be offered by Him to Jehovah's name, Mal. i. 11; Rev. viii. 3. Christ is at once Priest, Sacrifice and Altar. There was but one Altar for the whole Burnt-Offering, as there is but one Propitiatory Sacrifice for the race through all time. On this Altar were laid the gifts of God's people. The Altar sanctified their gifts, as Christ sanctifies ours. All the vessels of the Altar typified the application and method of receiving the benefits purchased for us by Christ. The Horns of the Altar show that it was to be clung to, as well as fled to; the penitent fear is to be followed by the believing trust.

3. The Brazen Laver stood between the Altar of Atonement and the entrance to the Holy Place. In its pure waters the Priests were to wash away their pollutions, under penalty of death for neglect. It typified the need of the Washing of Regeneration, the Laver of a true Baptism, the Sanctifying work of the Holy Spirit, the purchase and necessary sequence of the Sacrifice of Christ. The Laver was constructed of what had been mirrors, Ex. xxxviii. 8. The mirror could reflect, and thus make its holder more perfectly aware of the impurities he had contracted on his face and vestments, and thus could prepare him for the more effectual application of the cleansing. The Laver, with its burnished surface, may have become one vast mirror, a mirror of mirrors, which may have helped to point out to him who approached any lack of conformity with the external demands of the law. So he who comes to the cleansing must know himself, and act upon that knowledge, James i. 23, 25.

Though we be Priests of one God, and in His service, we must at each approach seek a re-application of the blood of cleansing. "I will wash my hands in innocency; so will I compass thine altar, O Lord," Ps. xxvi. 6. The Christian needs not merely that great forgiveness which is once for all, and that washing of the Holy Ghost which is once for all, but needs the daily forgiveness of the tresspasses of the day, the washing of the hands which are busy in life's work, the washing of the feet which are soiled upon the road we traverse, Ex. xxx. 19. He that has had that great bathing of regeneration still needs renewed applications of the spiritual washing, John xiii. 1–10.

The Holy Spirit is the applier of the washing, for he takes of the things that are Christ's and makes them ours; but Christ's riven side is the source of the purifying flood—coming "not by water only, but by water and blood." "The Spirit and the water and the blood, these three agree in one," 1 John v. 6, 7. He is the Fountain opened for sin and for uncleanness, Zech. xiii. 1. All his loved ones are washed, sanctified and justified in his name, 1 Cor. vi. 11. For Christ loved the Church and gave himself for it, that he might sanctify and cleanse it with the washing of water—by the washing of regeneration and renewing of the Holy Ghost by the word, that He might present it to himself a glorious Church, holy and without blemish, Eph. v. 26; Tit. iii. 5.

4. The Golden Candlestick, in the Holy Place on the south side. On it the lamps were placed. It typifies the Church, dark in itself, but illumined by the presence and Spirit of Christ. Christ illumines the Church that the Church may enlighten the world.

Its seven parts mark its various functions and the adaptations of its various members to them. Christ is in the midst of them. The light symbolizes Him, at whose coming Zion is to arise and shine. He is the Glory of the Lord who arises upon her—a light to lighten the Gentiles—the true light which enlighteneth every man—the Light of the world—the Light of life. The arrangement was that of a vine-cluster of lights, about a centre. Christ is the central light, but his people are by His Grace the light of the world. The ornaments of the Candlestick, the golden flowers and fruits, add to its uses, the beauty of art copying nature, for nature and art are in their truest places when hallowed to the service of Christ. The perfumes of the alabaster box shed upon the head of our Lord are not wasted. The various instruments and arrangements connected with the Golden Candlestick were meant to keep the flame in its pure brightness, to typify the continuous brightness of the light of Grace which shines upon us, and to remind us to let our light "so shine."

5. The Golden Table stood on the north side of the Holy Place. It was designed for holding the Shew-Bread. It symbolizes the Church as that Holy Place in which Israel comes before God in the Sacrifice of Thanksgiving, and receives from God the Sacrament of Blessing.

6. The Ark of the Covenant was in the Holy of Holies, as described, Ex. xxv., xxxvii. It was prepared under the influence of the Spirit of God, in accordance with the model shown to Moses in the Mount. It was constructed of the choicest wood, and covered and lined with gold.

Inside the Ark was placed the Testimony, or Two Tables of the Law. The book of the Law, the urn which held the manna, and Aaron's rod which budded, were placed beside the Ark. The ceremonial object of the Ark was that it might be a sacramental token of the special presence of God.

As a type of Christ, the Ark symbolizes His gracious presence as God, in the Temple of His Church. Where the Ark went, divine strength and triumph attended it. It held the tables of the Law, and Christ came not to destroy the Law, but to fulfill it. The Law is beneath the Gospel, and the Gospel rests on the Law.

7. The Mercy-Seat, or Propitiatory, was the cover of the Ark of the Covenant. It was of pure gold throughout, Ex. xxv. 17. It was conceived of as a typical footstool of the throne of God, whence He revealed His mercy, for we seek mercy at the feet of our God. It was, with the Cherubim, the crowning glory of the Ark, which represented the Law. The Mercy-Seat rested on the Law, and yet was above it. That it ordinarily was in the thick darkness of the innermost shrine points to the King invisible, hidden impenetrably till the light of His own mercy reveals Him, at the entrance of the Supreme High-Priest into the Holiest of all.

God is in glory among the angels, but earth is His footstool, a lower part, but a true part, of His throne. The High-Priest himself would have been smitten to death, had he come unbidden into the Holy Place, within the veil before the Mercy-Seat, Lev. xvi. 2. When God appeared in the cloud upon the Mercy-Seat, the High-Priest was to approach with the censer, that the cloud of incense might cover the Mercy-Seat, that he die not. He was to sprinkle of the blood of the sin-offerings upon the Mercy-Seat and before it, Lev. xvi. 11–15. It was of gold, the most precious of metals; pure gold without alloy; no mere gilding or plating, but massive gold to the centre—emblem of the precious and pure mercy of God to which we have access through the atoning blood, and the High Priesthood of our Lord. "There will I meet with thee and commune with thee," v. 22. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need," Heb. iv. 16.

8. The Cherubim (the word is the Hebrew plural of Cherub) were two figures of gold, placed at the ends of the Mercy-Seat. Their faces were turned toward it, and their wings were expanded so as to touch above it. They symbolized the majesty of Jehovah, to whom all the created powers of the Universe, whether angelic, human, or physical, render homage and service—and all of which are interested, each in its own way, the highest the most deeply, in the great mystery of which the Mercy-Seat is the centre. They are the living things around the Throne. The Cherubim are not *images* of angels; they are *symbols* of angels, in common with the rest of God's creatures, and of angels by pre-eminence, as the highest of God's creatures.

IV. TYPICAL PERSONS.

THE Old Testament presents to us Typical Persons, "for," says AUGUSTINE, "the life of these men of old, like their tongues, was prophetic."

I. ADAM was a type of Christ. The old writers trace such parallels as these: Adam was the father of the whole race, from whom the whole race derives its natural life, as Christ is the source of the regenerate, new-born life of the world. 2. Adam was formed of the virgin

earth, Christ sprang from a pure Virgin. 3. Adam was formed in the image of God, Christ is the express image of His person. 4. In Adam a body derived from earth and a spirit given from heaven were united, in Christ were personally blended the human and divine: "the second Man, is the Lord from heaven." 5. Adam was constituted lord of the earth, to Christ all power is given, all things are delivered into His hands. 6. Adam was the guardian of Eden, Christ is the opener and restorer of Paradise. 7. Adam was endowed with peculiar gifts of understanding, Christ is the possessor of all knowledge. 8. Adam unfallen was spotless, Christ is holy, harmless, undefiled and separate from sinners.

Abel, Noah, Melchizedek, Abraham, Joseph, Jonah, David and Solomon have also furnished many suggestions to those who love to trace the substance of the New Testament in the shadows of the Old.

II. In the history of ABEL, many points of association with our Lord and his Church have been found. The name Abel itself speaks of the life of mourning, to which the man of sorrows was called. Abel was a keeper of sheep, and Christ is the great Shepherd. Abel in his offering showed forth the idea of sin felt and forsaken, of Atoning Sacrifice, of God's redeeming love; and these are the great central ideas of the dispensation of our Lord. Abel and his offering were regarded with acceptance by Jehovah, as Christ was the object of His infinite love, and His sacrifice was received with the infinite complacence of the Father. Abel was the object of malicious hate on the part of his brother, as Christ was of His own race and of the unregenerate world. It was the hate which purity excites in the corrupt heart. "Cain was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel also embodied the great New Testament centre of personal salvation—Justification by Faith. "By *Faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."

But there is contrast as well as parallel. The blood of Abel cried for vengeance against his murderer. The dying Jesus prayed for His enemies—"Father, forgive them." The plea of His blood united with the intercession of His prayer for them and for us, and "we are come to the blood of sprinkling that speaketh better things than that of Abel," Gen. iv. 10; Heb. xii. 24.

III. ENOCH in his translation foreshadowed the passing of our Lord bodily into the heavens. So also did ELIJAH, but in both these cases death was passed by, not overcome. Their life was made secure only by the certainty that Christ would vanquish the enemy who, though evaded, lingered in unbroken might in the rear.

IV. NOAH was, as it were, a second Adam, the new father of the spared race, and a new type of Christ. The Ark is a type of the Church. The deluge which at once destroyed and saved is a type of that holy Baptism "of water and of the spirit," which in its divine efficacy, rightly received and used, destroys the old Adam, and raises the souls that are saved into newness of life, 1 Peter iii. 20–22.

V. The most wonderful of the personal types of Christ, is MELCHIZEDEK, and, next to our Lord himself, the most mysterious personage of history. "Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abram, and is unhesitatingly recognized as a person of higher spiritual rank than the 'friend of God.' Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood." He was not Enoch, nor Shem, nor Ham, nor Messiah the Son of God, nor the Holy Spirit. Conjecture has exhausted itself—and we know simply what the Book itself reveals. No hand of man or angel can draw the curtain farther away. His character, personal and official, was not fixed by his human relations, for in the land of the Canaanites he shines in the pure light of a righteous king, a prince of peace, a priest of the Most High. Melchizedek: "first being by interpretation king of righteousness"—and "righteousness shall be the girdle of *His* loins"—"and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." "After that also, the king of Salem, which is, king of peace"—and when *He* came, angels sang, "Peace upon earth." *He* is the "Prince of Peace." Melchizedek brings forth not an atoning sacrifice, but bread and wine for the nourishment and reviving of his great guest, Abraham, the father and type of believers, as Christ offers to the world the bread of heaven, the wine of rejoicing, and gives them supremely in giving himself, John vi., 55, 56. He was priest uniting in type the regal and sacerdotal, as does our Lord the priest-king. "He shall be a priest upon his throne," Zech. vi. 13. He was priest of the Most High God, towering in his majesty in a world utterly lapsed into idolatry. He stands before Abraham and reveals in the promise of his mystic office that in which Faith sees as present a far-off day, and rejoices in it. "And he blessed Abram, blessed him that had the promises, and without all contradiction the less is blessed of the greater." And Abram gave him tithes of all, and in Abram the tribe which was afterward exempted from tithes-paying, and received tithes, pays them to this priest who rises above the Levitical priesthood.

Melchizekek was, *as priest*, "without father, without mother, without descent or pedigree." His priesthood was not determined like the Levitical by natural descent—required and rested in no registry in authentication of parentage, but typified our Lord's as directly given from heaven. Christ sprang from a tribe which was as a tribe devoid of all claim to the priesthood, Heb. vii. 14.

Melchizedek, *as priest*, had "neither beginning of days nor end of life." His term of priesthood was not fixed by his age, beginning its days because his natural days were of this or that number, nor ending because his natural days had reached a certain bound. Ordained of God, individually his priesthood began, in God's purpose, with his very being, and ran on throughout all his life. His priestly life, as such, had no end. "Made like unto the Son of God, he abideth a priest continually," Heb. vii. 3. "Thou art a priest for ever after the order of Melchizedek." The priests under the Law "were many priests, because they were not suffered to continue by reason of death; but this man because he continueth for ever, hath an unchangeable priesthood—passing not from one to another. Wherefore he is able also to save to the uttermost—and for evermore—them that come unto God by him, seeing he ever liveth to make intercession for them," Heb. vii. 23–25.

VI. ABRAM was first a "high father," like a mountain standing in its grandeur, and towering in solitude. But he became ABRAHAM, the "father of a multitude." He stood no longer alone. The whole assembly of the faithful rose around him. He is the father and exemplar of all the faithful.

VII. ISAAC recalls the offering made by God's love for the salvation of the World. Abraham was tested; but, at the decisive moment, God provided a sacrifice which was accepted for Isaac. But that provision itself was possible, and answered its ends, only because God would not spare himself what He spared Abraham. "God so loved the world that He gave His only-begotten Son;" He spared not His own Son. When God's best beloved lay on the Altar, no substitute was found for Him, but He endured the anguish, and died to redeem us.

VIII. JOSEPH suggests many parallels. Like Christ "he came unto his own, and his own received him not." Rejected, he rose to the throne, forgave his brethren, saved them, enriched them, and exalted them.

In the Mosaic Economy, in connection with the richest typical period, the most prominent names are Moses, Aaron and Joshua.

IX. MOSES, like Christ, was saved from the death which was threatened in his infancy by the hatred of a cruel king; like Christ, renounced riches and kingly power to suffer humiliation, poverty and sorrow for his people's sake and God's glory; like Christ, led forth Israel from bondage, fed them with heavenly bread, refreshed them with living water, guided them to victory, interceded for them, taught them God's most holy will, was the mediator of the Covenant confirmed with blood, reared the Tabernacle of the Highest in the world—was Prophet, Priest and King. He was the founder and the highest representative of his race before God, as he was the representative of God to his peo-

ple—and Christ is our Advocate with the Father, and the Revealer of the Father to us.

X. AARON'S typical character is so merged in his High-Priesthood as to make a distinct treatment of it unnecessary. The office of Moses was unique and he had no successors. There arose no prophet like unto him—until the Supreme Prophet came, like him, yet as the light of noontide is like the light of dawn. The office of Aaron was a general one, and was transmitted—there was an order of Aaron, but no order of Moses. In Moses the office was embodied in the man, in Aaron the man was lost in the office, and we shall therefore in its place consider *it* rather than him.

XI. JOSHUA is typical of Christ in his name, which means "Jehovah Saviour." He was the servant of Moses, as Christ was the minister of the circumcision, Gal. iv. 4. He was full of the spirit of wisdom (Deut. xxxiv. 9), the spirit which rested without measure on Christ. He finished what Moses began, he brought the people of God into the Land of Promise, by his victories secured it to them, and put them in possession of its rest. Christ's people in Him find rest for their souls, inherit the incorruptible, the undefiled and unfading Kingdom of Heaven.

XII. DAVID was a type of Christ. He was the great representative monarch of Israel, the victor over its enemies, the establisher of its kingdom, and, in his true, uncorrupted character, the "man after God's heart." He is the type of Christ, as Christ is related to the Church militant—the Church in her warfare, both assailing evil and assailed by it.

XIII. As David typifies Christ as the Captain of our Salvation, coming for a time to bring not peace upon earth, but a sword, so SOLOMON typifies our Lord as the Prince of Peace, Head of the Church triumphant, its enemies subdued, tranquility and joy in all its borders. With Solomon, the Tabernacle, once wandering, is fixed—is transfigured into the Temple. This typifies the final glory of Christ's Kingdom in the New Jerusalem, where every part shall be so supremely holy that degrees of sanctity shall pass away. There shall be no Temple *therein*, for all shall be Temple. "The Lord God Almighty and the Lamb are the temple of it," Rev. xxi. 22.

XIV. But not only were these individuals typical, ISRAEL itself, as a Nation, was a typical race. The old Church foreshadowed the new in its trials, deliverance and glories. These types of the old Israel, are bound to the antitypes of the new Israel. Israel was a race of kings and priests—and we are, like them, a royal priesthood, an holy nation, a peculiar people, to show forth the praises of Him who hath called us out of darkness into His marvelous light, 1 Pet. ii. 9.

V. TYPICAL OFFICIAL PERSONS.

1. THE High-Priest was alone in his order. He is not called the highest as if the others were like him, except in degree—as if they were high, and higher, and he simply highest. He is *the* High-Priest; "the chief" or head priest (Jer. xii. 24), and "chief over the chief of the Levites," Num. iii. 32. His office endured through his entire life. He was supreme in the Church. He was to possess the highest endowments of person, body, mind and character.

The anointing of the High-Priest, by which he was solemnly consecrated to his office, was different from all the other anointings. His *head*, not his raiment, was anointed, and the anointing was not by sprinkling, but by copious *outpouring*. "God hath anointed thee with the oil of gladness *above thy* fellows," Ps. xlv. 7; Heb. i. 9. The High-Priest is designated as "the priest that is anointed," the Messiah Priest, Lev. iv. 3. "God anointed Jesus with the Holy Ghost and with power," Acts x. 38. "God giveth not the spirit by measure unto Him," John iii. 34.

The garments of the High-Priest were of the richest kind "for glory and for beauty," Ex. xxviii. 2. "He beautified him," says Sirach, "with comely ornaments, and clothed him with a robe of glory. He put upon him perfect glory; and strengthened him with rich garments." The same writer, describing a High-Priest "in his coming forth from behind the veil," says: "He was as the morning star in the midst of a cloud, and as the moon at the full; as the sun shining upon the Temple of the Most High, and as the rainbow giving light in the bright clouds; and as the flavor of roses in the spring of the year, as lilies by the rivers of waters, and as the branches of the frankincense tree in the time of summer; as fire and incense in the censer, and as a vessel of beaten gold set with all manner of precious stones; and as a fair olive-tree budding forth fruit, and as a cypress-tree which groweth up to the clouds. When he put on the robe of honor, and was clothed with the perfection of glory, when he went up to the holy altar, he made the garment of holiness honorable," Ecclus. xlv. 7; l. 6–11. The High-Priest's dress consisted of four parts in common with the other Priests, while four parts, (to-wit: the breastplate, the ephod, the ephod robe and mitre) were peculiar to him.

The High-Priest, in his exalted office and personal dignity, foreshadows the glory of the person and office of our Lord. He sought and announced the will of God by Urim and Thummim; he consecrated and initiated the Priests and Levites; he presided in the sacred conventions and directed in all matters of religion. The High-Priest alone went into the Second Tabernacle, "once every year, not without blood, which he offered for himself and for the errors of the people; but Christ being come, an High-Priest of good things to come by a greater and more perfect tabernacle, not made with hands, neither by the blood of goats and calves, but by his own blood, He entered in once into the Holy Place, having obtained eternal redemption for us," Heb. ix.

The High-Priest was to abstain at the times of deepest sorrow, from the ordinary manifestations of grief. He was, shadowing Christ, to show his separateness, even in the sphere of his sympathy. The High-Priest could marry only a pure virgin and might marry the daughter of a king—as Christ takes to himself His Church, the virgin daughter of the great King. Not till the death of the High-Priest could those who had taken refuge in the appointed cities leave them, and Christ died "that through death He might destroy him that had the power of death, and deliver them who through fear of death were all their life-time subject to bondage," Heb. ii. 14, 15.

2. The Priests (Ex. xix.) typically represent that spiritual priesthood into which all believers are callled by God for His service and into which they are introduced by Christ (Ex. xix. 6.; 1 Pet. ii. 5–9; Rev. i. 6), to offer up spiritual sacrifices. The tip of the ear, the thumb and the foot of the priests were anointed, as symbols of the total consecration of the whole priesthood, not alone in soul and spirit, but in body also—in all its senses, activities and powers. The Priest's hands were to be filled when they approached the altar, as the hand of the believer brings to God the offerings of gifts and of holy works, of religion and of charity. The official duties of the Tabernacle, the benediction of the people, the proclamation of the Festivals, the sounding of the trumpet, the teaching of the Law, the bearing of the Ark, point to the various forms of fidelity and usefulness in all believers, and pre-eminently in the Ministers of the Gospel. The various peculiar personal duties of the Priests set forth the sanctity, sobriety and purity which become all Christians, and especially all Ministers.

When the Priests were to be consecrated, their old garments were to be laid aside, as we must put off the old, before we can put on the new. Their bodies were washed with clean water (Ex. xxix. 4), and we are to "draw near, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," Heb. x. 22. "Christ has washed us from our sins, and made us priests unto God," Rev. i. 5, 6. The same precious oil which was poured upon the High-Priest, and which was never to be used except for holy things and holy persons, was sprinkled upon the Priests—they had the unction of the Highest, though in a less degree—as every believer receives the anointing of God (1 John v. 20, 27), in due measure, from the fulness of Him, on whom it descends without measure. After the washing and unction, the vestments were put upon them. They were not, under penalty of death, to drink wine nor strong drink when they went into the Tabernacle—as we, for love's sake, are to touch nothing which may be attended by dishonor to God, and become a cause of stumbling to our fellow men. The Priest's person was to be without blemish and his life without spot—and we are to be holy, as He which hath called us is holy. We are "a chosen generation, a royal priesthood, an holy nation, a peculiar people, that we should shew forth the praises of Him who hath called us out of darkness into his marvelous light," 1 Pet. ii. 9.

3. The Levites or Priestly race (Ex. vi. 25), typify the same general truths that are typified by the Priests, but they show forth more especially the great element of willing aid, the harmony of the lesser gift, with the greater—that, while there are differences of administration, there is one Spirit.

4. The Prophets were teachers of the people, expounders and appliers of the Word of God, reformers of the Church, utterers of predictions, preachers of the Law and Gospel, and performers of miracles. In this they typify the Great Prophet, the Teacher of the world—who sent forth also His faithful Ministers, as the Father sent Him.

5. The Nazarites (Num. vi. 2–21) typify the self-sacrificing separation voluntarily made, in God's service, supremely by Christ, but, after His most blessed example, by all who are truly His.

6. The Kings, Ex. xv. 18; Deut. vii. 14, 15. The regal office of our Lord is typified in its true grandeur in the theocracy, when Jehovah was temporal King of His people, and in the particular kings of a later time its various features are shown forth—especially in David and Solomon.

VI. Typical Things, Natural and Artificial.

1. The Animals which God accepted in sacrifice, were to be clean and therefore proper as food, were gentle and domesticated, or associated with man and free from imperfections. These animals were:

1. The Ox; the Bull; the Bullock, the Heifer and Calf.
2. The Sheep; the Ram, the Lamb.
3. The Goat; the Kid.
4. The Turtle-dove; the Pigeon.

These all symbolize the gentleness, meekness and spotlessness of the One True Sacrifice, the Lamb of God, who was led as a sheep to the slaughter; who was like a lamb dumb before his shearers; whose innocent and precious blood, as of a lamb without blemish or spot, was shed for men, and whose flesh is given for the life, and is the food, of the world.

2. The Oil was to be of the most perfect purity, prepared direct from the fruit of the Olive—the tree of peace, the token of pardon. It fed the flame—as the Holy Ghost supplies all grace. The anointing oil, reviving and consecrating, typifies the oil of joy, shed in supremest measure on Christ, our High-Priest and King. Healing, it typifies the saving application made by the Good Samaritan to the wounds of our sinful nature. Fragrant, it symbolizes the acceptableness of the offering brought by devout hearts—and it is like pure Love, which hallows all it touches.

3. The Vestments, or holy garments of the High-Priest, are the subject of very minute directions, Ex. xxviii. Clothing should express character, personal or official, and be in harmony with it. The glory and beauty of the Priestly robes symbolize the majesty and loveliness of Christ in his Person, Office and Work, whom God hath clothed with the garments of salvation, and hath covered with the robe of righteousness, Isa. xi. 10. The most precious materials, the most vivid and significant colors, the most exquisite workmanship, symbolizing the highest glories of earth and heaven, combined to give to the garments of the High-Priest a fitness for association with his work—in which he typified our Lord, who unites in His Nature, His Person and Character all that is fairest in the two worlds—who is "chiefest among ten thousand and altogether lovely."

4. The Urim and Thummim, lights and perfections, Manifestation or Revelation and Truth, were precious stones set in the Breastplate which the High-Priest was to put on when he went in before the Lord, Ex. xxviii. 30; Lev. viii. 3; Num. xxvii. 21; Deut. xxiii. 8. They point to Christ as the Manifester of the mind of God, the source of guidance and relief in all the perplexities of His Church and of His people.

5. The "Plate of Pure Gold," in the shape of an open blossom. with "Holiness to Jehovah," engraved thereon, was to be put on the Mitre of the High-Priest. This symbolizes the perfect consecration of the Great High-Priest.

6. The Girdle reminds us of Him of whom the Prophet says: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins," Isa. xi. 5.

7. The Vestments of the Priests shared in the glory and beauty of those of the High-Priest, yet were inferior—to symbolize the fact that though His glory is given by Christ to His priestly people, He yet in all things has the pre-eminence.

8. The Incense, rising in clouds from the burning coals, is like the prayers and praises of the saints which soar heavenward from hearts kindled by devotion. Most of all, is it like the intercessory prayers of the great Mediator, through which all other prayer is acceptable to God.

9. The Colors were of the richest and most expressive nature. Principal among them were Blue, Purple, Scarlet, Crimson, Red, Golden, and White.

The Blue was the deep, dark blue of the Oriental sky. It was a natural symbol of heaven and the heavenly, of the habitation of God, and of the softened revelation of His grace and glory.

The Purple was associated with the supremest dignity, with exalted position, and therefore symbolized the regal position of God as King of Israel. The clothing of our Lord with the purple robe was unconscious confession and undesigned prophecy, Matt. xxvii. 28; John xix. 2.

Scarlet, Crimson, blood-Red, was the symbol of life and energy, of the absolute energy and immortal life of God, and of His love which imparts life and energy.

Josephus considers the four colors, White, Purple, Blue and Scarlet, as symbolizing the four great elemental parts of the Universe—the earth, yielding the flax for the white linen; the sea, from which was taken the costly shell-fish of the purple; the blue, air; and the deep-red, fire.

In a brilliant and ingenius little book, lately published under the title "Solar Hieroglyphics," the whole symbolism of light and color is developed in a very suggestive manner.

White was the color of the curtains of the fine-twined linen of the Tabernacle, Ex. xxvi. 1, and of the ephod of the priests, Ex. xxviii. 5, 6. It is the color of the apparel in Angelic manifestations, Matt. xxviii. 3; Mark xvi. 5; John xx. 12. To the Bride of Christ is granted that she shall be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. The armies in Heaven follow the Word of God upon white horses, clothed in fine linen, white and clean, Rev. xix. 8, 14. It is the symbol of triumph. When Messiah goes forth conquering and to conquer He sits upon a white horse, Rev. vi. 2; xix. 11. It is the symbol of His Eternal Deity: "His head and His hair was white like wool, as white as snow," Rev. i. 14. When He comes wearing His golden crown, and bearing the sickle for the earth's final reaping, He sits upon a white cloud, Rev. xiv. 14. Through the Book of Revelation, white is the Saviour's color, it belongs alone to Him and to them who are His. In the Transfiguration, which was a temporary revelation of our Lord in "the form of God," His "raiment was white as the light, and glistering," Matt. xvii. 2; Mark ix. 3; Luke ix. 29. White is the symbol of beauty and innocence: of majesty and glory: of eternity, wisdom, righteousness and holiness: of prosperity and gladness. It was a special symbol of the sanctity and majesty of God as the Holy and Glorious One of Israel. It shadowed forth the sanctification of God through Israel, and of Israel by God; but most of all the attributes of the revealing Jehovah, the incarnate Son of God, our Saviour.

10. The Perfumes embraced the sweetest principal spices: Stacte, Onycha, Galbanum, Ex. xxx. 34; Myrrh, Frankincense, Cassia, Cinnamon. The preparation of these was of the most careful kind. They typified the fragrance of holiness, and the attractiveness of the supremely holy Saviour.

11. The Shew-bread figured the Body of our Lord, as the Bread from Heaven, John vi., and in its place the presentation of our Lord's ascended Body before the throne of the Majesty in the Heavens.

12. The Hyssop, with Cedar-wood and scarlet, was the instrument of purgation, typical of the applying instrumentality of the blood of sprinkling, with which he that is purged is truly clean, Ps. li. 7.

Among the other plants and fruits which come into the typical world, are the fruits at large which were given to the Lord: the Almonds of Aaron's budding rod; the Pomegranates (images of the fragrance of truth and the fruitfulness of life) which were wrought on the hem of

the Ephod, Ex. xxviii. 33, and suggested the form of the knops on the Golden Candlestick, Ex. xxvi. 31; the Vine, Grapes and Wine.

VII. Typical Acts.

God, as holy King, dwells in holy places, and is served by holy persons. In these places, these persons bring before Him holy things in Holy Acts. These holy acts are:—1. The presentation of Sacrifices and Offerings. 2. The Sacrificial Feasts and sacrifices and offerings. 3. The giving of First-Fruits. 4. The paying of tithes, or tenth-parts. 5. The making of vows. 6. The investitures. 7. The purifications under the law.

Sacrifices as Typical Acts.

1. The Sacrifices are divided into seven classes:

a. The Holocaust, or whole Burnt-Offering.

b. The Sin-Offering, the Sacrifice or Offering for Sin, Heb. x. 6, 8.

c. Trespass-Offering, Lev. v. 15.

d. Thank-Offering, or Peace-Offering, Ex. xx. 24.

e. The First-Born, First-Begotten, Ex. xiii. 2.

f. Tithes of Beasts, Lev. xxvii. 32.

g. The Paschal Lamb, Ex. xii.

These have been reduced to three general classes: the Self-Dedicatory, the Eucharistic and the Expiatory.

The order of the ceremonial actions presented many points of typical suggestion:

First was the bringing or presentation of the Sacrifice. The hands were laid upon the head of the victim, and confession of sin was made, or, in the Thank-Offering, praise was given to God. The victim was slain. The blood was sprinkled. There was a waving and a heaving of the parts of the Sacrifice. The parts were laid on the altar; were salted; were laid upon the fire; certain parts of the Sacrifice were eaten, some by the Priests, others by those who brought the victims. The Sacrifice was consumed with fire.

The following points may be noticed in the Sacrifices as types:

1. All Expiatory Sacrifices were types of the One Atoning Sacrifice, made for the sins of the whole world, by our Lord, through His most perfect obedience, His sufferings, and His death on the Cross.

2. The system of Sacrifices was ordained for the cleansing of men from sin, and "now once in the end of the world hath Christ appeared to put away sin by the sacrifice of Himself," Heb. ix. 26.

3. All the Sacrifices were to be perfect and spotless. "Whatsoever *hath a blemish*, that shall ye not offer; for it shall not be acceptable for you," Lev. xxii. 19, 20. "This is the offering, two lambs *without spot*," Num. xxviii. 3. Christ offered himself without spot to God, Heb. ix. 14. He is a Lamb without blemish and without spot, 1 Pet. i. 19.

4. The person offering was to confess his sins, Lev. v. 5; and if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness, 1 John i. 9.

5. He was to put his hand on the head of the Burnt-Offering, Lev. i. 4. It was a solemn act of transfer, in which, in faith in God's assurance, he realized that the penalty of his guilt was to be laid upon a True Sacrifice, of which the ritual Sacrifice was a type. "Surely He hoth borne our griefs and carried our sorrows. He was wounded for our transgressions; He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. . . . The Lord hath laid on Him the iniquity of us all," Isa. liii. 4–6. Faith is the hand of the soul, the power by which it lays hold. By it resting on Christ, we rejoice in the assurance that He has taken our sins on His sinless head; "that God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," 2 Cor. v. 21.

6. The victim was *slain*, Ex. xxix, 11. Our Lord was brought as a Lamb to the slaughter, Isa. liii. 7; Acts viii. 32. In the midst of the throne He stands, a Lamb as it had been slain. In the new song, they sing "Thou wast slain, and hast redeemed us to God by Thy blood. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." The names of God's children are written in the Book of Life of the Lamb slain from the foundation of the world.

7. The victim was slain *before the Lord*, by His appointment, in the way, at the time and place, appointed by Him, God looking upon it and accepting it. Christ is no self-elected, self-imposed sacrifice, but is the Lamb ordained and accepted of God.

8. It was slain at the *door of the Tabernacle*—brought within the sphere of the supernatural, and standing in relations not of this world. The sacrificial efficacy of Christ's blood is not derived from the ideas and relations of the world of nature. The sphere in which His sacrifice is operative is that of the True Tabernacle which the Lord pitched and not man, a greater and more perfect Tabernacle, not made with hands, the temple of the tabernacle of the testimony in heaven, Rev. xv. 5.

9. The *blood* was taken. This, says our Lord, is my *blood* of the New Testament—the New Testament in my blood.

10. The blood was *taken*, for the Sacrifice was not only to be made, but was to be *applied*. "*Take*," says our Lord—"this is my body." The glorious distinctive work of the Spirit is the work of reception in order to impartation. "He shall glorify me; for He shall receive (take) of mine, and shall show it unto you." The Sacrifice made would not avail, if it were not a sacrifice taken and applied.

11. The blood was applied to the *Altar* also. Nothing of earth is so pure as not to need the cleansing power of the atoning blood. None of the attendant things, separable from Christ's work, added to its efficacy. He hallows the Cross, not the Cross Him, and all He sanctifies are things of association with Him. The Cross is itself the dark and accursed instrument of torture and murder. Yet the blood which has sprinkled has made it a symbol of the world's hope and joy. "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

12. The blood was applied with the *finger*. This symbolizes the divine care, and the solicitous exactness and perfect adaptation in the application of the atoning blood. The Bible speaks of the arm of God, the hand of God, and the finger of God, Luke xi. 20. All these express power, but the finger is the instrument of power as most minutely and specifically directed; it marks individualizing power.

13. A portion of the blood was *poured out* at the bottom of the Altar, Ex. xxix. 12. The blood of our great Sacrifice was freely poured forth for men, and the Altar of the world's redemption has the blood of Christ on it, and at its base.

14. The typical Sacrifice was considered in two great aspects: First, as typical of the Saviour's merit—its richest portions, expressive of value, were laid upon the Altar and received there of God, Ex. xxix. 13. Secondly, as typical of the odiousness of sin—Christ as our representative was made sin and a curse for us, and representatively bore the wrath of God, Ex. xxix. 14. "The bodies of those beasts, whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp; wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate," Hebrews, xiii. 11, 12.

15. The blood was *sprinkled*. Sprinkling is the act of distribution. The efficacy of the Atonement is as broad as it is specific. It is applied to each alone; it is applied to the many in masses. As the finger marks the perfection of its adaptation, the sprinkling marks its freeness. Messiah is to sprinkle many nations, Isa. lii. 15. The blood of Christ is that blood of sprinkling which speaketh better things than the blood of Abel, Heb. xii. 24; by it we have our hearts sprinkled from an evil conscience, Heb. x. 22; for we are chosen unto sprinkling of the blood of Jesus, 1 Pet. i. 2.

16. The blood was to be sprinkled *seven times*. Seven is the number symbolic of perfection. The blood of Christ is perfect in its virtue; God uses the means for its perfect application, and it cleanses from all sin.

17. When the High-Priest entered into the Most Holy Place, he was to take of the blood of the bullock, and sprinkle it with his finger *upon the Mercy-Seat* eastward; and before the *Mercy-Seat* he was to sprinkle of the blood with his finger seven times. He was then to kill the Goat of the Sin-Offering, that was for the people, and bring his blood within the veil, and sprinkle it also upon the Mercy-Seat and before it, and thus make an atonement for the Holy Place, because of the uncleanness of the children of Israel, and because of their transgressions in all their

sins, Lev. xvi. 14–16. These typical acts closely associate the efficacy of Christ's blood with His efficacy as Intercessor, His redemption with His character as the Propitiation (the Mercy-Seat), for God has set Him forth to be a Propitiation (or Mercy-Seat) through faith in His blood, Rom. iii. 25. We approach the Father by approaching Christ. The atoning blood of Christ gives Him the character of the Mercy-Seat. Where Christ is, there, says God, "will I meet with thee, and I will commune with thee from above the Mercy-Seat," Ex. xxv. 14–22. Christ is our mighty intercessor in the Heaven of heavens, in which He appears, and pleads the merit of His blood.

It was to be sprinkled *eastward*, toward the sun-rising—emblem of spiritual hope and joy, suggestive of the bright and Morning Star, Rev. xxii. 16, and of the rising of the Sun of Righteousness, with healing in His wings, Mal. iv. 2, and of "the tender mercy of our God; whereby the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide the feet of the perplexed into the way of peace," Luke i. 78, 79. The blood of Christ is a power within the Veil. The type foreshadowed the acceptance in the highest Heaven of what was done on Earth, and our hope enters with our Forerunner, Christ, into that which is within the Veil, Heb. vi. 19, 20. The great underlying thought is, that the Atoning blood of Christ touches heaven as well as earth, is to God-ward as well as to Man-ward, is not a mere appeal to man, but is a governmental necessity of God, that it is not needed alone to reconcile us to the Father—as much of the shallow thinking of the hour considers it—but also is needed to reconcile the Father to us. The sacrifice of Christ is not merely an *at-one-ment*, as the means of bringing about unity, but it is a *propitiation*. Christ is the *propitiation* for our sins, sent by the Father to this great end, 1 John ii. 2, iv. 10—that is, there is just wrath to be averted, undeserved favor to be conciliated, equity to be harmonized with pity. Christ is our absolute need, for we should perish without Him; but He is also the relative need of God—that is, God's administration needs Christ for the voluntary ends of its all-embracing mercy. The Atonement is not a mere argument from God reconciled in advance of it, and aiming by it at a mere breaking down of our reluctance to be at peace with Him, but it is the mighty instrument by which God is reconciled; by which His holiness can be harmonized with His pity; by which God might be just, *and yet* the justifier of him which believeth in Jesus.

18. One of the most striking acts of the sacrificial ritual was the *waving* and *heaving up* of the offerings. They were put on the hands of the Priests and waved, shaken to and fro, for a wave-offering before the Lord, Ex. xxix. 24–27. As the waving was from side to side, the heaving was an upward motion. The offering was swung to and fro, and then with the impetus thus given was raised aloft. The sheaf of first-fruits was also to be waved before the Lord, to be accepted for the people, on the morrow after the Sabbath, Lev. xxiii. 11, 12. The lamb for the poor man's trespass-offering was to be waved to make an atonement for him, Lev. xiv. 21–24. Waving and heaving formed one of the most striking and common actions of the ritual.

The taking of the offerings into the priestly hands marked them at once as separated from their natural connections. The wave-offering was the accompaniment of peace-offerings. The Rabbis explain the heaving of the shoulder as an acknowledgment that God has His throne in Heaven, the waving of the breast that He is present in every quarter of the Earth. The one rite testified to his eternal majesty on high, the other to His being among and with his people.

19. Every oblation of the Meat-offering was seasoned with salt. They were not to suffer the salt of the covenant of their God to be lacking. With all their offerings they were to offer salt, Lev. ii. 13. Salt is the symbol of resistance to change, hence the symbol of covenant relation of personal incorruption, of preservation through grace.

20. The consummation of the sacrificial act was by fire: it was burned to ashes. Fire is the instrument of divine resumption. It breaks up the uses and relations of the object seized by it, and restores them to their elemental conditions. It destroys corruption, it restores purity. By it God accepts that which is pleasing to Him, and destroys that which He abhors. Fire is the image of the work of the Spirit; it is also the image of the destruction of the lost. Fire accepts the sacrifice as offered to God; it destroys it as representative of sin and guilt. It images the intense and consuming sorrows and sufferings of the Saviour in His passion and bloody death.

21. The Expiatory Sacrifices were always to be accompanied by the Eucharistic Sacrifices, to symbolize the duty of showing forth the praises of Him who hath redeemed us. The Meat-Offerings, the Peace- or Thank-Offering, and the other Eucharistic Sacrifices were a sign of thankful services. "The characteristic ceremony in the Peace-Offering was the eating of the flesh by the sacrificer (after the fat had been burnt before the Lord, and breast and shoulder given to the Priests). It betokened the enjoyment of communion with God 'at the table of the Lord' in the gifts which His mercy had bestowed."

22. "It is clear that the idea of sacrifice is a complex idea, involving the propitiatory, and the dedicatory and the eucharistic elements. Any one of them taken by itself, would lead to error and superstition. The propitiatory alone would tend to the idea of atonement by sacrifice for sin, or being effectual without any condition or repentance and faith; the self-dedicatory, taken alone, ignores the barrier of sin between man and God, and undermines the whole idea of atonement; the eucharistic alone leads to the notion that mere gifts can satisfy God's service, and is easily perverted into the heathenish attempt to 'bribe' God by vows and offerings."

The SACRIFICES of the Mosaic Economy open with the PASSOVER, which is pre-eminently typical of the Paschal Festival of the New Testament, because in the Passover, we have a Sacrifice, which prepares the way for a Sacrament, the Passover being both Sacrifice and Sacrament. In a Sacrifice we give to God, in a Sacrament God gives to us; in a Sacrifice we impart, in a Sacrament we receive. The typical relation between Christ and the Paschal Lamb may be presented in this—

TABLE OF PARALLELS.

THE PASCHAL LAMB.	CHRIST.
1. Was to be a male of the flock.	1. Was to be true man.
2. Without spot.	2. Without sin.
3. Slain, and roasted.	3. Suffered and was crucified, "our passover is sacrificed [or slain] for us," 1 Cor. v. 7.
4. His legs were not to be broken.	4. Not a bone of Him was broken.
5. Was to be slain between the evenings.	5. Died in the third hour of the afternoon.
6. The lintel and posts were to be struck with the blood.	6. His blood is sprinkled for the saving of the soul, Heb. xii. 24; 1 Pet. i. 2.
7. The destroyer was not suffered to come in where the blood was sprinkled.	7. The blood of sprinkling speaketh better things than that of Abel.
8. The lamb was to be eaten entire.	8. Christ is ours, and is to be taken wholly.
9. To be eaten without leaven.	9. "Let us keep the feast with the unleavened bread of sincerity and truth," 1 Cor. vii. 8.
10. To be eaten with bitter herbs.	10. Bitter is the bondage from which Christ redeems us.
11. To be eaten in haste, with the loins girded as for a journey.	11. "Let your loins be girded about, and ye yourselves like unto men who wait for their Lord," Luke xii. 35, 36.
12. To be eaten by those only who were in the covenant.	12. Christ in the power of His saving blood is received only by those embraced in the new covenant.

Next to the Paschal Lamb in the uniqueness and richness of suggestion is the Red Heifer, Num. xix. 2–10. The points that have been specially noted in regard to the Red Heifer in the original and the later ritual, are these:

a. The Heifer of pure red color was very rare in Palestine, and of great price. The Red Heifer of this rite was to be without spot or blemish, no yoke was to have come upon her.

b. The Heifer was to be given the Priest of special dignity, the Sagan or representative of the High-Priest, who at the time of the institution of the rule, was Eleazar, the son of Aaron.

c. The Heifer was taken to Mount Olive to be slain there. The pile of wood on which the body was to be burned faced toward the Temple.

d. When the Red Heifer had been slain the Priest took the blood with his left hand, dipped into it his finger, and sprinkled of her blood directly before the tabernacle or temple seven times, with his eyes turned to its eastern gate.

e. The Heifer was then completely burned in his sight. The skin, the flesh, the blood, everything was burned. During the burning, cedar-wood, hyssop, and scarlet wool were cast into the flame.

f. The Ashes of the Heifer were carefully gathered, and separated into three parts. One part was kept on Mount Olivet, and was mingled with living water, and used to purify the children of Israel. Another part was taken to the Temple for the purification of the Priests. The third part was reserved as a memorial.

g. The burning of the Red Heifer was a rite of very rare occurrence. The Jewish doctors say that it took place but once in the era of the first Temple (including the time of the Tabernacle), and this while Moses was living. The other eight occasions were during the time of the second Temple.

There are great writers on Typology who consider the Red Heifer the most complete of the Types of Christ.

The red color marks the hue of sin, Isa. i. 18, which Christ bore in its penalty and curse as our representative. The Heifer, though bearing the hue of sin, was to be without spot or blemish, and Christ, though He was made sin for us, knew no sin, He was without spot or blemish, holy, harmless, undefiled, and separate from sinners, Heb. vii. 26; 2 Cor. v. 21. The Heifer was to have known no yoke, and Christ's submission to the Law was purely spontaneous. He was "made under the law, to redeem them that were under the law." He lay down His life of Himself. The Red Heifer was slain outside of the camp in the presence of all the people. "The bodies of those beasts whose blood is brought into the sanctuary by the High-Priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp bearing His reproach," Heb. xiii 11–13. On the Mount of Olives the first blood-shedding of the Atonement took place where our Saviour's blood fell, mingled with His sweat, to the ground. Nor is it a mere matter of accidental coincidence that the chief priestly actor in the Sacrifice of Christ was not Annas, who was the High-Priest, but Caiaphas, his son-in-law, who was his Sagan or vicar. The purification by the sprinkling of the ashes of the Heifer points **to the cleansing efficacy of the sacrifice of Christ**: "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Heb. ix. 13, 14.

The sense of the need of sacrifice has "been deeply rooted in men's hearts, and has been from the beginning accepted and sanctioned by God, and made by Him one channel of His revelation. In virtue of that sanction it has a value partly symbolical, partly actual, but in all respects derived from the one True Sacrifice of which it was the type. All its ideas are capable of full explanation only by the light reflected back from the Antitype."

VIII. Typical Times and Occasions.

The typical times and occasions may be classified with respect to the frequency of occurrence, as, daily, the times of daily service; weekly, the Sabbath; monthly, the New Moon; annual, the three great Festivals, the Passover, the Pentecost, and the Feast of Tabernacles; the New Year or Day of Trumpets, and the Day of Atonement; every fifty years, the Year of Jubilee.

1. Every day a bullock was to be offered for a Sin-Offering for Atonement. It was to be day by day continually, Ex. xxix. 36. Two lambs were to be offered, one in the morning, the other in the evening. It was an affecting confession of a need constantly existing and never met—"the Priest offering oftentimes the same sacrifices which can never take away sins."

2. The Sabbath shadowed that rest of soul which is to be found in Christ, Matt. xi. 28, and the Sabbatism of that holy and eternal rest into which God receives His people when the world's whole work of toil is past for ever, Heb. iii. 3, and they rest from their labors, Rev. xiv. 13.

3. The New Moon was the calendar of all infant nations. The sun marked the day, the moon the month, and the division of the lunar month into quarters gave the weeks. The New Moons are constantly referred to by Moses as already familiar to the people in sacred connections. The New Moon called the people to thanksgiving for the mercies of the month, the mercies which came from the Father of light, in whom is no variableness nor shadow of turning. It gave the great lesson of finding in all the visible and changing the reminders of what we owe to the invisible God, and to our unchanging and faithful Saviour.

4. The day of the Passover was Israel's birthday as a distinct and chosen nation, and shadowed forth the transition of the New Testament Israel into the glorious liberty, purchased by Christ's Death and sealed by His Resurrection. Its typology centres in the Paschal Lamb and the Paschal Supper.

5. Pentecost came on the fiftieth day after the second day of the Passover. It is called the Feast of Weeks and Feast of the Seventh, because it followed the seven weeks—the seven sevens—after the Passover. It was also called the Feast of Harvest, because by the time of its coming the harvest, which began at the Passover, was ended. It occurs at the general time of the giving of the Law on Sinai, and hence the Rabbis call it the Day of the Giving of the Law.

On Pentecost, the fiftieth day after our Lord's Resurrection, the Spirit was poured out upon the disciples. It marks the harvest consummation of the great work begun at the Paschal Sacrifice of the Lamb of God. It was to be kept with a tribute of a free-will offering according as the Lord had blessed the giver, and thust taught us to honor the Lord with our substance, to lay by us in store as God hath prospered us, knowing that if there be a willing mind it is accepted of God, according to that a man hath, Deut. xvi, 9, 10; Prov. iii. 9; 1 Cor. xvi. 2; 2 Cor. viii. 12.

The wave-loaves of fine flour offered at this feast were to be baken with leaven, for leaven not only symbolizes change and corruption, but also symbolizes self-diffusing, self-assimilating power, and in this latter aspect "the Kingdom of Heaven is like leaven, which a woman took and hid in three measures of meal till the whole was leavened," Lev. xxiii. 17; Matt. xiii. 33. And in this way the link of association is made between typical reference **of this Festival to the Pentacostal** effusion of the Spirit and the Parable of the Leaven. The Pentacost points out *who* it is, by whose most blessed work the Gospel is to be spread abroad in all the world, even the Holy Ghost, and the Parable points out *how* and *through what* the work is done, even the Word of God, with its self-diffusing, all-assimilating, all-leavening power.

Here also, as in all types, by the very nature of the case, there are contrasts as well as likenesses. For as we know *of what* a shadow *is* the shadow, by its *likeness* to the thing which casts it—so we also know that it is the shadow, and not the thing itself, by its *contrast* with that thing. We know the shadow of a man by its conformity, so far as its nature allows, with the man who casts it; but it is so unlike him that we contrast it even more than we compare it with him. Contrast the giving of the Old Covenant with the smoking and quaking mountain, the trembling and appalled people, its thunders and lightnings, its awful trumpet-peal as if the judgments of a violated law were already bursting on the world—contrast these with the gentler, yet no less expressive tokens of the Christian Pentecost, the rushing mighty wind, emblem of the Spirit in His world-wide breathings, the cloven tongues of fire, which told of the divine flames which human tongues taught of God were to kindle. The Old Pentecost commemorated the giving of a Law written on those stones which imaged the hardness of the natural heart, the New Pentecost was accompanied by the outpouring of that Spirit, who takes away the heart of stone, and on the tenderer heart, the heart of flesh, which is his own work, writes the New Law of Love, Heb. xii. 14–24. The offering of the firstlings in the Old speaks of that more glorious bringing in of the first-fruits of the New Pentecost, the Gentiles and Jews (each in their own way, prepared by Providence for the grace of the common Father of men), who were among the redeemed at the first outpouring, Rom. xvi. 5; Rev. xiv. 4.

6. The day of Atonements (the Hebrew word is always in the plural), Lev. xxiii. 27, was one of special solemnity and humiliation. The Talmud calls it "*the* Day." It was no feast or festival. On this day only, the High-Priest was permitted to enter the Holy of Holies.

After observing every precaution necessary for the strictest purity, he bathed, robed himself in white, offered sacrifice for himself and for the people. He burned incense in the Most Holy, so that the mercy-seat was hidden by clouds of smoke, and sprinkled the blood before the mercy-seat seven times, toward the East. Passing from the Most Holy into the Holy Place, where none but he was permitted at this time, he purified it by sprinkling blood on the Altar of incense. The rites involved all the chosen race, beginning with the High-Priest and his family and ending with the entire people. It was kept five days before the Feast of Tabernacles, in its atoning significance and deep sadness preparing for that great feast of rejoicing. It was the Kyrie before the Gloria in Excelsis. It tells us that the shedding of blood is needed for Remission, and that the penitent seeking of pardon is the pathway to the assurance of faith. The great central act in the part of the High-Priest points to Christ, who "is not entered into holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer Himself often, as the High-Priest entereth into the holy place every year with the blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself," Heb. ix. 24–26.

7. The Day of Preparation for the Day of Atonements was "a memorial of blowing of trumpets." On that day in the Tabernacles, and subsequently in the Temple, were blown, from early dawn until night, not the silver trumpets of gladness, but the winding trumpets of ramshorns. It was a sound of sadness they gave forth, and was meant to call men to that penitential preparation which is needed for the Day of Expiation. The Word has its note of sadness as well as of joy. The Word makes tears before it dries them. Only in the heart saddened by a true repentance, claimed by the fore-running Law, springs up the joyous assurance of the Gospel flowing from faith in the Atonement. It was also called the beginning of the year, because it was fixed for the first day of the month Tisri, which, though the seventh month ecclesiastically, was the first month of the civil year. It was related to the great day for which it made men ready as the ministry of John the Baptist was to the work of our Lord. It prefigured a ministry of preparation, a going before the face of the Lord—a lifting up of the voice like a trumpet to show God's people their transgressions, and the house of Jacob their sins, Luke i. 76; Isa. lviii. 1.

8. The Feast of Tabernacles is also called the Feast of Ingathering. It commemorates trials and changes past, and toil rewarded by the gathering of its fruits. As the Day of Trumpets immediately preceded and prepared for the Day of Atonements, the Feast of Tabernacles followed that day of deep and awful significance—as it were the rejoicing in the results which Faith embraced and made her own. As the Day of Atonements was the greatest of days in its sadness, the Fast of fasts, the Day of the Festival of Tabernacles, was the greatest of days in its joys, it was the Feast of feasts. Philo calls it "the greatest of Feasts." It is *the* Feast, as by pre-eminence sacred and happy. The tabernacles of the jubilant people were made of fresh, leafy boughs, as remembrancers of the sole shelter which their fathers could find when they were fugitives from Egypt. The Exodus itself was the fruit of a long period of Providential toil and pain. But the Festival commemorated also the ingathered fruits of the earth, the *exodus*, the outcome of man's toil and pain.

The Passover is the Festival of the Church's birth, the Pentecost is the Festival of her adult endowment, the Feast of the Tabernacles points to the great Festival of her finished Redemption in Heaven, the Redemption which waited on the Day of Atonement for the world. The wilderness is passed; the changing booth, the hasty tabernacle has been exchanged for the eternal mansions; the full ripe fruit has been gathered in; the eternal rejoicing has been entered on. "They that sow in tears shall reap in joy. He that goes forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

9. The Sabbath Year, Lev. xxv. 2, took place every seventh year. It was a year of Sabbaths. It applied to the year the same general principles which held good of the weekly Sabbath and its typology. The people were to allow the land to be still, and thus were to be taught implicit trust in God. They were to be taught tenderness to the poor, and regard even to the beasts of the field. Some Jewish and some Christian writers have connected with this Festival the idea of a Sabbatic Year of the World. The connecting of the Sabbath Year specially with the manumission of servants has arisen from a failure to notice that the Hebrew servant was to be released after six years, dating from any time at which his servitude began, Ex. xxii. 2; Deut. xv. 12.

10. The Year of Jubilee followed the seven sevens of the seventh years, Lev. xxv., xxvii. It was the great year of rest, following on the seventh Sabbath Year. It was a time of holy gladness, of music, of family reunion, of restitution and restoration of what had been forfeited and lost, of release from burdens and slavery, of free forgiveness, and of bounteous giving. It was meant to symbolize the acceptable year of the Lord, the time of the Advent of Christ, and that time of consummation when all Sabbaths of the week and year shall find their antitype in the Jubilee of Heaven.

The Feast of Tabernacles shadows heavenly joy in its relation to the past, the Year of Jubilee shows what it is in itself, eternal rest from all ill, eternal immunity from all burdens and sorrows, eternal gladness. The Year of Jubilee is the Year of Restoration—of Paradise Restored. The inheritance once forfeited is resumed for ever. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." "The ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

IX. THE TYPICAL EVENTS; OR, HISTORICAL TYPES.

1. THAT "history repeats itself," simply means that God acts in unity and harmony with Himself; that His plans widen, but that there are no breaks in them. The first appearance of a thought of God in history, gives us a type of what will recur in innummerable combinations, but in unchanged essence and principle, again and again, till time shall be no more. Hence, History, which relatively to the past is prophecy fulfilled, is relatively to the future prophecy unfulfilled, just as a blossom is a bud fulfilled, and a fruit unfulfilled. Moses was the greatest of prophets, not in the number of his prophecies, in the narrower sense of the word prophecy, but as the giver, beyond all men of the prophetic olden time, of the facts, the principles, the laws and institutions which shadow the future. The most prophetic part of the Old Testament is the Pentateuch, and the most prophetic book of the Pentateuch is Genesis—it is the great nursery for the primal plants of all prophecy and of all history. All prophecy and all history grow out of the Book of Genesis. It is, as its title and place would lead us to expect, the Book of all beginnings.

2. The Creation of the World has furnished suggestions almost ample enough in themselves for a System of Christian Divinity. It presents many images of the New Creation in individuals and in the world, or the Regeneration, whether that word means the total work of the New Dispensation, or the miniature of that work which the Holy Spirit traces in each believer. The original Creation has also been used as a type of the Resurrection of man, both spiritual and bodily.

The first Creation was the direct work of God; all the persons of the Trinity were active in it, each after his own distinctive character; it was followed by order out of chaos, light from darkness, life from deadness; it moved in beautiful progression, each step preparing for the next; it ended in the production of man in God's image. It was attended by God's benediction, and succeeded by His Sabbath rest on a world with no taint of sin or sorrow on it. All these are images of the New Creation in its beginnings, advance, and consummation.

3. The planting of the Garden of Eden, or Paradise, has always been among the favorite themes of typical suggestions. Augustine makes

Paradise the "indicator of the future of the Church. Paradise is the Church; its four rivers are the four Gospels; its fruit trees the saints; the fruits are their holy works; the tree of life is the Holy of Holies, even Christ; the tree of knowledge of good and evil is the free will of man." In the Church, as in Paradise, we hear the voice of God and He walks with us, we have the purest joys, the sweetest privileges given to man on earth. But the Church militant is but a prophecy of the Church triumphant, and Paradise is a type of the Church in heaven, yet more than of the Church on earth. Paradise is an image of the sinless beauty and joy of the world of the Redeemed. There are the true Tree of Life, and the river of God, the streams of whose living waters burst forth from beneath the throne of God, and the Lamb, Rev. ii, 7; xxii. 1. There the incarnate God reveals His presence for ever among His saints.

4. The building of the Ark presents many points of parallel with the Christian Church. Like the Ark, the Church is designed to save God's children from the flood of wrath which sweeps over the world of the godless; in the Church the saved form one family; the Church is planned and constructed by divine guidance, on the model divinely prescribed; the storms which destroy all the evil only ensure the Church's rising higher and resting more securely above all peril—"the gates of hell shall not prevail against her." Like the Ark, the Church is sailless and rudderless, yet moves and is guided, ever aright, by God's hand of Providence and Grace. The world of the godless which is not willing to be saved by the Ark yet often bears a part in building it—they that deride it shall yet seek, too late and in vain, to be saved by it. Wealth and genius and skill have been made tributary to the work of the Church; but they who possessed them were often led by an overruling Providence to use them for the welfare of others, neglecting their own.

5. The appearing of Jehovah in the Burning Bush, Ex. iii. The consummation is in the incarnation of Christ, where the lowly humanity shone unconsumed, in the glorious brightness of the Deity.

6. The sojourn of Israel in Egypt presents many interesting analogies to the Church. In distress and oppression Israel was not forgotten. All things were ripening for its redemption, and when the hour of God's deliverance came, the line was drawn between Egypt, the rich and proud oppressor, and Israel the lowly. Darkness was thick over the one, light in all the dwellings of the other; the angel of death smote the one, and passed over the other; the first-born of the one died, from the king's palace to the beggar's wayside, in the house of the other the parents and the first-born were rejoicing in the coming deliverance. In the Exodus the one stood stricken and trembling, the other went forth with a high hand, singing, the Lord hath triumphed gloriously!

7. The movement of the Pillar of Cloud and of Fire, Ex. xiii., was a type of Christ as God hidden and revealed in humanity, guiding His Church through the wilderness to the Land of Rest. The pillar of cloud and fire was associated with the angel of the divine presence, or the manifested Jehovah. It was cloud by day to temper the glare; it was fire by night to relieve the darkness. From it the Lord looked forth to trouble His enemies, and to comfort His people. It went before His people as their guide through the wilderness. They went in safety only as they followed it. Like our Lord it presented a union of the natural with the divine; the Deity dwelt within the cloud of humanity. God veils and reveals himself in clouds. At the Transfiguration, a cloud was around our Lord and His heavenly visitants. At His Ascension, a cloud received Him out of their sight, and He shall come again in the clouds of heaven, and we shall be caught up into the clouds to meet our Lord in the air. The luminous cloud is the special token of the divine presence.

8. The Crossing of the Red Sea, Ex. xiv., was a type of Holy Baptism, which sunders and consecrates, which separates the Church from the world. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea," 1 Cor. x. 1, 2. It was their baptism out of slavery into national life.

9. The falling of the Manna is directly connected with Christ as given for the life of the world, both by our Lord Himself and by St. Paul. In John vi. 32 and the following verses, our Lord contrasts the giving of Himself as the antitype and verity, with the giving of the Manna as the type and shadow. St. Paul, 1 Cor. x. 3, says: "Our fathers did all eat the same spiritual meat." In the Manna, which in virtue of its typical relation is "spiritual meat," they had the type of which Christ is the reality. He is the bread of God "which cometh down from heaven, and giveth life unto the world." "Manna," says an old divine, "tasted like honey. Thus is Christ to them that love Him, honey to the heart, melody to the lips [mel in corde, in ore melos]." The Manna represents the Church as a thing of life, yet of lowliness. The bush which burned but was not consumed, imaged the Church of the past and of the future, which, amid the fire of tribulation, in which God permits His people to be tested, is not destroyed. Our God is a fire—consuming to His enemies, purifying and illumining to His children. To the good and the bad alike come sorrows; but while the sorrow of the world worketh death, the light affliction which is but for a moment works a far more exceeding and eternal weight of glory for those who look in faith at the things which are unseen to the natural eye, 2 Cor. iv. 17.

But the mode of God's manifestation in this case was in keeping with His whole manner of self-revelation. The invisible God appears in the visible, the Creator in the created, the exalted in the lowly; and in this broader scope of construction the burning bush is a shadow of that whose perfect has also been compared to the Gospel, to the Eucharist, and to the joys of Eternal Life, Rev. ii. 17.

10. The Smiting of the Rock, Ex. xvii. "Our fathers did all drink the same spiritual drink: for they drank of that spiritual rock that followed them: and that rock was Christ," 1 Cor. x. 4. Type of the Smitten Rock of our Salvation, the source of our life, of the water of which he who drinketh thirsts no more, John vi. 35. He was smitten by the Law—"the law was given by Moses." To the stroke flowed forth responsive the blessings of salvation, "Grace and Truth came by Jesus Christ."

11. The Budding of Aaron's Rod and its being laid in the Ark, Num. xvii., Heb. ix. 4, typified Christ in His lowliness, Isa. xi. 1, and in His rejection, Ps. xxii. 16, and then in the glory of His return to life; His exaltation to eternal triumph, "believed on in the world;" His perpetual appearing in heaven, "received up into glory."

12. The making and Lifting up of the Brazen Serpent, Num. xxi. 9, points first to the nature and source of sin, of the deadly wound inflicted by this old Serpent, whose head was to be bruised by the Seed of the woman. The healing Serpent was appointed by God; it bore an external similarity to that which did the harm, as Christ appeared in the "likeness of sinful flesh," and was made sin and a curse for us. The remedy was simple: It was only look and live. It was meant for all: "Every one that is bitten;" "God so loved the world;" "Our Lord Jesus Christ by the grace of God tasted death for every man." Its power was the power of a divine promise offered to every one, and actually received in its benefits by all who believed—"When he looketh upon it, he shall live." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life," John iii. 14, 15. The Symbol of Humiliation became the Standard of Triumph. The Cross of Christ is the glory of His Church.

13. The construction of Solomon's Temple. While the Temple differed in no essential respect from the Tabernacle in its typology, it yet in certain respects presented the same points at a more advanced stage. In some measure, the Temple brought forth more perfectly the idea of the finished structure of God, the Church triumphant, fixed and secure. "In the erection of the Temple," says Gerhard, "no sound of axe or hammer was heard: and it is by the Word and the Cross in this life, the living stones are made ready to be laid in the heavenly Jerusalem"—the sounds that indicate trial and fitting will not be heard there. The preparations of Providence often seem full of agitation; its consummations are made in calm. Fire, Earthquake and Storm, the bowing of the cedars, the rocking of the mountain, the rending of the rocks, go before, the still small voice comes after, but God comes in the voice. God uses the former to prepare the way for the latter.

X. The Secondary Purposes of the Ceremonial Law.

1. We have seen that Christ is the supreme end of the Ceremonial Law. Its grand object was to foreshadow Him, and to prepare the way for His work. But the Law had other objects, subordinate yet real; relatively small yet absolutely great; "not glorious" with respect to the "glory that excelleth," yet with respect to all other glory full of brightness.

2. The Ceremonial Rites bound together the people of God, brought them into public assemblies for common worship, and knit them closely together by the most sacred ties. There is no external bond like that of common religious usages.

3. They were marks of the profession of one Religion, the confession of one Faith. They distinguished the Mosaic polity from that of all other nations. These Ceremonies were a hedge of separation, "a middle wall of partition," between Israel and the Gentiles with their idolatrous rites. "What nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?" "He hath not dealt so with any nation: and as for his judgments, they have not known them," Deut. iv. 8; Ps. cxlvi. 20; Eph. ii. 14.

4. They reminded men of sin, and continually and earnestly warned them of its verious kinds, its guilt and punishment, Heb. x. 3. The Ceremonial Law was the divine means of profoundly moral ends.

5. They were a solemn and constant test and exercise of obedience toward God. They helped to educate the chosen race in the worship of God, and in a true, heartfelt service of Him.

6. They were disciplinary, involving a correction of the tendency of the people to fall into the idolatrous habits of the surrounding nations, Deut. xii. 30. They were at once as a fire to purify and make the nation ductile, and as the mould into which the metal was to flow and be set.

7. They were the means of support to the Ministry, by the portion of the sacrifices, the tithes, and other forms of provision for their needs.

8. Rightly used, they excited the expectations, quickened the desires, and prepared the heart of the people for the advent of the "Mighty God, the Father of the era to come, the Prince of Peace." The Law was their Schoolmaster as it is ours, to lead them, as it leads us, to Christ, that they, even as we, might be justified by Faith. "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe," Gal. iii. 19–22.

XI. Abrogation of the Ceremonial Law.

1. The Jew maintains that the Ceremonial Law is still in force—that the something it shadows has not come to take its place. The whole typical explanation given by the Christian Church involves that the Ceremonial is fulfilled in Christ, and is therefore abrogated by Him.

2. The Ceremonial Law shows by its very nature that it is capable of change and of abrogation. The Moral Law is written in man's nature as a responsible being, and in its essential character is unchangeable. It is the Law of all time, the Law of heaven as well as of earth, of angels as well as of men, the Law *for* God, as well as the Law *of* God. It is that Law the comple e conformity with which is the revelation of God's absolute holiness. It is not imposed *on* God, but is the necessary presupposition of His perfection. Ceremonial Laws are but legal means, deriving their authority from the will of the giver, requiring changes as circumstances change, and necessarily ceasing altogether as soon as the circumstances which originated them cease altogether.

3. The circumstances which originated the Ceremonial Law, and which made it so necessary and useful, have entirely ceased. It was to furnish a shadow of Christ and His kingdom, and Christ and His kingdom have come. It was to separate Israel wholly from the idolatry of the Pagan religion, and this, its work, has been done for ages. Israel, once insanely Polytheistic in its tendencies, is now inflexibly Monotheistic. Whatever of good the Old Dispensation bore in it, is reproduced far more perfectly in the New. With the passing away of the reason, passes away the Law itself.

4. The performance of the Ceremonial Law has long ceased to be possible. The persons, the places, the forms of it are lost. The Holy Land is held by the oppressors of the Jews, the Temple is gone, the Jewish race is scattered over the world. The tribe of Levi cannot be distinguished from other tribes, still less the family of Aaron be sundered from the other families as the Ceremonial Law requires. It is true the Jewish race have been driven from the Holy Land before—but their dispersion was but for a limited and stated time—this dispersion has existed for many centuries. The distinctions were not effaced which were necessary, now they have vanished. Is it said the Jews are yet to return to their old home to restore the ancient ritual? We shall not enter into the question of the unfulfilled prophecies connected with this great and profoundly interesting race, but would ask the thoughtful Jew one question: Is it conceivable that the Jewish race, if they had Palestine in possession, would, if they could, restore the minutiæ of the Levitical ceremonies? Is there one Jew in a thousand so little influenced by the growth of religious ideas, that he *could* go back to animal sacrifices, and the burdensome details of the Mosaic Ceremonial Law? The cultivated Jewish thought of the world, if it does not coincide with the Christian thought, moves at least in parallelism with it. The Jew is nowhere so much at home as he is in the lands of Biblical Christianity, and if Palestine were thrown open to the Jews to-day, but with the understanding that they who returned to it were to conform strictly to the Levitical Law, Palestine in a little time would have fewer Jews in it than it has now.

5. The Old Testament itself teaches that the Ceremonial Law is to be abrogated, Ps. cx. 3, 4. See Heb. vii. 11, 12; Jeremiah xxxi. 32; Dan. ix. 27.

6. The New Testament teaches the same doctrine repeatedly, Gal. iv. 1–3; Eph. iv. 14; Col. ii. 14.

7. The New Testament economy is so diverse from the Old, that the distinctive ceremonies of the Old cannot be retained in the New, even by way of memorial.

8. Many of the greatest Jewish divines have confessed that when Messiah comes he will abrogate the Ceremonial Law.

9. But while the Ceremonial Law is abrogated as law, it still is rich in teaching and suggestion. It is still profitable for doctrine. If we cannot use the lock without the key, neither can we use the key without the lock. We must study the New Testament to understand the Old; we must study the Old Testament to understand the New.

10. The ceremonial law, so far as it rests on principles which are unchanged by time, the broad general principles of all worship, may furnish useful hints to be employed wisely in the exercise of Christian liberty, by the people of God through all ages. Its reverence, its care of God's prescription, its humility, its sense of sin, its confession of need of atonement, its self-sacrifice and personal consecration, its order, propriety, and richness of significance,—these are lessons, in perpetual freshness, and are "written for our learning." If we love it most for Christ's sake, yet should we love it no little for its own.

11. There is a sadness which lingers around fallen glory, though that glory, in its own nature, was destined to a necessary decay. The Mosaic Economy is the most majestic, the most wonderful, of superseded things. It was, as the Apostle well styles it, "glorious." The name of Moses is one of the greatest in the records of the race. He lifted a race of slaves to such a freedom as the world had not conceived of: he gave, to the demoralized victims of lawless tyranny, a law which has been the wonder of all ages. He so preserved and fixed the result of his grand work, that the race which bears the impress of it has shown the intensest moral tenacity in the annals of nations. Every Jew is a living monument of the amazing power of the Mosaic Statutes. A race which at first seemed destined to lose itself in the morass of the surrounding idolatry, now holds its wonderful existence. like a stream of fresh water which flows through the Ocean without mingling with its current.

So completely does Moses prepare the way for his Divine successor, that in the actual order of Providence, it is no extravagance to say, No Moses, no Christ, as it is supremely true, also, that, had there been no Christ in God's plan there would have been no Moses. Moses and Christ are correlates in Redemption. Hence, in the New Testament the name of Moses is one which is treated with profound reverence. In the Epistle to the Hebrews, the Apostle, as he shows that Christ, as He is above Angels, must be in person God: so he shows that, as He is in office above Moses, He must be in office Messiah. "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High-Priest of our profession Jesus Christ, who was faithful to him that appointed (him that made him), as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house; for every house is builded by some man, but he that hath built all things is God And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a SON over his own house; whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end."

"CONSIDER the Apostle and High-Priest of our profession." On that matchless One, who blends the glory of the heavenly with the charm of a perfect human sympathy, who is very God of very God, and very man, born of the Virgin to our low estate—on him fix the eyes of your understanding. Gaze on Him till the light of His form brings you within its own transfiguring power, till the applying Spirit transforms you by his light and changes you into the same image from glory to glory.

Ponder with the heart what has been opened to the mind. Christ justifies a faith which banishes every fear. From Him springs a comfort which rises above all sorrows. What has grief of pain, what has death to appall him who can say, Christ is mine, and I am His? His is a Love "deeper than the Grave in which He lay, higher than the Heavens to which He rose, ancient as Eternity and undying as the Souls He redeemed."

Point others to Christ. Bring to His feet the sinners whom He has so tenderly loved. Guide your life by His life. Build on Him, live by Him, live for Him. Know nothing among men but Jesus Christ and Him crucified. For Him the ages waited and ripened. For Him they have expanded, in the time which has followed His coming. All that does not bow before His sceptre will be broken by it. Let it not be in vain for us, that such a Saviour was foreshadowed, that such a Saviour has been given. Woe be to us if, as we stand on the Holy Mount on which the Law and the Prophets bow before our Lord Jesus Christ, we turn a deaf ear to that voice which comes from the excellent glory—"THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED."

THE CITIES OF THE BIBLE

ALSO

Its Mountains, Valleys, Rivers, Lakes and Countries,

ALPHABETICALLY ARRANGED,

WITH

PRONUNCIATION AND SIGNIFICANCE OF EACH NAME

AND A

HISTORICAL SKETCH OF THE SCENES AND EVENTS RECORDED BY THE INSPIRED WRITERS.

EDITED BY

REV. JOHN H. MORRIS.

ABILENE (ab-i-le'ne), a small canton situated among the mountains of Antitibanus, west of Damascus, of which Lysanias was tetrarch in the time of John the Baptist. Abila was the capital.

ACCAD (ak'kad), "fortress," one of the five cities in the "land of Shinar," or Babylonia, founded by Nimrod in the beginning of his kingdom; identified by Jerome with *Nisibis* in the north of Mesopotamia.

ACELDAMA (ak-el'da-ma), "field of blood," a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which CHRIST was betrayed, previously called the Potters' Field, being a place whence they obtained their clay, Matt. 27:7.

ACHMETHA (ak-me'thah), the ECBATANA of classical writers, the capital of Media, built by Dejoces or Phraortes, and surrounded with seven walls, Ezra 6:2. Its site is occupied by *Hamadan*, in Persia.

ACHOR (a'kor), a valley near Jericho.

ADRAMYTTIUM (ad-ra-mit'ti-um), a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, and about eighty miles north of Smyrna. It was famous for its shipping trade. It is now called *Adramyt*, with about fifteen hundred houses.

ADRIA (a'dri-ah), the sea on the east of Italy, called the Adriatic, or the Gulf of Venice. In Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

ADULLAM (a-dul'lam), a city in the lowlands of Judah, southwest of Jerusalem. It was a small town for four hundred years after CHRIST, but even its ruins cannot now be found. The **Cave of Adullam**, in which David and his men concealed themselves from Saul, some identify with the Cave of *Khureitum*, near Bethlehem.

ADUMMIM (a-dum'mim), "red or bloody," a mountain and city of Jericho, in the tribe of Benjamin; infested with robbers, Josh. 15:7; 18:17. The parable of the Good Samaritan is founded on it, Luke, 10:30-36.

AI (a'i), "ruin," a city near Bethel, about ten miles north of Jerusalem, called also *Aiath*, Isa. 10:28, and *Aija*, Neh. 11:31. Its ruins are still seen on top of a ridge east of Bethel. 2. A city of the country of Moab, taken and pillaged by the Chaldeans, Jer. 49:3.

AIN, "a fountain," the great fountain of the Orontes now called *Ain el-Asu*, about ten miles southwest of Riblah.

AKRABBIM (ak-rab'bim), "scorpions," called also Maaleh-Akrabbim, *Scorpion-height*, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

ALEXANDRIA (al-ex-an'dre-a), a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, who founded it about 332 B. C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth. The modern Alexandria is built on the ruins of the ancient city, about one hundred and twenty-five miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

AMPHIPOLIS (am-fip'o-lis), "around the city," a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about thirty-three miles from Philippi. It was founded about 470 years before CHRIST; the Turks call it *Emboli*. It was called Popolia in the time of the Byzantine empire. A village of about one hundred houses now occupies part of its site.

ANATHOTH (an'a-thoth), "answers"—*i. e.*, to prayer—a city of Benjamin, about three Roman miles north from Jerusalem; was the birth-place of Jeremiah. Now *Anata*, a village of fifteen or twenty houses.

ANTIOCH (an'te-ok), the capital of Syria, on the banks of the river Orontes, about thirty miles from where it falls into the Mediterranean, and about one hundred and eighty miles north of Sidon, and three hundred north of Jerusalem. It was built by Seleucus Nicator, B. C. 301, and was the residence of the Syrian kings, the Seleucidæ. It was ranked the third city of the earth. The term *Christians* was first used here. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labors of the celebrated Greek Father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.

ANTIOCH OF PISIDIA, a city of Asia Minor, about twenty-five miles northeast of Seleucia, in which Paul and Barnabas preached the Gospel, Acts 13:14.

APPII-FORUM (ap'pe-i-fo'rum), a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundusium, about forty-three Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner.

AR (ar), "a city," the capital of Moab, south of the river Arnon, and on the east of the Dead Sea. The ruins bear the name of *Rabba*.

ARABAH (ar'a-bah), "desert," the name given to the whole Jordan valley down to the eastern gulf of the Red Sea, a distance in all of about one hundred and fifty miles. The name is found only once in the English Bible, where it is the name of a district in Benjamin, called also Beth-Arabah.

ARAD (a'rad), "a wild ass," a city in the south of Palestine.

ARAM (a'ram), "high region." See SYRIA.

ARARAT (ar'ar-at), the name of a portion of Armenia, on the "mountains" of which the ark rested after the flood. It is nowhere in Scripture given as the name of a mountain. The "mountains" of Ararat is the range which rises in the valley of the Aras, the ancient Araxes, and is terminated in two peaks, the loftiest of which rises to a height of 17,750 feet above the level of the sea. The expression, "the land of Armenia," in 2 Ki. 19:37 and Isa. 38:38, is in the original Ararat. Jeremiah, 51:27, speaks of Ararat as one of the countries of the *north*—*i. e.*, north of Babylon.

ARGOB (ar'gob), "stony" or "stone-heap," a district in the half-tribe of Manasseh in Bashan, on the east of the Lake of Galilee, originally ruled over by Og, Deut. 4:4, 13. It extended twenty-two miles

from north to south, and fourteen from east to west. It contained sixty walled towns; "and though a vast majority of them are deserted, *they are not ruined.*"

ARIMATHEA (ar-e-ma-the'a), "the double heights," a city of Judah, the birth-place of Joseph the counselor, in whose sepulchre our LORD was laid. Some have identified it with *Ramleh.*

ARMAGEDDON (ar-ma-ged'don), "the mountain of Megiddo," a name used emblematically for a place of great slaughter and mourning, Rev. 16:16, allusion being made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo. See JEZREEL.

ARMENIA (ar-me'nya), "high-land," a large country of Western Asia on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is four hundred and thirty miles from east to west, and three hundred from north to south. It is divided into fifteen provinces, of which Ararat is the central. It was reduced to a Persian province by Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the Gospel both in doctrine and worship. Armenia is now subject to the Turks. In 2 Ki. 19: 37, and Isa. 37: 38, the Hebrew word Ararat is rendered by the word *Armenia.* This country is identical with Togarmah.

ARNON (ar'non), "noisy," a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab and falls into the Dead Sea.

AROER (ar'o-er), "heath," a city on the north bank of the river Arnon. It is now a ruin called *Arair.* 2. A city near Rabbath-Ammon, and another in Judah, 1 Sam. 30:28.

ARPAD (ar'pad), or ARPHAD, "support," a city of Syria.

ARVAD (ar'vad), "wandering," or **Aradus** (a-ra'dus), a small island and city off the north coast of Phœnicia. It is now called *Ruad,* and has about 3.000 inhabitants.

ASHDOTH-PISGAH (ash'doth-piz'gah), a place near the base of Mount Pisgah. It is called the *Springs of Pisgah,* Deut. 4:49.

ASIA (āzh'ya), one of the quarters into which geographers have divided the earth, has been the scene of the most wonderful events in the history of man; here the human race was created, the Jews were planted, the Sacred Scriptures chiefly indited, the SON of GOD accomplished our redemption, and from it the Gospel was diffused through the world. Asia, mentioned in the New Testament, for the word is not found in the Old Testament, is usually divided into two parts, Asia Major and Asia Minor. **Asia Major** comprehends by far the most extensive eastern parts of the continent: Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia and Chaldea. **Asia Minor,** in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, etc. It is about nine hundred and sixty miles in length, and four hundred in breadth; and the chief divisions of it are Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycaonia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia and the islands of Cyprus and Rhodes. As used in Acts 2:9; 6:9; 19:10, 22, 26, 27; 2 Tim. 1:15; 1 Pet. 1:1, the name applies to Proconsular Asia, comprehending only Phrygia, Mysia, Caria and Lydia.

ASKELON (as'ke-lon), "migration," one of the "fenced cities" of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod. Is now desolate as predicted, Zech. 9:5; Zeph. 2:4.

ASSOS (as'sos , a seaport in Mysia, in the northwest of Asia Minor, about twenty miles south of Troas. Its ruins are still distinguishable.

ASSYRIA (as-sir'ya). The *country* of Assyria and the Assyrian *empire* are to be distinguished. The empire comprehended Babylon and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus.

ATHENS (ath'enz), "City of Athene" [*i. e.,* Minerva], the capital of Attica, Greece, situated about forty-six miles east of Corinth. It was founded by Cecrops, about 1,556 years before CHRIST, and, therefore, it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry and the fine arts. Its idolatry was notorious; and the number of Athenian gods is reckoned by Hesiod at 30,000. Petronius said it "was easier to find a god in Athens than a man." Here Paul preached. It was governed by the Romans before the time of CHRIST; and in the fourth and fifth centuries it was pillaged by the Goths. From A. D. 1455, for a number of years, it was under the sway of the Turks. It suffered dreadfully in the war between the Greeks and the Turks, yet it bravely sustained three sieges—twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is about 40,000.

The **Acropolis** and the **Areopagus,** or **Mars Hill.** The former was the citadel of Athens, and was remarkable for the number of important edifices that crowded its summit and sides. The latter was a small eminence, a little to the northwest of the Acropolis. It was so called in consequence, as it was said, of Mars having been the first person tried there, for the murder of Halirrhothius, son of Neptune. The members of the Council or Courts were called *Areopagites.*

ATTALIA (at-ta'li-a), a seaport town of Pamphylia, in Asia Minor, situate about thirty miles southwest of Perga.

AVEN (a'ven), "iniquity," a city of Egypt eastward of the river Nile, elsewhere called On or Heliopolis.—See ON.

AZOTUS (a-zo'tus), Acts 8:40, the Greek form of **Ashdod** (ash'dod), one of the five cities of the Philistines, midway between Joppa and Gaza. Here was the temple of Dagon in which the Philistines deposited the ark. Here Philip was found, after baptizing the eunuch, Acts 8:40; it is now an insignificant village called *Esdud.*

BABYLON (bab'e-lon), "confusion, mixture," in Hebrew and Chald. *Babel,* the capital of the country called *Shinar* in Genesis, and in the later Scriptures *Chaldea.* Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates, as well as Babylonia, the province of the Assyrian empire, and also Persia, Ezra 5:13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean Empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah, in the place where the tower of Babel had been. This city was an exact square, built on a large plain, and was fifty-six miles in circumference, fourteen miles on each side. The walls were eighty-seven feet thick, three hundred and thirty-five in height, with one hundred gates of solid brass, twenty-five on each side. It had fifteen streets crossing one another at right angles, each one hundred and fifty feet wide; and the whole city contained six hundred and seventy-six squares. The famous *hanging gardens* were a succession of terraces, raised on arches. The river Euphrates ran through this city. The inhabitants became remarkable for their superstitious, lewd and debauched practices. Darius, king of Persia, demolished its gates and walls, B. C. 538; Xerxes pillaged the temple of Belus in the year 478; Alexander the Great intended to renew it, but he soon died, 323; Seleucus Nicanor, carried away about 500,000 people to a new city called Seleucia on the Tigris; a few people continued till the first century of CHRIST; but in the second it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of *Hillah,* on the west bank of the Euphrates, about fifty miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called *Birs Nimrud,* about six miles southwest of *Hillah,* and which is supposed by some to represent the tower of Babel. The mound called *Babel* is supposed to represent the temple of Belus; the mound of the *Kasr* ("palace") the great palace of Nebuchadnezzar; and the mound of *Amram* the "hanging gardens." There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

BASHAN (ba'shan), "fruitful, or light, sandy soil," a district east of Jordan reaching from Gilead to Hermon; high hill of, called the hill of GOD, Ps. 68:15; its fruitfulness and rich pastures are especially noticed repeatedly, the district is now called *Hauran.* The cities of Bashan remain almost in the state in which they were in the days of Og.

BEEROTH (be'e-roth), "wells," a city of the Gibeonites ten miles north of Jerusalem; near it are the remains of a church built by the empress Helena. It is now called *el-Bireh,* a village of 700 inhabitants.

BEERSHEBA (be-er'she-ba), "well of the oath," the name of a city, and also of a well, at the southern extremity of the Holy Land; first mentioned in the history of Abraham, who planted a grove there.

BEREA (be-re'a), "heavy, weighty," a city of Macedonia, lying about twenty miles west of Thessalonica. It now bears the name of *Verria*, in Roumelia, and has a population of about 20,000.

BESOR (be'sor), "cold," a brook in the south-west corner of Canaan, falling into the Mediterranean a few miles to the south of Gaza, supposed to be that in which the Ethiopian eunuch was baptized, Acts 8: 26, etc.

BETHABARA (beth-ab'a-ra), in the best MSS. *Bethany*, a place on the Jordan east of Jericho where John baptized, John 1: 28.

BETHANY (beth'a-ne), "house of dates," a village of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, was the residence of Lazarus, Martha and Mary, where JESUS was wont to spend His few hours of relaxation in social conversation with that faithful family. Here our LORD performed His marvelous miracle of calling Lazarus back to earth after he had been four days dead; here Mary anointed CHRIST; from its vicinity CHRIST ascended into heaven. It is now but a small and poor village of about twenty families. It is called by the Arabians *el' Azariyeh.*

BETH-AVEN (beth-a'ven), "house of nothingness, or of iniquity," the same as—

BETHEL (beth'el), "house of GOD," a city twelve miles north of Jerusalem, originally called Luz; was first called Bethel by Jacob, Gen. 28: 19; here Jeroboam set up his idol calf, 1 Ki. 12: 28, 29; called for this reason Beth-aven, Hos. 4: 15; 10: 5. It is now a mass of ruins called *Beitin.* The name Bethel was also applied to a small town in the south of Judah, Josh. 12: 16; 1 Sam. 30: 27; called also **Chesil,** Josh. 15: 30; **Bethul,** 19: 4; and **Bethuel,** 1 Chr. 4: 30.

BETHESDA (beth-ez'da), "house of mercy," a pool on the east of Jerusalem famed in the time of CHRIST for its healing virtue, John 5: 2.

BETH-GAMUL (beth-ga'mul), "house of a camel," a city of Moab, now called *Um el Jemâl.* "This," says Mr. Graham, "is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to enclose more space than the modern Jerusalem. The streets are many of them paved. There were some very large public buildings. The houses were some of them very large, consisting usually of three rooms on the ground-flour and two on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went up stairs, visited the rooms, and, in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet hearing not a sound."

BETHLEHEM (beth'le-em), "house of bread," is often mentioned in the Old Testament. It was originally called EPHRATH or EPHRATAH, Gen. 35: 19; 48: 7, and whence it derived its later name is not known.

Bethlehem lies a little east of the road from Jerusalem to Hebron, about six miles from the former. There is a long lime-stone hill running east and west, with deep valleys to the north and south. The east end of this hill is bold; on the west it slopes gradually to the valley. On the sides of the hill are terraced gardens, with olive trees, fig trees and vines; and on the top to the east and north-east lies the village, now called "*Beit-lahm,*" with a population of about three thousand. In the most easterly part is the celebrated Church of the Nativity, which owes its foundation to the empress Helena, mother of Constantine the Great. It is enclosed within the walls of the convent, which is now parceled out among the Greek, Latin and Armenian monks. Two spiral staircases lead down to the cave or grotto of the nativity twenty feet below the floor of the church; in a small semi-circular niche, the exact spot marked by a star inlaid in the marble, corresponding to the point in the heavens where the star appeared to the magi, is a Latin inscription stating that JESUS was born "here." A row of lamps are always burning. Opposite is a large irregular cavity, where it is said the manger stood, a block of white marble being hollowed out in it like a manger. Here, too, is the altar of the Magi. And other lamps are suspended. There are also shown the sepulcure of the Innocents, the grotto or crypt where Jerome lived and studied, and chapels dedicated to Joseph and other saints. The probability of our LORD'S having been born in a cave need not here be discussed. A long current of tradition is in favor of it; and it is possible that the place where Mary took shelter, there being "no room in the inn," might be one of the caverns in the lime-stone-rock. But certainly the place where the eastern sages visited the SAVIOUR was a "house," Matt. 2: 11. The traditional scene of the angels' appearance to the shepherds is a plain about a mile away, where is a miserable village, called "*Beit-Sahur;*" while the traditional Well of David is half a mile to the north of the town; but, according to Dr. Robinson, there is "no well of living water" near.

There is little note of Bethlehem in the early Israelitish history; it is not even numbered in the list of the towns belonging to Judah. But Salma, or Salmon, and Hur, both of the tribe of Judah, are said to have been each "the father of Bethlehem"—that is, to have colonized it.

Here was born King David, and here he was anointed king by Samuel, and it was in consequence called "the City of David." Here, too, was born JESUS, the CHRIST. Indeed, it was in New Testament times Bethlehem had its highest honor. Thither Joseph and Mary had to repair, as descendants of David, to David's city. There, in the adjoining fields, the angelic host announced the glad tidings of the SAVIOUR'S birth; and there was that wonderful event consummated, when the child JESUS was born of a mortal mother. Thither also came the Eastern sages to present their offerings; and there was the cruel slaughter of the little ones by Herod, awakening as it were, again, Rachel's lamentation. Its modern name is "*Beit-lahm,*" with about three thousand inhabitants.

BETHPHAGE (beth-fa'ge), "house of figs," a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany; JESUS lodged there. No trace of it is seen.

BETHSAIDA (beth-sa'e-da or beth-sa'dah), "house of fishing," a city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee.

BEYROOT (ba'root), or **BEIRUT** (bi'rut), anciently **BERYTUS** (be-ri'tus), a town nineteen miles north of Sidon, on the coast of Syria. It was known to the Greeks by the name Berytus, and it is supposed to be the same as Berothai or Berothah of Scripture. It was an ancient town of the Phœnicians; was captured by the Romans, B. C. 150; rose to great eminence, and Greek learning was cultivated with great success until an earthquake laid the town in ruins, A. D. 511. It changed masters repeatedly during the Crusades, and in 1291 the sultan took the city and reduced it to ashes. During the present century it has received a fresh impulse, and now bids fair to become the most important trading place on the coast.

BITHYNIA (bi-thin'ya), a province of Asia Minor, on the Euxine Sea and Propontis, about two hundred miles in length and one hundred and twenty in breadth, and separated from Europe by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Acts 16: 7; Christian congregations were early formed in it. It now forms one of the districts of Turkish Anatolia. Its capital is NICE, anciently NICÆA, now called *Isnik.* The city is renowned in ecclesiastical annals for the great Nicene Council that convened here in A. D. 325 at the call of the emperor Constantine to settle the differences that had arisen in the Church in respect to the doctrines of Arius. It was attended by two hundred and fifty Bishops, besides a large number of Presbyters, Deacons and others from different parts of the Christian world. This Council did not give peace to the Church, as the controversy still went on.

BOZRAH (boz'rah), "enclosure," a city of Moab in "the land of Mishor," Jer. 48: 24. Identified with *Busrah,* a village about sixty miles south of Damascus. 2. An ancient city the capital of Edom, in Arabia Petrea, about one hundred and fifty miles south-west of the former.

CÆSAREA (sez-a-re'a), a city on the shore of the Mediterranean, about sixty miles north-west of Jerusalem, was built by Herod the Great, and named in honor of Cæsar Augustus. It bore the names of Cæsarea Stratonis, Maritime Cæsarea and Cæsarea Palestinæ, to distinguish it from Cæsarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During

the Crusades the city was taken in 1101 by King Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.

CÆSAREA PHILIPPI, a city that stood between Sidon and Damascus, near the source of the Jordan. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cæsarea in honor of his emperor, Tiberius Cæsar, adding *Philippi*, to distinguish it from the Cæsarea on the sea-coast. It is now called *Baneas*, a wretched village of about forty houses. The ruins cover a wide space.

CAIRO (ki'ro), for many years the capital of Egypt, is situated near the east side of the Nile, twenty miles above the place where the river diverges into the streams that make the Delta. It is distant from Alexandria, the great port of Egypt, one hundred and thirty miles, and for several years past these cities have been connected by a railroad which is carried over the Nile by an enormous viaduct. Cairo contains upward of 400,000 inhabitants, and it occupies the second place for size, population and importance in the Turkish empire. It was founded A. D. 970.

CALAH (ka'lah), "vigorous old age," one of the most ancient of the cities of Assyria, Gen. 10:12; probably represented by the modern *Nimrud*.

CALNEH (kal'neh), "fortified dwelling," a city on the west bank of the Tigris, built by Nimrod, supposed to be the same as *Calno*, Isa: 10: 9, and *Canneh*, whose inhabitants traded with the Tyrians, Ezek. 27: 23; its site is identified by some with the modern *Nifer*, fifty miles south-east of Babylon.

CALVARY (kal'va-re), "skull," mentioned but once, in Luke 23, 33, as the place were CHRIST was crucified. It is a term adopted from the Vulgate version, so-called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In John 19: 17 it is called GOLGOTHA. The identity of the site of Calvary is doubtful.

CANA (kā'na), of Galilee, "reedy," a village about eight miles north of Nazareth, and sixteen from the lake. JESUS wrought his first miracle here. It was the native place of Nathaniel. The true site of Cana is disputed; the probability is in favor of *Kana-el Jelil*.

CAPERNAUM (ka-per'na-um), "city of consolation," a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem. Here CHRIST preached to multitudes, and made it His chief place of residence after the people of Nazareth had attempted his life, and hence it is spoken of as "His own city." Our LORD uttered a fearful prophecy against it, on account of the unbelief of its inhabitants, notwithstanding his many mighty works performed in their midst. In CHRIST'S day it was a flourishing town, Matt. 11: 23.

CAPHTOR (kaf'tor), "chaplet," "knop," the original seat of the Philistines; called an isle or coast country, Jer. 47: 4. Some say that it was Cappadocia, others the island of Cyprus, others the coast of the Egyptian Delta. Most probably it was Upper Egypt.

CAPPADOCIA (kap-pa-do'she-a), the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities. It became a Roman province A. D. 17. It was subsequently wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Amasia*.

CARMEL (kar'mel), "park, garden," a city in the mountains of Judah, ten miles south-east of Hebron. 2. A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet high. The range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan. Carmel is now called *Jebel Mar Elyas*.

CENCHREA (sen-kre'a), "millet," the eastern seaport of Corinth, on the Saronic Gulf. It was distant about nine miles from Corinth.

CHIOS (ke'os), an island in the Ægean Sea, near to Lesbos, and about twelve miles from the shore of Smyrna. Now called *Scio*.

CHORAZIN (ko-ra'zin), one of the cities in which our LORD'S mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum. The modern *Korazy* probably marks its site.

CILICIA (sil-ish'e-a), the most south-eastern province of Asia Minor, the capital of which was Tarsus.

CNIDUS (ni'dus), a city at the extreme south-west end of Asia Minor, on a promontory in Caria; its ruins are extensive, from which it is judged to have been a very important city.

CŒLE-SYRIA is the name originally given by the Greeks to the valley or hollow between Lebanon and Anti-libanus, extending probably one hundred miles between the two mountain ranges. Cœle-Syria afterward included a much wider district, comprising the tracts east of the Jordan down to the very shores of the Red Sea, and the cities of Heliopolis, Abila of Lysanias, Damascus, Gadara, Pella, Philadelphia, etc., and even Scythopolis, on the west of the Jordan.

COLOSSE (ko-los'se), "punishment," or "correction," an ancient city of Phrygia, not far from Laodicea and Hierapolis; an epistle, written probably at Rome during his first imprisonment, Acts 28: 16, 30, was sent by Paul to the church in this city.

COOS (ko'os), "top," an island of the Mediterranean, one of the Sporades, near the coast of Caria, in Asia Minor. Its present name is *Stanchio*, and its population is about 8000.

CORINTH (kor'inth), the capital of Achaia, Greece, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B. C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury and lewdness to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A. D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided here; here Paul preached, and met with much opposition; encouraged in a vision, a church was formed, to which he afterward wrote two epistles. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Corinto*, or *Gertho*, rises up amid its ruins.

CRETE (kreet), one of the largest islands in the Mediterranean, to the south-east of the Morea, is about one hundred and forty miles in length, and varies from six to thirty-five miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Caphtor mentioned in Scripture, Jer. 47: 4; while others think that it was settled by Philistines from Egypt, some of whom afterward passed over to Palestine, and were called Caphtorim, Gen. 10: 14, and Cherethims, Ezek. 25: 16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called *Candia*.

CYPRUS (si'prus), an island of the Mediterranean, situated between Cilicia and Syria; about one hundred and forty miles in length, and varying in breadth from five to fifty miles. Some suppose it to be identical with Chittim, Num. 24: 24; Dan. 11, 30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gayety and licentiousness of its inhabitants. Its fruits, particularly grapes, and its corn are of a superior quality. Its modern name is *Kubris*.

CYRENE (si-re'ne), a city and province of Lybia, in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here.

DALMANUTHA (dal-ma-noo'tha), a place on the east side of the Sea of Galilee, mentioned only in Mark 8: 10.

DALMATIA (dal-mā'she-a), a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is two hundred miles in length and forty in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics.

DAMASCUS (da-mas'kus), one of the most ancient and celebrated cities of Syria, and now the largest in Asiatic Turkey. It is the oldest existing city in the world, mentioned by Abraham 1910 years before CHRIST, Gen. 14: 15; 15: 2. Since A. D. 1517 it has been under the

Turks. It is situated in the midst of an extensive plain, about two hundred miles south of Antioch, and one hundred and twenty north-east of Jerusalem, well watered and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern *Barada*), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek Church, 6000 Jews, and the remainder are Arabs and Turks.

DECAPOLIS (de-kap'o-lis), "ten cities," a district of Palestine, situated on both sides of Jordan. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

DERBE (der'be), "juniper tree," a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it after having been driven from Lystra.

EBAL (e'bal), "stone," a hill of Samaria from which the curses of the law were pronounced, Deut. 27: 14. See Shechem.

EBENEZER (eb-en-e'zer), "stone of help," the name which Samuel gave a stone, commemorative of GOD'S help to Israel.

EDOM (e'dom), "red," the country of Esau, formerly called Mount Seir, and subsequently Idumea.

EKRON (ek'ron), "eradication," the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia. Now *Akir*, five miles southwest of Ramleh.

ELAH (e'lah), "terebinth or oak," the valley in which David slew Goliath; not identified.

ELAM (e'lam), "age," south of Assyria, and east of Persia Proper. Its capital was called SUSA. The name Elam was at one time given to the whole of Persia. It was called *Susiana* by the Greeks and Romans.

ELATH (e'lath), or **ELOTH** (e'lōth), "trees, terebinths," a seaport town on the eastern gulf of the Red Sea near to which the Israelites passed.

EMMAUS (em-mā'us), "hot springs," a village "threescore furlongs," or about seven and a half miles, distant from Jerusalem, memorable for CHRIST'S interview with two of his disciples on their way thither.

ENDOR (en'dor), "fountain of Dor—*i. e.*, of the age," a city four miles south of Mount Tabor; is now called *Endur*.

ENGEDI (en-ge'di), "the fountain of a kid," originally called **Hazazon-Tamar**, 2 Chr. 20: 2, the name of a city on the east side of the Dead Sea about thirty miles south-east of Jerusalem. Celebrated for the excellence of its vineyards, Cant. 1: 14.

ÆNON (e'non), "fountain," a place near Salim where John baptized.

EN-ROGEL (en-ro'gel), "fountain of the secret, or fuller's fountain," a spring on the south-east of Jerusalem, in the valley of the Kidron, the site of which is occupied by the "Fountain of the Virgin."

EPHESUS (ef'fe-sus), the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster about twenty-three miles north of Miletus and forty south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been four hundred and twenty-five feet long and two hundred and twenty broad. Its roof was supported by one hundred and twenty-seven pillars, sixty feet high, twenty-seven of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz., two hundred years before CHRIST. It was rebuilt with more splendor; it was destroyed by an earthquake nineteen years after CHRIST, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, etc., have been exhumed. The city is now in utter ruin. A small portion of its site is occupied by the Turkish village *Ayasaluk*.

EPHESUS, the first mentioned of the cities to the churches of which the apocalyptic messages were addressed.

ESHCOL (esh'kol), "a bunch of grapes," a valley near Hebron from which the spies brought a bunch of grapes which required two men to carry it.

EUPHRATES (eu-frā'teez), the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is "the river," 1 Ki. 4:21; Ezra 4:10, 16; Ps. 72:8; Ex. 23:31. It is also called "the great river," Deut. 1:7: Josh. 1:4. It has two sources in the mountains of Armenia. The western, called *Kara-su* (black river), after flowing 270 miles, joins the eastern, called the *Murad*, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates properly so called. After many windings it is united with the Tigris at *Kurnah*, and at length falls into the Persian Gulf. Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile, it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile.

FAIR HAVENS, a harbor on the south side of the island of Crete.

GADARA (gad'a-ra), one of the ten cities called Decapolis, the metropolis of Peræa, about six miles from the Sea of Galilee, where CHRIST permitted the devils He had ejected to destroy a herd of swine. Its ruins are called *Um-Keis*.

GALATIA (ga-lā'shya). The Galatians were of Celtic origin. After various wanderings they crossed over into Asia Minor, and, about B. C. 280, settled in that part of Phrygia which was afterward called Galatia, or Gallo-Græcia. About B. C. 26, they were conquered by the Romans, and their country was made a Roman province, and together with Lycaonia placed under a Roman governor. About A. D. 266 it was overrun by the Goths, and afterward became a province of Turkey. It is now called *Natolia*.

GALILEE (gal'i-le), "circle," "circuit," a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Kings 9: 11; the upper part was called GALILEE OF THE GENTILES, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech. Here JESUS dwelt from His youth; from it He came to John the Baptist; here He preached and performed miracles; here He met with His followers after His resurrection; there were numerous churches in Galilee, Acts 9: 31.

GATH, "a wine-press," one of the five cities of the Philistines, has been identified with *Tell es-safieh*, a hill ten miles east of Ashdod.

GAZA (ga'zah), "strong," the capital and stronghold of the Philistines, situated toward the southern extremity of Canaan, and about sixty miles south-west of Jerusalem, was an important city before the time of Abraham, Gen. 10. Its modern name is *Ghuzzeh*, containing about 1500 inhabitants.

GERGESA (ger'ge-sa), a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Matt. 8: 28; Mark 5: 1.

GERIZIM (ger'e-zim), a mountain of Samaria, on which the Samaritans erected their temple, in opposition to that at Jerusalem.

GETHSEMANE (geth-sem'a-ne), "oil-press," or "oil-garden," in John 18: 1 called "a garden," in Matt. 26: 36 "a place," was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour, on the night before His crucifixion endured His agony and was betrayed and apprehended, Matt. 26: 36; Mark 14: 32; and previous to this, Jesus with His disciples frequented this beautiful spot, John 18: 1, 2. The probable garden consists of a small plot of ground, with a low enclosure of stones. There stand in it eight venerable-looking olive-trees, which seem as if they might have remained from time immemorial.

GIBEON (gib'e-on), "belonging to a hill," one of the four cities of the Hivites. A small village remains, called *el-Jib*, about six miles north-west from Jerusalem. The ruins are quite extensive.

GIHON (gi'hon), "a stream," originally the name of one of the four heads of the rivers which watered Eden, Gen. 2: 13; was also subsequently the appellative of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king.

GILBOA (gil-bo'ah), "bubbling fountains," a ridge of hills on the east of the plain of Esdraelon, which extends ten miles from east to west.

GILEAD (gil'e-ad), "the heap or mass of testimony," a range of mountains extending from the south end of the Sea of Galilee to the north end of the Dead Sea, a distance of about sixty miles, having an average breadth of about twenty miles. This region is sometimes called "Mount Gilead," Gen. 37: 25; sometimes the "land of Gilead," Num. 32: 1. In the New Testament Gilead is referred to as "Perea," and

"beyond Jordan," Matt. 4: 15; John 1: 28. It abounded with trees which produced a valuable gum, called the *balm* of Gilead.

GILGAL (gil'gal), "a rolling away," a celebrated place on the west of Jordan, where the Israelites were circumcised.

GOMORRAH (go-mor'rah), "submersion," one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness.

GOSHEN (go'shen), a very fertile province in Egypt which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt.

GREECE (greess), an extensive country on the south-east of Europe, and including Ionia and Asia Minor. In the Old Testament, Greece and Greeks are mentioned under the name of *Javan*. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favored by nature as to soil, climate and productions. In the arts and sciences Greece attained a great eminence, as also in poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire), the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern Kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form.

HADAD-RIMMON (ha'dad-rim'mon), "the name of two Syrian idols, Hadad and Rimmon," a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed.

HARAN (ha'ran), "mountaineer," also called *Charran*, Acts 7: 2, 4, was a place in Mesopotamia, or more properly in Padan-Aram. It is identified with the modern village called *Harrân* on the banks of the *Belik*, which flows into the Euphrates.

HAURAN (how'ran), "caves, cave-land," a country north-east of Canaan and south of Damascus, embracing a portion of the kingdom of Bashan. It is identical with the Greek province of *Auranitis*.

HAVOTH-JAIR (ha'voth-jā'r), "villages of Jair"—*i. e.*, those which Jair took from the Ammonites, on the north of Mount Gilead.

HEBRON (he'brun), "fellowship," the oldest town in Palestine, and one of the most ancient and renowned cities of the world, called Kirjath-Arba, Jud. 1: 10; Mamre, Gen. 33: 19; 35: 37. Its modern name is *el-Khulil*, "the friend," with a population of about one thousand, including about sixty Jewish families.

HERMON (her'mon), or **SION** (si'on). See LEBANON.

HERMONITES, properly *Hermons*, the (three) summits of Hermon.

HESHBON (hesh'bon), "reason, intelligence," chief city of Sihon, king of the Amorites, about twenty miles east of the river Jordan. It was famous for its fish-pool, Cant. 7: 4; its ruins are still seen.

HIERAPOLIS (hi-er-rap'o-lis), a "sacred or holy city," a city of Phrygia, in Asia Minor, in the neighborhood of Colosse; here Christianity was early planted, Col. 4:13. Its modern name is *Pambuk Kalessi*, about five miles north of Laodicea.

HINNOM (hin'nom), "lamentation," a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Josh. 15: 8; 18: 16. From the time of Joshua it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called the "valley of the son" or "children of Hinnom," Jer. 19: 2. By the later Jews it was called *Ge-Hinnom*, *Gehenna*, as a type of the place of eternal punishment.

HOR is a conspicuous object in the Edomitish chain, rising just to the west of the city of Petra, 4800 feet above the sea level. It is entirely of sandstone, and has a double top. In the little hollow between the peaks it has been supposed that Aaron died. On the highest, the northernmost, is a small building 28 feet by 33 inside. It consists of two apartments, one below the other; in the undermost is a recess regarded as Aaron's tomb. This may be ancient; the structure above is modern. Mount Hor is now called *Jebel Neby Harad*.

HOREB (ho'reb). See SINAI.

ICONIUM (i-ko'nyum), the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about fifty miles east of Lystra. Its modern name is *Konieh*, with a population of about 30,000.

IDUMEA (id-u-me'ah), "red," the Greek form of Edom, originally called "Mount Seir," a country bordering on the Holy Land, possessed by the Edomites or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea.

ILLYRICUM (il-lir'i-kum), a country in Europe lying between Pannonia and the Gulf of Venice, now called Sclavonia, and about four hundred and eighty miles in length and one hundred and twenty in breadth. Dalmatia, which Titus visited, 2 Tim. 4: 10, was the southern part of this province.

ITALY, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland, on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and from 100 to 320 in breadth. In 1859 the greater part of the peninsula was erected into the Kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established, but under the new government a great measure of liberty is enjoyed by Protestants.

ITUREA (it-u-re'ah), a small province of Syria, in the north-east of Palestine, where Philip was tetrarch. It derived its name from Jetur (1 Chron. 1: 31), son of Ishmael; now called *Jedur*.

JABBOK (jab'bok), "a pouring out," a rivulet falling into the Jordan about thirty miles below the Sea of Galilee. Now called *Zurka*, or Blue River.

JABNEEL (jab'ne-el), "God causeth to be built," probably the same as Jabneh, called by the Greeks and Romans Jamnia. Now called *Yebna*, about eleven miles south of Jaffa. Its population is about 3000.

JACOB'S WELL, a well of water near the city of Shechem, at which CHRIST instructed the woman of Samaria. Still known by the same name, about half a mile south-east of *Nablus*, at the foot of Mount Gerizim.

JERICHO (jer'i-ko), "place of fragrance," the largest city in the valley of Jordan, about twenty miles north-east from Jerusalem. First mentioned in Num. 22:1, and repeatedly afterward. Near it CHRIST healed two or perhaps three blind men. It is called "the city of palm trees," Deut. 34: 3; 2 Chron. 28: 15. It is now a small village called *Riha* or *Eriha*, with about two hundred inhabitants.

JERUSALEM (je-ru'sa-lem). First of the "CITIES OF THE BIBLE" in the sacred associations that cluster around its history, and precious to the Christian, not only in its associations, but more as the Divinely indicated type of the city not made with hands, eternal in the heavens.

It is first mentioned in the Sacred Writings by the name JERUSALEM in Joshua 10: 1, but was a city of renown long before. It is distant from the Dead Sea and Jordan valley fifteen miles, and from the Mediterranean thirty-one miles. It was called SALEM, "peace," in the time of Abraham, Gen. 14:8; Heb. 7: 2, when Melchizedek was its king. It is so called also in Ps. 76: 2; and it was called JEBUS, "habitation" or "foundation," at the time Israel obtained possession of the Holy Land, Josh. 15: 8; 18: 28; 1 Chron. 11:14. It seems probable, therefore, that the name Jerusalem is merely a compound of the terms Jebus and Salem. It is called "Zion," 1 Ki. 8: 1; "City of GOD," Ps. 46: 4; "City of the Great King," Ps. 48: 2; "the Holy City," Neh. 11: 1–18; "City of Solemnities," Isa. 33: 20.

In its most flourishing state it consisted of four parts, built on four hills; namely, Zion, Akra, Moriah and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills.

Jerusalem stands in a central position, but off the great road between Egypt and Syria. "In several respects," says Dr. Stanley, its situation is "singular amongst the cities of Palestine. Its elevation is remarkable, occasioned, not from its being on the summit of one of the numerous hills of Judea, like most of the towns and villages, but because it is on the edge of one of the highest table-lands in the country. Hebron, indeed, is higher still by some hundred feet; and from the south accordingly (even from Bethlehem) the approach to Jerusalem is by a slight descent. But from every other side the ascent is perpetual; and to the

traveler approaching Jerusalem from the west or east it must always have presented the appearance beyond any other capital of the then-known world—I may add beyond any important city that has ever existed on the earth—of a mountain-city, breathing, as compared with the sultry plains of the Jordan or of the coast, a mountain-air, enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain-fastness."

From the plain of Esdraelon, southward, runs a broad mountain-ridge, forming a precipitous wall to the east, but sinking gradually toward the western sea-coast. This ridge is rocky and uneven, cut up by deep ravines, generally running east or west. Some distance south of the open plain round Gibeon two such valleys begin; and on the tongue of elevated land between them stands Jerusalem. One valley, to the north-east, runs nearly due south—it is the valley of the Kidron or Jehoshaphat; the other, to the west—the valley of Hinnom—runs a while south, then, bending to the east, it joins that of the Kidron, the further course of which is to the Dead Sea. The city therefore is separated on the east, south and western sides by deep and precipitous ravines, as it were the ditches which encircle some great natural fortress. There is another ravine running from the upper level, north and south, through the city itself, dividing it into two unequal portions. This, or part of it, was called the Tyropœon. On the west of this was the upper city, or Mount Zion, on the east was Mount Moriah, also Akra or the lower city, less elevated than the western part. From this central valley a branch about halfway up extended westward; and there was another depression north of Moriah, between it and Bezetha, the new city. It was among the advantages of the position of Jerusalem that, defended as already noted to the east, south and west, by deep ravines, it had room for enlargement on the north and north-west. The heights of different points in and near the city above the level of the Mediterranean are—North-west corner of the city, 2610 feet; Mount Zion, 2537; Mount Moriah, 2429; bridge over the Kidron, near Gethsemane, 2281; Pool of Siloam, 2114; Bir Eyub, at the confluence of the Hinnom and Kidron, 1996; Mount of Olives, Church of Ascension on summit, 2724.

We may perhaps form some idea of the ancient city from the modern aspect of Jerusalem. Many of the great features of the scenery must be the same. Doubtless there was then life—stirring life—whereas now there is desolation and death. There were round the city inviting gardens and orchards, especially to the north, and in the valley of Hinnom. And there were pleasant slopes, instead of the huge mounds of rubbish from the demolition of buildings, giving a dull monotonous hue to the general view, while the houses look dingy and dilapidated. Still, the houses of the ancient city were most probably of the same character as those at present existing, with flat roofs and few windows; and probably the streets were as narrow; and the shops or bazars presented a similar appearance. And those of one trade congregated together. Thus we read of a "bakers' street," Jer. 38: 21. The line of walls and towers must in some places occupy the former sites, though both to the north, and in the upper city to the south and south-east, the extent is very much contracted, much being now bare that once was covered with houses. There were anciently many gates, and of course there must have been corresponding roads into the country. Solomon is said to have carefully paved them with black stone. But probably even then there were not above two or three of what we may call principal roads to the capital. At the gates, were open spaces, often called streets in our version (*e. g.* 2 Chron. 29: 4; 32: 6; Ezra 10: 9; Neh. 8: 1, 3, 16), where large assemblies could gather. For the supply of water there were pools, conduits, etc. We also find burial-places mentioned. Those of the kings were in the City of David (2 Chron. 12: 16; 14: 1 and elsewhere). But some of the sovereigns were not buried in the royal sepulchre (28: 27). Many tombs were in the valley of Hinnom, or that of the Kidron, hewn in the rock.

Doubtless Jerusalem, as it stood in its entirety, with its hills around, with its cisterns and springs, with its gardens and its sumptuous buildings, was a noble city, and it might have continued the "joy of the earth" had its people been faithful to the covenant of their GOD. From a hill-fortress it had grown into a metropolis. It was wealthy and populous; it was peaceful, for the GOD of Israel dwelt there, and splendid were the ceremonies with which His worship was celebrated by the multitudinous priests who ministered in the sanctuary. Well might all nations flow to the "mountain of the Lord's house" "established in the top of the mountains," Isa. 2: 2.

The history of Jerusalem, from the time when it was taken by the children of Judah until the time of our LORD, is given in all its remarkable details in the Sacred Scriptures—its prosperity; its sins and GOD'S repeated rebukes and warnings; its sad vicissitudes—its up and downs are all depicted by the Inspired Writers. Its history, subsequently to the Scripture records, may be briefly told: About seventy years after CHRIST it was besieged, taken, sacked and burned by Titus. Above one million of the Jews perished, and ninety-seven thousand were taken prisoners; and our SAVIOUR'S prediction—that it should become a heap of ruins—was fully verified. It gradually became settled again; but in the year 134 the emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, the city was again rebuilt. In the year 614 the Persians captured it, and ninety thousand Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After various changes it was taken by the sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the "Palestine Exploration Fund" it is now being explored by means of *excavations*, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about sixteen thousand, of whom four thousand are Moslems, eight thousand Jews, eighteen hundred Greeks, thirteen hundred Latins and about nine hundred of various nations.

Of the great features of Jerusalem we can recognize enough for satisfaction. Here are the slopes and here the valleys of which Scripture tells; here is the city which sages and monarchs and prophets of old time inhabited. Within the small circuit on which you look, JESUS taught and suffered and rose again. But when you want to fix exactly upon the spot where this or that great event occurred, you are at fault: you have the broad outlines of the picture, you cannot discern the minuter touches. To reconstruct the ancient city is impossible. But as Dr. Thomson reminds us, when contemplating the ruins of the city of David, "there is another Zion, whose towers are still more glorious, and shall never be overthrown." "GOD is known in her palaces for a refuge," Ps. 48:3. And "this GOD is our GOD for ever and ever." How often is this name synonymous with the Church of the living GOD! and no other spot but one can divide with it the affection of His people; no other name but one can awaken such joyful hopes in the Christian's heart. The temporal Zion is now in the dust; but the true Zion is rising and shaking herself from it, and putting on her beautiful garments to welcome her King when He comes to reign over the whole earth.

Jerusalem is a type of the Jerusalem which is above, the great, the Holy City, the heavenly, the City of the Living GOD, the free, the mother of us all, Gal. 4:26; Heb. 12:22; see also Ezek. 48:30–45. John describes the New Jerusalem, the name of which should be written on the Christian Conqueror, Rev. 3:12, as of unequaled magnificence, "descending out of heaven from GOD," with twelve foundations of precious stones, and twelve gates of pearl, her streets of rich gold, the whole glowing with clear light, resplendent, not with sun or moon, but with the glory of GOD and of the Lamb. The gates stand ever open, and ample are the dimensions, Rev. 21:10–27. The city is called "the bride, the Lamb's wife," the abode of such as are redeemed from among men.

JEZREEL (jez're-el), "what GOD planteth," aptly called "the Versailles of Israel," a city of great celebrity situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan. It is represented by the modern *Zerin*, a village of about twenty houses, situated at the western point of Mount Gilboa, and the plain is called ESDRAELON.

JOPPA (jop'pah), "beautiful," called Japho, Joshua 19:46, a seaport town, on the shores of the Mediterranean Sea, about thirty-seven miles north-west from Jerusalem, is repeatedly mentioned in Scripture. The modern name is *Jafa* or *Jaffa*, and it has about 5000 inhabitants of whom one hundred and fifty are Jews, six hundred nominal Christians, and the rest Moslems. "Among its population are fugitives and vagabonds from all countries."

JORDAN (jor'dan), "falling down," called "the river," Gen. 31:21, the chief river of the Holy Land, the uppermost spring of which is the *Hasbany*. After a course of about three miles through a beautiful valley, it enters a dark defile of six or seven miles, issuing from which it enters into a marsh of about ten miles extent, the termination of which is the Lake Merom (Huleh). Leaving this lake, it flows rapidly with increasing volume for twelve miles, when it enters the Sea of Galilee. Flowing from the south-west end of this sea, it descends with great spead till it is lost in the Dead Sea. Its whole course is in a direct line about one hundred and twenty miles, and in its windings about two hundred, and is almost throughout below the level of the Mediterranean. Its Arab name is *Esh-Sheriah*, "the watering place."

KIDRON, or **CEDRON** (ke'dron), "turbid," a brook which ran through the Valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives. CHRIST passed it in His way to Gethsemane, John 18:1. The Convent of Mar Saba occupies a considerable portion of the rocky sides of this gorge. This remarkable convent consists of a large number of caves in the sides of lofty precipices, enlarged in some cases, and fashioned into houses or cells by the aid of walls closing apertures and connecting jutting strata. It has been aptly called a "beehive."

KIR, "a wall," the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians.

KIR-HARE-SHETH (kir-har'e-sheth), "brick fortress," a principal city of the Moabites, called also Kir-Haresh, Isa. 16:11; Kir-Haraseth, 2 Ki. 3:25; and Kir-Heres, Jer. 48:31, 36. It stands on the southern frontier of Moab, ten miles from the south-east corner of the Dead Sea.

KISHON (ki'shon), "tortuous, winding, stream," an "ancient river," a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel. Its modern name is *Nahr Mukutta*.

LAODICEA (la-o-di-se'ah). There were six cities so callad in Asia; that mentioned in Scripture was in Southern Phrygia, about forty miles east of Ephesus. It was originally called Diospolis, and afterward Rhoas. It was destroyed by an earthquake in A. D. 63, but was soon rebuilt. It became a Christian city of eminence. It was destroyed by the Mohammedans, and is now a scene of utter desolation.

LEBANON (leb'a-non), "whiteness," always with the article *the* in prose. It is so called either because the whole range is composed of whitish limestone rock; or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about one hundred miles. The eastern range is designated *Antilibanus*, the southern peak of which is **Hermon,** or **Sion.** The average height of the Lebanon is about 7000 feet; that of the Anti-Lebanon, about 5000, the Hermon being 10,000 feet high.

LIBYA (lib'ya), Heb. *Phut*, a genernal name for Africa, but properly that part of it which lay on the south coast of the Mediterranean westward of Egypt; its inhabitants were a warlike race.

LYCAONIA (ly-ka-o'ni-a), a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe and Lystra.

LYCIA (lish'ya), a province in the south-west of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It contained about twenty-three cities, chief of which were Patara and Myra. A few Greek Christians are in this province, but the Mohammedans prevail.

LYDDA (lid'dah), the Greek form of *Lod*, called Diospolis, "city of Jupiter," a few miles east of Joppa, on the road to Jerusalem. It is now a poor village called *Ludd*.

LYDIA (lid'e-a), a maritime province in the west of Asia Minor. That mentioned in Ezek. 30:5 was *Lud*, a place on the continent of Africa, compare Isa. 66:19; Ezek. 27:10.

LYSTRA (lis'tra), a city of Lycaonia, in Asia Minor, about forty miles west of Iconium.

MACEDONIA (mas-se-do'ni-a), a large country north-east of Greece, peopled by the descendents of Javan. In the time of the Romans the whole country between Tænarus (Cape Matapan) and the valley of the Danube was divided into three districts, viz., Illyricum, Achaia and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great.

MACHPELAH (mak-pe'lah), "portion, lot, double cave," the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite for a burying-place for Sarah; Abraham himself was buried there; also Isaac, Rebekah and Jacob. Over this spot the celebrated Mosque *El Haran* stands.

MAGDALA (mag'da-la), "a tower," a town on the west of the Sea of Galilee, either the same with *Dalmanutha* or near it, Matt. 15:39, compare with Mark 8:10. Now a small village, called *Mejdel*, about three miles north of Tiberias, containing about twenty wretched hovels

MAHANAIM (ma-ha-na'im), "camps," a town east of Jordan, on the north bank of the Jabbok.

MARCH OF THE ISRAELITES FROM EGYPT TO THE PROMISED LAND.

The history of this great march is full of interest for the Bible student, and equally full of warnings, and of important lessons to the devout Christian as he wanders in this world's wilderness on his way to the Land of Promise beyond the Jordan of death. We present here but the briefest outline of this history with such references as will enable the reader to fill in the details.

The forty-sixth chapter of Genesis tells us of Israel's journey to Egypt, and from that to the second of Exodus details the subsequent history to the birth of Moses.

The Israelites sojourn in Egypt 430 years, from Abraham, B. C. 1913, to B. C. 1491, Gen. 15:13; Ex. 12:40, 41; Acts 7:6; Gal. 3:17—idolatry of, in, Ezek. 20:6–9; Ezek. 23:8—multiply in Egypt, Ex. 1:7–20; Ps. 105:24; Acts 7:17—Pharaoh's cruelty and oppression, Ex. 1:8–22; 2:11, 5; Acts 7:18–21—God promises deliverance, Ex. 2:23–25. Moses sent to them, Ps. 78; 105–107; 136; Acts 7—murmur against Moses, Ex. 5:20, 21; 14:10–12—exempt from the plagues of Egypt, Ex. 8:22, 23; 9:4–6, 26; 10:23; 11:7; 12:13—keep the first Passover, Ex. 12:1–28, 50—obtain jewels from the Egyptians, Ex. 11:2, 3; 12:35, 36; Ps. 105:37—depart from **Rameses,** Ex. 12:31–42; 13:3, 4; 14—number of, Ex. 12:37—none feeble, Ps. 105:37—accompanied by a mixed multitude, Ex. 12:38; Num. 11:4—their herds and flocks, Ex. 10:9, 24; 12:38; 34:3; Num. 11:22. Led by the angel of the LORD, Ex. 23:20–23; 32:34; 33:2, 14; Ps. 78:51–54; Isa. 63:11–14—order of marching and encamping, Num. 2; 10:14–28. March from **Rameses** to **Succoth, Etham, Pi-hahiroth,** Ex. 12:37; 13:20; 14:2; Num. 33:5–7. Passage of the **Red Sea**—destruction of Pharaoh, Ex. 14; Deut. 11:4; Ps. 78; 105–107; 136—song of Moses and Miriam, Ex. 15:1–20. March three days through the **Wilderness of Shur** to **Marah,** Ex. 15:23; Num. 33:8—murmur at the bitter water—it is sweetened, Ex. 15:24, 25. March to **Elim,** Ex. 15:27; Num. 33:9. To the **Red Sea,** Num. 33:10. To **Desert of Sin,** Ex. 16:1; Num. 33:11—murmur for bread, Ex. 16:2, 3—manna sent, Ex. 16:4–36—quails sent, Ex. 16:13. March to **Dophkah, Alush,** Num. 33:12, 14; Ex. 17:1. To **Rephidim**—murmur for water, Ex. 17:2, 3—water brought from the rock at **Massah** or **Meribah,** Ex. 17:5–7—Amalekites defeated, Ex. 17:8; Deut. 25; 17, 18. March to **Desert of Sinai** in the third month, Num. 33:15; Ex. 18:5; 19:1—have judges and captains appointed, Ex. 18:25; Deut. 1:9–17—receive the Law at Sinai—terror at the giving of the Law, Ex. 19:16, 17; Num. 17:12, 13; Heb. 12:18–21—elders go up the mount, Ex. 24:1, 9–11—covenant with the LORD, Ex. 19:3–9; 24:3–8—make a golden calf, Ex. 32; Deut. 9:7–21—three thousand slain by the Levites, Ex. 32:28—plague on account of the calf, Ex. 32:35—mourn on GOD refusing to lead them, Ex. 33:4–6—Tabernacle of Moses pitched without the camp, Ex. 33:9, 10—contributions for the Tabernacle, Ex. 35; 21-29;

36: 3-7; Num. 7—make the Tabernacle, Ex. 35: 30-35; *c.* 36-40—second Passover kept, Num. 9: 1-5—numbering of the people, Num. 1: 1-46; Ex. 38: 25, 26. March to **Taberah**—murmuring punished by fire, Num. 11: 1-3; Deut. 9: 22; March to **Kibroth-hattaavah**, Num. 11: 34; 33: 16—seventy elders appointed, Num. 11: 16, 17, 24-30—murmuring for flesh, Num. 11: 4-9; Ps. 78: 18—quails sent, Num. 11: 18-23, 31, 32; Ps. 78: 26-29—punished by plague, Num. 11: 33, 34; Ps. 78: 30, 31. March to **Hazeroth**, Num. 11: 35; 33: 17. To **Kadesh**, in the **Desert of Paran**, or **Zin**, Num. 12: 16; 13: 26; 33: 36; Deut. 1: 2, 19—spies sent to Canaan, Num. 13; 32: 8; Deut. 1: 22, 25; Josh. 14: 7—Discouraged and rebel at their report, Num. 14; Deut. 1: 26-35; 9:23—spies die of plague, Num. 14: 37—Israel defeated by Amalek at Hormah, Num. 14: 40-45; Deut. 1: 41-44—dwell at **Kadesh**, Deut. 1: 46.

They turn back from **Kadesh** and wander for thirty-eight years by the Red Sea, Num. 14: 25-34; Deut. 1: 40; 2: 14—stations visited by them, **Rithmah** to **Ezion-Geber**, Num. 33: 18-36—all but two die from twenty years old, Num. 14: 28-30; Deut. 2: 14. Return to **Kadesh**, Num. 20: 1; 33: 36; Jud. 11: 16, 17—Sabbath-breaker stoned, Num. 15: 32-36—rebellion of Korah, Num. 16; Deut. 11: 6—fourteen thousand die of plague, Num. 16: 41-50—Miriam's death, Num. 20: 1—murmur for water at **Meribah**—refused a passage by Edom, Num. 20: 14-21. March from **Kadesh** to **Beeroth** and **Mount Hor**, or **Mosera**—Aaron's death, Num. 20: 22, 29; 33: 37; Deut. 10: 6—defeat King Arad, Num. 21. March to **Zalmonah** and **Punon**, Num. 33: 41, 42; 21: 6; Deut. 2: 8—murmur—bitten by serpents—healed on looking to the brazen serpent, Num. 21: 4-9. March to **Oboth** to the mountains of **Abarim** or **Pisgah**, Num. 21: 10-20; 33: 43-47; Deut. 2: 13-24—defeat the Amorites, Num. 21: 21-31; Deut. 2: 26-37. March by **Bashan** to the plains of **Moab**, opposite Jericho, Num. 21: 33; 22: 1; 33: 48, 49—defeat Og, king of Bashan, Num. 21: 33-35; Deut. 3: 1-17—Balak sends for Balaam to curse them, Num. 22: 24; Deut. 23: 3, 4—corrupted by the Moabites, Num. 25—the plague stayed by Phinehas, Num. 25: 5-18—conquest of Midian. Num. 31—numbering of the people, Num. 26—covenant with the LORD, Deut. 29—death of Moses—mourning for him, Deut. 34. Their provision in the wilderness, Deut. 8: 4; 29: 5, 6; Neh. 9: 21—circumcision omitted, Josh. 5: 5, 7—piety of those who entered Canaan, Josh. 23: 8; Jer. 2: 2, 3; Judg. 2: 7-10.

Joshua appointed to succeed Moses, Num. 27: 18-23; Deut. 31: 23.

MEDIA (me'di-a), "the middle land," the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major. It was partly into this country that Shalmaneser carried the ten tribes captive. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B. C. 558. It is now included under the dominion of the shah of Persia.

MEDITERRANEAN SEA. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the "great sea," Num. 34: 6, 7; Josh. 1: 4; Ezek. 47: 10, 15, 20; "sea of the Philistines," Ex. 23: 31; "sea of Joppa," Ezra 3: 7; "the sea," Josh. 15: 4, 46; "hinder sea," Zech. 14: 8; "utmost sea," Deut. 11: 24.

MEGIDDO (me-gid'do), "place of troops," an ancient royal Canaanitish city at the north-east base of Mount Carmel. The plain on the southern border of which it stood is called the "valley of Megiddo," 1 Chr. 35: 22; Megiddon, Zech. 12: 11.

MELITA (me-le'tah), now called **Malta** (maul'ta), an island in the Mediterranean Sea, twenty miles long and twelve broad, on the coast of which Paul was shipwrecked. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

MESOPOTAMIA (mes-o-po-ta'mi-a), "middle of rivers," Heb. *Aram-naharaim*, "Aram of the two rivers," a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*. This region, Syria or Aram, "between the two rivers," is nearly seven hundred miles long, and from fifty to two hundred and fifty broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel and all the children of Jacob save Benjamin, were born. It is now under Persian rule.

MILETUS (mi-le'tus), or **Miletum** (mi-le'tum), a seaport city in Asia Minor, and about forty miles south of Ephesus. It originally stood on the coast; but now, by reason of the silting up of the Meander, it is ten miles inland. The ruins of the city bear the name of *Melas* among the Turks.

MITYLENE (mit-i-le'ne), the chief city of the island of Lesbos, in the Ægean Sea. The modern town is called *Mitylen*.

MIZRAIM (miz-ra'im), "distress," "straitness," the name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the *two Miser—i. e.*, the Upper and the Lower *Miser*, the name by which Egypt is still spoken of by the Arabs. In Isa. 11: 11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

MORIAH (mo-ri'ah), "the appearance of JEHOVAH," a mountain within the walls of the east part of Jerusalem. The great Mosque of Omar is now on its summit.

MOSQUE OF OMAR. This Mohammedan temple stands in the *Haram-es-Sherif*, which certainly occupies the area of Solomen's Temple. The ROCK UNDER THE DOME, with its interesting CAVE-CHAPEL, is supposed to indicate the spot where Abraham's altar stood on which he was ready to offer Isaac.

MOUNTAINS. Palestine is very mountainous. The expression "mountain of Israel," Ezek. 36: 1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Josh. 19: 26; Ebal, in Samaria, 8: 30; Engedi, near the Dead Sea, 15: 62; Gaash, in Ephraim, 24: 30; Gilboa, south of the valley of Jezreel, 2 Sam. 1: 21: Gilead, beyond Jordan, Gen. 31: 21; Gerizim, in Samaria, Judg. 9: 7; Hermon, beyond Jordan, Josh. 11: 3; Hor, in Idumea, Num. 20: 25; Horeb, probably the same as, or the range of which Sinai was a part, Deut. 1: 2; Lebanon, or Libanus, which separates Canaan on the north from Syria, 3: 25; Moriah, on which the temple was built, 2 Chr. 3: 1; Nebo, a peak of Pisgah, Num. 32: 3; Olivet, on the east of Jerusalem, Matt. 21: 1; Paran, in Arabia, Gen. 14: 6; Deut. 1: 1; Peor, in Moab, Num. 23: 28; Pisgah, in the country of Moab, Num. 21: 20; Sier, in Idumea, Gen. 14: 6; Sinai, in Arabia, Ex. 19: 2; Deut 33: 2; Sion, or Zion, in Jerusalem, 2 Sam. 5: 7; 2 Ki. 19: 21; Tabor, in Lower Galilee, to the north of the great plain, Judg. 4: 6.

MOUNT OF OLIVES (ol'ivz), or **OLIVET** (ol'i-vet), called also Mount of Corruption, 2 Ki. 23: 13, a hill on the east side of Jerusalem, from which it was separated by the Kidron Valley. It derived its name from the olive trees which abounded on its sides, some of which still remain. David went up it when he fled from Absalom. It was a favorite resort of Jesus. By way of, he entered Jerusalem, Matt. 21: 1; Mark 11: 1; at night he abode in, Luke 21: 37; John 8: 1; retired to, after the Passover, Luke 21: 39; Matt. 26: 30; ascended to Heaven from, Acts 1: 12. The ridge extends about a mile from north to south, and is about two hundred and twenty feet above the site of the temple. It has three summits with distinct names.

MYRA (mi'rah), a city of Lycia, near the Mediterranean Sea, and forty miles east of Patara; here Paul embarked for Rome. Now called *Dembra*.

MYSIA (mis'i-a), the north-west province of Asia Minor on the Ægean Sea.

NAIN (na'in), "beauty," a town of Galilee, about two miles south of Mount Tabor, memorable as the place where CHRIST restored to life the son of a widow. The place exists under the name of *Nein*.

NAZARETH (naz'a-reth), "separated," "sanctified," a small city of mixed race, in Lower Galilee, about seventy miles north of Jerusalem, six west of Mount Tabor and twenty-four south-east of Ptolemais. It is not mentioned in the Old Testament. It was noted for the wickedness of its inhabitants, so much so that Nicodemus' first query, on hearing the LORD called "JESUS of Nazareth," was, "Can any good come out of Nazareth?" Here JESUS dwelt from his childhood till He commenced His public ministry; here He preached, and an attempt was made to put Him to death. After this He made Capernaum His chief place of residence, "His own City." It still exists under the name of *en-Nâzirah*, having about four hundred inhabitants.

NEAPOLIS (ne-ap'o-lis), "new city," a seaport city on the east of Macedonia, a few miles south of Philippi. The site is occupied by the Turkish village of *Kavalla*, with about 6,000 inhabitants, nine-tenths of whom are Mohammedans, the rest Greeks.

NICOPOLIS (ni-kop'o-lis), "a city of victory," the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium.

NILE, a celebrated river of Egypt which flows from south to north. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about twenty miles on each side. When the waters subside, the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called *Sihor*, "the black river," Josh. 13:3; Jer. 2:18; and the river of Egypt, Heb. *Nahar Mitzraim*, Gen. 15:18.

NINEVEH (nin'e-veh), "habitation of Ninus," the ancient capital of Assyria. Its founder, according to Assyrian mythology, was the son of Nimrod. It is said to have been sixty miles in circumference, and in the time of Jonah its population must have been 600,000. It outstripped even Babylon itself in its dimensions. Its walls were sixty miles in compass, one hundred feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1,500 towers, each 200 feet high. In the year 601 B. C. it was completely destroyed by fire, and soon after the time of CHRIST not a trace of it could be found. By recent excavations on the site many remarkable sculptured monuments have been discovered, which from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

NO, "place," "portion," a once populous city of Egypt, generally thought to be **Thebes** or **Diospolis.** In Nah. 3:8 it is called "populous No," in the Heb. *No-Amon—i. e.*, No of Amon, meaning the place or possessions or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about five hundred miles from its mouth. In the time of its splendor it extended on both sides as far as the mountains; it had one hundred gates, and on an emergency could send into the field by each of these gates twenty thousand fighting men and two hundred chariots. About 81 B. C., after a siege of three years, it was finally destroyed by Ptolmy X. Extensive ruins still mark its site. It is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation. All is gloomy, awful, grand. The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.

NOB (nob), "a high place," a small town built on a conical rocky *tell* about two miles north of Jerusalem.

NOPH nōff), a city of Egypt, the ancient **Memphis,** capital of the country in the time of the patriarchs.

ON, "light," "the sun," rendered in the Septuagint version *Heliopolis*, "city of the sun," one of the oldest cities in the world. In Jer. 43:13 it is called Beth-Shemesh, in Ezek. 30:17 Aven. It was situated in the land of Goshen, in Egypt, about twenty miles from Memphis. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about sixty-eight feet high.

OPHIR (o'fir), "abundance," a country which abounded in gold and precious stones. Its locality has not been identified; some place it on the east coast of Africa, and some in India.

PALESTINE (pal'es-teen), "land of strangers or emigrants," called Canaan, Num. 33:5; Land of Promise, Gen. 13:15; Land of Jehovah, Hos. 9:3; Land of Israel, 1 Sam. 13:19; Immanuel's Land, Isa. 8:8; the Holy Land, Zech. 2:12. The Hebrew word *Pelesheth*, usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60:8; 87:4; 98:9, and Palestina, Ex. 15:14; Isa. 14:29, 30. The name Palestine originally meant only "the land of the Philistines." Its boundaries are described by Moses, Num. 34:1-12. Modern Palestine is divided into two pashalics—Sidon, including Western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now "a land of ruins." Everywhere are seen the remains of cities and villages.

PAMPHYLIA (pam-fil'e-a), "a nation made up of every tribe," a province of Asia Minor, bounded on the east by Cilicia, on the west by Lycia, on the north by Pisidia, and on the south by the Mediterranean.

PAPHOS (pa'fos), a famous city of Cyprus, situated on the western coast of the island. Its modern name is *Baffa*, where ruins are found.

PATARA (pat'a-rah), a seaport town of Lycia, in Asia Minor, with a large harbor on the east side of the river Xanthus, and about forty miles west of Myra. The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.

PATMOS (pat'mos), one of the Sporades, "the scattered isles," a rocky and bare island in the Ægean Sea, situated about forty-five miles westward of Miletus. It is about thirty Roman or twenty-eight English miles in circumference. It has a safe and large harbor. It is now called *Patino*, with a population of about 4,000. It was the place of John's exile, where he wrote the REVELATIONS.

PEOR (pe'or), "the cleft," a mountain in Moab, near to Pisgah.

PERGAH (per'gah), a city of Pamphylia, on the Cestrus, about forty miles north from the Mediterranean shore.

PERGAMOS (per'ga-mos), "height, elevation," a city of Mysia, in Asia Minor, situated about twenty miles from the sea on the river Caicus, "in one of the most lovely and fertile valleys of the world." Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our "parchment" (*pergamenum*) derives its name. It was the headquarters of the opposition to CHRIST and His Gospel in that region, Rev. 2:13. The modern city, called *Bergamo*, abounds in ruins of great extent. Its population is estimated at from 14,000 to 30,000, of whom 3,000 are Greeks, 300 Armenians and the rest Turks.

PERSIA (per'zhya, Heb. *Pharas*), an ancient kingdom of Asia. In the height of its glory it was 2,800 miles long and 2,000 broad, and included parts of Europe, Asia and Africa. From the south of the Caspian Sea to Hindostan, a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan, but there are still some who adhere to the ancient worship of *fire*.

PHENICE (fe-ni'se), "palm," a seaport town, more properly *Phœnix*, now *Lutro*, on the south-west shore of the island of Crete.

PHILADELPHIA (fil-a-del'fi-a), "brother love," a city of the province of Lydia, in Asia Minor, about twenty-five miles south-east of Sardis, and about seventy north-east of Smyrna. Its modern name is *Alla Shehr*. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

PHILIPPI (fil-lip'pi), "warlike men," "lovers of horses," one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis (now *Angista*), a deep and rapid stream about seventy miles north-east from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. The city is now wholly in ruins.

PHILISTIA (fil-lis'ch'a), "land of strangers," or the "land of the Philistines," embraced the coast plain on the south-west of Palestine, extending for about forty miles from Joppa to the valley of Gerar on the south, and with a breadth of from ten to twenty miles. The Philistines probably emigrated originally from Crete either directly or through Egypt into Palestine.

PHŒNICIA (fe-nish'i-a) or **PHŒNICE** (fe-ni'se), a small country on the coast of Syria, stretching from the promontory of Carmel about one hundred and twenty miles north, with an average breadth of twenty miles. The name is probably derived from the Greek *phœnix* (a palm tree); it does not occur in the Old Testament. Tyre and Sidon were the principal cities of Phœnicia.

PHRYGIA (frij'ya), "dry, barren," an inland province of Asia Minor. Its boundaries are not clearly defined. Its principal cities were Laodicea, Hierapolis and Colosse.

PHUT, "afflicted," a country of Africa which some have identified with Nubia, others have supposed that it was west of Lybia on the north coast of Africa; but more generally it has been identified with Lybia.

PISGAH (piz'gah), "the heights, an isolated peak," the name of the range of hills of which **Nebo** was one of the peaks. Moses is sometimes said to have viewed Canaan from Nebo, and sometimes from Pisgah.

PISIDIA (pi-sid'e-a), "a pitch tree," a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south.

PONTUS (pon'tus), "the sea," a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia. Under Nero it became a Roman province along with Cappadocia.

PTOLEMAIS (tol-e-ma'is), a seaport town of Canaan, on the shore of the Mediterranean, about twenty-seven miles south of Tyre. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified it. On his third missionary journey Paul visited it, and "saluted the brethren and abode with them one day;" it was formerly called *Accho*, Ju. 1:31; is now called *Akka* or *St. Jean d' Acre*. Its population at present is about 5,000.

PUTEOLI, a seaport of Campania in Italy, in the Bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Acts 28:13, 14. The present city is called *Pozzuoli*.

QUICKSANDS, or **SYRTES,** sand-banks on the coast of Africa over against Sicily, fatal to ships, Acts 27:17.

RABBAH (rab'bah), "a great city," the capital city of the Ammonites, stood near the source of the river Jabbok, called Rabbath-beni-Ammon, Deut. 3:11; Rabbath of the Ammonites, Ezek. 21:20. Its modern name is *Ammân*. Its ruins lie twenty-two miles east of Jordan.

RAMAH (ra'mah), "a high place," a city of Benjamin, near to Gibeah; here the Jewish prisoners were disposed of after their capital was taken, which occasioned the mourning of Rachel's daughters, Jer. 40:1; 31:15. It has been identified with *Er-Ram*, a small Arab village about five miles north of Jerusalem. 2. A city on the frontiers of Asher. Identified with *Rameh*, about seventeen miles south-east of Tyre. 3. One of the fortified places of Naphtali.

RAMESES (ra-me'ses), one of Pharaoh's treasure cities of Lower Egypt, in the land of Goshen, was built by the Israelites. The site some suppose is to be sought in the ruins of *Aboo-Kesheyd*, north-east of Heliopolis.

RHEGIUM (re'ji-um), "breach," a city on the south-west coast of Italy, opposite Messina, in Sicily. Paul landed on his way to Rome, Acts 28:13. Its modern name is *Reggio*, the capital of Calabria, with a population of about 10,000.

RHODES, an island of the Mediterranean, about seventy-five miles east of Crete, and about one hundred and twenty miles in circumference. The city of Rhodes was celebrated for the Colossus, a brazen statue of Apollo, one hundred and five feet high, which was erected over the entrance of the harbor. The population of the island is about 20,000.

ROME (rōme), the capital of Italy, on the river Tiber, about fifteen miles from its mouth, long the mistress of the world; was founded about 748 B. C., and increased to such an extent that it covered seven hills, whence it was called *urbs septicolis*, "city of the seven hills." In Nero's reign (A. D. 64), about two-thirds of it was destroyed by fire, but it was rebuilt with great splendor. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the Old Testament; but the empire of Rome is referred to by Daniel, under the name of the "fourth kingdom," Dan. 2:40; 7:7, 17, 19; 11:39, 40. The population of the Roman Empire in the time of CHRIST is estimated at 85,000,000. Strangers from Rome were among those at Jerusalem on the day of Pentecost; from it Claudius commanded all Jews to depart; Paul was carried to it a prisoner, and remained there two years preaching. He sent an epistle to the saints there, written from Corinth, A. D. 57 or 58. It is called "that great city which reigneth over the kings of the earth," Rev. 17:18. For centuries this great city was the capital of the "States of the Church," where the Pope had sway as a temporal prince. In the month of September, 1870, the troops of Victor Emanuel entered Rome, and in a few days the "States of the Church" ceased to exist. The Pope was deprived of his temporal power, and permitted to reside in Rome only as the spiritual overseer of the Church which owns his authority.

SALAMIS (sal'a-mis), "shaken, beaten," a city in the island of Cyprus, on its south-east coast.

SALIM (sa'lim), "peace," an ancient city, about six miles north-east of Jerusalem, near the river Jordan.

SALMONE (sal-mo'ne), the eastern promontory of the island of Crete.

SALT SEA, the name of that lake at the south-east of the Holy Land which separated it from the country of the Moabites, Gen. 14:3; Deut. 3:17; it is called also the Sea of the Plain, Deut. 4:49; the Sea, Ezek. 47:8; the East Sea, Joel 2:20; the Asphaltic Lake. The Arabs called it the Dead Sea and the Sea of Lot (*Bahr Lut*). It is about forty-six miles long, and a little more than ten miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about thirteen hundred feet. Its surface is twelve hundred and eighty-nine feet below the level of the Mediterranean. Its waters contain twenty-six and a quarter per cent. of saline particles, while those of the ocean contain only four per cent. Its specific gravity is 1.172, so that a traveler floated in it "easily in an upright position, with head and shoulders above the water." The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

SAMARIA (sa-mā'ria), a "watch-height," in Heb. *Shomeron*, corrupted by the Greeks into Samaria, was the capital city of the Ephraimites, situated about forty-two miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about B. C. 925, by Omri the sixth king of Israel. For two centuries it was the capital of the kingdom of Israel, till the carrying away of the ten tribes by Shalmaneser, B. C. 720. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebustieh*, a corruption of the Greek *Sebaste*. The name is also applied to the country of the Ephraimites; in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh. Christians were scattered through this region by persecution; Philip preached CHRIST to its inhabitants, and they received the Word.

SAMOS (sā'mos), an island in the east of the Mediterranean, about nine miles from the coast of Asia Minor, south of Ephesus. It is about seventy-two miles in circumference, and contains about 12,000 inhabitants.

SAMOTHRACIA (sam-o-thra'shya), a small island in the north-east part of the Ægean Sea, about thirty miles distant from the coast of Thracia. It is seventeen miles in circumference, is now called *Samothraki*, and contains only a single village.

SARDIS (sar'dis), capital of the ancient kingdom of Lydia, in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Its modern name is *Sart Kalessi*, consisting of only a few miserable dwellings amid the ruins of former grandeur.

SAREPTA (sa-rep'tah), Luke 4:26, a Phœnician town on the shores of the Mediterranean between Tyre and Sidon. The Old Testament name is **Zarephath** (zar'e-fath).

SEA. The Hebrew word (*yâm*) rendered "sea" is applied to the ocean, Gen. 1:2, 10; lakes, Job 14:11; great rivers, as the Nile, Nah. 3:8; Isa. 19:5; Amos 8:8; the Euphrates, Jer. 51:36; the sea of Gennesareth or Galilee, Matt. 4:18; the Sea of Jazer, beyond Jordan, near the city of Jazer, Jer. 48:32; the Dead or Salt Sea, Gen. 14:3; the Red Sea (called the Egyptian Sea, Isa 11:15), Ex. 10:19, and twenty-five other passages; the *Great Sea* (called also the "*hinder*"—*i. e.*, the western—sea, Dan. 11:24; Joel 2:20); the Mediterranean, which washes the whole western shore of Canaan, Ps. 104:25; the molten lava in the temple, 1 Ki. 7:23; 2 Chr. 4:2; the whole mighty ocean which shall give up its dead, Rev. 20:13.

The **SEA** or **LAKE OF GALILEE** (gal'i-le), a lake in the Holy Land about fourteen miles long and seven broad in the widest part. Its surface is six hundred and fifty-three feet below the level of the Mediterranean. It is called by Moses the SEA OF CHINNERETH, Num. 34:11; the New Testament writers call it the SEA OF GALILEE, Matt. 4:18; 15:29; Mark 1:16; the SEA OF TIBERIAS, John 6:1, 23; and the SEA OF GENNESARETH, Luke 5.

On this lake our LORD calmed the storm, and here His disciples were accustomed to fish.

SEIR (se'ir), "rough, bristly," the mountain district on the east of Arabah; was afterward the possession of Esau and his posterity. Hence

Seir is often put for Edom or the Edomites, Ezek. 25:8. It extended from the Dead Sea to the Elanitic Gulf. 2. A mountain named as one of the landmarks on the north boundary of Judah, Josh. 15:10.

SELA, or **SELAH** (se'lah), "a rock," the capital of Idumea, situated near the base of Mount Hor in the *Wady Mousa.* Is usually known by the name *Petra*, which is the Greek equivalent of *Sela.* It consisted of dwellings cut out of the rock. It is now a lonely, deserted ruin, according to the words of the prophets.

SELEUCIA (se-leu'shi-a), a city of Syria, situated on the shores of the Mediterranean, about five miles north of the river Orontes, and about sixteen miles west of Antioch.

SEPHARVAIM (sef-ar-va'im), "the two Sipparas," a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates above Babylon, on both sides of the river.

SHEBA (she'bah), "covenant," or **Seba.** The country or kingdom of this name comprehended the greater part of Arabia Felix, the *Saba* of profane history.

SHECHEM (she'kem), "shoulder, ridge," a town of the Canaanites, called also Sichem, Gen. 12:6; Sychem, Acts 7:16; and Sychar, John 4:5. It was situated in the valley between Mounts Ebal and Gerizim, about thirty-four miles north of Jerusalem and seven south of Samaria. It was called *Neapolis* by the Romans, a name which is still preserved in its Arabic name *Nablus;* it became the capital of Samaria. It has about 8,000 inhabitants, but only some fifteen or twenty Samaritan families.

SHILOH (shi'lo), "peace," a name of the MESSIAH, Gen. 49:10; comp. Mic. 5:2, 5, with Matt. 2:6, was also applied to a city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem. The modern name of Shiloh is *Seilun.*

SHUR (shur), "a wall," a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert.

SHUSHAN (shu'shan), "a lily," called **Susa** by the Greeks, the capital of the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called *Sus*, lying between the *Shapur* and the *Dizful.*

SIDDIM (sid'dim), "open fields, plains," the broad plain in which Sodom and Gomorrah lay. It was "full of slime pits," Gen. 14:10.

SIDON (si'don), the Greek form of **Zidon,** "a fishery," the capital of Phœnicia, situated on the shore of the Mediterranean, about twenty miles north of Tyre, and about twenty south of Beirut; it was founded by Zidon, the eldest son of Canaan; judgments against it, on account of the great wickedness of its inhabitants, were foretold by Ezekiel, 28:10, and it is frequently mentioned in the Gospel history, Matt. 11:21, 22; 15:21; Mark 3:8; 7:24, 31; Luke 4:26; 6:17; 10:13, 14. Paul, in his voyage to Rome, touched at, and found Christians there, Acts 27:3. It is now called *Saida*, a poor town, with a population of about 7,000 Moslems and 500 Jews.

SILOAM (si-lo'am), "sent, sending," a fountain of water rising in the southern part of the Tyropœon valley, between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah. It is called a "pool," Neh. 3:15; John 9:7–11; spoken of as running "waters," Isa. 8:6. There were probably two pools, the *upper*, Isa. 7:3 (called also the *King's Pool*, Neh. 2:14), and the *lower pool*, Isa. 22:9.

SINAI (si'ni), "bush of the LORD," a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula is about 11,500 square miles. It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel and boulders; of gaunt mountain gorges and arid valleys and plateaus. **Horeb** was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the *Jebel Mousa* answers most fully to the descriptions of Moses, and is in all probability the true "Mount of the Law." In the library of the famous "Convent of Mount Sinai," Tischendorf found the *Codex Sinaiticus*, which is the oldest and the only complete uncial MS. of the New Testament hitherto discovered.

SMYRNA (smer'nah), "myrrh," a city of Ionia, in Asia Minor, on the east shore of the Archipelago, or Ægean Sea, and about fifty miles north of Ephesus. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.

SODOM (sod'om), "burning," a city in the "plain of Jordan," near by, or on the ground now covered with the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants, it was consumed with fire from heaven, and swallowed up by an earthquake. The name is used *metaphorically*, Rev. 11:8. *Sodoma* is the Greek form, Rom. 9:29.

SYENE (si-e'ne), "opening or key," an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about five hundred miles south of Alexandria. The modern city of *Aswan* stands near its ruins.

SYRACUSE (sir'a-kuse), a noted city on the south-east coast of the island of Sicily. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

SYRIA (sir'e-a), an ancient kingdom, situated on the north frontiers of Canaan, and of which Damascus for a long time, and afterward Antioch, was the capital. It was known to the Hebrews under the name of *Aram.*

TABOR (tā'bor), "mound, quarry," a celebrated mountain in Palestine, six miles east of Nazareth, on the northern side of the plain of Esdraelon, with a graceful, rounded summit. Its height above the sea is 1,865 feet. It is supposed, but not proven, to be that on which CHRIST was transfigured, and which is called by Peter *the holy mount.* 2. A city at the foot of the mountain, also called **Chisloth-Tabor.** 3. An oak or grove of oaks in Benjamin, 1 Sam. 10:3.

TADMOR (tad'mor), "palm tree," a city once in great renown, built by Solomon in the midst of a desert, about halfway between Damascus and the Euphrates, at the foot of a range of chalky hills. It retained this name till the conquest of Alexander the Great, when it was changed to **Palmyra.** Its ruins exhibit innumerable and most magnificent specimens of architecture, covering several miles.

TAHAPANES (ta-hap'a-nes), an ancient city of Lower Egypt, called Tehaphnehes, Ezek. 30: 18; Tahpanhes, Jer. 43:7; 44:1; 46:14, and Hanes, Isa. 30:4.

TARSHISH (tar'shish), "hard," an old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean and with the seaports of Syria. This was probably the city of *Tartessus*, in Spain, then a Phœnician colony.

TARSUS (tar'sus), the capital of Cilicia, in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Acts 21:39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

TEKOA or **TEKOAH** (te-ko'ah), "a pitching of tents," a city six miles south of Bethlehem, the ruins of which bear the name *Teku'a.*

THEBEZ (the'bez), "brightness," or **Thebes,** not the celebrated Egyptian city (see No), but a city of the tribe of Ephraim, situated near to Shechem and thirteen miles south-west of Bethshan. It is represented by the modern village of *Tubâs.*

THE HOLY LAND was bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about one hundred and fifty-eight miles long, and on an average about forty broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 19,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1 Ki. 4:21. It has been distinguished by various names, such as **Canaan, the Land of Promise, Judea, Palestine** and **the Holy Land.** It is described as "a land flowing with milk and honey." It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys. From its position its climate was very hot during eight months in the year. It is described in reference to many of its natural advantages, Deut. 8:7–9; 11:10–12; promised to Abraham, Gen. 12:7; its boundary, Ex. 23:31; Num. 34:1; Josh. 1:3; conquered by Joshua, 11:16; its kings enumerated, 12:9; the names of those who were to divide it, Num. 34:16; how to be divided, 26:52; divided by lot, Josh. 14:1, etc.; its borders not conquered, 13:1; Judg. 2:3; its ruined cities to be rebuilt after the return of the Israelites from their dispersion, Isa. 49:19; 51:3; 52:9; 54:3; 61:4; Ezek. 36:33; what portion of it will be for the

sanctuary, 45: 1, etc.; for the city, 6; for the prince, 7; its boundary, 47: 13; its division by lot, 48: 1. At the time of CHRIST it was divided into five provinces, Judea, Samaria, Galilee, Perea and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A. D. 71, the land remained almost desolate till about the fourth century, when pilgrims began to resort to it. In the beginning of the seventh century it was occupied by the Saracens, who held it till it was taken by the Crusaders in the twelfth. For about eighty years after that it was the scene of constant wars between the Christians and the Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1317. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken and altogether ruinous condition affords a remarkable example of the fulfillment of the divine threatening, "He turneth rivers into a wilderness, and the water-springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein," Ps. 107: 33, 34.

THESSALONICA (thes-a-lo-ne'ka), the capital city of Macedonia, situated on the Thermaic Gulf (Gulf of Saloniki). It was anciently called *Therma*. Here Paul, Silas and Timothy planted a church, and to the Christians here Paul sent two epistles. Its modern name is *Saloniki*, and it has a population of about 70,000.

THE THREE TAVERNS, a place on the Appian Way, about thirty-three Roman miles south of Rome.

THYATIRA (thi-a-ti'rah), a city of Lydia, in Asia Minor, about twenty-seven miles north of Sardis, and fifty-six north-east of Smyrna. Its modern name is *Ak Hissar*, with a population of about 15,000, between 300 and 400 of whom are nominal Christians.

TIBEREAS (ti-be'ryas), a city on the western shore of the Sea of Galilee. It was built by Herod Antipas, the murderer of John the Baptist, in honor of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tubarieh*. In 1837 it was nearly destroyed by an earthquake, six hundred of the inhabitants perishing in the ruins. It contains about two thousand inhabitants, of whom a few are Christians, eight hundred Jews, and the rest Mohammedans. It is one of the four *holy cities* of the Jews (the others being Jerusalem, Hebron and Safed), in which prayers are offered for the world twice every day.

TOPHET (to'fet), or more correctly TOPHETH, 2 Ki. 23: 10, a place on the south-east of Jerusalem, in the "valley of the son of Hinnom" by "the entry of the east gate." It became in later times the scene of sacrifices to Baal. It received its name from *toph*, a *drum*, which was beaten to drown the cries of the victims.

TRACHONITIS (trak-o-ni'tis), "rugged region," a small rocky district east of Jordan, of which Philip was tetrarch. Identified with the modern *Lejah*, south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was *Argob*.

TROAS (tro'as), a seaport town near to the Hellespont, between the promontories Lectum and Sigeum, south of the site of ancient Troy; sometimes considered as belonging to the Lesser Mysia. It must, if we may judge by the ruins, have been of considerable extent. Indeed, it was of importance as the point of arrival and departure for those journeying between Macedonia and certain Asiatic districts. It was here that Paul had the heavenly vision which led him to cross over into Europe with the Gospel message. It is now called *Eski Stamboul*.

TROGYLLIUM (tro-gil'le-um), a cape and town on the Ionian coast, between Ephesus and the mouth of the Meander at the foot of Mount Mycale over against Samos.

TYRE (tire), "rock," an ancient and flourishing city of Phœnicia, on the coast of the Mediterranean Sea. There were two cities of the same name; one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about two hundred yards from the coast. It is called the daughter of Zidon, Isa. 23: 12, and is frequently noticed in the Scriptures. The "coasts of Tyre" were once visited by CHRIST; the Gospel was received there. The predictions against Tyre have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as "a place to spread nets upon," Ezek. 26: 14. Its modern name is *Sur*.

UR, "fire, light," an ancient city of Chaldea, the native place of Terah and Abraham, has been identified by some with *Mugheir*, some desolate mounds situated about six miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf. But possibly Edessa, the modern *Orfah* or *Urfeh*, occupies the site of "Ur of the Chaldees."

UZ, "sandy, soft soil," a country in Arabia, where Job resided; its situation is uncertain, but probably it adjoined Bashan on the east; it is first mentioned in Gen. 10: 23.

VALLEY, low ground lying between hills, as of Siddim, where stood Sodom and Gomorrah, Gen. 14: 3; of Shaveh, or the King's Dale, 17; Eshcol, Num. 32: 9; Jezreel (ESDRAELON), Hos. 1: 5; Bochim, Jud. 2: 5; Gad, 2 Sam. 24: 5 (margin); Jericho, Deut. 34: 3; Lebanon, Josh. 11: 17; the Passengers, or Hamon-gog, Ezek. 39: 11; Achor, Josh. 7: 24; Isa. 65: 10; Hos. 2: 15; Ajalon, Josh. 10: 12; Sorek, Jud. 16: 4; Ela, 1 Sam. 21: 9; Rephaim, or giants, Josh. 15: 8; 18: 16; 2 Sam. 5: 18; Isa. 17: 5; Berachah, 2 Chr. 20: 26; Hinnom or Tophet, Josh. 18: 16; 2 Ki. 23: 10; Jer. 7: 32; Megiddo, 2 Chr. 35: 22; Zech. 12: 11; Salt, 2 Sam. 8: 13; Succoth, Ps. 60: 6; 108: 7; Baca, Ps. 84: 6; Gibeon, Isa. 28: 21; Jehoshaphat, or Decision, Joel 3: 2, 14; Shittim, 18; Moab, Deut. 34: 6; Zephathah, 2 Chr. 14: 10; Zeboim, 1 Sam. 13: 18; Gerar, Gen. 26: 17; Hebron, 37: 14.

WILDERNESS. The Heb. word *midbar*, usually translated "wilderness," is derived from a root which signifies "to lead to pasture;" and means a pastoral country or district as distinguished from an agricultural. The *midbar* of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of **Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maen. Beersheba,** etc., Ex. 14: 3; 15: 22; Num. 10: 12; 13: 3; 14: 2, 29; Deut. 1: 19; 32: 10; Luke 8: 29; the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19: 15; Isa. 40: 3; Matt. 3: 1; 15: 33; Luke 15.

ZIKLAG (zik'lag), "pressed," a city on the south of Judea; was given by Achish, king of Gath, to David for an asylum from the rage of Saul.

ZION (zi'on), "dry, sunny mount," called SION in the New Testament, the highest point in Jerusalem, being 2,539 feet above the level of the Mediterranean. See JERUSALEM.

ZOAN (zo'an), "low," a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note. It was called TANIS by the Greeks; now *Sân*, an insignificant village.

ZOAR (zo'ar), "smallness," originally called Bela, one of the five cities which rebelled against Chedorlaomer. It seems to have stood near the base of the mountain range at the south-east corner of the Dead Sea.

A

COMPLETE INDEX AND CONCISE DICTIONARY

OF THE

HOLY BIBLE:

IN WHICH THE VARIOUS PERSONS, PLACES, AND SUBJECTS MENTIONED IN IT ARE ACCURATELY REFERRED TO; AND EVERY DIFFICULT WORD BRIEFLY EXPLAINED.

DESIGNED TO FACILITATE THE CONSULTATION AND STUDY OF THIS SACRED VOLUME.

Aaron, ā'ron [enlightener?], was of the family of the Kohathites and of the tribe of Levi, Ex.6.16–20. He was the son of Amram and Jochebed, and elder brother of Moses; — was called by God to be the high-priest of the Israelites;—was born in the year of the world 2430, 774 after the flood, and 1574 before Christ;—appointed to assist Moses, and to be specially useful as an excellent speaker, Ex. 4. 14–16;—meets him in the wilderness, 4.27:—goes with him to Pharaoh, 5. 1, &c.;—married Elisheba, the daughter of Amminadab, and had four sons, 6.23; — along with Hur, stayed the hands of Moses while the Hebrews fought with Amalek, 17.10–12:—he and his sons set apart for the priest's office, 28. 1, &c.; 40. 13; — solemnly consecrated, Le. 8. 1, &c.;—commanded to burn incense before the Lord every morning and evening, Ex. 30. 7, 8; to make atonement with the blood of the sin-offering once every year, 10;—makes the golden calf, 32. 1; Ac. 7. 40;—Moses prays for him, De. 9. 20;—offers for himself and the people, Le. 9.1, &c.;—resignedly held his peace when his two sons were consumed for offering strange fire, 10. 3;—solemnly blesses the people, 9. 22, 23; — instructed how to bless the people, Nu. 6. 23–26;—he and Miriam unjustly complain of Moses, 12.1, &c.;—stayed the plague, after Korah's rebellion, by going between the living and the dead, 16. 48; — his rod buds, 17. 8; He.9.4;—sins at Meribah, for which he is not allowed to enter Canaan, 20. 7–13; — dies in Mount Hor, 20. 28; cf. De.10.6;—aged 123 years, 33. 39; — in his office as high-priest was a type of Jesus Christ, He. 5. 4, 5; he is called 'the saint of the Lord,' Ps. 106.16.

Aaronites, ā'ron-ites, the offspring of Aaron, 1 Ch.12.27; 27.17;—were so numerous as to have assigned for them thirteen cities, Jos. 21. 13–19;—Eleazar, Aaron's son, was their chief, Nu.4.16.

Ab, the Chaldee name of the eleventh month of the Jewish civil year, and the fifth of their sacred; corresponding to part of our July and August;—was not used till after the return from Babylon. It does not occur in the O.T. This month is always mentioned as the 'fifth,' Zec. 7. 5; 8. 19.

Abaddon, a-băd'don, and APOLLYON (the destroyer), the former the Hebrew, and the latter the Greek name of the angel of the bottomless pit, the king of the Apocalyptic locusts, Re.9.11.

Abagtha, a-băg'thah, one of the seven chamberlains in the palace of Ahasuerus, Es. 1.10.

Abana, ăb'a-nah (Gr. Chrysorrhoas, now *Barada*), one of the two rivers of Damascus, 2 Ki. 5. 12. It rises in the centre of the Anti-Lebanon range, runs through the city, and falls into a lake about twenty miles to the east.

Abarim, ăb'a-rim [the passages], Je. 22. 20; De.32.49, a range of high and rugged hills on one of which (Nebo) Moses died, lying along the north-east shore of the Dead Sea, Nu. 27. 12; 33.47,48; De. 32. 49. *See* NEBO, PEOR, and PISGAH.

Abase, to lower, or bring into contempt, Job 40. 11; Is. 31. 4; Da. 4. 37; Mat.23.12; 2 Co.11.7; Phi.4.12.

Abasing, humbling, 2 Co.11.7.

Abate, to grow lower or less, Ge.8. 3; Le.27.18; De.34.7.

Abba, ăb'bah, a Syriac word; the emphatic form of the Heb. *Ab,* signifying *Father,* Mar. 14. 36; Ro. 8. 15; Ga.4.6. As the Greek word rendered Father is always joined with it, this may express the greater ardency of affection and filial confidence in the use of the phrase.

Abda, ăb'dah [the servant, *i.e.* of God], (1) The father of Adoniram, 1 Ki.4.6.—(2) The son of Shammua, Ne.11.17 (=Obadiah, 1 Ch. 9.16).

Abdeel [servant of God], the father of Shelemaiah, Je.36.26.

Abdi, ăb'de [my servant], (1) A Levite in the time of David, 1 Ch.6.44. —(2) An Israelite of the 'sons' of Elam, Ezr. 10. 26.—(3) A Levite, the father of Kish, 2 Ch.29.12.

Abdiel, ăb'di-el [servant of God], son of Guni, 1 Ch.5.15.

Abdon, ăb'don [servile], (1) One of the judges of Israel, who left forty sons and thirty grandsons, Ju.12.13, 14;—probably same as BEDAN, 1 Sa. 12.11.—(2) The son of Micah, 2 Ch. 34.20;—he is also called Achbor, son of Michaiah, 2 Ki.22.12.—(3) A son of Shashak, 1 Ch. 8. 25.—(4) The first-born of Gibeon, 1 Ch. 8. 30.—(5) A Levitical town of the Gershonites, Jos.21.30.

Abednego, a-bed'ne-go [servant of Nego], the Chaldean name given to Azariah, one of Daniel's three friends, Da.1.7; 2.49; 3.12, &c.

Abel, ā'bel [vanity], the second son of Adam;—a keeper of sheep, Ge.4. 2;—his sacrifice more acceptable to God than Cain's offering, 4; He.11.4; —a worshipper of God by faith in the Messiah, and killed by his brother Cain;—the cause of this attributed to Cain's hatred of Abel's righteousness, 1 Jn.3.12. He was the first martyr for Christ;—his blood mentioned, Mat.23.35; Lu.11.51;—his more excellent sacrifice, He. 11. 4;—his blood, or rather the blood of his *sacrifice,* alluded to as speaking, He. 12.24.

Abel, ā'bel, GREAT STONE OF, was in *the field of Joshua,* near Bethshemesh, where the ark of the Lord rested when it was brought back by the Philistines to Kiriath-jearim. 1 Sa.6.18,19. In 2 Sa.20.15,18 ABEL stands for Abel-Beth-Maachah.

Abel-Maim, ā'bel-mā'im [meadow or plain of the waters], Ju. 11. 33; 2 Ch. 16. 4;—or ABEL-BETH-MAACHAH, 1 Ki.15.20; a city of the tribe of Naphtali, at the west base of Hermon. From its importance called 'a mother in Israel,' 2 Sa.20.19. It belonged to the region of Maachah. Here Sheba was beheaded, 2Sa.20.14–18;—eighty years after, it was ravaged by Benhadad, 1 Ki. 15. 20;—and 200 years subsequent, it was destroyed, 2 Ki. 15.29. It is now represented by the village of Abil-el-Kameh.

Abel-Mehola, ā'bel-me-hō'la [meadow of dancing], a city west of Jordan, about 12 miles south of Bethshan, in the tribe of Manasseh, 1 Ki. 4.12. It was the birth-place and residence of Elisha, 19.16. Near this city Gideon defeated the Midianites, Ju.7.9–23.

Abel-Mizraim, ā'bel-miz-rāy-im [mourning of the Egyptians], a place near Hebron, so called from the great mournings of the Egyptians and Hebrews: t the funeral of Jacob, Ge. 50.11.

Abel-Shittim, ā'bel-shit tim [meadow of acacias], a city about 11 miles east of Jordan, in the plains of Moab. The scene of the last encampment of Israel on that side of Jordan. Here 24,000 Israelites were cut off in one day for idolatry and uncleanness, Nu. 25.1–18; 33.49.

Abez, ā'bez [lustre, tin], a city in the tribe of Issachar, Jos.19.20.

Abhor, to detest, or reject, De. 32. 19; Job 42.6; Ps.22.24; 89.38; 119.163; Ro.2.22; 12.9.

Abia, a-bī'a, and ABIAH. *See* ABIJAH.

Abi-Albon, a-bī-ăl'bon [father of strength], one of David's thirty mighty men, 2 Sa. 23. 31; — called Abiel, 1 Ch.11.32.

Abi-Asaph, a-bī'a-saf [father of gathering], the youngest of the three sons of Korah, Ex.6.24.

Abiathar, a-bī'a-thar [father of abundance], the thirteenth high-priest;—son of the high-priest Ahimelech;—escapes from Saul and joins David and his party in the cave of Adullam, 1 Sa.22.20;—sent back to Jerusalem with the ark, when David fled from Absalom, 2 Sa. 15. 29; — joint high-priest with Zadok, 2 Sa.8.17; 15.35;—conspires to make Adonijah king in succession to David his father, 1 Ki.1.7;—on this account, is thrust out from the priest's office by Solomon, 2.26.

Abib, ā'bib [green ears], or NISAN, as it was called after the captivity, the first month of the sacred, and the seventh of the civil year; — it began with the new moon in April, Ex.12 2; 13.4; 23.15.

Abidah, a-bī'dah [father of knowledge], the son of Midian, and grandson of Abraham by Keturah, Ge. 25.4.

Abidan, ăb'ī-da.n [father of judgment], the son of Gideoni, and captain of the tribe of Benjamin at the time of the exodus. Nu.1.11; 2.22; 10.24.

Abide, to remain, stand, Ge. 19. 2; 24.55; Ps.15.1; 61.4; Mat.10.11; Jn.15. 4; 1 Co.3.14; 7.8,20. To love Christ and keep his commandments, is to abide in Christ, Jn.15.6,10.

Abiel, ăb'ī-el or a-bī'el [father of strength], (1) The father of Ner (1 Sa.14.51), who was the grandfather of Saul, 1 Ch. 8. 33. In 1 Sa.9.1 he is called the father of Kish, meaning grandfather.—(2) An Arbathite, one of David's warriors, 1 Ch. 11. 32;—called also Abi-Albon, 2 Sa.23.31.

Abi-Ezer, ăb-ī-ē'zer [father of help], (1) One of the three sons of Hammoleketh, 1 Ch.7.18;—called also Jeezer, Nu. 26. 30. — (2) One of David's thirty chief warriors, 2 Sa.23.27; 1 Ch. 11.28.

Abi-Ezrite, ăb-i-ez'rite, the descendant of Abiezer, Ju.6.11,24.

Abigail, ăb'ī-gale or ăb'ī-găl [father of joy], (1) The wife of Nabal;—her behaviour to David, 1 Sa.25.14, &c.; —married to him, 39;—taken captive, 30.5;—rescued, 18.—(2) Daughter of Nahash or Jesse, David's sister, and wife of Jether, an Ishmaelite, 1 Ch. 2.16,17; 2 Sa.22.25.

Abihail, ăb'i-hale [the father of strength], (1) The second wife of Rehoboam, and the 'daughter' (=descendant) of Eliab, 2 Ch. 11. 18.—(2) The father of Zuriel, Nu. 3. 35.—(3) The wife of Abishur, 1 Ch. 2. 29.—(4) The son of Huri, 1 Ch.5.14.—(5) The father of Esther, and uncle of Mordecai, Es.2.15; 9.29; cf.2.7.

Abihu, a-bī'hu [my father, He], second son of Aaron, Ex.6.33;—is consecrated priest, 28.1;—offers strange fire, and perishes Le. 10. 1, 2. *See* NADAB.

Abihud, a-bī'hud [father of praise], the son of Bela, and grandson of Benjamin, 1 Ch. 8. 3;—called Ahihud, 7.

Abijah, ABIAH, or ABIA, a-bī'jah [father (*i.e.* possessor) of Jehovah], (1) A son of Becher, 1 Ch.7.8; there in the form *Abiah.*—(2) A daughter of Machir, 1 Ch.2. 24.—(3) Second son of Samuel, 1 Sa. 8. 2; 1 Ch. 6.12. —(4) One of the descendants of Eleazar, and chief of the eighth of the 24 courses of the priests, 1 Ch. 24. 10. To this course belonged Zacharias, the father of John the Baptist, Lu. 1. 5.—(5) The second king of the separate kingdoms of Judah, 1 Ch. 3.10;—reigned 3 years, 2 Ch. 12. 16; 13.1,2;—his character, 1 Ki. 15. 3;—his wives and children, 2 Ch.13.20–22; —he is also called ABIJAM, 1 Ki. 14. 31; 15.1,7,8.—(6) The only pious son of Jeroboam, died in early youth, 1 Ki. 14. 1–18.—(7) Daughter of Zechariah, and mother of King Hezekiah, 2 Ch. 29. 1;—she is also called ABI, 2 Ki. 18. 2.—(8) One of those who affixed their signatures to the covenant made by Nehemiah (10. 7), probably the same as in Neh.12.4.

Abilene, ăb-bī-lē'ne, a small canton situated among the mountains of Antilibanus, west of Damascus, of which Lysanias was tetrarch in the time of John the Baptist. Abila was the capital, Lu.3.1.

Ability, power or skill, Le.27.8; Da. 1.4; Mat.25.15; Ac. 11. 29; 1 Pe.4.11. Measure of wealth, Ezr.2.69.

Abimael, ăb-bī-mā'el, one of the sons of Joktan in Arabia, Ge. 10. 28; 1 Ch. 1.22.

Abimelech, ab-im'me-lek [father of the king], (1) King of Gerar, takes Abraham's wife, Ge. 20. 2.—(2) Another king of Gerar;—gives reproof concerning Isaac's, 26. 9;—makes a treaty with him, 31.—(3) A bastard son of Gideon, his history, Ju.9.1; —dies, 54. — (4) Interchanged for ACHISH, king of Gath (in title of Ps. xxxiv.)—(5) Son of Abiathar, a high-priest in the time of David, 1 Ch.18.16.

Abinadab, ab-in'a-dab, [father of nobleness or willinghood], (1) The second of the eight sons of Jesse, 1 Sa.16.8; 17.13.—(2) The third of the four sons of Saul, 1 Ch.8.33; 1 Sa.31.2; 1 Ch.10.2.—(3) Solomon's son-in-law, 1 Ki. 4. 11.—(4) A Levite in whose house the ark of the covenant was deposited, 1 Sa. 7. 1; — it remained there for 70 years, 2 Sa.6.3,4.

Abinoam, ab-in'no-am [father of grace], the father of Barak the judge, Ju.4.6,12; 5.1,12.

Abiram, a-bī'ram, (1) With his brother Dathan, and Korah, conspired against Moses and Aaron, for which God caused the earth to swallow them alive, Nu.16.1; Ps.106.17. *See* KORAH.—(2) The eldest son of Hiel, the Bethelite, 1 Ki.16.34.

Abishag, ăb'bī-shag or a-bī'shag [father of (*i.e.* given to) error], a woman of Shunem, who cherishes David in his old age, 1 Ki.1.4;—asked of Solomon for a wife to Adonijah, 2.21.

Abishai, ăb-bī-shā'ī [father (*i.e.* desirous) of a gift], son of David's sister, Zeruiah, 1 Ch.2.16;—a noted warrior; —asked liberty to kill Saul, but hindered by David, 1 Sa.26.7;—desired to kill Shimei when he cursed David, 2 Sa. 16. 9;—pursues and slays Abner, 2 Sa. 3. 24–30;—slays a mighty giant, 21.17;—with his spear cut off 300 men, 23. 18;—one of the three who fetch water for David from the well of Bethlehem, 1 Ch.11.15–20.

Abishalom, ăb-bī-shā'lom, a fuller form of the name Absalom, 1 Ki.15. 2; 2 Ki.11.21.

Abishua, ăb-bi-shū'ah, (1) A son of Bela and grandson of Benjamin, 1 Ch.8.4.—(2) The son of Phinehas, and father of Bukki, being the fourth Jewish high-priest, 1 Ch 6.4,5,50.

Abishur, ăb'ī-shur [father of the wall], 1 Ch.2.28.

Abital, ab'ī-tal [father of dew], David's fifth wife, 2 Sa.3.4; 1 Ch.3.3.

Abitub, ab'ī-tub [father of goodness], 1 Ch.8.11.

Abiud, ăb'ī-ud or a-bī'ud, the Greek form of the name ABIHUD, Mat.1.13.

Abjects, low base men, Ps.35.15.

Abner, ăb'ner [father of light], son of Ner, captain of Saul's host, 1 Sa. 17. 55;—makes Ishbosheth king;—his men and those of David fight, 2 Sa.2.12;—kills Asahel, the brother of Joab, 23;—revolts to David, 3.12; —killed by Joab, 27;—David mourns for, 2 Sa.3.31–39.

Aboard, on board a ship, Ac. 21.2.

Abolish, to repeal or make void, Is.8. 18; 51.6; 2 Co. 3.13; Ep. 2.15; 2 Ti.1. 10.

Abomination of Desolation, Mat. 24.15; Da.9.27;—thought by some to refer to the Roman army, so called on account of its ensigns and images, which the soldiers worshipped, the approach of which would be a warning of the desolation of the city

others more correctly render the expression in Daniel 'the abomination of the desolator,' and refer it to the pollution of the temple by Antiochus Epiphanes in erecting an idol altar on the altar of burnt-offering.

Abominations, things hateful, Ge. 43.32;46.34;—sins in general, Is.66.3; Je.44.4;—idols so called, 1 Ki. 11. 7; 2 Ki. 23. 13; Is. 66. 3;—sacrifices and prayers of the wicked are abomination to God, Pr.15.8; 21.27; 28.9.

Abound, to have great plenty, Pr.28. 20; Mat. 24. 12; Ro. 5. 20; 6.1; 2 Co.1. 5; 8.7; 2 Pe.1.8.

Abraham, ā'bra-ham [father of a multitude], son of Terah, Ge.11.26, 27;—born B.C. 1996;—was a native of Chaldea, and descended through Heber, in the ninth generation, from Shem, the son of Noah;—called at 75 years of age to leave his native country and kindred, Ge.12.1;—God promises to make him the father of a great nation, and of the Messiah, 2,3;—he departs with Sarai his wife, and Lot his brother's son, 4,5;—builds altars in Canaan, and calls on the name of the Lord, 7,8;—goes into Egypt on account of a famine, 10; —from fear of the king denies his wife, 14–20;—returns to Canaan, 13. 1;—separates from Lot; dwells at Hebron, Ge.xiii.; 14. 13; 35. 27;—God renews his promise to him, 14, &c.;—rescues Lot, 14. 14, &c.;—is blessed by Melchizedec, 18, &c.;—a son promised to him, 15.4;—Sarai gives him Hagar to be his wife, 16.3; —who bears him Ishmael, 15;—God renews his promise and covenant with him and his seed, on which occasion his name is changed from Abram to Abraham, 17. 1–14;—circumcises all the males of his household, 23, &c.; entertains three angels, 18.1,&c.;—promise of a son by Sarah renewed to him, which she hearing, laughed, 12;—intercedes for Sodom, 23, &c.;—sojourns in Gerar, 20. 1;— a second time denies his wife, 2;— enters into a treaty with Abimelech, 27, 22, &c.;—Isaac is born to him, 21.1, &c.;—casts out Hagar and her son, 9, &c.;—called to offer Isaac, 22. 2, &c.;—purchases a burying-place for Sarah, 23.1, &c.;—sends his servant for a wife to Isaac, 24.1, &c.; —his sons by Keturah, 25.1,&c.;— his age and burial, 7;—his faith and character, Ge.18.19; 22.12; Ne.9.7,8; Ps. 105. 6; He. 11.8–19;—called the friend of God, 2 Ch.20.7; Is.41.8; Ja. 2.23;—Christ's discourse concerning his seed, Jn.8.37–58;—justified before God, not by works, but by faith, Ro. 4.1–22;—he and his believing seed the true church, Ga.3.7;4.22;—justified before men, or proved to be a believer, by works, Ja. 2. 21;—reverenced by the Jews, Mat.3.9; Lu.13. 16,18; Jn.8.33–40.

Abram, ā'bram [high father, father of elevation]. The original name of Abraham, and uniformly given to him up to Ge.17.4,5;—also so named in 1 Ch.1.27, and Ne.9.7.

Absalom, ăb'sa-lom [father of peace], the third son of David, and his only one by Maacah, the daughter of Talmai, king of Geshur, 2 Sa. 3. 3; 1 Ch.3.2;—kills his brother Amnon, 2 Sa.13.23;—flees to Talmai, king of Geshur, 37;—recalled, 14. 21;—his beauty, &c., 25;—brought to his father, 33;—rebels, 15. 1, &c.;—defeated and slain, 18.9;—David's lament for, 2 Sa. 18. 39; 19.4. Absalom's Pillar in the King's Dale, 2 Sa.18.18.

Absent, not present, Ge.31.49; 1 Co. 5.3; 2 Co.5.6,8,9; Phi.1.27; Col.2.5.

Abstain, to keep from, Ac. 15. 20, 29; 1 Th.4.3; 5.22; 1 Ti.4.3; 1 Pe.2.11.

Abstinence, to refrain from food, Ac. 27.21. *See* Fasting and Temperance.

Abundance, in great plenty, De. 28. 47; 1 Sa.1.16; 1 Ki.10.10,27; 2 Ch.9.9; Mat.12.34; 13.12; Ro.5.17.

Abuse, to impose on, or ill use, Ju. 19.25; 1 Sa.31.4; 1 Co.6.9; 7.31; 9.18.

Abyss, or Deep, the chaos on which the Spirit of God moved, Ge.1.2;—the place of the dead, Ro.10.7;—also hell, Lu.8.31; Re.9.1; 11.7; 20.3.

Accad, ăk'kad [fortress], one of the five cities in the 'land of Shinar,' or Babylonia, founded by Nimrod in the beginning of his kingdom, Ge.10.10; —identified by Jerome with Nisibis in the north of Mesopotamia.

Accept, to receive favourably, Mal.1. 10,13;—to esteem highly, Ac. 24. 3;—God accepts men's persons and services only through Christ, Ep. 1. 6; 1 Pe.2.5.

Acceptable, agreeable, kindly received, Ps.19. 14; 69. 13; Is. 49. 8; Lu. 4.19; Ro. 12.1,2; Ep.5.10.

Access, free admission to God only through Christ, Jn. 14. 6; Ro. 5. 1, 2; Ep. 2. 18; 3. 12; He. 7. 25; 1 Pe. 3. 18. Access by the agency of the Spirit, Ep. 2. 18;—by the instrumentality of faith, Ro.5.2; Ep.3.12; He.11.6;—by prayer in seeking mercy, He.4.16;—freedom to exercise it, Ep.3.12; He. 10. 19, 22;—earnestly desired by saints, Ps. 27. 4; 42.1,2; 63. 1; 84. 2;—blessedness of it, Ps. 16. 11; 36. 8,9; 65.4; 73.28. Examples, Ge.18.23,33; Ex.24.2; 34.4–7.

Accho, ăk'ko, now called Acre or Acca, also St. Jean d'Acre, and Ptolemais, a seaport of Canaan, about 30 miles south of Tyre, Ju.1.31. It was an important city, well fortified, in the reign of Ptolemy Philadelphus, the king of Egypt, who greatly enlarged and beautified that place. Its population at present is about 5000.

Accompanied, joined, Ac. 10. 23; 11. 12; 20.4,38.

Accomplish, to perform or fulfil, Le. 22.21; Job 14.6; Ps.64.6; Is.55.11; Da. 9.2; Lu.9.31.

Accord, to unite or agree with, Jos.9. 2; Ac.1.14; 2.1,46; Phi.2.2;—of its or his own accord, freely, without pains or constraint, Le.25.5; 2 Co.8.17.

Account, to esteem or judge, Ps.144. 3; Mat. 18. 23;—to give account, or have conduct tried, Mat. 12. 36; Ro. 14.12; He.13.17; 1 Pe. 4. 5;—God giveth no account of his doings, is not responsible, Job 33.13.

Accursed, or Cursed, devoted to destruction, as were the idolatrous nations of Canaan, Nu. 21. 2, 3; De.7. 2,26;—separated from the church, or excommunicated, Ro. 9. 3;—consigned to eternal misery, 1 Co. 16. 22; Ga.1.8,9.

Accusations, false charges brought against, Lu. 19. 8; 1 Ti.5.19;—instances of, Ge. 31. 30; 39.13;—rash. *See* Slander.

Aceldama, a-cel'da-ma [field of blood], a place just without the walls of Jerusalem, south of Mount Zion, so called because it was bought with the thirty pieces of silver for which Christ was betrayed, Mat.27.8; Ac. 1. 19;—previously called the Potters' Field, being a place whence they obtained their clay, Mat.27.7.

Achaia, a-kā'yah, under the Romans Greece was divided into two provinces—Macedonia and Achaia. The latter province occupied the north-west portion of the Peloponnesus, and included Corinth as its capital. Churches in, visited by Paul, Ac. 18. 1–12; 2 Co. 1. 1; 11. 10;—contribute to the saints at Jerusalem, Ro. 15. 26. *See* Greece.

Achaicus, a-kā'ī-kus, a Christian of Corinth who visits Paul at Rome, 1 Co.16.17.

Achan, ā'kan, or Achar, ā'kar [troubler], the son of Carmi, stoned to death in the valley of Achor for coveting and concealing the accursed spoil at the taking of Jericho, Jos. 7. 22; 22.20; 1 Ch.2.7.

Achaz, ā'kaz, Mat. 1. 9; elsewhere Ahaz.

Achbor, āk'bor, (1) The son of Mechaiah; was sent by Josiah to Huldah to inquire regarding the newly-discovered book of the law, 2 Ki.22.12, 14;—called also Abdon, 2 Ch. 34.20. —(2) An Idumean, father of Baal-hanan, one of the Edomitish kings, Ge.36.38; 1 Ch.1.49.

Achim, ā'kim, son of Sadoc, and father of Eleazar, among the paternal ancestors of Christ, Mat.1.14.

Achish, ā'kish, (1) Elsewhere called Abimelech, Ps. 34. *title*, king of Gath, a city of the Philistines;—to his court David withdrew from Saul's persecution, 1 Sa.21.10;—before him David feigned himself mad, 13;—some years after, gave David Ziklag to reside in, 27.5,6.—(2) Another king of Gath, to whom the two servants of Shimei fled, 1 Ki.2.39,40.

Achmetha, ak-mē'thah, the Ecbatana of classical writers, the capital of Media, built by Dejoces or Phraortes; and surrounded with seven walls, Ezr.6.2. Its site is occupied by the modern city of Hamadan, in Persia.

Achor, āk'or [trouble], a valley near Jericho, Jos. 7. 26; Ho.2.15. It received this name from the trouble Achan's trespass brought on Israel.

Achsah, āk'sah [anklet], daughter of Caleb, Jos.15.16; 1 Ch.2.49, Achsa.

Achshaph, āk'shaf [fascination], a royal city of the Canaanites;—Joshua smote the king of it, and gave it to the tribe of Asher, Jos. 12. 20. It was not far from Accho, Jos.19.25.

Achzib, āk'zib [falsehood], (1) A city of the tribe of Asher, on the shore of the Mediterranean Sea, about 12 miles north of Accho, Jos. 19. 29.—(2) A town in the plain of Judah, Jos. 15. 44. It is probably the same as Chezib, Ge.38.5.

Acknowledge, to confess or approve, De. 21. 17; Ps. 32. 5; Pr. 3. 6; Is. 33. 13; 1 Co.14.37; 16.18; 2 Co.1.13.

Acquaint, to inform or make known, Job 22.21; Ps.139.3; Ec.2.3; Is.53.3.

Acquaintance, familiarity, or a person with whom we are acquainted, Job 19.13; Ps.31.11; Lu.2.44; 23.49.

Acre, a portion of land, in English measure, 4840 square yards; in Scripture the translation of the Heb. *tse'med*, which means a yoke, *i.e.* as much as one yoke of oxen can plough in a day, 1 Sa.14.14; Is.5.10.

Activity, the quality of being active; also the habit of diligent pursuit of business, Ge.47.6.

Acts of the Apostles, one of the sacred books of the New Testament, written by Luke (comp. Lu.1.1–4 with Ac.1.1), and which contains the history of the infant church for about thirty years after Christ's death.

Acts, deeds, exploits, or achievements, De. 11. 3, 7; Ju. 5. 11; 2 Sa.23. 20; 1 Ki.11.41; Ps.103.7; 145.4.

Ada, Adah, ā'dah [ornament], (1) One of the two wives of Lamech, and mother of Jabal and Jubal, Ge.4.19, 20,23.—(2) The daughter of Elon the Hittite, and the first of the three wives of Esau, Ge.36.2,4,10.

Adadah, a town in Judah, Jos.15.22.

Adah, one of the wives of Esau, Ge. 36.2,4, 10; called Bashemath, Ge. 26.34; 28.9.

Adaiah, ăd-a-ī'ah [adorned by Jehovah], (1) The father of Jedidah, 2 Ki. 22. 1.—(2) The son of Ethni, and father of Zerah, 1 Ch. 6.4;—apparently the same as Iddo, 21.—(3) The father of Maaseiah, 2 Ch. 23. 1;—apparently the same as Juda, Lu.3. 30.—(4) The father of Hazaiah, of the tribe of Judah, Ne. 11. 5.—(5) A priest, son of Jeroham, 1 Ch.9.12; Ne. 11.12.—(6) A son of Bani, an Israelite, Ezr.10.29, also Ezr.10.39.

Adalia, ăd-a-lī'ah, one of the ten sons of Haman, Es.9.8.

Adam, ād'am [red, hence the earth], the first man, created in the image of God, Ge. 1. 27;—put into the garden of Eden, 2.15;—gives names to all terrestrial creatures, 19;—obtains a help-meet, 22;—prohibited from eating of the fruit of the tree of knowledge of good and evil, 17;—violates the divine law, and is banished from paradise, 3.6,24;—his age and death, 5.5;—all dead in him, as involved in his transgression, Ro. 5. 12–19; 1 Co. 15. 21, 22;—a type of Christ, the second Adam, 45. The name given, in one instance, to both of our first parents, Ge.5.2.

Adam, ād'am, a city which was situated in the valley of the Jordan, 36 miles north of Jericho, Jos.3.16; 1 Ki. 7.46.

Adamant, the same hard and precious stone which we call a diamond, Ex. 28.18;—translated diamond, Je.17.1; —the prophet's forehead compared to, Eze. 3. 9;—wicked men's hearts, Zec.7.12;—used to convey an idea of extreme hardness or obduracy.

Adami, ād'da-mi [red earth], a city near the border of Naphtali, Jos.19. 32;—called also Adamah, 36.

Adar, ād'ar [large], (1) The name of the twelfth month of the Jewish sacred year, and the sixth of their civil, agreeing to our February, Ezr. 6. 15.—(2) A contracted form (Jos. 15.3) of the name of the place elsewhere called Hazar-Addar, Nu.34. 4.

Adbeel, ād-bē'el [miracle of God], the third of the twelve sons of Ishmael, Ge.25.13; 1 Ch.1.29.

Add, to join, De.4.2; Ac.2.41; 2 Pe.1.5; —to increase, Pr. 16. 23;—to bestow, Ge.30.24;—to proceed to utter, De.5. 22.

Addar, ād'dar, a son of Bela, and grandson of Benjamin, 1 Ch. 8. 3;—elsewhere called Ard, Ge.46.24.

Adder, a venomous serpent, brought forth alive, and not hatched from an egg. It is smaller and shorter than the snake, and has black spots on its back. It, and all serpents in general, are *charmed* by music. The *deaf* adder mentioned, probably means one so full of venom as to be insensible to sweet sounds, Ps.58.4; —the name *adder* is used as the translation of four different Heb. words. In Ge.49.7 it denotes the *cerastes*, a serpent of the *viper* tribe. In Ps. 58. 4, and 91.13, it probably denotes an *asp*.

Addi, ād'dī, the father of Melchi (= Maaseiah, 2 Ch.34.8) in the maternal ancestry of Christ, Lu.3.28.

Addon, ād'don [lord], a city of the Babylonish empire, Ne.7.61.

Adiel, ād'ī-el [ornament of God], (1) One of the posterity of the patriarch Simeon, 1 Ch. 4. 36.—(2) The father of Azmaveth, 1 Ch. 27. 25.—(3) A priest, the father of Maasiai, 1 Ch. 9.12.

Adin, ād'din, the head of one of the Israelitish families, Ezr.2.15.

Adithaim, ād-ī-thā'im, a town in the plain of Judah, Jos.15.36.

Adjure, to bind by an oath, under the penalty of a curse, Jos. 6. 26; Mar. 5.7;—to charge solemnly, Mat.26.63; Ac.19.13.

Adlai, ād-lā'ī or ād'la-i, the father of Shaphat, who was herdsman under David, 1 Ch.27.29.

Admah, ād'mah, one of the five cities in the vale of Siddim, Ge.10.19. *See* Sodom and Salt Sea.

Admatha, ād'ma-tha, the third-named of the seven princes or courtiers of Xerxes, Es.1.14.

Administration, those to whom the care of public affairs is committed, 1 Co.12.5; 2 Co.9.12.

Admiration, high esteem, Jude 16; Re.17.6.

Admonish, to warn a brother of a fault; our duty, Le.19.17; Mat.18.15; Lu.17.3,4; 2 Th.3.15; He.3.13;—how to act when admonition is neglected, Mat.18.16,17.

Adnah, ād'nah, (1) A chiliarch of the tribe of Manasseh, 1 Ch.12.20.—(2) A general under Jehoshaphat, 2 Ch.17. 14.

Ado, trouble, bustle, Mar.5.39.

Adonibezek, a-don'ī-bē'zek [lord of Bezek], took seventy kings captive, and cut off their thumbs and great toes, and fed them with crumbs from his table, Ju.1.7;—fled from the armies of Israel, but was caught and disabled by having his thumbs and great toes cut off, 1.6;—died at Jerusalem,7.

Adonijah, ād-o-nī'jah [my Lord is Jehovah], (1) David's fourth son, born while his father reigned over Judah only, 2 Sa.3.4;—claims the kingdom, 1 Ki.1.5;—put to death, 2.13–25.—(2) One of the Levites sent to assist in teaching the law, 2 Ch.17.8.—(3) A chief Israelite after the captivity, Ne. 10. 16; elsewhere called Adoniram, Ezr.2.13; 8.13.

Adonikam, ād-o-nī'kam, Ne.7.18.

Adoniram, ād-o-nī'ram [lord of height], the receiver-general of the imports in the time of David, Solomon, and Rehoboam;—stoned when collecting tribute for Rehoboam, 1 Ki. 12. 18; 4. 6, 14; 2 Sa. 20. 24;—called Adoram, 1 Ki.12.18; also Hadoram, 2 Ch.10.18.

Adoni-Zedek, a-don'ī-zē'dek [lord of justice], king of Jerusalem, then called Zedek;—enters into alliance with five other kings to oppose Joshua, Jos. 10. 3–5;—the sun stood still a whole day till Joshua discomfited them, 12–14.

Adoption (Natural), an act by which one takes another into his family, and treats him as his own child; —thus Pharaoh's daughter adopted Moses, Ex.2.10; Mordecai adopted Esther, Es.2.7;—adoption was confined to sons.

———— (National), by which God takes a whole people to be his visible church, and to enjoy many privileges, Ro.9.4.

———— (Spiritual), consists in God's receiving sinners into his family of grace, and constituting them his sons, 2 Co.6.18;—preceded by the new birth, Jn.1.12,13;—is of God's grace, Eze.16.6; 36.26–28; Ep.1.5,6; —faith instrumental in it, Ga.3.7,26; —bestowed through Christ, Jn.1.12; Ga. 4. 4, 5; Ep. 1. 5.—*Marks* of adoption: renunciation of all former masters, Is. 26. 13;—love to God, 1 Jn.4. 7;—the spirit and practice of prayer, Ga.4.6;—the Holy Spirit witnessing of it, Ro. 8. 16; 2 Co. 1. 22;—looking daily up to God for instruction, Ps. 25.4,5;—obedience to his will, Mat. 7.21;—longing for the heavenly inheritance, Ro.2.7; 2 Co.4.18.—*Privileges* of the adopted: God is their Father, 2 Co. 6. 18;—made heirs of God, Ro.8.17; Ga.4.7; Re.21.7; Mat. 25.40; Jn.20.17; 1 Co. 9. 5;—Christ is their brother, He. 2. 11;—the Spirit is their leader, Ro.8.14;—God gives them a new name, Is.56.5; Re.2.17; 3.12; 14.1;—a new spirit, Ro.8.15;—instruction, Ps.32.8;—protection, Ps. xxxiv.;—provision, Is.33.16; Pr.10.3; —guidance, Is. 58. 11;—correction, De.8.5; 2 Sa.7.14; Pr.3.11,12; He.12. 6–11;—access in prayer, Ps.34.15,17; —a guard of angels, He.1.14;—a glorious inheritance, Mat. 13. 43; Ro. 8. 17; Ga.3.29;4.7; Ep.3.6.—*Duties* of the adopted: they are bound to love their heavenly Father, De. 6. 5;—to venerate and honour him, Mal.1.6; —to obey him, Je.7.23; 1 Pe.1.14;—to filial and confident reliance on him, Mat 6. 26, 32;—to love their brethren, 1 Jn.4.7;—to seek after holiness, 2 Co.6.17,18; Phi.2.15; 1 Jn.3. 2,3.

———— (Glorious), in which the saints, being raised from the dead, are, at the last day, solemnly owned to be the children of God, and enter into heaven, Ro.8.23.

Adoraim, ad-o-ra'im, a town in the south-west of Judah, 2 Ch.11.9.

Adoram, a-do'ram, David's tribute-gatherer, 2 Sa.20.24; elsewhere called Adoniram.

Adoration, the holy and reverent ascription of divine honours to God, Ps.104.1–6; 102.25–27; Is.6.1–3; 40.22; Re.4.11; 5.12; 19.1–6.

Adorn, to deck or beautify, Is.61.10; Je.31.4; Lu.21.5; 1 Ti.2.9; 1 Pe.3.3,5; Re.21.2.

Adrammelech, ăd-răm'me-lek [glory of the king], (1) Son of Sennacherib, king of Assyria;—he and his brother murder their father, 2 Ki. 19. 37.—(2) An idol of this name worshipped by the inhabitants of Sepharvaim, 2 Ki. 17.31.

Adramyttium, ăd-ra-mit'tī-um, a maritime city of Mysia, in Asia Minor, opposite the island Lesbos, and about 80 miles north of Smyrna, Ac.27.2. It was famous for its shipping trade. It is now called *Adramyt*, with about 1500 houses.

Adria, ā'drī-ah, the sea on the east of Italy, called the Adriatic, or the Gulf of Venice, Ac. 27. 27. In St. Paul's time it embraced that part of the Mediterranean between Crete and Sicily.

Adriel, ā'dri-el [flock of God], the son of Barzillai, married Merab, the daughter of Saul, after she was promised to David, 1 Sa.18.19;—had five

sons by her, who were slain, in revenge for the cruelty of their grandfather, by the Gibeonites, 2 Sa. 21. 8, 9.

Aduliam, a-dul'lam, a city in the lowlands of Judah, south-west of Jerusalem, Jos. 15. 35;—Joshua killed the king of, 12. 15;—rebuilt by Rehoboam, 2 Ch. 11. 7;—to be taken and plundered, Mi. 1. 15. It was a small town for four hundred years after Christ, but even its ruins are not found.

———, THE CAVE OF, in which David and his men concealed themselves from Saul, 1 Sa. 22. 1, 2; 2 Sa. 23. 13. Some identify it with the Cave of Khureitûn, near Bethlehem.

Adultery, uncleanness between a man and woman, one or both married,—forbidden, Ex. 20. 14; Le. 18. 20; De. 5. 18;—punishable with death, Le. 20. 10; De. 22. 22;—will be punished by God, Mal. 3. 5; 1 Co. 6. 9; He. 13. 4;—not to be committed in thought, Mat. 5. 28;—the temporal evils of it, &c., Pr. 6. 26, 32;—motives to avoid it, 5. 15; 6. 32;—idolatry so called, Je. 3. 2; 13. 27; Eze. 23. 37; and also unbelief and irreligion, Mat. 12. 39; 16. 4; Mar. 8. 38;—of David with Bathsheba, 2 Sa. 11. 2, &c.;—at one period held by heathens as a great sin, Ge. 20. 9;—God appointed certain means for detecting it in suspected persons among the Jews, Nu. 5. 12–31. There is no instance on record of the actual application of the means.

Adummim, a-dum'mim [red or bloody], a mountain and city of Jericho, in the tribe of Benjamin;—infested with robbers, Jos. 15. 7; 18. 17;—parable of the good Samaritan founded on it, Lu. 10. 30–36.

Advantage, gain, benefit, Job 35. 3; Ro. 3. 1; 1 Co. 15. 32.

Advent of Christ, or his second coming, predictions of, Mat. 16. 27; 25. 31; 26. 64; Mar. 8. 38; 14. 62; Jn. 14. 3; Ac. 1. 11; 1 Th. 4. 16;—*called* his appearing, 1 Ti. 6. 14; 2 Ti. 4. 1; 1 Pe. 1. 7;—his day, 1 Co. 1. 8; Phi. 1. 6, 10;—when he comes, it is to judge the world, Mat. 16. 27; 25. 31, 32; Ac. 17. 31; 2 Ti. 4. 1; Jude 14, 15; Re. 20. 11. The coming of Christ refers, in some instances, to the destruction he brought on Jerusalem and the Jewish nation by the Romans, and which had been predicted as a punishment of their inveterate unbelief, Mat. 24. 29, 30; Mar. 13. 24–31; Lu. 21. 25–38.

Adventure, hazard, De. 28. 56; Ju. 9. 17; Ac. 19. 31.

Adversary, an enemy or opposer, Ex. 23. 22; Is. 50. 8;—to be appeased, Mat. 5. 25; Lu. 12. 58;—Satan so called, 1 Pe. 5. 8.

Adversity, distress, 2 Sa. 4. 9; Ps. 31. 7;—how to behave under. *See* AFFLICTIONS.

Advertise, inform, Nu. 24. 14; Ru. 4. 4.

Advice, counsel, to be asked in cases of difficulty, Pr. 11. 14; 13. 10; 15. 22; 20. 18;—the advantages of it, 27. 5;—to be given by a friend, Ps. 55. 14; Pr. 27. 9. *See* ADMONITION.

Advocate, one who pleads the cause of another;—Christ is our advocate with the Father, Ro. 8. 34; He. 7. 25; 9. 24; 1 Jn. 2. 1; Jn. xvii. The word rendered 'Comforter' in Jn. 14. 16; 15. 26; 16. 7, is the same as that elsewhere rendered 'Advocate.' *See* INTERCESSION.

Æneas, e-nē'as, a paralytic of Lydda, healed by Peter, Ac. 9. 33, 34.

Ænon, e'non [fountain], a place near Salim where John baptized, Jn. 3. 23.

Affairs, concerns, Ps. 112. 5; Ep. 6. 21, 22; 2 Ti. 2. 4.

Affection, love, zeal, 1 Ch. 29. 3; Ro. 1. 31; Col. 3. 2.

———, warm attachment;—remarkable expressions of, Ge. 37. 35; 42. 38; Ex. 32. 32; 2 Sa. 18. 33; 19. 9; 2 Co. 12. 15; Phi. 2. 17; 1 Th. 2. 8;—of the wicked oft unnatural, Ro. 1. 31; 2 Ti. 3. *See* LOVE and CHARITY.

Affections, to be set on heavenly things, Col. 3. 2;—should be set on the commandments of God, Ps. 19. 8–10; 119. 97, 167;—on the house of God, 1 Ch. 29. 3; Ps. 26. 8; 84. 1, 2;—on the people of God, Ps. 16. 3; 1 Th. 2. 8;—God gives up wicked men to vile affections, Ro. 1. 26;—they who are Christ's have crucified such, Ro. 6. 6; Ga. 5. 24.

Affinity, agreement, connection with, 2 Ch. 18. 1:—relation by marriage, in contradistinction from consanguinity, relation by blood or birth;—Solomon made affinity with Pharaoh by espousing his daughter, 1 Ki. 3. 1;—not to be formed between believers and heathen infidels, 2 Co. 6. 14, 15; Eze. 9. 14.

Affliction, calamity, misery, or sorrow—the natural inheritance of sinful man, Job 5. 6, 7; 14. 1;—under the appointment of God, 2 Ki. 6. 33; Job 2. 10; 5. 17, 18; Is. 45. 7; Ps. 66. 11; Am. 3. 6; Mi. 6. 9;—the righteous consequence and punishment of sin, Ge. 3. 17; 18. 25; Job 4. 7; Is. 59. 2; Je. 5. 25; La. 3. 33, 39;—its degree not proportioned in this life to men's guilt, Ec. 9. 2; Lu. 13. 1, &c.;—sometimes the immediate and visible punishment of sin, 2 Sa. 12. 14; Is. 57. 17; Da. 4. 30–33; 5. 30; Ac. 12. 23; 13. 10, 11; 1 Co. 11. 30;—sometimes suffered in consequence of the discharge of duty, Ge. 39. 20; Ps. 69. 5, 7; Mat. 10. 17, 18, 22; 24. 9;—not a mark of God's anger to his people, but of his love, Pr. 3. 12; Ps. 119. 75; 1 Co. 11. 32; He. 12. 6–11; Re. 3. 19;—for the improvement of virtue and the trial of faith, De. 8. 5; Job 5. 17; Ps. 66. 10; 78. 34; 94. 12; 119. 67, 71, 75; Pr. 3. 11; Ec. 7. 3; Is. 26. 9, 16; 48. 10; Je. 2. 30; Zep. 3. 7; Ro. 5. 3; He. 12. 5, 10; 1 Pe. 1. 6;—is sometimes the means of bringing transgressors to a sense of duty, De. 8. 5, 6; 2 Ch. 33. 11; Job 5. 17; 36. 8; Ps. 78. 34; 94. 12; 119. 67, 71, 75; Pr. 3. 11; Ec. 7. 3; Is. 26. 9, 16; Je. 2. 30; Zep. 3. 7; Ro. 5. 3; He. 12. 5;—oft terminate in bringing present good, Ge. 50. 20; Ex. 1. 11, 12; Je. 24. 5, 6;—to be borne with patience, Pr. 24. 10; 2 Ti. 2. 3; 4. 5;—instances of such behaviour, 1 Sa. 3. 18; Job 1. 21, 22; Ac. 5. 41; 16. 25; 2 Co. 7. 4; He. 10. 34;—less than we deserve, Ezr. 9. 13; Ps. 103. 10; 130. 3;—afflictions of persons better than we have been, greater than ours, 1 Co. 4. 9; 2 Co. 4. 11; Ja. 5. 10; 1 Pe. 5. 9;—especially those of Jesus Christ, Ro. 8. 17; 2 Co. 4. 10; 2 Ti. 2. 12; He. 12. 3; 1 Pe. 2. 21; 4. 13;—God supports the righteous under them, Ps. 9. 9; 34. 19; 37. 24; 41. 3; 55. 22; Pr. 24. 16; La. 3. 31, &c.; 1 Co. 10. 13; 2 Co. 12. 8; 2 Ti. 3. 11; 2 Pe. 2. 9;—*useful*, in trying our faith and obedience, Ge. 22. 1, 2; Ex. 15. 23–25; De. 8. 2, 16; 1 Pe. 1. 7; Re. 2. 10;—in teaching us the will of God, Ps. 119. 71; Is. 26. 9; Mi. 6. 9;—in preventing departures from God, Job 34. 31, 32; Is. 10. 20; Eze. 14. 10, 11;—in leading to seek God in prayer, Ju. 4. 3; 2 Ch. 14. 11; Je. 31. 18; La. 2. 17–19; Ho. 5. 15; Jonah 2. 1;—in leading to confess sin, Nu. 21. 7; Ps. 32. 4, 5; 51. 3–5;—in humbling, De. 8. 3, 16; 2 Ch. 7. 13, 14; La. 3. 19, 20;—in purifying, Ex. 7. 2, 3; Is. 1. 25, 26; Je. 9. 6, 7; Mal. 3. 2, 3;—an abundant recompense will be made for them, Mat. 5. 10; Lu. 6. 22; Ro. 8. 18; 2 Co. 4. 17; Ja. 1. 12; 1 Pe. 1. 7; 2. 19; 3. 14; 4. 13; Re. 2. 10; 7. 13–17;—we may ask in prayer to know the cause, Job 6. 24; 10. 2; 13. 23, 24; Ps. 44. 24; 88. 14;—we may desire, and pray for deliverance out of them, 2 Ki. 20. 1; 2 Ch. 33. 12; Ps. 6. 1; 7. 1; 18. 3; 25. 17, 22; 39. 10; Is. 64. 9–12; Je. 17. 14; Mat. 26. 39; 2 Co. 12. 8; Ja. 5. 13;—encouragements to saints under affliction, Ps. 27. 5, 6; 34. 19, 20; Pr. 12. 13; Is. 25. 4; 43. 2; 49. 13; Je. 31. 13; 39. 17, 18; 2 Co. 1. 3, 4; 7. 6; Re. 3. 10.—*Duties* resulting from: *submission*, 1 Sa. 3. 18; 2 Ki. 20. 19; Job 1. 21; Ja. 1. 4; *imitation* of Christ, He. 12. 1–3; 1 Pe. 2. 21–23; *acknowledge the justice of*, Ne. 9. 33; Job 2. 10; Is. 64. 5, 6; Mi. 7. 9;—how to behave to those who suffer them, 2 Ki. 8. 29; Job 2. 11; 6. 14; 16. 5; 30. 25; Ps. 35. 13; Is. 58. 7, &c.; Mat. 25. 35; Ro. 12. 15; 2 Ti. 1. 16–18; He. 13. 3; Ja. 1. 27.—Afflicted saints: *Joseph*, Ge. 39. 20–23; *Moses*, He. 11. 25; *Eli*, 1 Sa. 3. 18; *Nehemiah*, Ne. 1. 4; *Job*, Job 1. 20–22; *David*, 2 Sa. 12. 15–23; *Paul*, Ac. 20. 22–24; *apostles*, 1 Co. 4. 13; 2 Co. 6. 4–10.

Afoot, on foot, in action, Mar. 6. 33; Ac. 20. 13.

Afore, sooner in time, before, Ro. 1. 2; 9. 23; Ep. 3. 3.

Afraid, fearful, terrified, Le. 26. 6; Job 11. 19; Ps. 56. 3; Mar. 5. 15.

Agabus, ăg'a-bus, came with others from Judea to Antioch while Paul and Barnabas were there, and announced an approaching famine, Ac. 11. 28;—and the sufferings of Paul at Jerusalem, 21. 10.

Agag, ā'gag, (1) A king of Amalek, spared by Saul, 1 Sa. 15. 9;—put to death by Samuel, 32.—(2) The king of one of the hostile neighbouring nations at the time of the exodus, Nu. 24. 7.

Agagite, the name of the nation to which Haman belonged, Es. 3. 1, 10; 8. 3, 5.

Agape, the church of the first ages was accustomed to connect the *love feast*, called by the Greeks *agape*, with the celebration of the Lord's supper in commemoration of the last meal Christ partook of with his disciples before the institution of that ordinance—Ac. 2. 46; 1 Co. 11. 20–22; Jude 12; 2 Pet. 2. 13, are supposed to refer to. After the close of the fourth century this feast was gradually given up.

Agar, a'gar, the Greek form of the name HAGAR, used allegorically to illustrate the dispensation given from Mount Sinai, Ga. 4. 24.

Agate, or RUBY, a precious stone, almost transparent, sometimes beautiful, representing trees, rivers, clouds, &c., Ex. 28. 19; Is. 54. 12; Eze. 27. 16, set in the high-priest's breast-plate, Ex. 28. 19.

Age, the whole of man's life, Ge. 47. 28; times past, present, and to come, Ep. 2. 7; 3. 5; great respect paid to the aged, Le. 19. 32; Job 32. 4. *See* OLD AGE.

Agee, ăg'e-e [fugitive], a Hagarite, 2 Sa. 23. 11.

Ages, past times, Col. 1. 26;—future times, Ep. 2. 7; 3. 5, 21.

Ago, a long time since, 1 Sa. 9. 20; Is. 22. 11; Mat. 11. 21; Ac. 10. 30.

Agony, the awful and mysterious conflict endured by Christ, Lu. 22. 44.

Agreement, a compact, a bargain, 2 Ki. 18. 31; Is. 28. 15; Da. 11. 6; 2 Co. 6. 16.

Agrippa, a-grip'pah, son and successor of Herod III. who is mentioned in Ac. 12. 1;—was king of several of the eastern provinces of the Roman empire;—hears Paul plead, Ac. 26. 1, &c.;—declares himself almost a Christian, 28. *See* HEROD.

Ague, a periodical disease, consisting of alternate fits of shivering cold and burning heat, Le. 26. 16.

Agur, ā'gur, his confession, Pr. 30. 1;—his prayer, 8, 9.

Ahab, a'hab [father's brother], (1) The seventh king of Israel, succeeds his father Omri, 1 Ki. 16. 29;—marries Jezebel, 31;—defeats Benhadad, 20. 20, 29;—takes him prisoner and dismisses him, 33;—reproved for it, 35;—takes the vineyards of Naboth, 21. 15;—repents, 27;—his death, 22. 37.—(2) A false prophet who deceived the Jews at Babylon;—his death foretold, Je. 29. 21, 22.

Aharah, a-hār'ah, the third son of Benjamin, 1 Ch. 8. 1;—elsewhere called EHI, Ge. 46. 21; AHIRAM, Nu. 26. 38; and AHER, 1 Ch. 7. 7.

Ahasai, a-hās'a-i, a form of *Ahaz*, Ne. 11. 13.

Ahasbai, a-hās'ba-i, father of one of David's warriors, 2 Sa. 23. 34; called UR in the parallel passage, 1 Ch. 11. 35.

Ahasuerus, a-hās-u-ē'rus, the Hebrew form of Xerxes, (1) Astyages of profane history, father of Darius the Mede, Da. 9. 1.—(2) CAMBYSES, son and successor of Cyrus (B.C. 529), king of Persia, during whose reign the building of the temple was suspended, Ezr. 4. 6, 7.—(3) Probably the famous XERXES, the second son of Darius Hystaspes, whom he succeeded on the throne;—his feast, Es. 1. 1, &c.;—dismisses Vashti, 13;—marries Esther, 2. 17;—makes a decree against the Jews, 3. 11;—allows them to defend themselves, 8. 7; his greatness, 10. 1, &c.

Ahava, a-hā'vah, a small river of Mesopotamia, where the Jews assembled their second company under Ezra before setting out for Jerusalem, and where a solemn fast was observed, Ezr. 8. 15–21.

Ahaz, ā'haz [possessor], the eleventh king of Judah, succeeds his father Jotham, 2 Ki. 16. 1; 2 Ch. 28. 1;—distressed by the Syrians and the king of Israel, 5;—encouraged by Isaiah, Is. 7. 1, &c.:—applies to the king of Assyria, 2 Ki. 16. 7; 2 Ch. 28. 16;—makes an altar like to one he saw at Damascus, 2 Ki. 16. 10;—Isaiah, Hosea, and Micah prophesied in his reign;—his death B.C. 726, after a reign of sixteen years, 20; 2 Ch. 28. 27; was refused a burial in the royal sepulchre, 2 Ch. xxviii.; Is. vii.

Ahaziah, a-ha-zī'ah [Jehovah sustains], (1) The sixth king of Judah, succeeds his father Jehoram, 2 Ki. 8. 24; 2 Ch. 22. 1;—called JEHOAHAZ, 2 Ch. 21. 17, and AZARIAH, 2 Ch. 22. 6;—joins Joram king of Israel in his wars with the Syrians, 5;—slain by Jehu, 2 Ch. 22. 9.—(2) The eighth king of Israel, succeeds his father Ahab, 1 Ki. 22. 40;—consults Baalzebub, 2 Ki. 1. 2;—reproved by Elijah, 4;—sends a force to seize him, 9;—his death, 17.

Ahban, āh'ban, one of the two sons of Abishur, 1 Ch. 2. 29.

Aher, ā'her, a descendant of Benjamin, 1 Ch. 7. 12;—the same person as Aharah, 1 Ch 8. 1.

Ahi, a'hī, son of Shamer, 1 Ch. 7. 34;—also a son of Abdiel, 1 Ch. 5. 15.

Ahiah, a-hī'ah [brother of the Lord], another form of AHIJAH, supposed by some to be same as Ahimelech, 1 Sa. 14. 3; 1 Ki. 4. 3; 1 Sa. 22. 9, 11, 20.

Ahiam, a-hī'am, one of David's thirty heroes, 2 Sa. 23. 33.

Ahiezer, a-hī-ē'zer, (1) Chief of the tribe of Dan at the exodus, Nu. 1. 12.—(2) Chief of the Benjamite warriors that repaired to David at Ziklag, 1 Ch. 12. 3.

Ahihud, a-hī'ud, 1 Ch. 8. 7;—also another, Nu. 34. 27.

Ahijah, a-hī'jah [brother of Jehovah], (1) The prophet of Shiloh, 1 Ki. 14. 2;—addresses Jeroboam, 11. 29;—prophesies concerning his son, 14. 5.—(2) Son of Bela, 1 Ch. 8. 7.—(3) Son of Jerahmeel, 1 Ch. 2. 25.—(4) High-priest in time of Saul, 1 Sa. 14. 3, 18.—(5) One of David's heroes, 1 Ch. 11. 36.—(6) A Levite, 1 Ch. 26. 20.—(7) One of Solomon's secretaries, 1 Ki. 4. 3.

Ahikam, a-hī'kam, son of Shaphan and father of Gedaliah, 2 Ki. 25. 22; Je. 40. 5–16;—sent by Josiah to consult the prophetess Huldah concerning the newly discovered book of the law, 2 Ki. 22. 12; 2 Ch. 34. 20.

Ahilud, a-hī'lud, 2 Sa. 8. 16.

Ahimaaz, a-him'a-āz [brother of anger], (1) The son and successor of Zadok the high-priest;—performed important services for David during his son's rebellion, 2 Sa. 15. 27, 36; 17. 17;—runs swiftly, and reports the victory, 18. 27, 28.—(2) Father of Ahinoam, wife of king Saul, 1 Sa. 14. 50.

Ahiman, a-hī'man, one of the three famous giants of the race of Anak, Nu. 13. 22.

Ahimelech, a-him'e-lek [brother of the king], great-grandson of Eli, and brother of Ahia, whom he succeeds as the twelfth high-priest;—supplies David with food, when he fled from Saul, 1 Sa. 21. 1–6;—gives him the sword of Goliath, 9;—is accused by Doeg, 22. 9;—brought before Saul, 11;—he and other eighty-five persons in the priest's office slain by Doeg, 18.

Ahimoth, ā'hī-moth or a-hī'moth, 1 Ch. 6. 25.

Ahinadab, a-hin'a-dab, one of the twelve purveyors for Solomon's household, 1 Ki. 4. 14.

Ahinoam, a-hin'o-am [brother of grace], (1) The daughter of Ahimaaz, and wife of king Saul, 1 Sa. 14. 50.—(2) A Jezreelitess, the first wife of David, 1 Sa. 25. 43; 27. 3;—she was the mother of his eldest son Amnon, 2 Sa. 3. 2.

Ahio, a-hī'o, son of Abinadab, 2 Sa. 6. 3.

Ahira, a-hī'rah, Nu. 1. 15; 2. 29; 7. 78, 83.

Ahiram, a-hī'ram, a son of Bela and grandson of Benjamin, Nu. 26. 38;—the same with AHARAH, 1 Ch. 8. 1; AHER, 1 Ch. 7. 12; EHI, Ge. 46. 21.

Ahisamach, a-his'a-māk, father of Aholiab the Danite, Ex. 35. 34; 38. 23.

Ahishahar, a-hī-shā'har or a-hī'sha-har, son of Bilhan, 1 Ch. 7. 10.

Ahishar, a-hī'shar, the officer who was 'over the household' of Solomon, 1 Ki. 4. 6.

Ahithophel, a-hit'o-fel [brother of foolishness], a native of Giloh, famed for his wisdom, 2 Sa. 15. 12;—he was of the council of David, 1 Ch. 27. 33;—his counsel rejected, 2 Sa. 17. 1;—hangs himself, 23;—his son Eliam one of David's body-guard, 2 Sa. 23. 34.

Ahitub, a-hī'tub [brother of goodness], (1) The son of Phinehas, and grandson of Eli, succeeds his father in the office of the high-priesthood, 1 Sa. 14. 3; 22. 9.—(2) A descendant of Amariah, of the line of Ithamar, 1 Ch. 6. 7; 8. 52.

Ahlab, āh'lab, a city belonging to the tribe of Ashur, Ju. 1. 31.

Ahlai, āh'lāi, daughter of Sheshan, 1 Ch. 2. 31, 34, 35.

Ahoah, a-hō'ah, one of the sons of Bela, the son of Benjamin, 1 Ch. 8. 4; called also AHIAH, 7;—his descendants called AHOHITES, 2 Sa. 23. 9, 28.

Aholah, a-hō'lah [a tent], and AHOLIBAH, a-hol'ib-ah [my tent in her], two symbolical names given to Judah and Samaria, under the figure of an idolatrous harlot, Eze. 23. 4, 36.

Aholiab, a-hō'li-ab, one of the two artificers in the precious metals at the erection of the tabernacle, Ex. 35. 34; 36. 1, 2.

Aholibamah, a-ho-lī-bā'mah [tent of the height], the grand-daughter of Zibeon, and wife of Esau, Ge. 36. 2, 25. She is also called JUDITH, which probably was her proper personal name, Ge. 26. 34.

Ahumai, a-hū'ma-i [brother of water, *i.e.* dwelling near it], a descendant of Judah, 1 Ch. 4. 2.

Ahuzam, a-hū'zam [their possession], one of the sons of Ashur, 1 Ch. 4. 6.

Ahuzzath, a-huz'zath [possession], the 'king's friend' of Abimelech, Ge. 26. 26.

Ai, a'i [ruin], (1) A city near Bethel, and about ten miles north of Jerusalem;—the Israelites defeated before it, Jos. 7. 5;—taken and destroyed, 8. 3–27;—called also *Aiath*, Is. 10. 28; and *Aija*, Ne. 11. 31. Its ruins still seen on top of a ridge east of Bethel.—(2) A city of the country of Moab, taken and pillaged by the Chaldeans, Je. 49. 3.

Aijalon or AJALON, ăd'ja-lon [deer, or of oaks], (1) A city of the tribe of Dan, near Bethshemesh, Jos. 19. 42; 21. 24; Ju. 1. 35;—being on the very frontiers of the two kingdoms it is spoken of sometimes as in Ephraim, 1 Ch. 8. 69, and sometimes as in Judah and Benjamin, 2 Ch. 11. 10;—also a valley near that town, Jos. 10. 12, now *Merj Ibn 'Omeir*, Ju. 1. 35.—(2) A city in the tribe of Zebulun, Ju. 12. 12.

Ailed, in pain or sickness, Ge. 21. 17; Ju. 18. 23; Ps. 114. 5.

Ain [a fountain], (1) A city in the tribe of Judah, Jos. 15. 32; afterward of Simeon, 19. 7; 21. 16.—(2) The great fountain of the Orontes, now called Ain el-Asy, about 10 miles south-west of Riblah, Nu. 34. 2.

Air, an elastic fluid surrounding the earth to the height of about forty-five miles. It has a considerable weight at the surface of the sea, and gradually diminishes in the higher regions. Its weight is equal to a column of quicksilver about thirty inches in height, or a column of water thirty-three feet high. Air is necessary for man's existence, and of all animals and plants. In it clouds and vapours float; and air in motion is wind, to keep it pure, 2 Sa. 21. 10; Job 41. 16; Ac. 22. 23; 1 Co. 9. 26; 14. 9.

Air, 'Prince of the power of the,' Satan, so designated as ruling over the spirits that dwell and rule in the atmosphere, Ep. 2. 2.

Akkub, ăk'kub, the contracted form of *Jacob*.—(1) One of the Levites who kept the gate of the temple, 1 Ch.9.17:Ezr.2.42.—(2) Head of one of the families of the Nethinim, Ezr. 2.45.—(3) A descendant of David, 1 Ch.3.24.

Akrabbim, ăk-răb'bim [scorpions], called also Maaleh-Akrabbim, *scorpion-height*, Jos.15.3, a chain of hills on the southern border of Palestine, close to the valley of the Arabah.

Alabaster, called *gypsum* or *sulphate of lime*, a substance from which pots and vessels for holding perfumes were made at Alabastron, in Egypt, hence the vessels were called by the Greeks *alabastrons*. At length, however, all boxes that contained odoriferous ointment were called *alabaster boxes*, although they were not made of the stone called alabaster. The expression used by Mark, 14.3, 'she brake the box,' means only that she opened or unsealed it.

Alammelech, a-lăm'me-lek, a city on the border of the tribe of Asher, Jos. 19.26.

Alarm, sudden terror or danger, Nu. 10.5, 7,9; 2 Ch. 13. 12; Je. 4.19; 49. 2; Zep.1.16.

Albeit, notwithstanding, although, Eze.13.7; Phile.19.

Alemeth, ăl'e-meth, (1) The last of the nine sons of Becher, called ALAMETH, 1 Ch. 7.8.—(2) The first of the two sons of Jehoadah, 1 Ch. 8. 36.—(3) A sacerdotal city of the tribe of Benjamin, three miles north of Jerusalem, and near Anathoth, 1 Ch.6.60; —elsewhere called ALMON, Jos.21.18; now *Almit*.

Alexander, ăl-ex-ăn'der [helper of men], (1) A Jew, addresses the people at Ephesus, Ac.19.33.—(2) A convert who apostatized, 1 Ti.1.20; 2 Ti.4.14. —(3) The son of Simon, the Cyrenian, Mar.15.21.—(4) A Jew who took part against Peter and John, Ac.4.6.

Alexandria, ăl-ex-ăn'drĭ-a, a once famous city in Egypt, near the western branch of the Nile, where it flows into the Mediterranean; it derived its name from Alexander the Great, its founder, about 332 B.C. It was one of the most flourishing and celebrated cities of the world, the metropolis of the kings of Egypt, and long the grand seat of commerce and wealth;—Jews from it persecuted Stephen, Ac. 6. 9;—Apollos a native of it, 18.24;—in a ship belonging to it, Paul sailed for Rome, 27.6. The modern Alexandria is built on the ruins of the ancient city, about 125 miles north of Cairo. It is the seat of an extensive and increasing commerce. Its population, of various nationalities, is above 40,000.

Alexandrians, Jews from Alexandria, Ac.6.9.

Algum-trees, 2 Ch.2.8. *See* ALMUG.

Aliah, a-lī'ah, or ALVAH, the second named of the Edomitish chieftains descended from Esau, Ge. 36. 40; 1 Ch.1.51.

Alian, a-lī'an, or ALVAN, the first named of the five sons of Shobal, Ge. 36.23; 1 Ch.1.40.

Aliant, an alien, a stranger, Job 19. 15; Ps.69.8.

Alien, a stranger or foreigner, one not having the rights and privileges of the citizens of the country in which he lives, Ex.18.3; De.14.21; Is. 61. 5; La.5.2; Ep.2.12; He.11.34.

Alienate, estranged, Eze. 23. 17, 18, 22; Ep.4.18; Col.1.21.

Alive, naturally, Ge. 7. 23; 12. 12; 50. 20;—spiritually, Lu. 15. 24, 32; Ro. 6. 11,13.

All, every creature or person, Ge. 42. 11; Job 34. 19; Ps. 14. 3, &c.:—frequently means only a great number, as Ex.9.6,19;Mat.3.5;Lu.15.1;Ac.2.5.

All in All, Christ is, Ep.1.23; Col. 3.11:—Christ is all in his people's *righteousness*, Ro. 3. 25;—*sanctification*, 1 Co. 1. 30;—*instruction*, 1 Jn. 2.27;—*guidance*, Ps. 73. 24;—in *supplying* their wants, Phi.1.19;—in his *supreme* esteem, Ro.8.35.

Alledging, maintaining, Ac.17.3.

Allegory, a figurative mode of speech, consisting of metaphors analogous to a subject, instead of the subject itself; every parable is a kind of allegory. Paul applies the history of Hagar and Sarah spiritually, and in doing so, says, 'which things are allegorized,' *i.e.* are allegorically applied, Ga.4.24–31.

Allelujah, or HALLELUJAH [praise ye the Lord], to be met with at the beginning or end of several psalms, particularly in the 145th, and those which follow;—and in Re.19.1–6.

Alliance, any union or connection of interests between persons, families, states, or corporations. Such alliances are occasionally referred to in Scripture by the term covenant, and were forbidden to exist between the Jews and their heathen neighbours, and, by consequence, believers are still prohibited from entering into them, Ex.23.32,33; 34.12,15; De.7.2, 3; Ju.2.2; Ezr.9.12; Is. 8. 11, 12; 30. 2; Ho.4.17;12.1;—believers not to contract such marriage alliances, 2 Co. 6. 14–17; 2 Ch. 19. 2; De. 7. 3, 4; Ezr. 9. 2;—all avoidable alliances to be shunned, Nu. 16. 26; Ezr. 10. 11; Je. 51.45; 1 Co.5.9–11; 2 Th.3.6; 1 Ti.6.5; 2 Ti.3.5;—evil results of, De. 31. 16, 17; Jos.23.12,13; Ju.2.1,3; 3.5,7; 2 Pe. 2. 18, 19; Re. 18. 4. Examples:—Abraham, Ge. 14. 13; Isaac, 26. 28; Gibeonites, Jos. ix.; Solomon and Hiram, 1 Ki. 5. 12; Jehoshaphat and Ahaziah, 2 Ch. 20. 35; Zedekiah, Je. 37.7; Eze.17.15–17; &c.

Allied, to be connected or tied, Ne. 13.4.

Allon, ăl'lon [an oak], (1) The son of Jedaiah, 1 Ch.4.37.—(2) A town on the border of Naphtali, Jos.19.33.

Allon-Bachuth, ăl'lon-băk'uth [oak of weeping], a place near Bethel, so called from a tree under which Jacob encamped, and where Deborah, Rebekah's nurse, was buried, Ge.35.8.

Allow, to yield or grant, Lu. 11. 48; Ac.24.15; Ro.7.15.

Allowance, a pension, 2 Ki.25.30.

All to, Ju.9.53, an old English word, meaning 'thoroughly' or 'completely.'

Allure, to entice by means, Ho.2.14; 2 Pe.2.18.

Almighty, omnipotent, able to do all things;—applied to God, Ge. 17. 1; 35.11; 43.14, &c.;—applied to Christ, Re.1.8.

Almodad, al-mō'dad, the first named of the thirteen sons of Joktan, Ge.10. 26; 1 Ch.1.20.

Almon, ăl'mon. *See* ALEMETH.

Almon-Diblathaim, ăl'mon-dĭb-lathā'ĭm, the 51st station of the Israelites in the wilderness, Nu.33.46; probably same as BETH-DIBLATHAIM, Ge.48.22.

Almond-tree, resembling the peach-tree in its leaves and blossoms;—Jacob sent its fruit to Joseph, Ge.43. 11;—the hoary locks of the aged compared to its white blossoms, Ec.12.5; —Aaron's rod of, Nu.17.8.

Almost persuaded to be a Christian, but not saved, Ac.26.28.

Alms-giving, recommended, De.15. 7; Job 22.7;31.16; Eze.16.49; Lu.3.11; 11.41; Ep.4.28; 1 Ti.6.18; He.13.16; 1 Jn. 3. 17;—must be accompanied with prayer, Is. 58. 7, 9; Ac.10.2,4;—will be rewarded, Ps. 41. 1; 112.9; Pr. 14.21;19.17;22.9;28.27;Mat.25.35;Lu. 6.38; 14. 14; 1 Ti. 6. 18, 19; He.6.10;—the neglect of it will be punished, Job 20.19; Pr.21.13; Eze. 18. 12; Mat. 25. 41–46;—to be given chiefly to the pious and deserving, Ro.12.13; 2 Co. 9.1; Ga.6.10;—not to the idle, 2 Th.3. 10;—according to men's ability, Mar. 12.43; Ac.11.29; 1 Co.16.2; 2 Co.8.12; 1 Pe.4.11;—cheerfully and speedily, Pr.3.27; Ro.12.8; 2 Co. 8. 11; 9.7;—not from ostentation, Pr.20.6; Mat. 6. 1; —proper to attend fasting, Is.58.7.

Almug, or ALMUG-TREE, which Solomon ordered from Tyre for the building of the temple: supposed to have been the cypress, but more probably it was the sandal-wood, 1 Ki.10.11,12.

Aloes, an odoriferous tree which grows about two feet high, and gives a very bitter gum;—employed in perfuming, Ps.45.8; Pr.7.17;—and in embalming the bodies of the dead, Jn.19.39.

Aloof, at a distance, Ps.38.11.

Alpha and **Omega**, the first and the last letters of the Greek alphabet, applied to Christ to signify his eternal existence, and that he is the *All and in all* in the scheme of grace, Re.1.8,11; 21.6; 22.13.

Alpheus, al-fē'us, the Greek name, CLEOPHAS or CLEOPAS the Hebrew or Syrian name of the same person (comp. Jn.19.25; Lu.24.10).—(1) The father of James the Less, Mat.10.3; Mar.3.18, and husband of Mary, the sister-in-law of our Lord's mother, Jn.19.25; he was one of Christ's apostles, Mat. 10. 3; Lu. 6. 15.—(2) The father of Levi or Matthew, Mar.2.14.

Already, now, at this time, Ex.1.5; Mal.2.2; Mat. 17. 12; Jn. 3. 18; Phi. 3. 16; Re.2.25.

Altar, structure built for offering thereon sacrifices to God, Ex.20.24; —*of burnt-offering*, or *brazen-altar*, made of shittim-wood, and overlaid with plates of brass, Ex. 27. 1, &c.; 38.1;—Christ compared to it, He.13. 10;—*of incense*, or the *golden altar*, stood within the holy place; that of the tabernacle was made of shittim-wood, overlaid with plates of gold; that of Solomon's temple of cedar-wood, 1 Ki.6.20; 7.48; Ex.30.1; 37.25; Le. 16. 18, 19;—the offerings of the princes at its dedication, Nu.7.10;—*of brass*, in the temple of Solomon, 2 Ch.4.1;—set up after the captivity, Ezr.3.1, &c.

Altars, how to be made, Ex. 20. 24; De. 27. 5;—how to be anointed or dedicated, Ex.40.10; Le.8.10,11;—offerings at the dedication of, Nu.7.10; —erected for the worship of the true God, Ge. 8. 20; 12. 7; 13. 4; 22. 9; 26. 25; 33.20; 35.1, &c.; Ex.17. 15;—for idolatrous purposes to be destroyed, Ex. 34.13;De.7.5; 12.2,3;—of Noah, Ge.8. 20;—Abraham, 12.7,8;—Isaac, 26.25; —Jacob, 33. 20;—Baalam, Nu. 23. 1, 14,29;—Joshua, De.27.4–7;—of Reubenites, Jos.22.10;—Gideon, Ju.6.26, 27;—Samuel, 1 Sa.7.17;—Saul, 14.35; —David, 2 Sa. 24. 18;—Elijah, 1 Ki. 18.31.

Alter, to change, exchange, Le.27.10; Ezr.6.11,12; Ps.89.34; Lu.9.29.

Although, notwithstanding, Ex. 13. 17; Job 2.3; Je.31.32; Mar.14.29.

Altogether, completely, Nu.16.13;Ps. 14.3; Jn.9.34; 1 Co.5.10.

Alush, a'lush, a station in the desert, Nu.33.13.

Amad, a'măd [people of duration], a town near the border of Asher, Jos. 19.26.

Amalek, ăm'a-lek [dweller in a valley), or AMALEKITES, a powerful people of Arabia Petrea, called 'the first of all the nations,' Nu.24.20;—supposed by some writers to be descended from Ham, the son of Noah; —defeated in the wilderness, Ex.17. 8;—to be destroyed, 14; De.25.17;—plunder Ziklag, 1 Sa.30.1;—defeated by Saul, 14.48; 15.7;—at last utterly destroyed, 1 Ch.4.41–43.

Amam, a'mam [gathering], a city in the south of Judah, Jos.15.26.

Amana, a-mā'nah or ăm'a-nah [a covenant], a peak of one of the mountains of Lebanon, mentioned in Ca. 4.8.

Amariah, ăm-a-rī'ah, (1) One of the descendants of Aaron, 1 Ch. 6. 7, 52. —(2) A Levite, 1 Ch. 23. 19.—(3) A 'chief-priest,' 2 Ch.19.11.—(4) Another high-priest, 1 Ch.6.11; Ezr.7.3. —(5) A Levite, 2 Ch.31.15.—(6) The son of Hizkiah, Zep.1.1.—(7) The son of Shephatiah, Ne.11.4.—(8) One of the priests who returned with Zerubbabel from Babylon, Ne.10.3.

Amasa, a-mā'sah or ăm'a-sah [burden], the son of Ithra, and of Abigail, David's sister, 1 Ch.2.17;—commands the army of Absalom, 2 Sa.17.25;—slain by Joab, 20.4.

Amasai, ăm-a-sā'i or a-mās'a-i, (1) The son of Elkanah, 1 Ch.6.25.—(2) Chief of the captains who joined David while he was in the wilderness, evading Saul, 12.18.—(3) One of the priests appointed to precede the ark on its removal from the house of Obed-Edom, 1 Ch.15.24.

Amazement, great wonder or perplexity, Ac.3.10; 1 Pe.3.6.

Amaziah, ăm-a-zī'ah [strength of Jehovah], (1) The eighth king of Judah, succeeds his father Jehoash, 2 Ki.12. 21; 2 Ch.25.1;—defeats the Edomites, 2 Ki. 14. 7;—defeated by Jehoash, king of Israel, 12;—murdered, 19; 2 Ch.25.27.—(2) The idolatrous priest to the golden calves of Bethel, complained of, Am.7.10;—God's judgments upon him, 17.—(3) A Levite, 1 Ch.6.45.

Ambassador, a person sent to a foreign court as the representative of his king, 2 Ch.32.31; Pr.13.17; Is. 18.2;30.4; 33.7; Je.49.14;—Paul styles himself and his fellow-apostles ambassadors of Christ, 2 Co.5.20.

Ambassage, a public mission, Lu.14. 32.

Amber, Hebrew *chasmil*, Eze.1.4; 8. 2. In these passages the reference is merely to the *colour* of amber, a beautiful bituminous resin, mostly of a yellow or orange colour; or as others, with more probability, suppose, the reference is to a metal composed of gold and copper, or silver, of a peculiarly dazzling brightness.

Ambition, desire of honour, reproved, Mat. 18.1; 20. 20; Lu. 22. 24;—vanity of, Job 20. 5–9; Ps. 39. 5; 49.11–20;—punishment of, Pr. 17. 19; Is. 14. 12–15; Eze.31.10,11; Ob.3,4. Examples of: Ge.11.4;Nu.12.1,2; 2 Sa.15.4; 1 Ki. 1.5; Is.22.15,16; 3 Jn.9.

Ambush, or AMBUSHMENT, soldiers or assassins secretly placed to assail their enemy unexpectedly, Jos.8.2; Je. 51.12; 2 Ch.13.13.

Amen, a Hebrew word, which signifies *firm*, and metaphorically *faithful*. Our Saviour often uses it to express the truth of what he says; 'Amen, amen, I say unto you,' rendered in our translation, verily, verily, Jn.3.3,5,—all the promises of God are *amen* in Christ, that is, infallibly true and certain, 2 Co.1.20;—Christ himself, the true and faithful prophet, is called the *Amen*, Re.3.14;—Jehovah is denominated the God of truth, (Hebrew) the God *Amen*, Is.65. 16. At the end of prayer it is used to signify our earnest *desire* and *assurance* to be heard;—amen, so be it, so it shall be, Nu.5.22;De.27.15;1 Ki.1.36;1 Ch. 16.36; Ps.72.19; 89.52; Mat.6.13; Re. 22.20.

Amerce, to punish; a fine or penalty, De.22.19.

Amethyst, a gem of purple colour, set in the breast-plate of the high-priest, Ex.28.19;—in the foundation of the new Jerusalem, Re.21.20.

Ami, one of Solomon's servants, Ezr. 2.57.

Amiable, lovely, or pleasing, Ps.84.1.

Amiss, wrong, criminally, 2 Ch. 6.37; Da.3.29; Lu.23.41; Ja.4.3.

Amittai, a-mit'tā or a-mit-tā'ĭ, the father of Jonah, Jonah 1.1; 2 Ki.14.25.

Ammah, ăm'mah, a hill to the east of Gibeon, where Abner was defeated, 2 Sa.2.24.

Ammi, ăm'mī [my people], a figurative name given to the people of Israel, Ho.2.1.

Ammiel, ăm'mī-el [people of God], (1) One of the twelve spies sent by Moses to explore the land of Canaan, Nu.13.12.—(2) Father of Machir, 2 Sa.9.4,5; 17.27.—(3) Father of Bathsheba, 1 Ch.3.5 (called also Eliam, 2 Sa. 11. 3).—(4) Sixth son of Obed-Edom, 1 Ch.26.5.

Ammihud, ăm'mī-hud, (1) The father of Elishama, Nu.1.10; 2.18.—(2) Father of Shemuel, Nu. 34. 20.—(3) Father of Talmai, king of Geshur, 2 Sa.13.37.—(4) Son of Omri, 1 Ch.9.4.

Amminadab, am-min'a-dab, (1) The father of Aaron's wife, Elisheba, Ex. 6.23;—mentioned among the progenitors of Christ, Mat.1.4.—(2) The son of Kohath, 1 Ch.6.22.

Amminadib [attendants of the prince], a person whose chariots were proverbial for their swiftness, Ca. 6. 12.

Ammishaddai, ăm-mī-shăd'da-i [people of the Almighty], father of Ahiezer, who was chief of the Danites at the exodus, Nu.1.12.

Ammon, ăm'mon, another form of the name BEN-AMMI, the son of Lot, and the father of the Ammonites, Ge. 19. 38.

Ammonites, ăm'mon-ites, a people descended from Ben-Ammi, the son of Lot, who possessed the country on the east of the Jordan, and to the north-east of Moab;—the conquest of them forbidden to the Israelites, De. 2.19;—not to be received into the congregation of Israel, 23.3;—oppress the Israelites, Ju. 10. 7;—conquered by Jephthah, 11.32;—by David, 2 Sa. 10. 14; 12. 26;—by Jotham, 2 Ch.27.5; —the final conquest of them foretold Eze. 21. 28; 25.1; Je.49. 1;—to be restored, 6;—God's judgments upon them, Am.1.13; Zep.2.8.

Amnon, ăm'non [faithful], (1) The eldest son of David by Ahinoam of Jezreel, 1 Ch.3.1; debauches his half-sister Tamar, 2 Sa. 13. 14;—slain by Absalom, 25.—(2) The first of the four sons of Shimon, 1 Ch 4.20.

Amok, ā'mok, the father of Eber, and chief among the priests that returned from Babylon, Ne.12.7,20.

Amon, ā'mon [artificer], (1) The fifteenth king of Judah, succeeds Manasseh, 2 Ki.21.19; 2 Ch. 33. 20;—murdered, 24; 2 Ki. 21. 23.—(2) Governor of the city of Samaria in the time of Ahab, 1 Ki. 22. 26.—(3) The head of one of the families of the Nethinim, Ne.7.59;—called AMI, Ezr.2.57.

Amorites, ăm'o-rites, a tribe of the idolatrous Canaanites, sprung from Emor, the fourth son of Canaan, Ge. 10.16: described as 'those who dwell in the mountains,' Nu. 13. 29, in contrast to the Canaanites or lowlanders; —many of them were of gigantic height, Am. 2.9;—their iniquity not full in the time of Abraham, Ge.15.16; —to be utterly destroyed, De.20.17;—not wholly so in the time of the judges, Ju.1.34.

Amos, ā'moz or ā'mos [borne, a burden], One of the twelve minor prophets, contemporary with Hosea and Isaiah, and who lived about 780 years before Christ;—the son of Nahum (or Johanan), Lu.3.25.

Amoz [strong], the father of Isaiah, Is.1.1; 2 Ki.19.2,20; 20.1.

Amphipolis, ăm-fip'o-lis [around the city], a city of European Turkey, formerly the capital of Macedonia, situated on the river Strymon, which nearly surrounded it, from whence it took its name. It was distant about 33 miles from Philippi. It was founded about 470 years before Christ;—Paul and Silas passed through it, Ac. 17. 1;—the Turks call it *Emboli*. It was called Popolia in the time of the Byzantine empire. A village of about 100 houses now occupies part of its site.

Amplias, ăm'plī-as, a Christian at Rome, beloved by Paul, Ro.16.8.

Amram, ăm'ram, (1) The son of Kohath, and the father of Aaron, Moses, and Miriam, Ex.6.20; 1 Ch.6.3;—died in Egypt aged 137 years, Ex.6.20.—(2) One of the 'sons' of Bani, Ezr.10. 34.—(3) A descendant of Esau, 1 Ch. 1.41.

Amraphel, ăm'ra-fel [keeper of the gods], the king of Shinar, one of the confederated monarchs who made war against the kings of Sodom, and captured Lot, Ge.14.1,&c.;—conquered by Abraham, 15.

Amzi, ăm'zī [strong], (1) A Levite, son of Bani, 1 Ch.6.46.—(2) A priest, Ne. 11.12.

Anab, ā'nab, one of the cities in the mountains of Judah, Jos.11.21.

Anah, ā'nah, (1) The fourth of the sons of Seir, Ge. 36. 20, 29; 1 Ch.1.38. —(2) The second of the two sons of Zibeon, Ge.36.18,24.

Anaharath, ăn-a-hā'rath, a city on the border of Issachar, Jos.19.19.

Anaiah, ăn-a-ī'ah, one of the assistants of Ezra in reading the law, Ne. 8.4.

Anak, ā'nak [long-necked, *i.e.* a giant], the father of the Anakims, a race of giants:—had three sons, Jos. 15.14:—their descendants, from their gigantic appearance, inspired with terror the spies who were sent to search and report on the land of Canaan, Nu. 14. 33;—the whole race cut off by Joshua, 11.21.

Anammelech, a-năm'me-lek, an idol worshipped by the people of Sepharvaim, 2 Ki.17.31.

Anan, a'nan [cloud], one of the chief Israelites that sealed the sacred covenant on the return from Babylon, Ne.10.26.

Ananiah, (1) The father of Maaseiah, Ne.3.23.—(2) A town in the tribe of Benjamin, Ne.11.32.

Ananias, ăn-a-nī'as, the Greek form of the name ANANIAH, (1) A high-priest of the Jews, unjustly commands those who stood by to smite Paul, Ac.23.1–5;—went to Cæsarea to prosecute the apostle, 24.1.—(2) A disciple of Christ who resided at Damascus,—the Lord Jesus appeared to him in a vision, and directed him to go to Saul of Tarsus for his instruction, Ac. 9.10;—he objects the previous character of Saul, 13;—is again commanded, and obeys, 15–20.—(3) and Sapphira struck dead for endeavouring to impose upon the apostles, Ac.5.1,&c.

Anath, ā'nath [an answer, *i.e.* to prayer], father of Shamgar, Ju.3.31.

Anathema, strictly means something *set apart* or *separated*;—separation from the church, and from Christ, ANATHEMA MARANATHA, *accursed, our Lord cometh*, 1 Co.16.22;—Paul, while a Pharisee, wished himself anathematized, Ro. 9. 3;—blasphemers call Christ anathema, or accursed, 1 Co.12.3.

Anathoth, ăn'a-thoth [answers, *i.e.* to prayer], (1) A city of Benjamin, about three Roman miles north from Jerusalem;—given to the priests, 1Ch. 6.60;—here Abiathar the priest was confined after he was deposed, 1 Ki. 2.26;—the birthplace of Jeremiah, Je. 1.1;—its inhabitants threatened, 11. 21;—now *Anata*, a miserable village of fifteen or twenty houses.—(2) The eighth of the nine sons of Becher, 1 Ch. 7. 8.—(3) One of the chief Israelites after the return from Babylon, Ne.10.19.

Ancestors, forefathers, predecessors, Le.26.45.

Anchor, an instrument for fastening or stopping the course of a ship at sea;—cast from the ship in which Paul was, Ac.27.30,—*hope* is the anchor of the soul, He.6 19.

Ancient, of old time, De. 33. 15; Job 12.12; ANCIENTS, elders, Ps.119.100; —ANCIENT OF DAYS, a name given to Christ because of his eternal deity, Da.7.9,13.

Ancles, or ANKLES, joints of the feet or legs, Ac.3.7; Eze.47.3.

Andrew [manly], son of Jonas, and brother of Simon Peter, an apostle, attends Jesus, Jn.1.40;—called, Mat. 4. 18;—his answer about the loaves, Jn.6.8;—brings Greeks to Jesus, 12. 22;—asks him about the signs of the times, Mar.13.3;—is with the disciples in the upper room, Ac.1.13.

Andronicus, an-dro-ni'kus or an-dron'ī-kus [man-conquering], a Jewish Christian, kinsman of Paul, and his fellow-prisoner, Ro.16.7.

Anem, ā'nem, a Levitical city of Issachar, near Bethel, 1 Ch.6.73; Jos.15. 34;—is called EN-GANNIM, Jos.19.21; 21.29.

Aner, ā'ner, (1) A city of the half tribe of Manasseh, on the west of Jordan, and appears to be the same with Tannach, 1 Ch. 6.70; Jos.21.25; Ju.1. 27.—(2) A Canaanitish chief, Ge.14. 13,24.

Angels [messengers], celestial spirits, said to be wise, good, and immortal, 2 Sa.14.17,20; Ps. 103. 20; Mat.25.31; Lu.20.36; 1 Ti.5.21;—are created and imperfect beings, Job 4. 18; Mat. 24. 36;1 Pe.1.12;—are appointed as guardians of men, Ps.34.7; 91.11; Ec.5.6; Mat. 18. 10; Ac. 12. 15; He. 1. 14;—charged with folly, Job 4.18;—ignorant of the day of judgment, Mat.24. 36;—desire to know what the apostles knew, 1 Pe. 1. 12;—are in great numbers, De 33.2;Ps.68.17; Da.7.10; Mat.26.53; Lu.2.13; He.12.22. Jude 14; Re.5.11;—are of great strength, Ps.103.20; 2 Pe. 2. 11;—of inconceivable activity, Ju.13.20; Is.6.2–6;Mat. 13.49; 26.53;—have appeared in the form of man, Ge.18.1,2; 19. 1–5; Ju. 13.6, 9–11; Lu. 24. 4;—are in the immediate presence of God, Mat.18.10; Lu. 1.19;—execute the purposes of God, Nu. 22.22;Ps.103.21;Mat.4.39; 42;28.2;Jn.5.4; Re.5.2;—are of different ranks, Da.10.13;Jude9;—are subject to Christ, 1 Pe.3. 22; He. 1. 6;—not to be worshipped, Ju.13.16;Col. 2.18; Re.19.10;22.8,9;—worship God, Ne.9.6; Ps.148.2; Is.6.3; Lu.2.13,14; Re. 5. 11, 12; 7.11, 12;—rejoice when sinners are converted, Lu. 15. 10;—conduct souls to paradise, Lu.16.22; —will be the future companions of the heirs of salvation, He.12.22,23; Re.5.11,12.

Angels, messengers of God, entertained by Abraham, Ge.18.1, &c.;—sent to Sodom, 19.1;—to Manoah, Ju.13. 3,9;—to David,2Sa.24.17;—to Elijah, 1 Ki.19.5;—smite the Assyrians, 2 Ki. 19. 35;—rescue Jacob, Ge. 48. 16;—speak to him, 31.11;—appear to Ezekiel, Eze.1.9,10;—to Daniel, Da.6.22; 10. 5–10, 16, 18; 12. 5–7;—Zechariah, Zec.2.3;3.1,2;4.1;—Joseph, Mat.1.20; 2.13,19;—to Zacharias, Lu.1.19;—to Mary, 26;—deliver Peter from prison, Ac. 12. 7;—smite Herod, 23;—ministering spirits, He.1.14; 1 Ki.19. 5;Ps.104.4; Lu.16.22;Ac.12.7;27.25;—have communicated the Divine will to man, Da.8.16,17; 9.21,22; Mat.2. 13; Lu.1.19; Ac.5.19,20;8.6;—encamp about them that fear God, Ps.34.7;—sing glory to God and good-will to men, Lu.2.14.

——, attend Christ on earth after his temptation, Mat. 4. 11;—in his agony, Lu.22.43;—roll the stone from his sepulchre, Mat.28.2;—announce his birth, Lu.2.9;—at his resurrection, 24.4;—at his ascension, Ac. 1. 10;—will be sent to gather the wicked at the day of judgment, Mat.13.41;—and the elect, 24.31;—to accompany Jesus at his second coming, 16.27.

——, sometimes Christ appeared as one; to Abraham, Ge.18.17; 22.15;—to Jacob, 32.28;—to Moses, Ex.3.2, &c.;—to the Israelites, Ju.2.1, &c.; —to Gideon, 6. 11. The 'ANGEL OF HIS PRESENCE,' Is.63.9, is supposed to refer to the Incarnate Word. *Angel of the Lord* is one of the titles of the pre-incarnate Messiah, Ge.16. 7,13; 18.2,22;22.11,12; 31.11,13;32.24, 30; Ex.3.2,4,6,14.

——, some so called that sinned, 2 Pe. 2. 4;—that fell from their first estate, Jude 6.

——, the presiding ministers or overseers of the church, Re. 2.1,8,12,18; 3.1,7,14. They are so called because they are messengers or ambassadors of God; and as the term angel signifies messenger, it is employed to denote, in special instances, not a nature but an office.

Anger, resentment;—general advice to repress it, Ps.37.8; Pr.16.32; 17.14; Ep.4.26,31;Col.3.8;Ja.1.19;—exposes a man, and makes him incapable of friendship, Pr.22.24;25.8,28;—a mark of folly or madness, Job 5.2; Pr. 12. 16; 14. 29; 19. 11; 27. 3; 29. 20;—may bring a man to destruction, Job 5.2; Pr.19. 19; Mat. 5. 22;—stirred up by grievous words, Pr.15.1; Ju.12.4;2Sa. 19.43;—persons given to it to be avoided, Pr. 22. 24; Ge. 49. 6;—one of the works of the flesh, Ga.5.20;—comes from pride, Pr.13.10; 21. 24;—its effects on others, Pr.15.1,18; 17.14;26. 21; 29. 22; 30.33;—may be innocent, Ne.5.6; Ep.4.26; Mar.3.5; Le. 10. 16; Nu.16.15;—how pacified, Pr.15.1;16. 24;21.14; 25.15; Ec.10.4; Mat.5.25.

——, examples of it, in Cain to Abel, Ge.4.5;—Potiphar's wife to Joseph, 39.13;—Simeon and Levi to the Shechemites, 34.27; 49.6;—of Balaam to his ass, Nu.22.27;—Balak,24.10,11;—Ephraimites, Ju.8.1; 2 Ch.25. 10;—of Moses, Nu.20.10;Ps.106.33;—of Saul to Jonathan, 1 Sa.20.30;—of Jonah, Jonah 4. 1;—of the Jews against Jesus, Lu.4.28;—of the elder son in the parable of the prodigal, 15.28.

——, examples of reasonable anger, of Jacob with Laban, Ge.31.36;—of Moses with Pharaoh, Ex.11.8;—with the Israelites, 32. 19;—the sons of Aaron, Le.10.16;—at the rebellion of Korah, &c., Nu.16.15;—after the battle with the Midianites, 31. 14;—of Jesus with the Pharisees, Mar.3.5;—of God for sin, Ge.6.7; 30.1,2; Ex.4. 14;—his anger to be dreaded, Ps. 2. 2.1;23.7;90.11;Mat.10.28;—its most fearful expressions reserved for the future, Mat.25.41;Ro.2.5,8;2 Th.1.7, 8; Re.6.17; 11.18; 19.15.

Angle, to fish with a rod, line, and hook, Is. 19. 8; Hab. 1.15;—the word rendered 'angle' in these passages is rendered 'hook,' Job 41.1,2.

Anguish, inward pain, Ge.42.21; 2 Sa. 1.9;Ps.119.143;Jn.16.21;Ro.2.9;2 Co. 2.4.

Aniam, a-nī'am [sighing of the people], the last-named of the four sons of Shemidah, 1 Ch.7.19.

Anim, ā'nim [fountains], a city of Judah, Jos.15.50.

Anise, a species of parsley with large sweet-scented seeds, familiarly known by the name of *dill*;—the Pharisees paid tithes of it, Mat.23.23.

Anna, an'na, Greek form of the name *Hannah*, an aged widow, daughter of Phanuel, of the tribe of Asher:—her character and prophecy, Lu. 2. 36,37.

Annas, an'nas, high-priest of the Jews, *along with* Caiaphas, at the time of Christ's death;—continued, according to custom, to retain the title, though not actually in office;—before him Christ was brought, Jn.18. 13;—persecutes the apostles, Ac.4.6.

Anointed, the word first used in Ge. 31.13, with reference to the pouring of oil on the stone which Jacob set up for a pillar, Ge.28.18;—of kings: Saul, 1 Sa.9.16;—David, 1 Sa.16.3,12; —Solomon, 1 Ki.1.39, &c.;—priests, Ex.29.29; 30.30;—and prophets: Elisha, 1 Ki.19.16;—ingredients of the ointment described, Ex.30.23–33.

——, Christ, the ANOINTED, the MESSIAH of God, Lu.4.18; Ac.10.38.

——, Christ was anointed by a woman, a sinner, Lu.7.37;—by Mary, the sister of Lazarus, Jn. 12. 3;—by another woman, Mat. 26. 6. The terms *anoint, anointed*, used to illustrate the sanctifying influence of divine grace, 2 Co. 1. 21; 1 Jn.2.20–27; Re.3.18.

Anon, soon, quickly, Mat.13.20;Mar. 1.30.

Answer, a reply to a question, Ge. 41.16; Job 32.3; Lu. 20. 26;—*answers* to be deliberately made, Pr.18.13; Jn. 7.51.

Anti-Christ, a *person*, or *power*, or *system of error*, opposed to Christ;—his coming foretold, 2 Th.2.3; 1 Ti. 4.1, &c.;—is said to be come, 1 Jn.2. 18; 4.3.

Antioch, ăn'tī-ok, (1) The capital of Syria, on the banks of the river Orontes, about 30 miles from where it falls into the Mediterranean, and about 180 miles north of Sidon, and 300 north of Jerusalem. It was built by Seleucus Nicator, B.C. 301, and was the residence of the Syrian kings, the Seleucidæ. It was ranked the third city of the earth. *Luke* and *Theophilus* were born in this place. Here Paul and Barnabas preached, and had many Christian converts, Ac. 11. 20;—the term *Christian* was first used here, 26;—Paul reproves Peter at, Ga.2.11–15. From it Paul started on his missionary journeys. It was the scene of the birth and earlier labours of the celebrated Greek father Chrysostom. It has been besieged and plundered no fewer than fifteen times, and has been visited by four earthquakes, in one of which 25,000 persons are said to have perished. It is little else than a heap of ruins.—(2) of Pisidia, a city of Asia Minor, about 25 miles north-east of Seleucia, in which Paul and Barnabas preached the gospel, Ac. 13. 14;—Jews from, persecute Paul at Lystra, 14.19.

Antipas, ăn'tī-pas, a 'faithful martyr,' Re.2.13.

Antipatris, ăn-tī-pā'tris or ăn-tip'a-tris, a town in Palestine, built by Herod the Great, in honour of his father, 15 miles from Joppa, and 40 from Jerusalem, situated in the plain of Sharon, on the road from Jerusalem to Cæsarea, Ac.23.31.

Antiquity, long ago, Is.23.7.

Antothijah, an-to-thī'jah [answers from Jehovah], a descendant of Benjamin, 1 Ch.8.24.

Ants, or emmets, small insects, remarkable for their diligence, economy, and prudent foresight, and from which a lesson of industry may be learned, Pr.6.6; 30.25.

Anub, a'nŭb, one of the sons of Coz, of the tribe of Judah, 1 Ch.4.8.

Anvil, the iron block on which the smith lays his metal to be forged, Is. 41.7.

Anxiety, perplexity about worldly things, to be avoided, Mat.6.25; 13. 22; Lu.12.22; Jn.6.27; 1 Co.7.32; Phi. 4. 6; 1 Ti. 6. 8;—trust in God frees from, Je.17.7,8; Da.3.16;—vanity of, Ps.39.6; Ec.4.8.

Apace, quickly, speedily, Ps.68.12.

Apart, separately, privately, Ex. 13. 12; Le.18.19; Ps.4.3;Mat.14.13; Ja.1. 21.

Apelles, a-pel'les, a Christian at Rome, 'approved in Christ,' Ro. 16. 10.

Apes, or monkeys, brought in Solomon's fleet from Ophir, 1 Ki. 10. 22; Ch.9.21; Is.13.21; 34.14.

Apharsachites af-far'-sa-kites or APARSATHCHITES, the name of one of the nations whom the Assyrian King planted in Samaria, Ezr.5.6; 6.6; 4.9. —APHARSITES, name of another tribe removed to Samaria by the king of Assyria, Ezr. 4.9.

Aphek, ā'fek [citadel], the name of several towns, but none of them of great note, Jos. 19. 30; 13.4;—called APHIK, Ju.1.31; 1 Sa.4.1; 29.1; 1 Ki. 20.26.

Aphekah, a town in Judah, Jos.15.53.

Aphiah, af-fy'ah, great-grandfather of Kish, 1 Sa.9.1.

Aphrah, a town in the plain of Judah, Mi.1.10.

Aphses, the head of the eighteenth of the twenty-four courses of the priests, 1 Ch.24.15.

Apiece, to each one's share, separately, Nu.3.47; Lu.9.3; Jn.2.6.

Apocrypha [hidden, secret], the word is used in its ordinary sense in Mar. 4. 22. About the end of the second century the word began to bear the signification 'spurious.' The name is first found in the writings of Clemens Alexandrinus (died about A.D. 215) to denote a number of books sometimes placed between the Old and New Testaments. It was not admitted by ancient Christians into the canon of Scripture. It was never received by the Jews, nor by Philo nor Josephus. Though forming no part of the sacred canon, some parts of it are of historical value, as the Books of the Maccabees.

Apollonia, ăp-pol-lō'nī-a, a city of Macedonia, situated on the north of Amphipolis, and in which was a temple of Apollo;—Paul passed through it on his way to Thessalonica, Ac. 17.1.

Apollos, a-pol'los, a Jew of Alexandria, one of John's disciples, an eloquent preacher of the gospel;—taught assiduously while he knew only the baptism of John, Ac.18.24;—instructed by Aquila, &c., 26;—a party at Corinth attached to him, 1 Co. 1. 12; 3.4, &c.

Apollyon, a-pol'yon, Re.9.11. The Greek equivalent of the Heb. title ABADDON.

Apostasy, a departure from a religious profession;—the causes and danger of it, Mat.12.43; 13.21; Jn.6. 60–66; 1 Ti. 4. 1; He. 6. 4; 10. 26,38; 2 Pe.2.20;—of man, Ge.3.6; 6.1–6;—of many of the disciples of Jesus, Jn.6. 66;—of some early Christians, 1 Ti. 4. 1;—of the last days, Da.7.25,26; 2 Th.2.3–10; 1 Ti.4.1–3.

Apostles [sent forth, messengers]. The twelve disciples to whom our Lord intrusted the organization of his church. The characteristic features of their office were, (1) That they should have seen the Lord, and been ear and eye witnesses of what they testified, Jn. 15. 27.—(2) They must have been immediately called and chosen by Christ himself, Lu.6. 13.—(3) They were inspired, Jn. 16. 13; 1 Co. 2. 10. (4) They had the power of working miracles, Mar. 16. 20; Ac. 2. 43. Their names, Mat.10. 1–5;—Christ's charge when he sent them forth, Mat. 10. 5–42;—their power of binding and loosing, Mat. 18. 18; 16.19; Jn. 20. 23; 1 Co.5. 4,5;—power of working miracles, Mat.10.1, 8; Mar. 16. 20; Lu.9.1,2; Ac.2.43; 3.6; 19.11,12;—to do greater works than even Jesus had done, Jn.14.12;—their words were the words of God, Mat.10. 20, 40; 2 Co. 5. 20; 1 Th. 2. 13; 4. 8;—witnesses of Christ's resurrection, Ac. 1.22; 4.33; 10. 40, 41;—witnessed the ascension of Christ, Lu.24.50,51; Ac. 1.2,9;—hated by the world, Mat. 10. 22; 24.9; Lu. 21. 17; Jn. 15.18;—their sufferings, 1 Co.4.9;—false ones complained of, 2 Co.11.13. The name is used once in the New Testament, He. 3. 1, as a descriptive designation of Christ, as emphatically *the sent of God*.

Apostleship, the office of the apostles, Ac.1.25; Ro.1.5; 1 Co.9.2; Ga.2.8.

Apothecary, one who compounds or prepares drugs or perfumes, Ex. 30. 25,35; Ec.10.1.

Appaim, ap'pā-im [the nostrils], the second of the two sons of Nadab, 1 Ch.2.30,31.

Apparel, clothing, garments, 2 Sa.12. 20; Ac. 20. 33;—appearance, Is. 63. 1; Ac.1.10. *See* CLOTHES.

Apparently, visibly, openly, Nu.12.8.

Appeal, to refer to another as judge, as of Paul to Cæsar, Ac.25.21; 26.32; 28.19. The principle of, recognized in the Mosaic law, De.17.8,9.

Appear, to be seen, Ge. 1. 9; Ps. 42. 2;—to seem, Mat.6.16; 23.28.

Appease, to remove anger, Ge.32.20; Es.2.1; Pr.15.18; Ac.19.35.

Appertain, to belong to, Le.6.5; Nu. 16.30; Je.10.7; Ro.4.1.

Appetite, a desire for food or worldly things, Job 38.39; Pr.23.2; Ec.6.7; Is.29.8.

Appia, ap-fī'a, Greek form of Lat. name *Appia*, a Christian female at Colosse, supposed to have been the wife of Philemon, Phile.2.

Appii-Forum, ap'pe-i-fō'rum, a town on the western coast of Italy, on the great road (*Via Appia*) from Rome to Brundusium, about 43 Roman miles south of Rome. Here Paul met a band of Christians from Rome, when he was on his way thither as a prisoner, Ac.28.15.

Apple-tree, a species of fruit, probably the *citron*, large and fragrant, Ca. 2. 3; 8.5; Joel 1. 12. The proper apple-tree is very rare in the East.

Apple of the Eye, peculiarly tender, God's care of his people, Ps.17.8; Pr. 7.2; Zec.2.8. In La.2.18 the expression is used figuratively for tears.

Appoint, to settle or determine, Ge. 30.28;Le.26.16; Is.26.1; Mat.24.51.

Apprehend, to seize on or understand, 2 Co.11. 32; Ac.12.4; Phi.3.12, 13.

Approach, drawing near, De. 31. 14; Ps.65.4; 1 Ti.6.16.

Approve, to like or commend, Ps.49. 13; 1 Co.16.3; Phi.1.10.

Apron, a cloth hung before, Ge.3.7; Ac.19.12.

Aquila, ak'wĕ-la [an eagle], a Jew of Pontus, in Asia Minor, who, with his wife Priscilla, had been driven from Rome by the decree of the emperor Claudius. Paul finds them at Corinth, on his first visit to that city, Ac.18. 2: they go with Paul to Syria, 18.

Ar, ār [a city], the capital of Moab, south of the river Arnon, and on the east of the Dead Sea;—it was burned by the Ammonites, Nu.21.28;—cf.Is. 15. 1. The ruins bear the name of *Rabba*.

Arab, ā'rab [ambush], a town in the mountains of Judah, Jos.15.52.

Arabah, ar'ra-bah [desert], the name given to the whole Jordan valley, down to eastern gulf of the Red Sea, a distance in all of about 150 miles. The name is found only once in the English Bible, Jos.18.18, where it is the name of a district in Benjamin, called also Beth-Arabah, Jos.15.61.

Arabia, a-rā'bē-a [wild desert], an extensive country of Asia: is about 1600 miles in length, and 1000 in breadth. It is bounded by the Indian Ocean on the south, the Red Sea and the Isthmus of Suez on the west, Canaan and part of Syria on the north-west and north, and the mountains of Chaldea and the Persian Gulf on the east It is divided by the Greek geogra-

phers into *Arabia Petrea*, or the Rocky, on the north-west, comprehending what was formerly the land of Midian; *Arabia Deserta*, or the Desert, on the east of Canaan, the country of the Ishmaelites, now inhabited by the Bedouins; and *Arabia Felix*, or the Happy, on the south. It contains vast sandy deserts in the interior, but on the coasts it is fertile and beautiful. Its earliest name in Scripture is the 'east country,' Ge. 25.6;—and its inhabitants were called 'children of the east,' Ju. 6. 3; 7.12. From it Solomon received gold, 1 Ki. 10.15;—the burden or punishment of, Is. 21. 13; Je. 25.24;—Paul went into it, Ga. 1.17.

Arabians, descendants of Ishmael, Ge. 25. 13, 14;—brought flocks to Jehoshaphat, 2 Ch. 17. 11;—God helped Uzziah against them, 2 Ch. 26. 7;—some of them present in Jerusalem when the apostles preached, Ac. 2. 11;—prophecies concerning, Is. 21. 11–17; 42. 11; 60. 7; Je. 25. 23, 24.

Arad, ā'rad [a wild ass], a Canaanitish city in the south of Palestine, Nu. 21. 1. *See* HORMAH.

Arah, ā'rah, Ezr. 2. 5.

Aram, ā'ram [high region], the highland country, 2000 feet above the level of the sea, between the Tigris and Mediterranean, peopled by descendants of Shem, Ge. 10. 22, 23; 22. 21; 1. Ch. 1. 17.

Ararat, ar'ar-at, the name of a country, most probably a portion of Armenia, on the 'mountains' of which the ark rested after the flood, Ge. 8. 4. It is nowhere in Scripture given as the name of a mountain. The 'mountains' of Ararat are now identified with that range which rises in the valley of the Aras, the ancient Araxes, and is terminated in two peaks, the loftiest of which rises to a height of 17,750 feet above the level of the sea. The expression, 'the land of Armenia,' in 2 Ki. 19. 37, and Is. 38. 38, is in the original Ararat. Jeremiah (51. 27) speaks of Ararat as one of the countries of the *north, i.e.* north of Babylon.

Araunah, ar-aw'nah, or ORNAN, a Jebusite who sells his threshing-floor to David for 600 shekels of gold, 1 Ch. 21. 25; 2 Sa. 24. 24.

Archangel, the chief angel, 1 Th. 4. 16; Jude 9.

Archelaus, ār-ke-la'us [prince of the people], son of Herod the Great;—succeeds his father, who died the same year our Saviour was born, and reigns in Judea, Mat. 2. 22.

Archers, persons who shot with the bow, in hunting or in battle;—Ishmael was an archer, Ge. 21. 20;—see 1 Sa. 31. 3; 1 Ch. 10. 3; Job 16. 13; Is. 22. 3; Je. 51. 3.

Arches, buildings in the form of a bow, such as are used in bridges, windows, vaults, &c., Eze. 40. 16.

Archi, ār'kī, a town or district on the border of Ephraim, near Bethel, Jos. 16. 2;—celebrated as the birth-place of Hushai, one of those who adhered to David during the rebellion of Absalom, 2 Sa. 15. 32; 16. 16.

Archippus, ār-kip'pus [master of the horse], a pastor of the church of Colosse, exhorted by Paul, Col. 4. 17;—Paul salutes him by Philemon as his 'fellow-soldier,' Phile. 2.

Arcturus, ārk-tū'rus [bear-keeper], the name given by the ancients to the brightest star in the constellation Boötes, and sometimes to the whole constellation. The older interpreters understand by it the constellation *Ursa Major*, which is most probably the correct reference, Job 9. 9; 38. 32.

Ardon, ar'dŏn [descendant], the last-named of the three sons of Caleb, 1 Ch. 2. 18.

Areli, a-rē'lī [heroic], a son of the patriarch Gad, Ge. 46. 16.

Areopagite, the title of the judges of the supreme court of Athens, the Areopagus.

Areopagus, ār-e-op'a-gus [the hill of Mars], a place where the magistrates of Athens held their supreme council, and also the council itself;—Paul was cited before this court, Ac. 17. 19–32.

Aretas, a'rē-tas [graver], the king of Syria, father-in-law to Herod Antipas, at the time the governor of Damascus sought to apprehend Paul, Ac. 9. 23, 24; 2 Co. 11. 32, 33.

Argob, ar'gob [stony or stone-heap], a district in the half-tribe of Manasseh in Bashan, on the east of the Lake of Galilee, originally ruled over by Og, De. 4. 4, 13. It extended 22 miles from north to south, and 14 from east to west. It contained sixty walled towns, 'and though a vast majority of them are deserted *they are not ruined*,' De. 3. 4, 14; 1 Ki. 4. 13.

Arguments, controversies, Job 23. 4

Aridai, a-rid'dā-i, one of Haman's sons, Es. 9. 8.

Aridatha, a-rid'a-thah, one of Haman's sons, Es. 9. 8.

Ariel, ā'rē-el [the lion of God], (1) The name of one of Ezra's chief men, Ezr. 8. 16.—(2) A name given to Jerusalem, Is. 29. 1, 2, 7, and in Eze. 43. 15, 16 to the altar of burnt-offerings.

Arimathea, ar-e-mā-the'a [the double heights], a city of Judah, the birth-place of Joseph the counsellor, in whose sepulchre our Lord was laid, Mat. 27. 57; Jn. 19. 38. Some have identified it with Ramah, Samuel's birth-place (1 Sa. 1. 1, 19), but on insufficient grounds.

Arioch, ā're-ok [lion-like], (1) King of Ellasar, Ge. 14. 1, 9.—(2) The captain of the royal guard, into whose care Daniel and his companions were committed, Da. 2. 24.

Arisai, a-riss'a-i, a son of Haman, Es. 9. 9.

Arise, to rise up, Ac. 20. 30;—to repent, Ep. 5. 14;—comforted, Am. 7. 2.

Aristarchus, ar-is-tar'kus [best prince], a Thessalonian who accompanied Paul to Ephesus and shared his labours, Ac. 19. 29; 20. 4; 27. 2; Col. 4. 10.

Aristobulus, ar-is-tob'ū-lus, the household of, mentioned Ro. 16. 10.

Ark, of Noah, Ge. 6. 14;—it was from 100 (comp. Ge. 5. 32; 7. 36) to 120 years in building (comp. Ge. 6. 3; 1 Pe. 3. 20). According to the usual calculation it was 450 feet long, 75 wide, and 45 deep; divided into three stories.

Ark of Bulrushes, in which Moses was exposed among the flags of the Nile, Ex. 2. 3.

Ark of the Covenant (Jos. 3. 6; He. 9. 4), a small chest, made of acacia or shittim-wood, overlaid with gold. It was about four feet and a half long, two feet and nine inches broad, and as much in height. Within it were deposited the two tables of the moral law, De. 31. 26, a golden pot of the manna, Ex. 16. 33, and Aaron's rod that budded, Nu. 17. 10; and the top of the chest was covered with two golden cherubim. Here the lid is called the *mercy-seat*, over which the *Shekinah* hovered like a visible cloud, the emblem of Jehovah's presence. The ark was lost when the temple was destroyed. Though a similar ark was made after the Jews returned from Babylon, yet it never regained its sacred contents;—its dimensions, Ex. 25. 10;—made by Bezaleel, 37. 1;—placed in the holy of holies, Ex. 26. 33; He. 9. 3, 4;—carried to the river Jordan, which is divided at its approach, Jos. 3. 15;—carried around Jericho, and said to have 'compassed the city' when its walls fell down at the time of its destruction, Jos. 6. 6–20;—taken by the Philistines, 1 Sa. 4. 11;—Dagon falls before it, 5. 3;—returned, 6. 10; received by Abinadab, at Kirjath-jearim, where it remained 20 years, 7. 1;—brought from thence in a new carriage, when Uzzah was smitten for laying his hands on it, 2 Sa. 6. 1, &c.;—received by Obed-Edom, 10;—brought to Jerusalem, 15;—taken with him by David when he fled from Absalom, but sent back again, 15. 24;—brought to the temple of Solomon, 2 Ch. 5. 2;—the glory of God covers it, and fills the temple, 13;—a psalm composed on the removal of it, Ps. lxviii.;—called the ark of God's strength, 2 Ch. 6. 41; Ps. 132. 8;—and ark of the testimony, Ex. 30. 6; Nu. 7. 89;—of the law, Ex. 25. 22;—of God, 1 Sa. 3. 3;—of the Lord, Nu. 10. 33; 2 Sa. 6. 2;—referred to as the glory of Israel, 1 Sa. 4. 21, 22. It was eminently symbolical of the presence of the Lord, and before it the mind of the Lord was consulted, Jos. 7. 6–9; Ju. 20. 27; 1 Ch. 13. 3.

Ark of the Testament, seen in vision by John, Re. 11. 19.

Arkites, a branch of the family of Canaan which settled in Phœnicia, Ge. 10. 17; 1 Ch. 1. 15. Their capital, Arka, still exists as a small village on the north-west slope of Lebanon.

Arm, metaphorically used for *strength*, 1 Sa. 2. 31; Is. 51. 9.

Arm of God, his almighty agency, Je. 27. 5; 32. 17; Is. 52. 10; 53. 1; 63. 12.

Armageddon, ār-ma-ged'don [the mountain of Megiddo], a name used emblematically for a place of great slaughter and mourning, Re. 16. 16, when allusion is made to that great battle-field, the plain of Esdraelon, on the southern border of which stood Megiddo, Ju. iv.; 5. 19; 6. 33; vii.; 2 Ch. 35. 20–24.

Armenia, ar-mē'ne-a [high-land], a large country of Western Asia, on the north of Mesopotamia, and on the east of Cappadocia. It is generally mountainous, and gives rise to the Tigris and the Euphrates. It is 430 miles from east to west, and 300 from north to south. It is divided into 15 provinces, of which Ararat is the central. It was reduced to a Persian province of Cyrus. The Armenians profess Christianity, but in a very corrupted state, having departed very far from the purity of the gospel, both in doctrine and worship. They form a distinct religious community, known by the name of the Armenian Church, which is governed by four patriarchs, by archbishops, doctors, secular priests, and monks. Armenia is now subject to the Turks. In 2 Ki. 19. 37; Is. 37. 38, the Hebrew word Ararat is rendered by the word *Armenia*. This country is identical with Togarmah, Ge. 10. 3; Eze. 27. 14; 38. 6.

Armour, a weapon of war, 1 Sa. 17. 54;—the Christian, Ro. 13. 12; 2 Co. 6. 7; Ep. 6. 13, &c.

Armour-bearer, of Abimelech, Ju. 9. 54;—Jonathan, 1 Sa. 14. 6, 7;—Saul, 16. 21;—Goliath, 17. 7;—Joab, 2 Sa. 18. 15.

Armoury, an arsenal, or repository of arms, Ca. 4. 4; Je. 50. 25.

Army, a host, or a vast number of warriors. The armies of Israel consisted of the whole male adult population, and could easily be mustered when required, Nu. 1. 2, 3; 26. 2; 1 Sa. 11. 6–8. Each soldier had to arm and support himself. Large armies, 2 Ch. 13. 3; 14. 9; 17. 14–18.

Arnon, ar'non [noisy], a small river east of the Dead Sea, the boundary between Moab and the Amorites, rises in the highlands of Moab, and falls into the Dead Sea, Nu. 21. 14; 22. 36; De. 2. 24, 36.

Arodi, a'rod-i, son of Gad the patriarch, Ge. 46. 16.

Aroer, ar'ō-er [heath], (1) A city of Reuben, situated on the north bank of the river Arnon, De. 4. 48; Ju. 11. 26; 2 Ki. 10. 33; Jos. 13. 16;—Jephthah defeated the Ammonites, Ju. 11. 26–33. It is now a ruin called Arair.—(2) A city of Gad, situated near Rabbath-Ammon, Jos. 13. 25.—(3) Another in Judah, 1 Sa. 30. 28.

Arpad, ar'pad, or ARPHAD [support], a city of Syria, near Hamath, conquered by the Assyrians, 2 Ki. 18. 34; Is. 10. 9; 36. 19; 37. 13.

Arphaxad, ar-fax'ad, the third son of Shem, born about two years after the flood, Ge. 11. 10–12;—died aged 438 years, 13.

Array, to put on apparel, Ge. 41. 42; Es. 6. 9; Ac. 12. 21; Re. 7. 3;—to put an army ready to fight, 2 Sa. 10. 9; Lu. 23. 11.

Arrived, reached, Lu. 8. 26; Ac. 20. 15.

Arrogancy, proud contempt, 1 Sa. 2. 3; Pr. 8. 13; Is. 13. 11; Je. 48. 29.

Arrow, a pointed weapon shot from a bow, 1 Sa. 20. 36; 2 Ki. 9. 24;—inward terror, or judgments of God, Job 6. 4; Ps. 38. 2;—wicked intentions, Ps. 11. 2; 64. 3;—lightnings spoken of as the arrows of Jehovah, Hab. 3. 4; Ps. 18. 14;—calamities, Job 6. 4; Ps. 91. 5;—human injuries, as of a lying tongue, are arrows, Ps. 120. 4; 64. 3.

Artaxerxes, ār-tax-erks'es [great king], (1) A Persian king, his decree to prevent the building of the walls of Jerusalem, Ezr. 4. 17, &c.—(2) LONGIMANUS, reigned 40 years, and died 425 B.C. In the seventh year of his reign he issued his gracious command to Ezra respecting Jerusalem, Ezr. 7. 11–26, and fourteen years afterwards permitted Nehemiah to return and build Jerusalem.

Artemas, ar'te-mas, a Christian disciple who helped Paul, Tit. 3. 12.

Artificer, one skilful in handy-works, Ge. 4. 22; 1 Ch. 29. 5; 2 Ch. 34. 11; Is. 3. 3.

Artillery, weapons of war, 1 Sa. 20. 40.

Arts, magical, &c., Ac. 19. 19.

Aruboth, ar'ub-both [windows], a district on the sea-shore of Judah, mentioned only in 1 Ki. 4. 10.

Arumah, a-roo'mah [exalted], a town near Shechem, where Abimelech dwelt, Ju. 9. 41.

Arvad, ar'vad [wandering], a small island and city off the north coast of Phœnicia, Ge. 10. 18; Eze. 27. 8, 11. It has about 3000 inhabitants; now called *Ruad*.

Arvadites, the people of Arvad, Ge. 10. 18; Eze. 27. 8–11.

Asa, ā'sah [physician], a good king of Judah, succeeded his father Abijam, 1 Ki. 15. 8; 2 Ch. 14. 1;—defeats Zerah the Ethiopian, 12;—makes a solemn covenant with God, 15. 12;—degrades his mother for idolatry, 16;—joins the king of Syria, 16. 2;—his war with Baasha, king of Israel, 1 Ki. 15. 16;—his death, after reigning forty-one years, 23; 2 Ch. 16. 13.

Asahel, as'a-hel [creature of God], son of David's sister Zeruiah, and brother of Joab, slain by Abner, 2 Sa. 2. 18–24.

Asaiah, as-a-i'ah, an officer of Josiah, 1 Ch. 4. 36; 6. 30; 2 Ch. 34. 20.

Asaph, ā'saf [convener], a Levite, son of Barachias, and a celebrated musician in the time of David, 1 Ch. 6. 39; 25. 2, 9;—his name affixed to Ps. l. and lxxiii.–lxxxiii.;—sons of, 1 Ch. 25. 1, 2; 2 Ch. 20. 14; 29. 13; Ezr. 2. 41; 3. 10, 11.

Ascend, to climb up, Jos. 6. 5; Ps. 24. 3;—up to heaven, Ep. 4. 8, 9; Re. 8. 4; 11. 12.

Ascension, the rising of Christ into heaven, Ac. 1. 9–12;—predictions respecting, Ps. 24. 7–10; 47. 5, 6; 68. 17, 18; Da. 7. 13, 14; Mi. 2. 13;—foretold by Christ himself, Jn. 6. 62; 7. 33; 14. 28; 16. 5; 20. 17;—Mount Olivet the scene of, Ac. 1. 12;—took place forty days after his resurrection, Ac. 1. 3;—*evidences:* by his disciples, Ac. 1. 9, 10;—by two angels, 11;—seen by Stephen, Paul, and John, 7. 55, 56; 9. 3; Re. 1. 12–18;—his promised descent of the Holy Ghost, Jn. 16. 7, 14; Ac. 2. 33;—the terrible judgments he foretold, Mat. 26. 64; Jn. 8. 21;—the *time* of it, Ac. 1. 3;—the *place* of it, 12;—the *effects* of it in fulfilling his predictions, Jn. 16. 7, 14;—in bestowing miraculous gifts, Ac. 2. 33. *See* EXALTATION of Christ.

Ascribe, to impute to, De. 32. 3; Job 36. 3; Ps. 68. 34.

Asenath, as'e-nath, the daughter of Potipherah, and the wife of Joseph, Ge. 41. 45, 50.

Ash, tree, some species of the pine, Is. 44. 14.

Ashamed of Christ, the portion of those who are, Mar. 8. 38; Lu. 9. 26.

Ashan, a Levitical city, about 20 miles south-west of Jerusalem, Jos. 15. 42; 19. 7.

Ashdod, ash'dod, one of the five cities of the Philistines, Jos. 13. 3;—midway between Joppa and Gaza, called by the Greeks AZOTUS, Ac. 8. 40;—assigned to the tribe of Judah, Jos. 15. 47;—possessed by the Philistines, 1 Sa. 5. 1–7;—here was the temple of Dagon in which the Philistines deposited the ark;—Uzziah demolished its walls, 2 Ch. 26. 6;—it fell into the hands of Tartan, the Assyrian general, Is. 20. 1;—the place where Philip was found, after baptizing the eunuch, Ac. 8. 40;—it is now an insignificant village called *Esdud*.

Ashdoth-Pisgah, ash'doth-piz'gah, a place near the base of Mount Pisgah, De. 3. 17; Jos. 13. 20. It is elsewhere called the *Springs of Pisgah*, De. 4. 49.

Asher, ash'er [blessedness], the son of Jacob, his inheritance on the shore of the Mediterranean, from Carmel to Zidon, Jos. 19. 24;—his descendants, 1 Ch. 7. 30; 12. 36.

Ashes, the remains of burned fuel, Le. 6. 10, 11;—used in token of humiliation and extreme grief, 2 Sa. 13. 19; Es. 4. 1; Job 42. 6; Jonah 3. 6; Mat. 11. 21;—to feed on ashes, Is. 44. 20.

Ashima, ash'ī-mā, an idol of Hamath introduced into Samaria, 2 Ki. 17. 30.

Ashkelon, ash'kē-lon, or ASKELON [migration], one of the 'fenced cities' of the Philistines, upon the coast of the Mediterranean, between Gaza and Ashdod;—was taken by the tribe of Judah, Ju. 1. 18; 14. 19—exploits of Samson at, Ju. 14. 19;—it is now desolate;—its desolation was predicted, Zec. 9. 5; Zep. 2. 4.

Ashkenaz, ash'ke-naz, one of the sons of Gomer, Ge. 10. 3;—called also Aschenaz, 1 Ch. 1. 6; Je. 51. 27.

Ashnah, name of two cities whose site has not been identified, Jos. 15. 33, 43.

Ashpenaz, ash'pe-naz, the governor of Nebuchadnezzar's eunuchs, who changed the name of Daniel and his three companions, Da. 1. 3–17.

Ashtaroth, ash'tā-roth, or ASHTORETH, ash'to-reth, (1) A famed goddess of the Zidonians, and also of the Philistines (1 Ki. 11. 5; 1 Sa. 31. 10), probably meant by the 'queen of heaven,' Je. 7. 18;—served by Israel, Ju. 2. 13; 10. 6;—Samuel chargeth to put away, 1 Sa. 7. 3, 4.—(2) A city on the east of Jordan, in Bashan, in the kingdom of Og, Ju. 12. 4; 13. 12; 9. 10.

Ashtaroth-Karnaim, ash'ta-roth-car'nā-im [Ashtoreth of the two horns], a city of the half-tribe of Manasseh, east of Jordan, famed for the worship of Astarte or Ashtoreth, the goddess of the Zidonians, Ge. 14. 5; De. 1. 4.

Ashur, ash'ur [happy, prosperous], (1) The son of Shem, founded Nineveh, Ge. 10. 11.—(2) A posthumous son of Hezron, 1 Ch. 2. 24;—his descendants, 4, 5.

Asia, ā'she-a, one of the quarters into which geographers have divided the earth;—has been the scene of the most wonderful events in the history of man;—here the human race were created,—the Jews were planted,—the Sacred Scriptures chiefly indited,—the Son of God accomplished our redemption,—and from it the gospel was diffused through the world. Asia mentioned in the N. T., for the word is not found in the O. T., is usually divided into two parts, Asia Major and Asia Minor. Asia Major comprehends by far the most extensive eastern parts of the continent—Canaan, Assyria, Syria, Arabia, Persia, Mesopotamia, Armenia, and Chaldea. Asia Minor, in the form of a peninsula, is bounded on the north by the Euxine Sea, on the south and west by the Mediterranean Sea, and on the east by Armenia, &c. It is about 960 miles in length, and 400 in breadth; and the chief divisions of it are, Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Galatia, Lycaonia, Phrygia, Bithynia, Paphlagonia, Pontus, Cappadocia, Cilicia, and the islands of Cyprus and Rhodes. As used in Ac. 2. 9; 6. 9; 19. 10, 22, 26, 27; 2 Ti. 1. 15; 1 Pe. 1. 1, it means Proconsular Asia, comprehending only Phrygia, Mysia, Caria, and Lydia.

Asleep, to take rest, Jonah 1. 5; Mat. 8. 24;—to die, Ac. 7. 60; 2 Pe. 3. 4;—a term only applicable, in denoting death, to the death of the righteous, 1 Co. 15. 18; 1 Th. 4. 13, 15.

Asnapper, as-nap'per, an Assyrian prince, Ezr. 4. 10.

Asp, a small poisonous serpent, which kills within a few hours, De. 32. 33; Job 20. 14, 16; Is. 11. 8; Ro. 3. 13. **The same word is rendered *adder* in Ps. 58. 5; 91. 13.**

Asriel, as'rē-el [the help of God], a son of Gilead, also of Manasseh the patriarch, 1 Ch.7.14.

Ass The ass constituted a considerable part of the wealth of ancient times, Ge. 12. 16; 30. 43; Job 1. 3;— Saul searches for, 1 Sa.9.3;—rode upon by great men: Abraham, Ge.22.3;—Jair's thirty sons, Ju.10.3,4;—Abdon's forty sons, 12 13,14;—Christ, Mat.21.5.

—— OF BALAAM, speaks, Nu.22.28.

—, wild, described, Job 39. 5; Is.32. 14; Ho.8.9;—the natural man likened to, Job 11.12;—Ishmael is likened to, Ge.16.12.

Assault, a violent attack, Es.8.11.

Assay, to try or examine, De. 4. 34; Ac.9.26; He.11.29.

Assemblies, meetings of Christians, not to be forsaken, He.10.25;—masters of, Ec.12.11.

Assembly a company met, Ex. 12. 6; Ps.89 7; Ac.19.32.

Assent, to agree to in judgment, Ac. 24.9.

Asshur, ăsh'ur [a step], the second son of Shem, Ge.10.22, who gave name to Assyria, Ho.14.3; 5.13; 12.1.

Asshurim [steps], an Arab tribe descended from Dedan, Ge.25.3; =*Ashurites*, 2 Sa.2.9.

Assist, to help, Ro.16.2.

Assistance, divine help, necessary in all our undertakings, Je.10.23; Jn.15. 5; 1 Co.15.10; 2 Co.3.5; Phi.2.13; 1 Ti. 1 12.

————, promised upon proper application, Ps.37.4,5; Is.58.9; Je.29. 12,13; Mat.7.11; 21.22; Lu.11.9; Ja.1. 5; 1 Jn 5.14.

————, instances and acknowledgment of such, Ge. 24. 12; 1 Sa.1. 10· 2 Ki.19.20; 20.5; 2 Ch.33.13; Job 42.10; Ps.3.4; 118.5; 120.1.

Associate, to join together, Is.8.9.

Assos, ăs'sos, a seaport in Mysia, in the north-west of Asia Minor, about 20 miles south of Troas, Ac.20.13,14; —its ruins are still found.

Assuage, to ease or abate, Ge.8.1; Job 16.5,6.

Assurance, (1) Of *understanding*, *i.e.* perfect knowledge and entire persuasion of the doctrine of Christ, Col. 2. 2.—(2) Of *faith*, a firm belief in Christ, entire trust in his sacrifice and priestly office, He.10.22. (3) Of *hope*, a firm conviction that God will grant what he has promised, He.6.11. This word is commonly used to denote a firm persuasion of our being in a state of salvation. But this assurance does not belong to the *essence* of faith. It is a result or consequence of faith, posterior to it in the order of nature, and frequently so also in the order of time. This grace of assurance has been attained by saints, Job 19.25; Ps. 17. 15; 23. 4; 73. 24; Ro. 8. 38, 39; 2 Ti. 1.12; 4.18; 1 Jn.2.5;3.14;4.13;—we are exhorted to seek after it, 2 Co. 13. 5; He. 6. 11; 1 Th.5.21; 2 Pe.1.10;—people of God sometimes deprived of it, Job 13. 24; 23. 9; 29. 3; Ps.44.24; 77.7; 88.14; Is.50.10.

Assyria, as-syr'e-a, the *country* of Assyria and the Assyrian *empire* are to be distinguished. The empire comprehended Babylonia and Mesopotamia. In its widest sense the Assyrian empire comprehended all the countries which lay between the Mediterranean and the Indus, Ge.2.14; 2 Ki. 15. 29· 17.6; Is. 11.11; 19. 23, 24, 25; Zep.2.13, &c.;—many of the prophecies of Nahum and Zephaniah were fulfilled in its overthrow.

Assyrians, the people of Assyria proper, of which Nineveh was the capital. Their country lay on the Tigris, and was bounded on the north by the mountains of Armenia, in the south by Susiana and Babylonia, on the east by a part of Media and the mountain range of Zagros or mountains of Kurdistan, and on the west by the Tigris and Mesopotamia. Its modern name is *Kurdistan*. In extent it is about the size of Great Britain. Their conquest of Syria foretold, Is. 8. 4, &c.; 10. 5, &c.;—to be punished, 10. 12,26; 14.24; 30.31; 31.8;—their glory and destruction, Eze. 31. 3;—to be wasted, Mi. 5. 6· Zep. 2. 13. The recent discoveries that have been made among the ruins of Nineveh throw much light on the history of the Assyrian empire.

Astonied, or ASTONISHED it generally means filled with perplexity, fear, or wonder, Ezr. 9. 3, 4; Is.52.14; Da. 3.24; 4.19; Mat.7.28; 22.33; Lu.2.47; 5.9; Ac.9.6.

Astonishment, surprise, amazement, De. 28.28,37; 2 Ch.7.21; Ps.60.3; Je. 8.21; 42.18; Eze.4.16; 23.33.

Astray, out of the right way, Ps.119. 176; Pr.5.23; 1 Pe.2.25.

Astrologers, men who, by observing the motion of the heavenly bodies, pretend to foretell future events, Is. 47.13; Da.1.20; 2.27; 4.7; 5.7.

Asuppim, one of the apartments of the temple, probably where the stores were kept, 1 Ch.26.15,17.

Asyncritus, a-sin'krē-tus, a Christian at Rome, Ro.16.14.

Atad, ā'tad [a thorn], a place where solemn mourning for seven days was made for Jacob, Ge. 50.10,11. From this circumstance it was afterwards called ABEL-MIZRAIM.

Ataroth, at'tăr-oth [crowns], (1) A town east of Jordan, Nu. 32. 3.—(2) A town on the border of Ephraim, Jos.16.2,7. —(3) A place in the tribe of Judah, 1 Ch.2.54.

Athach, ath'ak [lodging-place], a town in the extreme south of Judah, 1 Sa. 30.30.

Athaiah, ăth-ā-ī'ah, a son of Uzziah, the son of Zecharaiah, Ne.11.4.

Athaliah, ath-a-lī'ah [remembered of Jehovah], (1) Daughter of Ahab and Jezebel; she was the wife of Joram king of Judah, and mother of Ahaziah. She destroys the seed-royal, 2 Ki. 11. 1; 2 Ch. 22. 10;—her death, 2 Ki.11.2; 2 Ch.21.6; 22.10–12,23.—(2) One of the sons of Jeroham, 1 Ch.8. 26.—(3) The father of Jeshaiah, Ezr. 8.7.

Atheists, the proper designation of those who deny the being of God, Ps. 14.1; 53.1; Pr.30.9;—deny his providence, Job 21.15; 22.13; 34.9; Ps.10. 11; 73.11; 78.19; 94.7;—deny him in their works, Ex. 5. 2; Job 31.28; Tit. 1.16.

Athens, ăth'ens [city of Minerva], a city of Greece, the capital of Attica, situated about 46 miles east of Corinth. It was founded by Cecrops about 1556 years before Christ, and therefore it is one of the most ancient remaining in the world. It was the most eminent in population, wealth, magnificence, commerce, literature, philosophy, oratory, poetry, and the fine arts. Idolatry in it was notorious; and the number of their gods is reckoned by Hesiod at 30,000. Petronius said it 'was easier to find a god in Athens than a man.' It produced Solon, Socrates, Demosthenes, &c., besides many renowned generals;—here Paul preached, Ac.17.16–22. It was governed by the Romans before the time of Christ; and in the fourth and fifth centuries it was pillaged by the Goths. Since 1455 it was under the slavery of the Turks. It suffered dreadfully in the war between the Greeks and Turks, yet it bravely sustained three sieges; twice in the year 1822, and finally in 1826; and now it is free, the capital of the kingdom of Greece. Its population is above 40,000.

Athirst, thirsty, dry, Ju. 15. 18; Ru. 2. 9; Mat.25.44;—a desire for happiness, Re.21.6; 22.17.

Atonement, the AT-ONE-MENT, the setting AT-ONE of two parties who were at enmity. The word is used to signify reconciliation or expiation. It is found only once (Ro.5.11) in the New Testament, but frequently in the Old. The Hebrew word so rendered means a *covering*, Ps.32.1. It is translated *reconciliation*, Le.6.30; 8.15; Eze.45.15; Da.9.24.—The great *annual day* of, among the Jews, Le. 23.26;—sacrifices on it, Nu.29.7,8;—manner in which they were to be offered, Le.16.1–34.

Atonement of Christ, his covering, or expiating the sins of men by suffering as their substitute or surety, Is. 53.5–7,12; Mat.20.28; 26.28; Ju.6.51; Ro. 3. 25; 5.6–9; 2 Co.5.21; Ga.1.4; 3. 13; Ep. 1. 7; 1 Ti. 2.6; Tit.2.14; He.9. 26; 7.27; 1 Pe.2.24; 3.18; 1 Jn.1.7; 2.2; 4.10; Re.1.5; 5.9;—the great theme of apostolic preaching, 1 Co. 1. 23;—necessary for the expiation of sin, Is. 59.16; Lu.24.26,45; Ac.17.3; He.2.10; 9.22;—made once and finished, He. 7.27;9.26,10.10–14; 1 Pe. 3.18;—effects reconciliation with God, Ro. 5. 10; 2 Co.5.18–20; Ep.2.13–16; Col.1.20–22; He.2.17;—was voluntary, Ps.40.6–8; Jn. 10. 11,15,17,18; Ga.1.4; Ep.5.2;—faith or trust in it necessary for benefit, Ro. 3. 25; 1 Pe. 2. 7;—typified in the sacrifices of the Levitical law; in Isaac, Ge. 22. 2; in the passover, Ex. 12.2, &c.

Attain, to reach or obtain, Ps.139.6; Pr. 1. 5; Eze. 46.7; Ho. 8.5; Ac.27.12; Phi.3.12.

Attalia, at-tā'lī-a, a seaport town of Pamphylia, in Asia Minor, situate about thirty miles south-west of Perga;—Paul and Barnabas visited it on their return to Antioch from the inland part of Asia Minor, Ac.14.25.

Attendance, the act of waiting on another, 1 Ki. 10. 5; 1 Ti. 4.13; He. 7. 13.

Attent, heedful, intent, 2 Ch.6.40; 7. 15.

Attentively, carefully, Ne. 1. 6; 8.3; Job 37.2.

Attire, dress, ornaments, Le.16.4; Pr. 7.10; Je.2.32; Eze.23.15.

Audience, an assemblage of persons to hear, Ge. 23. 13; Ex.24.7; 1 Sa.25.24; Ne.13.1; Lu.7.1; Ac.13.16; 22.22.

Augment, to increase, Nu. 32.14.

Augustus, aw-gus'tus [venerable], the successor of Julius Cæsar, and emperor of Rome at the time of Christ's birth, Lu.2.1. He reigned 41 years, and dying A.D. 14, was succeeded by Tiberius Cæsar, Lu.3.1. The general title of the Roman emperors. In Ac. 25. 21, 25 it is Nero who is referred to.

Aunt, a father or mother's sister, Le. 18.14.

Austere, harsh or severe, Lu.19.21.

Author, the beginner of a thing, 1 Co. 14.33; He.5.9; 12.2.

Authority, legal power, rule, Es.9.29; Pr. 29. 2; Mat. 7. 29; 8.9; 20.25; Ac.8. 27; 9.14; 1 Co.15.24; Tit.2.15.

Ava, a'vah [ruin], a place from which colonists were brought to Samaria, 2 Ki. 17.24;18.34. Probably the same as Ahava, Ezr.8.15,21,31; and Ivah, 2 Ki.18.34; 19.13.

Availeth, profiteth, Es.5.13; Ga.5.6; Ja.5.16.

Aven, a'ven [iniquity], (1) A city of Egypt, eastward of the river Nile, elsewhere called On or Heliopolis, Eze.30.17.—(2) A plain in Syria. It seems to be the great plain or *valley of Lebanon* (the modern *El-Buka'a*), Am. 1. 5; Jos. 11. 17, in which stood Baalbec. It lies between Lebanon and Anti-libanus, about 30 miles from Damascus.—(3) The contracted form of Beth-Aven or Bethel, Ho.10.5,8.

Avenge, to punish for a crime or injury, Le.19.18; 26. 25; De.32.43; Is.1. 24; Lu.18.3; Ro.12.19; Re.6.10.

Avenger of Blood, Jos.20.3; Nu.35.12, pursued the murderer or manslayer to avenge the blood of the slain.

Averse, not favourable to, contrary to, Mi.2.8.

Avim, a'vim [ruins], a city of Benjamin, Jos.18.23.

Avites, a'vites, a tribe of early settlers in Palestine, who came from Avah, or Ivah, on the north-west of Chaldea;—were destroyed by Sennacherib, king of Assyria, Is. 36. 1–12; 37. 13;—they worshipped the idols Nibhaz and Iartak, 2 Ki.17.31.

Avith, a'vith, a city of the Edomites, Ge.36.35.

Avoid, to shun, Pr. 4.15; Ro.16.17; 1 Co.7.2; 1 Ti.6.20; 2 Ti.2.23; Tit.3.9.

Avouched, De. 26. 17, 18, on the part of Israel a solemn and deliberate choice of God, and on the part of God a solemn promise to succour and bless his people.

Awake, to be ready or lively, Ju. 5. 12; Job 8.6; 14.12; Ps.7.6; 17.15; Mar. 4.38; Lu.9.32; Ro.13.11; Ep.5.14.

Aware, attentive, vigilant, Ca. 6. 12; Je.50.24; Lu.11.44.

Awe, a reverential fear, Ps.4.4; 33.8; 119.161.

Awl, a servant bored with it in his ear, to represent his voluntary perpetual servitude, Ex.21.6; De.15.17.

Axe, a carpenter's tool of iron, De. 19.5; 1 Sa.13.20,21; 2 Sa.12.31;—Elisha causes to swim, 2 Ki.6.5,6;—human instrument, the king of Assyria, Is.10.15;—God's judgment, Mat.3.10.

Azaliah, ăz-a-lī'ah, the father of Shaphan, 2 Ki.22.3; 2 Ch.34.8.

Azaniah, az-a-nī'ah, Ne.10.9.

Azareel, ă-za'rē-el [helped by God], (1) A Benjamite slinger, 1 Ch.12.6.—(2) A musician of the temple, 1 Ch.25. 18.—(3) Son of Jeroboam, 27.22.—(4) Ezr.10.41.—(5) Son of Ahasai, Ne. 11.13.

Azariah, az-a-rī'ah [helped of Jehovah]. There are 16 persons of this name mentioned in the O. T. (1) The most distinguished, also called Uziah, succeeded his father Amaziah on the throne of Judah, 2 Ki.14.21;—becomes a leper for officiating as a priest, 15.5;—dies, 7.—(2) The son of Oded, prophesies in the time of Asa, 2 Ch.xv.

Azekah, az-ē'kah [broken up], a city of Judah, situated about 12 miles west of Jerusalem;—famed for the destruction of five kings by Joshua, Jos.10. 10; 15.35;—in it the Philistines were routed when David killed Goliath, 1 Sa. 17. 32–53. It is now called *Tel Zakaria*.

Azem, a'zem [a bone], a city first given to Judah and then to Simeon, Jos. 15. 29; 19.3;—called Ezem, 1 Ch. 4.29.

Azgad, az'gad, Ne.10.15.

Azmaveth, az-ma'veth [strong as death], (1) 2 Sa. 23. 31; 1 Ch. 12. 3.—(2) A village in Benjamin, Ezr.2.24.

Azmon, az'mon [strong], a place in the south of Palestine, Nu.34.4,5.

Aznoth-Tabor, az'noth-tā'bor [the ears of Tabor], a city of Naphtali, Jos.19.34.

Azotus, a-zō'tus, Ac.8.40, the Greek form of ASHDOD.

Azzah, az'za, a form of the name Gaza, De.2.23; 1 Ki.4.24.

B.

Baal, bā'ăl [lord, ruler], (1) The name of chief *male* divinity of the Phœnicians, BEL being the Babylonian name of this god.—The worship of, a besetting sin of the Jews —prevailed also in ancient Scandinavia; Balak brought Balaam to the high-places of, Nu.22. 41;—the Israelites worshipped, Ju. 2.13;—God commanded Gideon to throw down the altar of, 6.25;—his prophets slain by order of Elijah, after his victory over them at Mount Carmel, 1 Ki. 18. 40;—by Jehu, 2 Ki. 10. 18.—(2) The fourth son of Jehiel, a Benjamite, 1 Ch. 8. 30.—(3) Name of a Reubenite, 1 Ch. 5. 5.—(4) A city of Simeon, 1 Ch.4. 33, same as Baalath-Beer, Jos.19.8.

Baalah, bā'al-ah [mistress, one that is governed], (1) A city of the tribe of Judah, Jos.15.29;—same as Balah, 19. 3;—assigned to Simeon, 1 Ch.4.29.—(2) A name for Kirjath-Jearim, Jos. 15. 9, 10; 1 Ch.13.6.—(3) A mountain on the north-west boundary of Judah, Jos.15.11.

Baalath, bā'al-ath [mistress], a city of Dan, about 12 miles north-west from Jerusalem, Jos.19.44.

Baalath-Beer [having a well], a city of Simeon, Jos.19.8.

Baal-Berith, bā'al-bē'rith [lord of the covenant], an idol worshipped by the men of Shechem, Ju.8.33.

Baale, bā'a-ley', *of Judah*, a city in the tribe of Judah, from which the ark was brought to Jerusalem, 2 Sa.6.2; —called Kirjath-Jearim, 1 Ch.13.6.

Baal-Gad, bā'al-gad [lord of fortune], a city in the valley of Lebanon, situated at the north-west foot of Mount Hermon, Jos. 11. 17; 12. 7; probably same as BAAL-HERMON, 1 Ch.5.23.

Baal-Hamon, bā'al-ham'on [lord of multitude], a place where Solomon had a vineyard, Ca.8.11.

Baal-Hazor, bā'al-ha'zor [lord of a village], a place near Ephraim, between Bethel and Jericho, where Absalom had a sheep-farm, and where he murdered his brother Amnon, 2 Sa.13.23.

Baal-Hermon [lord of Hermon], probably one of the peaks of Mount Hermon, Ju.3.3; 1 Ch.5.23.

Baali, bā'a-lī [my lord], Ho.2.16.

Baalim, bā'a-lim [masters], Ju. 2. 11; 8.33; Je.2.23.

Baalis, bā'a-lis [son of exultation], king of the Ammonites at time of Babylonish captivity, Je.40.14.

Baal-Meon, bā'al-me'on, or BETH-BAAL-MEON [lord of dwelling], a town given to the Reubenites, Nu. 32. 38;—the Moabites recovered it, and at last was destroyed by the Chaldeans, Eze.25.9.

Baal-Peor, bā'al-pe'or [lord of Peor], an idol of the Moabites, which the Israelites joined them in serving, Nu. 25. 3; 31. 16; Jos. 22.17;—twenty-four thousand of them punished with death, 9.

Baal-Perazim, bā'al-per'a-zim [lord of breaches], a place in the valley of Rephaim, about three miles south-west of Jerusalem, where David routed the Philistines, 2 Sa. 5. 20;—called MOUNT PERAZIM, Is.28.21.

Baal-Shalisha, bā'al-shal'e-shah [lord of Shalisha], a place in Ephraim whence a man came with provisions for Elisha, 2 Ki.4.38,42.

Baal-Tamar, bā'al-ta'mar [lord of palm-trees], a place near Gibeah, where the other tribes destroyed the Benjamites, Ju.20.33.

Baal-Zebub, bā'al-ze'bub [lord of flies], the god of the Philistines, at Ekron, consulted by Ahaziah, 2 Ki. 1.2,3,6.

Baal-Zephon, bā'al-ze'fon [lord of the north, or place of Typhon], a town belonging to Egypt on the border of the Red Sea, not far from Suez, Ex. 14.2,9.

Baana, bā'a-nah [son of affliction], (1) Son of Ahilud, 1 Ki. 4. 12.—(2) Son of Hushai.4.16.—(3) Father of Zadok, Ne. 3. 4.—(4) One of those who returned from Babylon, Ezr.2.2.

Baanah, bā'a-nah [son of affliction], another form of Baana, (1) One of the sons of Rimmon. In company with his brother Rechab, entered Ishbosheth's house and cut off his head, 2 Sa. 4. 5–8;—David punished their guilt, 9–12.—(2) One of the chiefs of the Jews who returned from Babylon, Ezr.2.2.

Baara, bā'a-ra, one of the wives of Shaharaim, 1 Ch.8.8.

Baasha, bā'a-sha, the third king of Israel, and the son of Ahijah, succeeds Nadab, 1 Ki. 15. 28;—Jehu prophesies against him, 16. 1;—his death, 6.

Babbler, a prattler, or senseless talker, Ec.10.11; Ac.17.18; 1 Ti.6.20; 2 Ti. 2.16.

Babel, bā'bel [confusion, mixture], TOWER OF, mentioned only once in Scripture, built in the plain of Shinar, 102 years after the flood. Materials of brick were prepared three years, and the building was carried on twenty-two years. It was of prodigious extent and height. About 1700 years after its erection, Herodotus saw a structure at Babylon, consisting of eight towers, raised one above another, and each 75 feet, in whole 600; and above the highest was built the temple of Belus. Strabo says it was 660 feet in height. The top of the tower was reached by an easy sloping ascent on the outside of the building, which went round it in a spiral form. In different portions were large rooms, with arched roofs, supported by pillars. The temple of Belus was supposed to be the ancient tower, but it is probable that it was a much more recent building. The building of Babel, and the confusion of tongues there, Ge. 11. 1–9. The name Babel (in Heb.) was afterwards applied to the city Babylon, Ge. 10. 10, and to the whole province of which it was the capital, Eze. 23. 17, margin.

Babes, infants, Ex. 2.6; Lu.1.41,44; 2. 12, 16;—weak, or foolish, Is.2.4; He. 5.13;—humble and teachable persons,

God reveals divine truth to them, Mat. 11.25; Lu. 10.21.

Babylon, băb'ĕ-lon [confusion, mixture], in Hebrew and Chald. *Babel*, the capital of the country called *Shinar* in Genesis, and in the *later* Scriptures *Chaldea*. Besides its application to the city of Babylon, the name (in Heb.) is also used to denote the district of Chaldea lying between the Tigris and the Euphrates (2 Ki. 24.1; 25.27), as well as Babylonia, the province of the Assyrian empire (2 Ch. 32.31; 33.11), and also Persia, Ezr. 5. 13. The city of Babylon was the capital of the province of Babylon, and of the Chaldean empire. It was one of the most magnificent cities that ever existed. It was built by Nimrod, the great-grandson of Noah, in the place where the tower of Babel was erected. This city was an exact square, built on a large plain, and was 56 miles in circumference, 14 miles on each side. The walls were 87 feet thick, 335 in height, and 100 gates of solid brass, 25 on each side. It had fifteen streets crossing one another at right angles, each 150 feet wide; and the whole city contained 676 squares. The famous *hanging gardens*, as they are termed, were a succession of terraces, raised on arches. The river Euphrates ran through this city. Nebuchadnezzar king of Babylon, in 1648 years after Nimrod, and 588 before Christ, burned the temple of Jerusalem, and carried many of the Jews to it, 2 Ki. 25. 8, 9; Je. 52. 12–30;—the inhabitants were remarkable for their superstitious, lewd, and debauched practices, and, in consequence, severe judgments were specially threatened against them, Is. 13. 1–22; 14. 22, 23; 47. 10–15;—its destruction foretold, Is. 13. 1, &c.; 14. 4; 47. 1;—by the Medes and Persians, 21. 2;—their idols cannot save them, 46. 1; Je. 25. 12; 50. 9, 18, 35; 51. 1, &c.;—Daniel was a captive in it, Da. 1. 1, 2;—the king built a great golden image, 3. 1–7;—was besieged by Cyrus (B.C. 538), and the king, Belshazzar, was slain, 5. 17–31;—Cyrus liberated the Jews, and sent them to rebuild the temple, 2 Ch. 36. 22;—Darius, king of Persia, demolished its gates and walls, B.C. 538;—Xerxes pillaged the temple of Belus in the year 478;—Alexander the Great intended to renew it, but he soon died, 323;—Seleucus Nicanor carried away about 500,000 people to a new city called Seleucia on the Tigris;—a few people continued till the first century of Christ; but, in the second, it was deserted, and fell into ruins. The ruins of this once famous city are found near the modern village of *Hillah*, on the west bank of the Euphrates, about 50 miles south of Bagdad. The most remarkable of all the mounds found in that region is the vast ruin called *Birs Nimrud*, about 6 miles south-west of *Hillah*, and which is supposed by some, though on insufficient grounds, to represent the tower of Babel. The mound called *Babel* is supposed to represent the temple of Belus; the mound of the *Kasr* ('palace') the great palace of Nebuchadnezzar; and the mound of *Amram* the 'hanging gardens.' There are many other great masses of ruins on both sides of the Euphrates not yet fully explored.

Babylon the Great, said also to be 'the mother of harlots, and abominations of the earth,' is a symbolical title of Papal Rome, or the antichristian power, represented by the Popish church, Re. 17. 5;—its fall predicted, 14. 8; 18. 2;—description of certain of its features, 18. 1–14.—The Babylon mentioned in 1 Pe. 5. 13 is supposed by some to have been a place in Egypt, and by others the enigmatical title of Rome (Re. 17. 5); but most probably it refers simply to the Chaldean Babylon, where that epistle was composed, and where it is known a large number of Jews resided.

Baca, bā'kah [weeping], name of some valley, used by the psalmist as the emblem of devotion and sorrow, Ps. 84. 6;—the plur. of this word is rendered 'mulberry-trees' in 2 Sa. 5. 23, 24; 1 Ch. 14. 15.

Back Parts of God, denote the less glory of his presence, Ex. 33. 23.

Backbiting, censuring or reproaching the absent, condemned;—in Pr. 25. 23 the word so rendered denotes *secrecy* in tale-bearing;—in Ps. 15. 3 to *run about* tattling;—in Ro. 1. 30 an *evil-speaker*;—2 Co. 12. 20, *evil-speaking*.

Backslide, to draw back from God, or apostatize from the truth, 1 Ki. 11. 9; Ga. 3. 1–3; 5. 4; Re. 2. 4; Ex. 32. 7, 8; Ne. 9. 26;—the guilt and danger of those who do so, Pr. 14. 14; Je. 2. 19; Lu. 9. 62; He. 10. 38;—pardoned if repented of, 2 Ch. 7. 14; Je. 3. 12; 36. 3;—such persons invited to return, Je. 3. 12, 14; Ho. 14. 4;—God threatens to forsake and punish backsliders, Nu. 14. 43; De. 11. 28; Ju. 3. 7, 8; Is. 17. 10, 11; Je. 15. 6; Ho. 7. 13;—*causes* of backsliding: 'cares of the world; improper connections; inattention to closet duties; self-conceit; indulgence; parleying with temptation;'—*examples* of: Saul, 1 Sa. 15. 11; David, 2 Sa. 12. 14; Solomon, 1 Ki. 11. 4–40; Asa, 2 Ch. 16. 7; disciples, Mat. 26. 56; Jn. 6. 66; churches of Asia, Re. 2. 4, 14; 3. 2.

Backward, unwilling, to the back, Ge. 9. 23; 1 Sa. 4. 18; Job 23. 8; Ps. 40. 14; 70. 2; Is. 1. 4; 59. 14; Jn. 18. 6.

Badger, the animal known by this name was not found in southern Asia. It has not yet been noticed out of Europe. Most probably some animal of the seal species is intended when mention is made of the 'badgers' skins;' others suppose that it may have been an animal of the antelope tribe, Ex. 25. 5; 26. 14; 35. 7; Nu. 4. 10; Eze. 16. 10.

Bahurim, bā-hū'rim [low grounds], a village of the Benjamites, about two miles north-east of Jerusalem, 2 Sa. 3. 16; 16. 5;—Shimei was a native of, 2 Sa. 17. 18; 1 Ki. 2. 8.

Bajith, bā'jith [the house], a temple or city in the country of Moab, Is. 15. 2.

Bakbuk, bak'bŭk [a bottle], the head of one of the families of Nethinims, Ezr. 2. 51.

Balaam, bā'lam [devourer of the people], a son of Beor or Bosor, a noted prophet or diviner;—dwelt in Pethon, a village of Mesopotamia, De. 23. 4;—applied to by Balak, king of Moab, to curse Israel; Nu. 22. 5;—his ass speaks, 28;—his prophecies concerning the future happy state of Israel, 23. 18, &c.; xxiv.;—he counselled Moab to seduce Israel to sin, 31. 16;—wishes to die with the righteous, 23. 10;—was slain, 31. 8; Jos. 13. 22;—his doctrine mentioned by Christ, Re. 2. 14.

Baladan, bal'la-dan [valiant and wealthy], (1) The father of Merodach-baladan, king of Babylon, 2 Ki. 20. 12.—(2) A surname of that king, Is. 39. 1.

Balah, bā'lä [a contraction of Baalah, or Bilhah], a city in the tribe of Simeon, Jos. 19. 3.—The same as Bilhah, 1 Ch. 4. 29, or Baalah, Jos. 15. 29.

Balak, bā'lak [empty], a king of the Moabites, Nu. 22. 2, 15.

Balances, a pair of, a symbol of justice, Job 31. 6; Ps. 62. 9; Pr. 11. 1;—when used to weigh corn, a symbol of scarcity, Re. 6. 5; Le. 26. 26; Eze. 4. 16, 17.

Bald, the head without hair;—some children in Bethel showed contempt for Elisha as a prophet of the Lord by crying after him, 'Go up, thou bald-head,' and forty-two were torn in pieces, 2 Ki. 2. 23.

Baldness, when voluntary, a sign of mourning, Is. 22. 12; Je. 47. 5.

Balm, a precious gum, extracted from the balsam-tree, more particularly ascribed to Gilead, Ge. 37. 25; Je. 8. 22; 46. 11; 51. 8; Eze. 27. 17.

Bamoth, bā'moth [heights] (in the singular Bamah, Ex. 20. 29), a place on the borders of Moab, east of Jordan, which was conquered from Sihon, Nu. 21. 19, 20.—The same as Bamoth-Baal, Jos. 13. 17. In Nu. 21. 41 it is translated 'the high-places of Baal.'

Band, a chain or cord, Lu. 8. 29; Ac. 16. 26;—a company, Ac. 10. 1;—a shepherd's staff so called in prophecy, Zec. 11. 7;—a band of Roman soldiers, Ac. 21. 31, consisted of the tenth of a legion;—in Ps. 84. 4 the word means the fear of death.

Bani, bā'ni [built], (1) A Levite, 1 Ch. 6. 46.—(2) One of David's 37 warriors, 2 Sa. 23. 36.—(3) Ezr. 2. 10; 10. 29, 34; called also Binnui, Ne. 7. 15.

Banishment, exile, transported, 2 Sa. 14. 14; Ezr. 7. 26; La. 2. 14; Ac. 18. 2; Re. 1. 9.

Bank, the side of a river, Ge. 41. 17;—a heap of earth raised, 2 Sa. 20. 15;—a public stock of money, Lu. 19. 23.

Banner, Ensign, Standard, set up for war, Je. 4. 21; 50. 2;—displayed for truth, Ps. 60. 4. The several tribes of Israel had their respective banners or standards, and they were directed to keep by these in their encampments and marches, Nu. 1. 52; 2. 2, 10, 17, 18, 34.

Banquet, a sumptuous feast, Es. 5. 4, 6; Job 41. 6; Am. 6. 7; Da. 5. 10.

Baptism, washing by sprinkling, affusion, or dipping, Mar. 7. 4; 1 Co. 10. 2; He. 9. 10; Re. 19. 13; Ac. 10. 44, 45, compared with 11. 15, 16.

——— of John, Mat. 3. 5, &c.; Mar. 1. 4, &c.; Lu. 3. 3, &c.; Jn. 1. 25, &c.; 3. 23;—Jesus questions the Pharisees concerning it, Mat. 21. 25; Mar. 11. 29; Lu. 20. 4.

———, Christian, appointed, Mat. 28. 29;—to be administered to all who believe, Mar. 16. 16; Ac. 2. 41; 8. 12, 37; 18. 8;—repentance necessary, Lu. 3. 3; Ac. 2. 38;—administered to the household or family of believers: the family of Lydia, Ac. 16. 15;—of the jailer, 33;—of Stephanas, 1 Co. 1. 16;—to both men and women, Ac. 8. 12;—to Simon, 13;—the eunuch, 38;—Saul of Tarsus, 9. 17, 18;—Cornelius and his friends, 10. 47, 48;—called the circumcision of Christ, Col. 2. 11, 12;—believers baptized into one body, 1 Co. 12. 13;—into Christ's death, Ro. 6. 3;—buried and raised with him in baptism, or dead to sin and raised to holiness, 4;—compared to the saving of Noah by water, 1 Pe. 3. 21;—with the Spirit, Mat. 3. 11; Mar. 1. 8; Lu. 3. 16; Jn. 1. 33; Ac. 1. 5;—regeneration, the inward and spiritual grace, signified by it, Jn. 3. 5; Ro. 6. 3, 4, 11; Tit. 3. 5, 6;—remission of sins signified by, Ac. 2. 38; 22. 16;—only one baptism, Ep. 4. 5;—'baptized for the dead,' 1 Co. 15. 29;—'baptized with fire,' Mat. 3. 11.

———, overwhelming trials, or bloody sufferings, Mat. 20. 22; Mar. 10. 39; Lu. 12. 50.

Barabbas, bā-rab'bas [son of Abba], a robber guilty of sedition and murder, Mar. 15. 7;—released by Pilate rather than Jesus, Mat. 27. 16; Lu. 23. 18; Jn. 18. 40.

Barachel, bā'rā-kel, the father of Elihu, Job 32. 2, 6.

Barachias, bär-a-kī'as, the father of Zechariah, Zec. 1. 1, 7; Mat. 23. 35.

Barak, bā'rak [lightning], the son of Abinoam, chosen to liberate the Hebrews from the Canaanites, Ju. 4. 6–9;—proves victorious, 15;—his, and the prophetess Deborah's song, 5. 1, &c.;—his faith commended, He. 11. 32.

Barbarian, literally, a *foreigner*, a term used by the Greeks, Romans, and Jews, Ac. 28. 2, 4; Ro. 1. 14; 1 Co. 14. 11; Col. 3. 11.

Barbed, jagged with hooks, Job 41. 7.

Barber, Eze. 5. 1.

Bare, naked, Le. 13. 45, 55;—pure, mere, 1 Co. 15. 37.—Bare-foot, indication of distress, Is. 20. 2–4; 2 Sa. 15. 20.

Bar-Jesus [son of Joshua], the patronymic of Elymas (the Turkish *Ulemah*), a sorcerer, Ac. 13. 6;—withstood Paul, 8;—solemnly rebuked and struck with blindness, 9–11.

Bar-jona, bär-jo'nah [the son of Jona], the patronymic of the apostle Peter, Mat. 16. 17; Jn. 1. 42; 21. 17.

Bark, to make a noise as a dog, Is. 56. 10;—to peel the bark, Joel 1. 7.

Barley, a well-known grain, Ex. 9. 31; Le. 27. 16; Nu. 5. 15; De. 8. 8; 2 Ch. 2. 10; Is. 28. 25; Ho. 3. 2; 2 Sa. 14. 30.

Barn, a repository for grain, 2 Ki. 6. 27; Lu. 12. 24;—heaven, Mat. 13. 30. The word rendered barn in Job 39. 12; 2 Ki. 6. 27, signifies rather a *threshing-floor*.

Barnabas, bär'na-bas [son of comfort], a Levite of the island of Cyprus, a disciple of Christ, sells his possession, Ac. 4. 36;—sent from Jerusalem to Antioch about the proselytism of the Gentiles, 11. 22;—'a good man and full of the Holy Ghost and of faith,' 11. 24; 15. 26;—goes to Tarsus to find Paul, 25;—accompanies him in his first progress, 13. 2;—separates from him, 15. 39;—led into an error by Peter, Ga. 2. 13.—'He bore such a relation to Paul as Melancthon did to Luther—that of a gentle, confiding, earnest, but subordinate co-operator.'

Barrel (a pitcher), a vessel for keeping flour, 1 Ki. 17. 12; 18. 33;—for carrying water, Ge. 24. 14.

Barrenness, unfruitfulness, Ps. 107. 34;—with no child, mentioned as a reproach, Ge. 30. 1; 1 Sa. 1. 6;—removed in a miraculous manner from Sarah, Ge. 18. 10; 21. 2;—from Rebekah, 25. 21;—from Rachel, 30. 22;—the wife of Manoah, Ju. 13. 2;—from Hannah, the mother of Samuel, 1 Sa. 1. 19;—from Elizabeth, the wife of Zacharias, Lu. 1. 7.

Bars, to fasten doors or gates, Ex. 26. 26; Ne. 3. 3, 6;—rocks in the sea, Jonah 2. 6;—the boundary of the sea, Job 38. 10.

Barsabas, bär'sa-bas [son of Saba], (1) Surnamed Justus, highly honoured as a candidate for the office of apostleship, Ac. 1. 23.—(2) The patronymic of Judas, Ac. 15. 22.

Bartholomew, bär-thol'o-mew [son of Tolmai], one of the twelve apostles, Mat. 10. 3; Ac. 1. 13;—was a witness of the ascension, Ac. 1. 4, 12, 13;—supposed to be the same person who in John's Gospel is called Nathaniel, Jn. 1. 45–49.

Bartimeus, bar-te-me'us [son of Timeus], one of the two blind beggars of Jericho who sat by the wayside begging, cured of blindness, Mat. 20. 30; Mar. 10. 46

Baruch, bā'ruk [blessed], a Jewish prince, who, from attachment to Jeremiah, acted as his secretary or scribe;—charged to take care of the writings of Jeremiah's purchase, Je. 32. 13, 14;—writes the prophecies of Jeremiah, 36. 4;—which are burned by the king, 23;—writes them anew, 32;—comforted by Jeremiah, 45. 1.

Barzillai, bar-zil'lā-i [made of iron], (1) A Meholathite, 2 Sa. 21. 8.—(2) A Gileadite of Rogelim;—his kindness to David when he fled from Absalom, 2 Sa. 17. 27;—refuses David's kind offers, 19. 34;—David charges Solomon to show kindness to his family, 1 Ki. 2. 7.

Base, the foundation of a pillar, 1 Ki. 7. 27; Ezr. 3. 3;—mean, vile, Job 30. 8; Is. 3. 5.

Bashan, bā'shan [fruitful, or light, sandy soil], a district east of Jordan reaching from Gilead to Hermon; its early inhabitants were Amorites, De. 3. 11–13; 4. 47;—its king opposed the Israelites, Nu. 21. 33;—Moses gave it to the half-tribe of Manasseh, 32. 33;—high hill of, called the hill of God, Ps. 68. 15;—bulls of, 22. 12;—oaks of, Is. 2. 13; Eze. 27. 6; Zec. 11. 2;—its fruitfulness and rich pastures, Je. 50. 19; Mi. 7. 14; Is. 33. 9; Na. 1. 4;—it is now called Haurân.

Bashan-Havoth-Jair, name given to the region of Argob in Bashan, conquered by Jair, De. 3. 14; Nu. 32. 41.

Bashemath, bash'e-math [fragrant], a daughter of Ishmael, and one of the three wives of Esau, Ge. 26. 34; 36. 3, 4, 13. When first mentioned she is called Mahalath, Ge. 28. 9.

Baskets, vessels made of twigs, &c., for holding bread, Ge. 40. 16; Ex. 29. 3, 23;—for gathering grapes, Je. 6. 9;—first-fruits of the harvest preserved in, De. 26. 2, 4;—Paul escapes from Damascus in, 2 Co. 11. 23;—fragments gathered in, Mat. 14. 20; Mar. 6. 43; Lu. 9. 17.

Basons, vessels to hold water, four different Hebrew words are so rendered. That used in Ex. 24. 6 is rendered 'goblet,' Ca. 7. 2; and 'cup,' Is. 22. 24.

Bastard, one born out of wedlock, De. 23. 2; Zec. 9. 6; He. 12. 8.

Bat, an animal of the order of the *Cheiroptera*, or hand-winged. It comprises a great number of genera, species, and varieties, from the size of the smallest mouse to that of the vampire, which is as large as a squirrel. They are common in the East. The bats mentioned in Scripture were the true Vespertilionidæ, the insect-eating bat similar to the European. The word in Hebrew means *flying in the dark*, Le. 11. 19; Is. 2. 20.

Bath, a measure for liquids, the same with the ephah, each containing the tenth-part of a homer. Its capacity was 8 galls. 3 qts. The word is rendered measure in Lu. 16. 6; Is. 5. 10; Eze. 45. 10, 11, 14.

Bathe, to wash in a bath, Le. 15. 5, 8, 11, &c.;—judgments from God, Is. 34. 5.

Bath-rabbim, bath-răb'bim [daughter of many], a gate of the city of Heshbon, Ca. 7. 4.

Bathsheba, bath'shĕ-bah [daughter of the oath, or of seven], the daughter of Eliam, 2 Sa. 11. 3, or Ammiel, 1 Ch. 3. 5, and wife of Uriah;—David commits adultery with her, 2 Sa. 11. 4, 5;—the child born in adultery died, 2 Sa. 12. 15–18;—she is married to David, 11. 27;—becomes the mother of Solomon, 12. 24; 1 Ki. 1. 11;—presents the request of Adonijah to marry Abishag the Shunamite, 1 Ki. 2. 13;—is called Bathshua, 1 Ch. 3. 5.

Batter, to beat down, 2 Sa. 20. 15.

Battering-rams, engines used to beat down the walls besieged, Eze. 4. 2; 21. 22.

Battle, an exhortation of the priest to precede it, De. 20. 1;—who shall be dismissed before it, 5;—not always to the strong, Ec. 9. 11.

Battle-axe, a heavy axe to cut trees, houses, &c., in the way of victory, Je. 51. 20.

Battle-bow, either a bow to shoot in war, or an army of archers, Zec. 9. 10; 10. 4.

Battlement, a parapet wall or balustrade surrounding the top of the flat-roofed houses of the Jews, to prevent persons from falling off, De. 32. 8;—also used to denote the fortification of a city, Je. 5. 10.

Bay, the colour of one of the teams of horses in Zechariah's vision, Zec. 6. 3, 7.

Bay-tree, only occurs in Ps. 37. 35; some suppose it to be the laurel, and others the cedar of Lebanon.

Bazlith, baz'lith [nakedness], the head of one of the families of the Nethinim, Ezr. 2. 52; Ne. 7. 54.

Bdellium, a gum or rosin resembling myrrh, used as a perfume, Ge. 2. 12;—like manna in colour, Nu. 11. 7;—others regard the word as meaning pearls or precious stones. The LXX. render the word in one place carbuncle, and in another crystal.

Beacon, a signal or mark on conspicuous places to warn of danger, or to give direction, Is. 30. 17.

Bealiah, be-a-lī'ah, one of David's Benjamite heroes, 1 Ch. 12. 5.

Bealoth (the plur. of Baal), (1) A town in the extreme south of Judah, Jos. 15. 24.—(2) A district of Asher, rendered in 1 Ki. 4. 16 incorrectly 'in Aloth.'

Beam, a plank of wood, a thorn, or splinter, Ju. 16. 14; Mat. 7. 3–5.

Beans, 2 Sa. 17. 28; Eze. 4. 9.

Bear, a fierce beast of prey;—killed by David, 1 Sa. 17. 34;—killed forty-two children who mocked Elisha, 2 Ki. 2. 23, 24;—its fierceness illustrating judgments of God, La. 3. 10; Ho. 13. 8;—symbolical: Da. 7. 5;—of a ferocious enemy, Pr. 17. 12; Is. 11. 7; Re. 13. 2.

Beard, tearing, or neglecting to trim, a token of deep sorrow, Ezr. 9. 3; Is. 15. 2; Je. 41. 5;—insult offered to David's ambassadors by cutting off, 2 Sa. 10. 4, 5;—Jews forbidden to cut off or mar, for the dead, Le. 19. 27; 21. 5.

Bearers, carriers of burdens, 70,000 for building the temple, 2 Ch. 2. 18.

Bearing with the weaknesses and infirmities of others, a duty, Ro. 14. 1; 15. 1; 1 Co. 13. 7; Ga. 6. 1, 2.

Beasts, all animals as distinguished

from man, Ps.36.6;—named by Adam, Ge.2.20;—Solomon's knowledge of, 1 Ki. 4. 33;—not to be cruelly used, Pr. 12. 10;—to rest on the Sabbath Ex. 20. 10; 23. 12; De. 5. 14;—subject to the same fate with men, Ec.3.18, &c.;—in Re.4.6,8,9; 5.6,14; 6.1; 7.11; 14.3; 19.4, the literal rendering *living one* or *living creature* would be more appropriate;—in prophetic language, heathen kingdoms or powers, Da.7.4–8,11,12; 8.4;—the papal antichrist, Re. 13.1,&c.;—Paul describes some of his furious opponents as 'wild-beasts,' 1 Co.15.32;—a similar figure in Ps.22. 12,16; Ec.3.18.

Beat, to smite, De. 25.3;—to overcome, 2 Ki. 13.25; Ps. 89,23;—to demolish, Ju.8.17; 9.45.

Beautify, to render comely, Ezr.7.27; Ps.149.4; Is.60.13.

Beautiful Gate OF THE TEMPLE, Ac. 3.2.

Beauty, the vanity and danger of it, Ps. 39. 11; Pr. 6. 25; 31. 30;—a shepherd's staff so called in prophecy, Zec.11.7;—persons remarkable for it: Sarah, Ge. 12. 11;—Rebekah, 24.16; —Rachel, 29. 17;—Joseph, 39. 6;—Moses, Ex. 2. 2; He. 11. 23;—David, 1 Sa. 16. 12, 18;—Bathsheba, 2 Sa.11. 2;—Tamar, the daughter of David, 13. 1;—Absalom, 14. 25;—Abishag, 1 Ki. 1. 4;—Vashti, the wife of Ahasuerus, Es.1.11;—Esther, 2.7.

Bebai, beb'a-ī [father], the head of one of the families that returned from Babylon, Ezr.2.11.

Becher, bē'ker [first-born], the second son of Benjamin, Ge.46.21; 1 Ch.7.6.

Bechorath, be-kō'rath [first-born], great-grandfather of Ner, the grandfather of Saul, 1 Sa.9.1.

Beckoned, gave a sign with the hand, Lu.1.22; 5.7; Jn.13.24; Ac. 19. 33; 21. 40; 24.10.

Bed, mattresses and skins laid on the floor, used as beds, Mat.9.6;—elevated cushioned benches so used, 2 Ki. 1. 4; 20. 2;—were sometimes movable, Ex. 8. 3; 2 Sa.4.5–7;—BEDSTEAD of Og, king of Bashan, De.3.11;—the grave, Is.57.2.

Bedad, bē'dad [separation], Ge. 36. 35; 1 Ch.1.46.

Bedan, bē'dan, 1 Sa.12.11; probably the same as the judge Abdon.

Bedeiah, bed-e-ī'ah [servant of Jehovah], Ezr.10.35.

Bee, common in Palestine;—deposited their honey in clefts of the rock, &c., Ps. 81. 16; Ju. 14. 8;—honey a common article of food in Canaan, 1 Ki. 14.3; Ca.5.1;—symbol of the Assyrian king, Is.7.18.

Beeliada, be-el-ī'a-dah, a son of David, 1 Ch.14.7; the same as Eliada, 2 Sa.5.16.

Beelzebub, be-el'ze-bub, or BELZEBUB [the god of flies], the chief idol god of the Ekronites, 2 Ki.1.3, and hence the chief of the devils, Satan, is so called in the New Testament, Mat.10.25; 12.24; Lu. 11. 15–19. *See* BAALZEBUB.

Beer, bē'er [a well], (1) A town in Benjamin, probably same as Beeroth, Ju.9.21.—(2) A halting-place of the Israelites, Nu.21.16–18.

Beer-Elim, be-ēr-ē'lim [well of heroes], a place on the border of Moab, Is.15.8.

Beer-lahai-roi, bē'er-la-hā'e-roy [the well of him who lives and sees me], a fountain near which the angel of the Lord found Hagar, Ge. 16. 7, 14;—Isaac dwelt near, Ge.24.62; 25.11.

Beeri, bē'ry [illustrious], (1) The father of Judith, Ge.26.34.—(2) Father of the prophet Hosea, Ho.1.1.

Beeroth, be-ē'roth [wells], a city of the Gibeonites, given to the tribe of Benjamin, ten miles north of Jerusalem, Jos.9.17; 2 Sa.4.2; near it are the remains of an old church, built by the empress Helena;—now called *el-Bireh*, a village of 700 inhabitants.

Beeroth, be-ē'roth [of the children of JAAKAN], a group of wells in the wilderness, De.10.6, called *Bene-* (=*children of*) Jaakan, Nu.33.31,32.

Beersheba, be-ēr'shē-ba [well of the oath], the name of a city, and also of a well, at the southern extremity of the Holy Land:—first mentioned in the history of Abraham, who planted a grove there, Ge.21.33;—made a league with Abimelech at, 26. 33;—given to Simeon, Jos.19.2;—Elijah fled to, 1 Ki.19.3.

Beeshterah, be-esh'tē-rah [house of Astarte], a city on the east of Jordan, Jos.21.27;—called Ashtaroth, 1 Ch.6.71.

Beetle, an insect of the locust family, altogether different from that so called by us. The word occurs only in Le.11.22.

Beeves, the old plur. of *beef*, used in the O. T. for cattle, Le.22.19,21; Nu. 31.28,38.

Befallen, happen, Le.10.19; Nu. 20. 14; Es.6.13; Mat.8.33.

Beforehand, previously, Mar.13.11; 2 Co.9.5; 1 Pe.1.11.

Beget, to generate or produce, Ge. 17.20; De.4.25; Je.29.6.

Beggar, one who begs for alms, 1 Sa. 2.8; Ps. 109. 10;—Lazarus, Lu.16.20–22;—the blind man, Jn.9.8;—the lame man, Ac.3.2–5.

Beginning, that which is first, Ge.1. 1; Jn.2.11; He.3.14;—from eternity, before any creature was made, Jn.1. 1; 2 Th.2.13; Re.1.8.

Begotten, naturally, Ju.8.30;—supernaturally, He. 11. 17;—spiritually, 1 Co.4.15.

Beguile, to cheat, or impose on, Col. 2.4,18; 2 Pe.2.14.

Behalf, to do or speak in one's favour, Ro.16.19; 1 Co.1.4; 1 Pe.4.16.

Behaviour, conduct, course of life, 1 Sa.21.13; 1 Ti.3.2; Tit.2.3.

Beheaded, cut off the head, 2 Sa.4.7; Mat.14.10; Re.20.4.

Beheld, looked upon, Nu.21.9; 23.21; Ps.119.158; Mar.15.47; Re.5.6.

Behemoth, bē'he-moth, an animal described in Job 40. 15, &c. The word is also translated *beast*, Job 35. 11; Ps.73.22; *cattle*, Ps.50.10;—generally supposed to be the hippopotamus, the river-horse of Egypt, an animal of great strength and bulk. It is frequently met with above 16 ft. long and 7 ft. in height. 'He eateth grass like an ox.'

Behind, after, 2 Sa.3.16;—inferior to, 2 Co.11.5;—near to, Is.30.21.

Behold. This word is not an interjection, but the imperative mood, expressing command or exhortation. It is a call to fix the attention on a subject, Is.7.14; 42.1; Mar.16.6; Jn. 1.29; Re.3.20; 16.15; 22.7.

Behoved, it was fit, Lu.24.46; He.2. 17.

Bel, bel' [vain, nothing], an idol of the Chaldeans, the same as Baal, Is. 46.1; Je.50.2; 51.44. *See* BAAL.

Bela, bē'lah [a thing swallowed], (1) One of the five cities of the plain, Ge. 14.2;—afterwards called Zoar, 19.20, 30.—(2) A king of Edom, son of Beor, Ge.36.32, 33; 1 Ch. 1. 43.—(3) Son of Azaz, a Reubenite, 1 Ch.5.8.

Belah, bē'lah, eldest son of Benjamin, 1 Ch.7.6.

Belch, to throw out malice, Ps.59.7.

Belial, bē'lī-al [worthless], a name given to Satan, 2 Co.6.15;—wicked men called sons of, De.13.13; Ju.19. 22; 1 Sa.1.16; 2.12; 10.27, &c.

Believe, to give credit or assent, Ge. 45.26; Ac.8.13;—to receive or depend on, Jn.1.12; 3.15,16. *See* FAITH.

Bellows, an instrument to blow the fire, Je.6.29.

Bells, on the lower borders of the high priest's robe, that he might be heard as he went in and out of the holy place, Ex.28.33;—horse bells, or bridles, inscribed *Holiness to the Lord*, *i.e.* a spirit of religion shall pervade all the pursuits and occupations of men, Zec.14.20.

Belly, the bowels, Mat.15.17;—carnal pleasures, Ro.16.18;—sometimes put for the mind or heart, Jn.7.38; Job 15. 35; 20.15; Pr. 20. 27, 30;—the inhabitants of Crete called *slow bellies*, or given to *sloth* and *gluttony*, Tit. 1. 12;—the 'belly of hell,' Jonah 2. 2, signifies the grave or the under world.

Belong, appertains to, Ge.40.8; Le.27. 24; Ps.47.9; Mar.9.41.

Beloved, much valued and delighted in, De.21.15; Ne. 13.26; Ac. 15.25;—the new Jerusalem, Re.20.9;—Christ is, Mat.3.17; Mar.1.11.

Belshazzar. bel-shăz'zar [master of the secret or treasure], the last king of the Chaldees, under whom Babylon was taken by Cyrus;—his impious feast, Da.5.1, &c.;—sees a hand-writing on the wall, 5;—Daniel's interpretation of it, 25;—his death, 30.

Belteshazzar, bēl-te-shaz'zar [Bel's prince, *i.e.* whom Bel favours], the Chaldee name given to Daniel, Da. 1.7; 2.26.

Bemoan, to mourn over, Je.15.5; 16. 5; 22.10; 31.18; Na.3.7.

Benaiah, ben-ay'ah [made by Jehovah], (1) Son of Jehoiada the chief priest, 1 Ch.27.5, one of David's valiant men, 2 Sa.23.20;—succeeds Joab in the command of the army, 1 Ki.2. 35; 4. 4.—(2) A Pirathonite, one of David's thirty mighty men, 2 Sa.23. 30.—(3) A Levite, 1 Ch. 15. 18.—(4) A priest, 1 Ch. 15. 24.—(5) A Levite in the time of Hezekiah, 2 Ch.31.13. For others of the same name see 1 Ch. 4.36; Eze.11.1,13; Ezr.10.25,30,35,43.

Ben-Ammi, bĕn-am'mī [son of my people], father of the Ammonites, Ge. 19.38.

Benches, seats for rowers in ships, Eze. 27.6.

Beneath, under, below, Ex.20.4; Job 18.16; Is.14.9; 51.6; Jn.8.23.

Bene-Berak, bĕn-eb'e-rak [sons of lightning], Jos.19.45; a city in the tribe of Dan.

Benediction, form of priestly, Nu.6. 23–26;—by Melchizedec, He.7.1–7;—David, 2 Sa.6.18,20.

Benefactors, persons who confer benefits, or do good to others, Lu.22.25.

Benefits, gifts of God, 2 Ch. 32. 25; Ps.68.19;—to do good, Je.18.10;—salvation, 1 Ti.6.2.

Bene-Jaakan, ben-e-jā'ă-kan [the sons of Jaakan], used as an abbreviation for Beeroth—(the wells of the) Bene-Jaakan, an encampment of the Israelites, Nu.33.31,32.

Benevolence, good-will, 1 Co.7.3.

Benhadad, ben-hā'dad [son of Hadad], (1) The king of Syria, came to assist Asa, king of Judah, 1 Ki.15.18. —(2) Son of the former, besieges Samaria, 1 Ki.20.1, &c.;—defeated, 20; —again, 29;—taken prisoner, but dismissed, 33.—(3) The son of Hazael, who succeeded his father in Syria, 2 Ki. 13. 24;—defeated Jehoash in three engagements, 25.

Ben-Hail, ben-ha'il [the son of strength], one of the 'princes' of the people sent by Jehoshaphat to instruct the Jews, 2 Ch.17.7.

Ben-Hanan, ben-ha'nan [the son of grace], of the posterity of Judah, 1 Ch. 4.20.

Benjamin, ben'jă-min [son of my right hand], the youngest son of Jacob and Rachel, born, Ge.35.18; with her dying breath his mother called him *Benoni* [son of my sorrow], but his father called him Benjamin;—goes into Egypt, 43.15;—his descendants, 1 Ch.7.6;—his sons and chief men, 8.1.

Benjamites, their inheritance, Jos.18. 11;—almost extirpated by the other tribes, Ju. 20. 26, &c.;—allowed to seize wives, 21.16.

Ben-Zoheth, ben-zō'heth [son of Zoheth], 1 Ch.4.20.

Beon, be'on, a pasture-ground east of Jordan, Nu.32.3; probably a contraction for Beth-Meon, Je.47.23.

Beor, be'or [a torch], (1) The father of Balaam, Nu.22.5.—(2) Father of Bela, Ge.36.32.

Bera, bē'ra [a well], king of Sodom, was assisted by Abraham, Ge.14.2.

Berachah, ber'a-kah [blessing], (1) A valley half way between Jerusalem and Hebron, where Jehoshaphat gained a victory over the Moabites and Ammonites, 2 Ch.20.26.—(2) One of the thirty Benjamite warriors, 1 Ch. 12.3.

Berachiah, or BERECHIAH, ber-a-kī'ah, or ber-e-ki'ah [blessed by Jehovah], (1) The father of Asaph, 1 Ch. 6.39. For others of the same name see 2 Ch.28.12; 1 Ch.3.20; 9.16; Zec. 1.1,7; Ne.3.4.

Beraiah, be-ra-ī'ah [the choosing of the Lord], of the posterity of Benjamin, 1 Ch.8.21.

Berea, be-rē'a [heavy, weighty], a city of Macedonia, lying about 20 miles west of Thessalonica;—here Paul preached with success, Ac.17.10;—its inhabitants commended for searching the Scriptures, 11. It now bears the name of *Verria* in Roumelia, and has a population of about 20,000.

Bereave, deprive or take away, Ec. 4.8; Je 15.7; Eze.5.17; Ho.13.8.

Bered, be'red [hail], a place in the south of Palestine, Ge.16.14.

Beriah, be-rī'ah [in evil], (1) Ephraim's sons had been slain (1 Ch. 7. 21–23), and he called his next son Beriah, 'because it went evil with his house.' —(2) A son of Asher, Ge.46.17.—(3) A Benjamite, 1 Ch.8.13.

Berith, bē'rith [covenant], the idol of the Shechemites, Ju.9.46. *See* BAAL-BERITH.

Bernice, ber-ni'se, the eldest daughter of Agrippa the Great, and sister of the younger Agrippa, king of the Jews—whom she accompanies on a visit to Felix, Ac.25.13. Her first husband was her uncle—she was a woman of an abandoned character.

Berodach-Baladan, be-ro'dak-bal'a-dan, a king of Babylon, 2 Ki.20.12; —called also Merodach-Baladan, Is. 39.1.

Berothai, ber'o-thay [my wells], a city of Syria, north of Damascus, 2 Sa.8. 8; the same as Chun, 1 Ch.18.8. Probably also the same as Berothah, Eze.47.16.

Beryl, a transparent gem, probably the topaz. It was the tenth stone in the high-priest's breast-plate, Ex.28. 20; Eze.1.16; 10.9; Da.10.6; Re.19.20.

Beseech, to entreat or implore, Ex. 33.18; Ps.80.14; Ro.12.1; Ga.4.12.

Beset, to harass or perplex, Ps.22.12; 139.5; Ho.7.2; He.12.1.

Besiege, to surround a city to take it, De.28.52; 1 Ki.8.37.

Besom, to sweep with destruction, occurs only in Is.14.23.

Besor, be'sor [cold], a brook in the south-west corner of Canaan, and falling into the Mediterranean a few miles to the south of Gaza, 1 Sa.30.9; —supposed to be that in which the Ethiopian eunuch was baptized, Ac. 8.26, &c.

Besought, *past* of beseech, Ge.42.21; Ex.32.11; Je.26.19; Mat.8.31.

Bestead, an obsolete word, to treat, accommodate. In Is.8.21 the phrase 'hardly bestead' means *oppressed*.

Bestiality, forbidden, Le. 18. 23;—punishable with death, 20.15; Ex.22. 19.

Bestir, to hasten, 2 Sa.5.24.

Bestow, to confer upon, De.14.26; Lu. 12.17,18; 1 Co.12.23.

Betah, bē'tah [trust, security], a city in Syria, which took from Hadadezer, 2 Sa. 8.8;—it is called Tibhath, 1 Ch.18.8.

Beten, bē'ten [belly], a place on the border of the town of Asher, Jos.19. 25.

Bethabara, beth-ăb'a-ra [house of, ford or passage], in the best MSS. *Bethany*, a place on the Jordan east of Jericho, where John baptized Jn. 1.28.

Beth-Anath, beth'ă-nath [house of response], of Naphtali, nine or ten miles north-west from the Sea of Galilee, Jo. 19.38; 1.33.

Bethany, beth'a-ne [house of dates], a town of some note, situated on the east side of the Mount of Olives, about fifteen furlongs (two Roman miles) from Jerusalem, the residence of Lazarus, Martha, and Mary, Jn. 12. 1;—here Mary anointed Christ, Matt.26.6,7;—from its vicinity Christ ascended into heaven, Lu. 24. 50;—now but a small and poor village of about 20 families. It is called by the Arabians *el' Azaryeh*.

Beth-Arabah, beth-ar'ra-bah [house of the desert], a city of Benjamin, at the north end of the Dead Sea, Jos. 18 22.

Beth-Aram, beth'ar-am [house of height], one of the towns of Gad on the east of Jordan, Jos.13.27;—the same as Beth-Haran, Nu.32.36. The ruins are called *Beit-Ramah*.

Beth-Arbel, beth-ar'bel [house of God's court], a place mentioned only in Ho.10.14.

Beth-Azmaveth, beth-az-ma'veth [house of Azmaveth], a village of Benjamin, Ne.7.28.

Beth-Aven, beth-ā'ven [house of nothingness, or of iniquity], same as Bethel, Ho.10.5; 4.15; Jos.7.2. The wilderness of, Jos.18.12.

Beth-Baal-Meon, beth-bā'al-mē'on [house of Baal-Meon], a place in Reuben, Jos.13.17. *See* BAAL-MEON.

Beth-Barah, beth-ba'ra [house of crossing], a ford or place on the Jordan named in Ju.7.24.

Beth-Birei, beth-bir'ē-i, a city of Simeon, 1 Ch. 4. 31;—probably the same as Beth-Lebaoth, Jos.19.6.

Beth-Car, beth'kar, a place to which the Hebrews, under Samuel, pursued the Philistines: the site of the stone Ebenezer, 1 Sa.7.11.

Beth-Dagon, beth-da'gon [the house of Dagon], (1) A town of Judah, Jos. 15.41.—(2) A place on the border of Asher, Jos.19.27.

Beth-Diblathaim, beth-dib-la-thā'im [house of Diblathaim], a city of Moab, Je. 48. 22;—called also Almon-Diblathaim, Nu.33.48.

Bethel, beth'el [house of God], (1) A city 12 miles north of Jerusalem, was originally called Luz;—first called Bethel by Jacob, Ge.28.19;—built an altar at, many years after, 35.1,6,7;—visited yearly by Samuel, 1 Sa.7.16; —here Jeroboam set up his idol calf, 1 Ki.12.28,29; called for this reason Beth-aven, Ho.4.15; 10.5. It is now a mass of ruins called *Beitin*.—(2) A town in the south of Judah, Jos. 12.16; 1 Sa.30.27;—called also Chesil, Jos.15.30; Bethul, 19.4; and Bethuel, 1 Ch.4.30.

Beth-Emek, beth-e'mek [house of the valley], a border town of Asher, Jos.19.27.

Bether, be'th [mountain of division, or of perfume], probably denoting those tracts of country that were the favourite re of the hart and the roe, Ca.4.6,8; 8.14.

Bethesda, th-ez'da [house of mercy], a pool the east of Jerusalem, famed in the tim of Christ for its healing virtue, Jn. . Identified by Dr. Robinson with the 'Fountain of the Virgin' in the valley of the Kedron, a short distance above the 'Pool of Siloam.'

Beth-Gamul, beth-ga'mul [house of a camel], a city of e.48.23. It is called *Um Jemal*. 'This,' says Mr. Graham, 'is perhaps among the most perfect of the old cities I saw. It is surrounded by a high wall forming a rectangle, which seems to inclose more space than the modern Jerusalem. The streets are many of them paved.—Th were some very large public uildings.—The houses were some o th very large, consisting usually th rooms on the ground-floor an t on the first story, the stairs being formed of large stones built into the house-walls and leading up outside. The doors were, as usual, of stone; sometimes folding-doors, and some of them highly ornamented. . . . Taking my rifle with me, I wandered about quite alone in the old streets of the town, entered one by one the old houses, went upstairs, visited the rooms, and in short, made a careful examination of the whole place; but so perfect was every street, every house, every room, that I almost fancied I was in a dream wandering alone in this city of the dead, seeing all perfect yet not hearing a sound' (Blaikie's *Bible History*, p. 124, *n.*). These cities of Bashan remain to this day almost in the state in which they were in the days of Og.

Beth-Haccerem, beth-hăk'ker-im [house of the vineyard], a city of Judah, about 8 miles south-east from Jerusalem, Je.6.1; Ne.3.14.

Beth-Hoglah, beth-hog'lah [magpie-place], a city in Benjamin, now *Hajlah*, between Jericho and Jordan, Jos. 18.19,21.

Beth-Horon, beth-hō'ron [house of the hollow], two towns of Ephraim, about 3 miles distant from each other, the 'Upper,' Jos.16.5; 21.22; and the 'Nether,' 16.3; 18.13; 1 Ch.7.24; 2 Ch. 8.5, about 12 miles north-west of Jerusalem;—Solomon repaired and for

tified the lower, 1 Ki.9.17. The sites of these towns are occupied by the two Arab villages *Beit-Ur el-Foka* and *Beit-Ur el-Tahta*.

Bethuel, to recollect, 1 Ki.8.47; 2 Ch. 6.37.

Beth-Jeshimoth, beth-jesh'ē-moth [house of desolations], a city of the Reubenites, in the valley of Arabah, east of Jordan, at the north end of the Dead Sea, Nu.33.49;—was seized by the Moabites, and at last destroyed by the Chaldeans, Jos.13.20; Eze. 25.9.

Bethlehem, beth'le-hem [house of bread], a town of Judah about 6 miles south of Jerusalem, often mentioned in the Old Testament, Ge.35.19; Ju. 12.8; Ru.1.19; 1 Sa.16.4; 2 Sa. 23.15, &c. It was called *Ephrath* or *Ephratah*, Ge. 35.19; 48.7;—king David born here, 1 Sa. 16. 12; 20. 6, and anointed by Samuel, 16.1–13;—hence called 'city of David,' Lu.2.4;—the birthplace of Christ, Mat.2.1;—children of, slain by Herod, 16. Its modern name is *Beit-Lahm*, with about 3000 inhabitants.

Beth-Marcaboth, beth-mar'ka-both [house of the chariots], a city of Simeon, Jos.19.5; 1 Ch.4.31.

Beth-Nimrah, beth-nim'rah [house of limpid water], a town in the valley 2 miles east of Jordan, Jos.13.27;—called Nimrah in Nu.32.3.

Beth-Peor, beth-pē'or [house of Peor], a city of Moab, east of Jordan, De.4.46; Jos.13.20.

Bethphage beth-fā'ge [house of figs], a small village situated on the east side of the Mount of Olives, nearer to Jerusalem than Bethany, Mat.21. 1; Mar.11.1; Lu.19.29;—Jesus lodged there, Mat.21.17;—no trace of it is seen.

Beth-Rapha, beth'ra-fa [house of Rapha, or giant], one of the posterity of Judah, 1 Ch.4.12.

Beth-Rehob, beth-re'hob [house of Rehob], a place near which was the valley in which was Laish or Dan, Ju.18.28;—called Rehob, Nu.13.21; 2 Sa.10.8.

Bethsaida, beth-sā'e-da or beth-sā'dah [house of fishing], (1) A city of Galilee, not far from Capernaum, on the western shore of the Sea of Galilee, Mat.11.21;Lu.10.13;—the birthplace of Philip, and the city of Andrew and Peter, Jn.1.44;—a woe denounced against it by Christ, Mat. 11.21.—(2) A city on the east bank of the Jordan, also called Julias, Lu.9. 10;—a blind man cured at, Mar.8. 22.

Beth-Shan, or BETH-SHEAN, beth'shan, or beth-shē'an [house of quiet], a city of the Manassites, on the west of Jordan, 60 miles north-east of Jerusalem, and at the east of the plain of Jezreel, Jos.17.11;—after the battle of Gilboa the Philistines fastened the dead body of Saul to its walls, 1 Sa.31. 10. It is now a village of about 60 or 70 Arab families. Extensive ruins still remain.

Bethshemesh, beth-shē'mesh [house of the sun], (1) A sacerdotal city on the northern border of the tribe of Judah, about fourteen miles west of Jerusalem, Jos.21.16;—many of its inhabitants struck dead for looking into the ark, 1 Sa.6.19;—same as Ir-Shemesh, Jos.15.10; 19.41,43; 1 Ki.4. 9. It is identified with the modern Arab village *Ain-Shems*.—(2) A town of Issachar, Jos.19.22.—(3) A town of Naphtali, Jos.19.38; Ju.1.33.—(4) Used in Je. 43. 13 for *Heliopolis* or *On*, an idolatrous temple in Egypt.

Beth-Shittah, beth-shit'ta [house of the acacia], a place to which the Midianites fled, Ju.7.22.

Beth-Tappuah, beth-tap'pu-ah [house of apples], a city of Judah, near Hebron, Jos.15.53.

Bethuel, be-thew'el [man of God], (1) Father of Rebekah, Ge.22.22,23; 24.24.—(2) A town of Simeon, 1 Ch. 4.30.

Beth-Zur, beth'zur [house of a rock], a city of Judah, about twenty miles south of Jerusalem;—it was fortified by Rehoboam, Jos.15.58, 2 Ch. 11.7. Now known as *Beit-Sûr*, four miles north of Hebron.

Betimes, early, Ge. 26. 31;—seasonably, Pr.13.24;—continually, Job 8.5.

Betray, to deliver up treacherously, 1 Ch.12.17; Mat.24.10; 26.16.

Betroth, or ESPOUSE, to promise or contract marriage, Ge.24.57–59; Ex. 22.16;De.28.30;—Mary was espoused to Joseph, Mat.1.18;—believers are betrothed or espoused to Christ, Ho. 2.19,20; 2 Co.11.2.

Beulah, bū'lah [married], a symbolical name applied to the land of Israel, or to the Jewish church, Is.62.4.

Bewail, to mourn over, Le.10.6; Re. 18.9.

Bewitched, charmed with deceit, Ac. 8.9; Ga.3.1.

Bewray, to expose, discover, Is.16.3; Mat.26.73.

Beyond Jordan, usually signifies, in the writings of Moses, the western side of the river, as he wrote on the eastern, Ge.50.10,11;De.1.1,5;3.8,20; 4.46, but in the writings of Joshua (5.1; 12.7; 22.7) it means the eastern side.

Bezaleel, bez-a-lē'el [the shadow of God], a famous artificer; he and Aholiab divinely instructed to make the tabernacle, Ex.31.2; 35.30.

Bezek, be'zek [lightning], (1) A city of Judah, the residence of Adoni-Bezek, about two miles from Beth-Zur, and westward of Bethlehem, Ju. 1.4.—(2) A place where Saul reviewed his troops, within a day's march of Jabesh, on the west of Jordan, 1 Sa. 11.8.

Bezer, be'zer, a town of Reuben, one of the cities of refuge east of Jordan, De.4.43; Jos.20.8.

Bible, the name used since about the fourth century to denote the volume of sacred writings. It is from the Greek word *biblos*, signifying *book*. The different parts of this sacred volume were composed at different periods, during a space of about 1600 years from the time of Moses downward. The books constituting the O. T. (thirty-nine in number) were collected in the time of Ezra and Nehemiah, after the return from Babylon. The collection of the books of the N. T. (twenty-seven in number) was gradually formed during the second century. The first *complete* translation of the Bible into English was completed by Wyckliffe, in 1384, about sixty years before the discovery of the art of printing. The N. T. was first printed by Tyndale at Worms in 1525, and the Pentateuch in 1530. Till his death, in 1536, he was engaged in sending forth different editions of the N. T., and of portions of the O. T. Coverdale's translation was published in 1535, and was the first complete English Bible *printed;* it was dedicated to Henry VIII. Tyndale's version was completed by Matthew, and printed in 1537. In 1539, Coverdale's Bible, revised under the sanction of Cranmer, was published. It was printed in large folio, and called the *Great Bible*. In 1540 another edition of it was printed 'by authority,' with a preface by Cranmer, and hence was called *Cranmer's Bible*. During the brief reign of Edward VI. eleven editions were printed. During Mary's persecution, Whittingham, Knox, &c., in their exile, made a new translation in Geneva. The N. T. was printed in 1557, the Old in 1560. It was called the *Geneva Bible*. Archbishop Parker, with the sanction of Queen Elizabeth, and aided by various bishops, revised the existing translations, and published an edition in 1568, which was called the *Bishops' Bible*. This continued to be in common use in the churches, as reprinted in 1572, under the name of *Matthew Parker's Bible*, for about forty years. King James resolved to publish a revised translation, and for this purpose appointed 54 learned men, 47 of whom only undertook the work, which was completed and published in 1611, and has ever since been our Authorized English Version. The division of the Scriptures into chapters and verses is comparatively a modern invention; and, having been resorted to for the purpose of facilitating reference, and not for distinguishing the several subjects, the divisions are not always the most fortunate. The division into chapters, as they now stand in the Old and New Testaments, is generally ascribed to the schoolmen who, with Cardinal Hugo of St. Cher, prepared in A.D. 1240 a concordance for the Vulgate translation. The Latin Bible, with *postils* or brief notes, published by this cardinal, was the first that contained chapters. The verses into which the New Testament is divided were introduced by Henry Stephen in 1551, and in this he followed the plan which had been applied by the Masorites to the Hebrew Scriptures.

Bichri, bik'ri [first-born, or first-fruits], the father of Sheba, 1 Sa.20.1,2,6,22.

Bidkar, bid'kar, Jehu's 'captain,' 2 Ki.9.25.

Bier, that on which something is borne, a frame to carry the dead upon, Lu.7.14;—to the rich, very splendid, 2 Sa.3.31.

Bigthan, big'than, or BIGTHANA, big'-tha-na [garden], one of Ahasuerus' chamberlains, who, with Teresh, conspired against the king's life, Es.2. 21; 6.2.

Bigvai, big'va-ī [husbandman], head of one of the families of Israelites, Ne.7.7; 10.16.

Bildad, bil'dad [son of contention], one of Job's three friends, probably descended from Shuah, the son of Abraham and Keturah. His answers to Job in justification of God's dealings, Job viii.xviii.xxv.

Bileam, bil'e-am [foreign], a place in the plain of Esdraelon allotted to the Levites, 1 Ch. 6. 70;—identical with Ibleam, Jos. 17. 17, and Gath-Rimmon, Jos.21.25.

Bilhah, bil'hah [faltering or bashfulness], (1) A town of Simeon, 1 Ch.4. 29;—identical with Balah, Jos.19.3. —(2) Handmaid of Rachel, Ge. 29. 29.

Bill of Divorce, De.24.1,3; Is.50.1; Je.3.8; Mat.19.7; Mar.10.4. *See* DIVORCE.

Billows, rolling waves, Jonah 2.3; Ps. 42.7.

Binnui, bin'nu-ī [building], (1) Head of one of the families of Israelites, Ne.7.15.—(2) A Levite who returned from Babylon with Zerubbabel, Ne. 12.8; 10.9.

Birds, not to be taken with their young, De. 22. 6; — usually caught with a snare, Ps.124.7; Pr.7.23; Am.3.5.

Biraha, bir'sha [in evil], a king of Gomorrah, Ge.14.2.

Birth, pangs of, Ex.1.19;—treatment of the infant when born, Eze.16.4; Lu.2.7–11;—premature, Ps.58.8.

Birth-day, celebrated with great rejoicings, Job 1. 4; Ge. 40. 20; Mat. 14. 6;—kept by Herod, Mar.6.21.

Birthright, or primogeniture, the right of the first-born or eldest son, Ge.25. 31;—he was consecrated to the Lord, Ex.22.29;—had a double portion of the inheritance, De.21.17;—had dominion over his brethren, Ge.27.29; —of Esau sold, 25.31;—of Manasseh transferred to Ephraim, 48. 17;—of Reuben forfeited, 49.3; 1 Ch.5.1.

Bishops [overseers or inspectors], the same persons who are called *presbyters* or *elders*, comp. Ac.20.17,18 with 20.28, and 1 Pe.5.1,2 with 5.17;—their qualifications, Ac.20.28; 1 Ti.3.1; 5.1; 2 Ti. 4. 1; Tit. 1. 5; 1 Pe. 5. 1;—Christ the bishop of souls, 1 Pe.2.25.

Bithiah, bith-ī'ah [daughter of the lord], a daughter of Pharaoh, 1 Ch.4. 18.

Bithron, bith'ron [the divided place], a defile in the Jordan valley, 2 Sa.2. 29.

Bithynia, bī-thin'i-a, a province of Asia Minor, on the Euxine Sea and Propontis, about 200 miles in length and 120 in breadth, and separated from Europe by the narrow straits of Bosphorus. Paul designed to visit it, but was forbidden by the Holy Spirit, Ac.16.7;—Christian congregation was early formed in it, 1 Pe.1.1. It now forms one of the districts of Turkish Anatolia. In Nice, its capital, the famous Christian council was held in 325.

Bitter Herbs, the passover eaten with, Ex.12.8, to remind of the bondage of Egypt;—bitterness, the symbol of affliction and misery, Ex.1.14; Ru.1. 20.

Bittern, a fowl about the size of a heron, retired into the wilds and fens; —Isaiah foretold that Babylon should be a place for, Is.14.23;—Zephaniah predicted the same of Nineveh, Zep. 2.14. These predictions denote the utmost solitude and desolation.

Bitterness, a bitter taste, Ex.15.23;—deep sorrow, Job 7.11;Pr.14.10;—malice, 2 Sa.2.26.

Bizjothjah, biz-joth'jah [contempt of Jehovah], a town in the south of Judah, Jos.15.28;—identical with Baalah and Balah, 19.2,3; also Baalath-Beer, 19.8; and Bilhah, 1 Ch.4.29.

Biztha, biz'tha, the second of the seven chamberlains of Ahasuerus (Xerxes), Es.1.10.

Blackness, terror, or judgments, Joel 2.6; Is.50.3; Na.2.10;—hell, Jude 13.

Blains, blisters, pustules, or putrid sores, the sixth plague on the Egyptians, Ex.9.9.

Blameless, innocent, Ge. 44. 10; Ju. 15.3; Mat.12.5; Lu.1.6.

Blasphemy, speaking reproachfully or irreverently of God, or of his Word, Ps.74.18; Is.52.5; Ro.2.24; Re. 13. 6; 16.11,21;—punishable with death, Le. 24.15,16,23;—blasphemer executed, 23;—of Sennacherib, 2 Ki.19.8–19,37; 2 Ch.32.9; Is.36.1, &c.;—of the Pharisees in ascribing the miracles of Christ to Beelzebub, Mat.9.34; 12. 24; Mar.3.22; Lu.11.15; Jn.10.20;—against the Holy Spirit—the ascribing of the cure of blind and dumb men to the agency of Satan—not to be forgiven, Mat.12.31; Mar. 3. 28; Lu. 12. 10; — idolatry reckoned blasphemy, Is. 65. 7; Eze. 20. 27, 28;—inconsistent conduct of believers leads others into it, 2 Sa.12.14; Eze. 36. 22, 23; 1 Ti.5.1. In the original Greek the word often occurs when applied to reproaches or calumny not aimed against God, but a prophet, an angel, a good man, &c.; and is rendered *rail, revile, speak evil*, &c.; as in Mat.12.31; 27.39; Mar.15.29; Lu. 23. 39; Ro.3.8; 14. 16; 1 Co. 4. 13; 10. 30; Ep.4.31; 1 Ti.6.4; Tit.3.2; 1 Pe. 4. 4, 14; 2 Pe.2.10,11; Jude 9,10. *See* SIN AGAINST THE HOLY GHOST.

Blast, to parch, Hag.2.17;—storm of wind, Ge.41.6; 1 Ki.8.37;—God's anger, Ex.15.8; 2 Sa.22.16.

Blastus, blas'tus, chamberlain of Herod Agrippa, Ac.12.20.

Blaze, to publish about, Mar.1.45.

Bleating, the crying of a sheep, Ju. 5.16; 1 Sa.15.14.

Blemish, imperfection or deformity, no beast having any to be sacrificed, Le.22.19; De.15.21; 17.1; Mal.1.8,14.

Bless, God blesses us, by bestowing benefits on us, Ge.12.2,3; Ex.20.24; Job 42.12; Ps.45.2; Ep.1.3;—we bless God, by our ascribing to him the praise and glory which are his due, Ps.36.12; 34.1; 96.2; 103.1,2; 104.1; 145. 1–3;—men bless their fellowmen (1) when they expressed good wishes toward them, Ge.14.19; He.7.1,6,7; (2) when in spirit of prophecy they predicted blessings to come upon them, Ge.49.1–28; He.11.21; De.23.1–29.

Blessed, happy, enjoying the favour of God. Persons who are, Ps.65.4; 89. 15; 32.1,2; 144.15; Is.30.18; Je.17. 7; Lu.11.28; 12.37; Re.16.15; 22.14; 14. 13;—in possession of certain graces, Mat.5.3–12.

Blessing, or BENEDICTION, the form of it in the wilderness, Nu. 6. 22;—the patriarchal blessing of sons: Isaac blessing Jacob and Esau, Ge.xxvii.; —Jacob his twelve sons, Ge.xlix.;—Moses the twelve tribes, De.xxxiii.; —at the removal of the ark, Nu.10.33; —and curses to be pronounced at Mount Gerizim and Ebal, Jos.8.33;—apostolic, 2 Co.13.14. *Cup of*, 1 Co. 10.16.

Blind, *naturally*, not to be misled, Le.19.14;—cursed is he that does it, De.27.18;—cured (*see* MIRACLES);—*morally*, ignorant, Is 6.10; 42.18,19; Mat. 15. 14; Ro. 2. 19;—*spiritually*, not enlightened by God, Re.3.17; 1 Jn.2.11;—men may be made so judicially, Ps.69.23; Is.29.10; 44.18; Mat. 13.13–15; Jn.12.40.

Blindfolded, the eyes covered, Lu. 22.64.

Blindness, inflicted on the Sodomites, Ge.19.11;—on the Syrians, 2 Ki.6.18; —on Paul, Ac.9.8;—on Elymas, 13.11; —cured, Mat.12.22; 9.27; 20.30; Mar 8.22; 10.46; Jn.9.1; Ac.9.18.

——, SPIRITUAL, is want of a proper discernment of spiritual things, Ep.4. 18; 1 Jn. 2. 11;—produced and maintained by love of sin, Jn. 3. 19, 20; Ro.1.21;—promoted by the devil, 1 Ki.22.22; 2 Co.4.4;—voluntary and wilful, Ps.82.5; Eze.12. 2; Ac. 28. 27; Ro.1.19–21; 2 Pe.3.5;—inflicted as a judgment, 1 Ki.22.23; Is.6.9,10;29.10; 44.18; Mat.13.14,15; Jn.12.40; Ro.11. 10;—can be removed only by divine power, Is.42.7; Lu.4.18; Jn.1.9; 8.12; 9.39; 2 Co.3.16,17.

Blood, not to be eaten, Ge.9.4; Le.3. 17; 7.26; 17.10,14; 19. 26; Eze. 33. 25; Ac.15.29;—of sacrifices, how disposed of, Ex.23.18; Le.4.7,18; 5.9; 17.14;—avenger of, he who avenged the death of his relatives, Nu.35.24,27;—metaphorically: race, Ac 17. 26;—slaughter, Is. 34. 3; Eze. 14. 19;—premature death, Eze.32.6; 39.18.

—— of Christ, *his righteousness*, including the whole of his obedience and sufferings, of which the shedding of his blood was the completion;—called precious, 1 Pe.1.19;—blood of the covenant, Zec.9.11; He.13.20;—blood of sprinkling, 12.24;—redemption through it, Ep.1.7;Col.1.14;1 Pe. 1.18; Re.5.9;—sanctification through it, He.10.27;—cleanses from sin, 1 Jn. 1.7; Re.1.5;—the wine in the eucharist, or Lord's supper, so called, Mat. 26.28; Mar.14.24; Lu.22.20; 1 Co. 11. 25.

Blossom, a flower that grows on a plant, Ge.40.10; Is.5.24; 27.6; 35.1,2.

Blot, a scorn or reproach, Job 31. 7; Pr.9.7;—*out*, or obliterate, as sin, Ex. 32.32; Ps.51.1; Is.44.22.

Blue, azure, or sky colour, was anciently considered as a rich and magnificent colour, Ex.25.4; 28.31; 39.3; Nu.15.38;2 Ch.2.7; Es.1.6;8.15; Eze. 23.6.

Boanerges, bo-a-ner'ges [sons of thunder], a surname given by our Lord to James and John, on account of their earnest impetuous spirit, Mar.3.17.

Boar, a male swine, Ps.8.13;—in all other instances the word is rendered 'swine,' Le.11.7; De.14.8; Pr.11. 22; Is.65.4; 66.3,17.

Boasters, proud of speech, Ro.1.30; 2 Ti.3.2; Ja.3.5; 4.16.

Boasting, with haughty speech, censured, Ps.52.1; Pr.20.14; 25.14; 1 Co. 4.7; 2 Co.10.12,15.

——, examples of: in Sennacherib, 2 Ki.18.19;—in Nebuchadnezzar, Da.3.15;4.29;—in Herod, Ac.12. 20.

Boaz, bō'az [strength], or Booz, (1) A descendant of Judah, a man of rank and wealth, kinsman to Elimelech the husband of Naomi, Ru.2.1;—showed kindness to Ruth, who gleaned in his fields, 8–17;—married her, 4.13;—mentioned in the genealogy, Mat.1.5. —(2) The name of the left-hand brazen pillar erected by Solomon in the court of his temple, 1 Ki.7.21; 2 Ch.3.17.

Bocaeru, bok'e-ru [the first-born is he], one of the six sons of Azel, a descendant of Saul, 1 Ch.8.38; 9.44.

Bochim, bō'kim [the weepings], a place near to Gilgal where the Israelites wept when reproached by the angel, Ju.2.1,5.

Body, to be kept pure, Ro.12.1; 1 Co. 6.13; 1 Th.4.4;—not to be disfigured, Le.19.28; 21.5; De.14.1;—changed at the resurrection, Mat.22.30; 1 Co.15. 42,51; Phi.3.21.

—— of Christ, his church so called, Ro.12. 5; 1 Co. 12. 27; Ep. 1. 22, 23; 4. 12; Col.1.18; 2.19;—the bread in the Lord's supper figuratively so called, Mat.26.26;Mar.14.22; Lu.22.19; 1 Co. 11.24;—'of sin,' Ro.6.6, called also 'of this death,' Ro. 7. 24, means the system and habit of sin, the sinful nature viewed as a loathsome burden.

Bohan, bo'nan [a thumb], a memorial stone set up in the valley of Achor, Jos.15.6; 18.17.

Boil, an inflammatory swelling, Ex. 9.9;—rendered 'botch' in De.28.27, 35;—the disease of Job, 2.7.

Boisterous, stormy, Mat.14.30.

Bold. *See* COURAGE.

Boldness, signifies in certain passages confident trust, Ep.3.12; He. 10. 19; Phi.1.20;—in prayer, He.4.16.

Bolled, an *old* word, once only in the Bible, and which means *podded, full and ripe*, Ex.9.31.

Bondage, slavery or captivity, Ex. 1. 14; Ezr.9.8;—spiritual subjection, He.2.15;—servile fear, Ro.8.15.

Bondmen, not to be ill-treated, Le. 25.39.

Bones, of the paschal lamb not to be broken, Ex.12.46; Nu.9.12;—of Jesus not broken, Jn.19.36; Ps.34.20.

——, DRY, their revival represents the restoration of the Jews, Eze.37. 1, &c.

Bonnet, a simple head-dress or turban, consisting of a piece of cloth folded about the head, worn by females, Is. 3.20;—by priests, Ex. 29. 28; Eze. 44. 18. In Ex.28.40; 29.9; 39.28; Le.8. 13, a different word is used in the Hebrew original, denoting the sacred cap or turban of the common priests as distinguished from the high-priest's mitre.

Book. Books in their modern form were unknown to the ancient Jews. The earliest writing is inscription on a rock. The works of Hesiod were written on sheets of lead; the laws of Solon on wooden planes; the decalogue on tables of stone. Tablets covered with wax in common use, De. 27. 2, 3; Lu. 1. 63. Such tablets were used in Europe during the middle ages, and were called *codices*. Leaves and bark of trees were also used, especially the inner bark, called by the Greeks *biblos*, whence *book*. Parchment (so named from Pergamus, where its manufacture was carried on) was the principal writing material for many ages, Is.8.1; Je. 36.2,6; Eze.2.9,10; Zec.5.1; Is.29.11. The *papyrus*, or paper-reed of the Nile, was used till about the 11th century. The five books of Moses, called the Pentateuch, are the most ancient, being written between fifteen and sixteen hundred years before Christ.

——, SEALED, exhibited to John, Re.5.1;—open, 10.2;—to eat a book is to consider its contents carefully, Je.15.16; Eze.2. 8–10; 3. 1–3, 14; Re. 10.9;—book of judgment, Da.7.10;—of life, Phi.4.3.

Books, either included in Scripture under other names, or not preserved, because not inspired:—of the wars of God, Nu.21.14;—of Jasher, Jos. 10.13; 2 Sa.1.18;—of Samuel concerning the kingdom, 1 Sa. 10. 25;—of Solomon, 1 Ki.4.32,33;—the chronicles of David, 1 Ch.27.24;—the acts of Solomon, 1 Ki.11.41;—of Nathan, Samuel, and Gad, 1 Ch.29.29; 2 Ch. 9. 29;—of Ahijah the Shilonite, 29;—the visions of Iddo,29;—of Shemaiah the prophet, 12.15;—of Jehu, 20.34;—the sayings of the seers, 33.19.

Booths, tents formed of branches of trees, made by Jacob for his cattle, Ge.33.17;—Israelites lodge in, during the feast of tabernacles, Le.23.42,43; Ne.8.14;—a remarkable one, Jonah 4.5.

Booty, the spoil or pillage, Nu. 31. 32; Je.49.32; Hab.2.7.

Borders of garments enlarged by the Pharisees, Mat. 23. 5. *See* PHYLACTERIES.

Born Again. *See* REGENERATION.

Borrow, the Hebrews from the Egyptians, or rather, Heb., *ask* or *demand*, Ex.3.22;—law respecting,22.14;—the wicked borrow and pay not, Ps.37. 21;—the inconvenience of it, Pr.22.7.

Boscath, bos'kath, in 2 Ki. 22. 1 for Bozkath [strong region], a city of Judah, Jos.15.39.

Bosom, the breast of the arms, Nu. 11.12;—the heart, or the best affection, Ru.4.16;—Christ in the bosom of the Father, Jn.1.18;—Christ carries his lambs in his, Is.40.11.

Bosor, bo'sor, the Aramaic form of the name Beor, the father of Balaam, 2 Pe.2.15.

Boss, the exterior convex part of a buckler, Job 15.26.

Bottles, anciently made of leather, or the skins of animals;—used for milk, Ju.4.19;—for wine, Jos.9.4,14; 1 Sa. 16. 20; Mat.9.17; Mar.2.11; Lu. 5.37,38;—for water, Ge.21.14, 15, 19; —strong drink, Ho. 2. 15;—those of the Gibeonites rent and bound up, Jos. 9. 4;—the psalmist like a bottle in the smoke, old, dry, and shrivelled, Ps.119.83;—new wine not to be put into old, Mat.9.17.

Bottomless, deep beyond conception; —pit, hell, or *endless* or *perpetual* punishment, Re.9.1,2,11; 11.7; 17. 8; 20.1,2.

Bountifulness, simplicity, sincerity, 2 Co.9.11.

Bounty, a free gift, 1 Ki.10.13; 2 Co. 9.5.

Bow, for shooting arrows, Ge.27.3;—symbol of conflict and victory, Re.6. 2;—of deceit (because apt to turn aside), Ho.9.16; Je.9.3;—the rainbow, Ge.9.13,14;—its permanency, ver.15, 16.

—— down the head, or the knee, to give homage to men, Ge. 24. 26; 27. 29; 43.28;—to worship God, Ps.95.6; Ro.14.11; Ep.3.14.

Bowels, used in a figurative sense for affections or emotions of the heart, 2 Co. 6. 12; Phile.7;—pity or compassion, Is.63.15; Je.31.20;—for the seat of wisdom or understanding, Job 38. 36; Ps.51.10; Is.16.11.

Box-tree, a shrub evergreen, but in the East, its native country, it attains the size of a forest-tree, and the wood is of considerable use, Is.41.19; 60.13.

Bozrah, boz'rah [inclosure], (1) A city of Moab in 'the land of Mishor,' Je. 48.24. Identified with *Busrah*, a village of about 15 families, about 60 miles south of Damascus.—(2) An ancient city of Edom, in Arabia Petrea, the capital of the land of Edom, and about 150 miles south-west of the former;—Jobab, king of Edom, was a native of it, Ge.36.33;—it was ravaged by the Assyrians, and afterwards by the Chaldeans, Is. 34.6; 63. 1; Je.49.22; Am.1.12; Mi.2.12.

Bracelets, ornamental chains of silver, gold, &c., about the wrist, Ge.24.30; Ex.35.22.

Bramble, properly thorns, Ju. 9. 14, 15;—a man of base and evil condition, Lu.6.44.

Branch, genuine believers, so called with reference to their union to Christ, Jn. 15. 5;—children, or posterity, Job 8.16; 15.32,33;—a symbol of kings descended from royal ancestors, Eze.17.3,10; Da.11.7;—a symbol of the Messiah, Is.11.1; Je.23.15; Zec.3.8; 6.12.

Brandish, to shake a glittering sword, Eze.32.10.

Brass, a compound metal, formed of copper and zinc, which was first made in Germany in the 13th century. The Hebrew word rendered *brass* means *copper*, or rather *bronze*, a native production found in the hills of Palestine, De.8.9;—used for armour, 1 Sa. 17.5,6;—musical instruments, 1 Ch. 15.19;—symbol of baseness and obduracy, Eze.22.18;—a brow of, signifying boldness and impudence in sin, Is.48.4; Je.6.28;—the Grecian monarchy, under Alexander the Great, called a kingdom of brass, Da.2.39.

Bravery, finery, 'of their tinkling ornament,' Is.3.18.

Brawling, speaking loud, or quarrelling, Pr.25.24.

Bray, to cry harsh for thirst, Job 6. 5; 30.7;- to bruise or pound, Pr.27. 22.

Brazen Sea, Ex.30.18; 38. 8; 1 Ki.7. 23–26; 2 Ch. 4. 2–5, the great laver placed in the priests' court of the temple.

Brazen Serpent, erected by Moses in the camp of Israel, Nu.21.9.

Breach, a gap in a wall, Eze.26.10; —not to perform a promise, Nu.14. 34;—punishment, 2 Sa. 6. 8;—an injury or hurt, Le.24.20.

Bread, the manna in the wilderness, Ex.16. 4, &c.; Jn.6.32;—Christ, 33;—believers called one, 1 Co.10.17;—the gospel, Pr.9.5; Mat.15.26;—of wheat or barley, Is.28.28;—of sorrow, Ps. 137.2;—of tears, Ps.80.5;—of wickedness, Pr.4.17;—of deceit, 20.17.

Bread, twelve loaves presented every Sabbath before the Lord at the golden table; hence the name *show-bread, i.e. bread of face*, or *bread of setting before*, Ex.25.30; Le.24.5,6.

Breadth, the measure from side to side, Ge.6.15; 13.17; Ex.27.18; Ep.3. 18; Re.21.16.

Break, to dash to pieces, Ex.34.13;—to weaken, Ps.10.15;—to shine, Ca. 2.17.

Breastplate, (1) Of the high-priest, a piece of embroidery of about ten inches square, and of very rich work; it was made double, so as to form a bag or pouch, in which the Urim and Thummim were deposited. It contained twelve precious gems, set in gold, each representing a tribe of Israel. It was called the *memorial*, Ex.28.12,29; the *breastplate of judgment*, 28.15. *See* URIM.—(2) An article of ancient armour, Is.59.17; Ep. 6.14; Re.9.9; translated *coat of mail*, 1 Sa. 17. 5, 38; *habergeon*, 2 Ch. 26. 14; Ne.4.16.

Breath, air for the lungs, Job 9.18;—the life, Ps.146.4; Da.5.23.

Breathe, to infuse the soul, Ge.2.7; —the gifts of the Holy Ghost, Jn.20. 22.

Brethren, one of the common appellations of Christians;—to forgive each other, Mat.5.23,24; 18.21,22;—to bear one another's burdens, and admonish each other, Ga.6.2; 2 Th.3.13–15; to confess their faults, and pray for each other, Ja.5.16;—to love each other, Ro.12.10; 1 Th.4.9; He.13.9;—how to prevent anger and hatred between, Mat.18.15. *See* BROTHER and BROTHERS.

—— of Christ, his kinsmen, or relations, Mat.12.46; 13.55; Mar.6.3; Lu.8.19.

Bribery, the crime of giving or taking rewards for bad practices,—censured, Ex.23.8; De.16.19; Job 15. 34; Pr. 17. 23; 29.4; Ec.7.7; Is.5.23; Eze. 13.19; Am.2.6.

——, examples: of the lords of the Philistines to Delilah, Ju.16.5;—of the sons of Samuel, 1 Sa.8.3;—of Asa to Benhadad, 1 Ki. 15. 19;—of Judas Iscariot, Mat. 26. 14;—of the soldiers who guarded the sepulchre of Jesus, 28.12;—of Simon the sorcerer offered to Peter, Ac. 8. 18;—expected of Paul's friends by Felix, 24.26.

Brick, clay kneaded, and baked, or hardened, usually by the heat of the sun, also in kilns, 2 Sa. 12. 31; Je.43. 9; Na.3.14;—tower of Babel built of, Ge.11.3;—the Hebrews compelled to make, in Egypt, Ex.1.14; 5.7.

Bride, figuratively, the saints and the church, Re.18.23; 21.2,9; 22.17.

Bridegroom, a man betrothed or newly married, Jn.2.9;—Christ compared to, Mat.9.15; Mar.2.19; Lu.5. 34; Jn.3.29.

Bridle, figuratively, the restraints of God's providence, 2 Ki.19.28; Is.30. 28;—prudential and pious watchfulness, Ps.39.1; Ja.1.26; 3.2.

Briefly, in few words, Ro.13.9; 1 Pe. 5.12.

Briers, figuratively, an enemy, the Assyrian army, Is.10.17;—mischievous persons, Eze.28.24; Mi.7.4;—sins and lusts, He.6.8.

Brigandine, a coat of mail or habergeon, composed of iron rings, Je.46. 4; 51.3.

Brightness, light, Is.59.9;—form of beauty, Da.4.36;—glory and splendour, Eze.28.7; Da.12.3; He.1.3.

Brimstone (i.e. *burning* stone), and fire, rained on Sodom, Ge. 19. 24;—shall be rained on the ungodly, Ps. 11.6; Job 18.15; Is.34.9, in allusion to the destruction of the cities of the plain;—corrupt and infernal doctrine compared to, Re. 9. 17;—symbol of torment, Ps.9.6; Re.14.10.

Broidered, wrought with various colours of needle-work, Ex.28.4; Eze. 16.10,13;—on plaited hair, 1 Ti. 2. 9; comp. 1 Pe.3.3.

Broiled, roasted on the fire, Lu.24.42.

Broken, destroyed, *shivered*, Ge.17. 14; Le.15.12; Mat.15.37; Jn.19.36.

Brooks, rivulets, such as Arnon, Jabbok, Kidron, Sorek, &c., which arise from subterranean springs—also winter torrents, which are dried up in summer (Job 6. 15, 19), as the River of Egypt, Nu.34.5; Jos.15.4,47, and most of the torrents of Palestine.

Broth, soup, Ju. 6. 19, 20;—in Is. 65.4 the word means pieces of bread over which broth is poured.

Brother. Brothers are properly male children of the same parents (Ge.4.2), but used of more remote kindred, Ge. 13.8; Es.10.3; Ac.7.25,28,—used to denote spiritual relationship, Mat.12. 46,47; Mar.3.31; Lu.8.19;—a penitent, to be forgiven and restored, Ga. 6.1;—offended, hard to be won, Pr. 18.19;—brothers of our Lord, Mat.13. 55. *See* BRETHREN.

Brotherhood, society, union, Zec. 11. 14; 1 Pe.2.17.

Brotherly, like brothers, Am.1.9; Ro. 12.10; 1 Th.4.9; He.13.1; 2 Pe.1.7.

Brothers, examples of enmity between them: of Cain to Abel, Ge.4.8;—Esau and Jacob, 27.1, &c.;—the brethren of Joseph, 37.1, &c.;—Amnon and Absalom, 2 Sa.13.28;—Jehoram and his brethren, 2Ch.21.4;—two that applied to Jesus to divide their inheritance, Lu.12.13.

Bruise, heel of Christ bruised by Satan, Ge.3.15;—Christ bruises Satan's head, Ro.16.20;—Christ bruised for our iniquities, Is.53.5;—bruised reeds Christ will not break, Is.42.3; Lu.4. 18.

Bruit, a word of French origin, meaning report, rumour, or noise, Je. 10. 22; Na.3.19.

Brutish, resembling a beast, Ps.92. 6; Pr.12.1; Is.19.11; Jude 10; 2 Pe.2. 11.

Bucket, a vessel to draw up water in, Nu.24.7; Is.40.15.

Buckler, SHIELD, TARGET, a piece of defensive armour, to ward off arrows, or the blows of a sword or spear, 1 Ch.5.18; 12.34; 1 Ki.10.16; 1Sa.17.6,7; Pr.2.7; Ps.18.2.

Buffeted, beaten or harassed, Mat.26. 67; 1 Co.4.11; 2 Co.12.7; 1 Pe.2.20.

Builders, faithful ministers, 1 Co.3.10; —the church a building, 1 Co.3.9–17.

Bukki, buk'ki [waster], the fifth from Aaron in the line of high-priests, father of Uzzi, 1 Ch.6.5,51.

Bukkiah, buk-ki'ah [wasted by Jehovah], a Kohathite Levite, one of the temple musicians, 1 Ch.25.4,13.

Bul [rain], the eighth month of the Jewish sacred year, and the second of their civil, corresponding to part of our October, 1 Ki.6.38.

Bulls, symbol of powerful and insolent persecutors, Ps.22.12; 63.30; 68.30; Is. 34.7.

Bullock, a young bull, never castrated by the Jews, Ex.29.3,11; Le.4. 4;—used in the plough, 1 Sa.14.14;—for treading out corn, De.25.4;—in waggons, Nu. 7.3;—for burdens, 1 Ch. 12.40. Illustrative, Ps.22.12; 68.30; De.33.17.

Bulrush, a shrub growing in fens, and easily bowed by the wind. From the inside bark of this vegetable the papyrus of the Egyptians was derived. It was used for writing (*see* PAPER), when prepared in one way, and for food when prepared in another, Je.15.16; Eze. 3. 1, 3; Re.10.8–10. Baskets and even boats were made of the bulrush, Ex.2.3; Is.18.2; 35.7.

Bulwarks, towers erected on the walls of cities, usually at the corners, 2 Ch. 26.15; Zep.1.16; Ps.48.13; Is.26.1;—also mounds erected by the besiegers, De.20.20.

Bunah, bū'na [discretion], one of Judah's posterity, 1 Ch.2.25.

Burden, predictions sometimes, though not exclusively, of heavy judgments thus called;—of Babylon, Is.13.1;—of Moab, 15.1;—of Egypt, 19.1;—of Tyre, 23.1, &c.;—the weight of sin and trouble, Ps.38.4; 55.22; He.12.1;—of infirmity, Ga.6.2.

Burdensome, grievous, troublesome, Zec.12. ; 2 Co.11.9; 12.13,14.

Burial, the Jews did, to their dead enemies, 1 Ki.11.15;—the want of it a calamity, De.28.26, Ps.79.2; Ec.6.3, Is.14.19; Je.7.33; 16.4,6; 25.33; 34.20; —a pompous one of Jacob, Ge.50.7, &c.;—body of deceased washed and laid out for, Ac.9 37;—of Lazarus, Jn. 11.44;—of Jesus, Mat.27.57.

Burn, to inflame with anger, La.2.3; —violent lusts, 1 Co.7.9;—holy zeal, 2 Co.11.29.

Burning Bush, the Lord appeared in, to Moses, at the foot of Mount Horeb, Ex.3.2.

Burnished, polished, Eze.1.7.

Burnt-offerings, daily, Ex.29.38–42; Nu.28.3–8;—on the great festivals, Le.23.37; Nu.28.11–27; 29.2–22; Le. 16.3;—on Sabbath, Nu.28.8–10;—offered at other times, Ex.29.15; Le.12. 6,8; 14.19; 15.15,30.

Burst, to break asunder, Pr.3.10; Je. 2.20; Mar.2.21; Ac.1.18.

Bushel, a corn measure, the Roman *modius* = 2 gallons = ¼ of an English bushel, Mat.5.15; Mar.4.21.

Bushy, full of small branches, Ca.5.11.

Business, diligence in, commanded, Ro.12.11; 1 Th.4.11; 2 Th.3.12;—advantages of, Pr.22.29; Ep.4.28;—the neglect of, to be punished, Pr.19.15; 2 Th.3.10.

Busy-bodies, officious persons, who meddle with other people's concerns, censured, Pr.20.3; 26.17; 1 Th.4.11; 2 Th.3.11; 1 Ti.5.13; 1 Pe.4.15.

Butler [bottler], a servant employed in furnishing the table, Ge.40.1,9,21; 41.9; Is.7.15; Ne.1.11.

Butter, as used in Scripture, sour or coagulated milk, which, mixed with water, makes a refreshing beverage, Ge. 18. 8; De. 32. 14. Job 29. 6, 'I washed my steps with butter,' denotes abundance.

Buttocks, the thickest part of the thigh, 2 Sa.10.4; Is.20.4.

Buy, the truth, Pr.23.23;—the blessings of salvation without money, Is. 55.1;—Christ bought his people, Ac. 20.28; 1 Co.6.20; 1 Pe.1.18.

Buz [contempt], the son of Nahor, by Milcah, and ancestor of Elihu, the companion of Job, Ge.22.21; Job 32. 2; Je.25.23.

Buzi, bū'zi, a priest, the father of the prophet Ezekiel. Eze.1.3.

C.

Cab, a measure coptaining one-third of an omer, or an eighteenth part of an ephah, about 3¼ pints wine-measure;—during the siege of Samaria, the fourth-part of a cab of doves' dung, or rather *chick-pease*, was sold for five pieces of silver, 2 Ki.6.25.

Cabbon, kăb'bon [cake], a place in the plain of Judah—a city in the tribe of Judah, Jos.15.40.

Cabin, small cells for the separate confinement of prisoners, Je.37.16.

Cabul, ka'bul [bound, boundary, as nothing], (1) A city on the frontier of the lot of Asher, Jos.10.27; probably the modern *Kabûl*, 8 miles east of Accho.—(2) A district of 'twenty cities,' that Solomon gave to Hiram, king of Tyre, 1 Ki.9.10–13.

Cæsar. *See* CESAR.

Cage, for birds, or wild beasts, Je.5.27; same word rendered 'basket,' Am.8. 1;—in Re.18.2 used in sense of *prison*.

Caiaphas, kāy'ă-fas, a high-priest at the time Christ was put to death: the office was formerly for life, but at this time the Romans appointed to the office and removed from it at their pleasure;—his advice to put Jesus to death, Jn.11.49; 18.14;—Jesus examined before him, Mat.26.57; Mar.14. 53; Lu. 22. 54; Jn. 18. 14;—he belonged to the sect of the Sadducees, Ac. 5. 17. Annas was probably his vicar or deputy.

Cain, kain [possession, lance], (1) The eldest son of Adam,—his mother, too sanguine in her hopes, seems to have imagined that he was the promised seed, when she called him *a man, the Lord*, Ge.4.1;—a tiller of the ground, 2;—offered fruit, 3;—was angry, and reproved by the Lord, 5–7;—kills his brother Abel, 8;—alluded to with censure, 1 Jn.3.12; Jude 11.—(2) A city in the lowlands of Judah, Jos 15.57.

Cainan, kāy'nan [possession], the son of Enos, and father of Mahalaleel, Ge.5.9–14. In Lu.3.36 he is called the son of Arphaxad, but probably this was another of the same name.

Cakes, bread of fine flour, Ex.12.39; Le.7.12; 24.5; Nu.15.20; Ju.7.13;—the 'cake not turned'=mixture of truth and error, Ho.7.8.

Calah, ka'lah [vigorous old age], one of the most ancient of the cities of Assyria, Ge.10.12; probably represented by the modern *Nimrûd*.

Calamities. *See* AFFLICTIONS.

Calamus, an aromatic plant, an ingredient in the sacred perfume, Ex.30.23; Ca.4.14;—an article in the trade of Tyre, Eze.27.19;—called SWEET CANE, Is.43.24; Je.6.20.

Calcol, kal'kol, one of the five sons of Mahol, who were famous for their wisdom, 1Ch.2.6;—called Chalcol, 1 Ki.4.31.

Caldron, a large cooking vessel, 1Sa.2.14;—an emblem of the destruction of Jerusalem, Eze.11.3,11.

Caleb, kā'leb [a dog, or the valiant hero], (1) The son of Jephunneh, was one of the twelve who were sent by Moses to spy the land;—gives a good account of the land of Canaan, Nu.13.30; 14.6; De.1.36;—obtains Hebron, Jos.14.6; 15.13.—(2) The son of Hur, his descendants, 1 Ch.2.50.—(3) A district about Carmel, of Judah, allotted to Caleb, 1 Sa.30.14; Jos.14.13.

Calf, made by Aaron, in imitation of the Egyptian idol *Apis*, Ex.32.4;—Jeroboam made two golden calves, and set the one in Bethel and the other in Dan, 1 Ki.12.28;—the calves were a snare to the people till the time of the captivity:—a fatted, the choicest animal food, 1 Sa.28.24; Am.6.4; Lu.15.23.

Calkers, carpenters, who build and repair ships, Eze.27.9,27.

Call, God's invitation in the gospel, addressed to all men, Pr.8.4; Is.45.22; 55.1; Mar.16.15; Jn.7.37; Re.22.17;—rejected by many, Mat.20.16; 22.14; Jn.5.40;—awful doom of those who refuse, Pr.1.24, &c.; Je.26.4–6; 35.17; Ac.13.46; 18.6; He.12.25; Mat.22.3–7; Re.2.5.

—, *effectual,* when men yield to the Spirit and come to Christ;—it is a call from death to life, Jn.5.24,25;—from darkness to light, Ac.26.18; 1 Pe.2.9;—from bondage to liberty, Ga.5.13;—from fellowship with the world to the fellowship of Christ, 1 Co.1.9;—from enmity to peace, 1 Co.7.15; Col.3.15;—from sin to holiness, 1Th.4.7;—from misery to happiness, 1Co.7.15;—made effectual, Ps.110.3; Ac.13.48; 2.47. In its *nature* it is *of grace,* Ga.1.15;—a *holy* calling, 2 Ti.1.9;—a *high* calling, Phi.3.14;—a *heavenly* calling, He.3.1;—when men repent they are accepted, Ro.11.29;—to the eternal glory of Christ, 2Th.2.14; 1Pe.5.10.

Calm, repose, rest, Ps.107.29; Jonah 1.11,12; Mat.8.26.

Calneh, kăl'ne [fortified dwelling], a city on the west bank of the Tigris, built by Nimrod, Ge.10.10; supposed to be the same as *Calno,* Is.10.9, and *Canneh,* whose inhabitants traded with the Tyrians, Eze.27.23;—its site identified by some with the modern *Niffer,* 50 miles south-east of Babylon.

Calvary, kal'va-re [skull], mentioned but once, in Lu.23.33 (in the Greek *Cranion,* a *skull*), as the place where Christ was crucified. It is a term adopted from the Vulgate version, so called because executions were performed there, and skulls were probably left lying on the ground; or probably because it was a bare round spot like a skull. In Jn.19.17 it is called *Golgotha.* The identity of the present site of Calvary is doubtful.

Calve, to bring forth young, Job 21.10; 39.1; Ps.29.9; Je.14.5.

Calves, young cows, Ps.68.30; Ho.10.5; 13.2; He.9.12,19;—of the lips, figuratively represents praise to God, Ho.14.2; He.13.15.

Camel [carrier], a large quadruped, with a long and slender neck, long legs, and short ears; and which can carry a heavy burden, and travel long without drink, during intense heat. The Bactrian camel has two humps on its back, while that generally mentioned in Scripture has only one. Abraham had many, Ge.12.16;—Job had three thousand, Job 1.3;—coarse raiment made of their hair, *John,* Mat.3.4; 2 Ki.1.8; Zec.13.4. The dromedary is a smaller and nimbler species of the camel, Is.66.20; Je.2.23.

Camon, kā'mon [full of stalks], the burial-place of Jair the Gileadite, Ju.10.5.

Camp, the order of tents for the Hebrews in the desert; forty-one encampments in the journey through the wilderness are mentioned, Nu.xxxiii. The form of encamping described, Nu.2.2, 3;—the tabernacle was placed in the midst, and Moses, Aaron, and their families had their tents on the east of it; and the angel of the Lord went before the camp, Ex.14.19;—an army in the open air, 1 Sa.4.6.

Camphire, a plant of great beauty and fragrance found in Egypt and the East, called *al-henna* and *khofreh* by the Nubians. From its leaves an orange dye is made, Ca.1.14; 4.13.

Cana, ka'nah, OF GALILEE [reedy], (1) A village about eight miles north of Nazareth, and sixteen from the lake;—Jesus' first miracle here, Jn.2.1, &c. It was the native place of Nathanael, 21.2. The true site of Cana is disputed. The probability is that *Kana-el-Jelîl* is the true site.—(2) A town of the tribe of Asher, near Sidon, Jos.19.28.

Canaan, kā'nan [low or lowland], (1) The fourth son of Ham, who sported with his father's shame, Ge.9.22;—was cursed, 25;—his posterity was numerous and was subjugated by the Israelites, the descendants of Shem, thus fulfilling Noah's prophecy, 2 Ch.8.7–9. His eldest son Zidon was founder of the city of the same name.—(2) THE LAND OF, so named from Canaan, the son of Ham, bounded by Arabia on the east; on the south by the wilderness of Paran, Idumea, and Egypt; on the west by the Mediterranean; and on the north by the mountains of Lebanon. Canaan proper was about 158 miles long, and on an average about 40 broad. As occupied by all the tribes, including those on the east of Jordan, it consisted of about 19,000 square miles. But as extended by conquest in the time of David and Solomon the kingdom reached to the Euphrates, and to the remotest confines of Edom and Moab, 1 Ki.4.21. It has since been distinguished by other names, such as the Land of Promise, the Holy Land, Judea, and Palestine. It is described as 'a land flowing with milk and honey.' It was well watered, very fruitful, abounding with rich pastures and flowers, and much diversified with hills and valleys, resembling the southern counties of Scotland. From its position its climate was very hot during eight months in the year;—described in reference to many of its natural advantages, De.8.7–9; 11.10–12;—promised to Abraham, Ge.12.7;—its boundary, Ex.23.31; Nu.34.1; Jos.1.3;—conquered by Joshua, 11.16;—its kings enumerated, 12.9;—the names of those who were to divide it, Nu.34.16;—how to be divided, 26.52;—divided by lot, Jos.14.1, &c.;—its borders not conquered, 13.1; Ju.2.3;—its ruined cities to be rebuilt, after the return of the Israelites from their dispersion, Is.49.19; 51.3; 52.9; 54.3; 61.4; Eze.36.33;—what portion of it will be for the sanctuary, 45.1, &c.;—for the city, 6;—for the prince, 7;—its boundary, 47.13;—its division by lot, 48.1. At the time of Christ it was divided into five provinces, Judea, Samaria, Galilee, Perea, and Idumea. This once beautiful land has been constantly suffering under the horrors of servitude and frequent wars. After the destruction of Jerusalem, A.D. 71, the land remained almost desolate till about the 4th century, when pilgrims began to resort to it. In the beginning of the 7th century it was occupied by the Saracens, who held it till it was taken by the Crusaders in the 12th. For about 80 years after that it was the scene of constant wars between the Christians and Saracens. After passing through various revolutions it was finally absorbed in the Turkish empire in 1317. Its once noble cities are now poor villages, and most of the former villages are utterly extinct. Its barren, poverty-stricken, and altogether ruinous condition affords a remarkable example of the fulfilment of the divine threatening, 'He turneth rivers into a wilderness, and the water springs into dry ground; a fruitful land into barrenness, for the wickedness of them that dwell therein,' Ps.107.33, 34. Its cities, mountains, rivers, brooks, and valleys are mentioned each apart.

Canaan, Language of, Is.19.18, the language of the Jews in Palestine, the Hebrew.

Canaanites, *idolatrous,* to be extirpated, Ex.23.31; 34.12; Nu.33.50; De.20.16;—not wholly conquered by Joshua, 16.10; 17.12; Ju.1.27, &c.; 2.20; 3.1, &c.;—six nations of, Ex.3.8, 17; 23.23; 33.2.

Candace, kan-da'se, a queen of Ethiopia, that region in Upper Nubia called by the Greeks Meroë;—her high treasurer converted by the preaching of Philip the evangelist, Ac.8.27.

Candle, light originally with oil-lamps, Job 18.6;—the soul, Pr.20.27;—ministers, Mat.5.15.

Candlestick, for the tabernacle, formed of gold, with six branches, and with oil, Ex.25.31; 37.17;—stood in the holy place, on the south side, *i.e.* on the left of the person entering, and opposite the table of show-bread, Ex.26.35;—shown in vision to Zechariah, Zec.4.1;—the seven churches, Re.1.20. In Mat.5.15, a lamp-stand.

Candour, fair, open, and impartial dealing, commended and exemplified, 2 Sa.12.7; Ps.15.2,3; Mat.7.1,12; 2 Co.1.12.

Cane, a tall sedgy plant with a hollow stem, 1 Ki.14.15; Job 40.21; Is.19.6; 35.7;—common in Arabia and Syria;—used in writing. The Hebrew word is usually rendered *reed,* except in Is.43.24 and Je.6.20, where it is rendered *cane.* Sweet cane [reed of fragrance], enumerated among other aromatic substances, Ca.4.14; Eze.27.17. *See* CALAMUS.

Canneh, kan'nay [a plant], Eze.27.23; same as Calneh or Calno.

Canker [gangrene], an eating sore ending in mortification, 2 Ti.2.17; Ja.5.3.

Canker-worm, one that preys upon the fruits, and is much like to the locusts, Joel 1.4; Na.3.15, 16;—elsewhere called the caterpillar, Je.51.27; Ps.105.34.

Canticles, kan'ti-kels [song], the Latin name given to the Song of Solomon.

Capernaum, ka-per'nā-um [city of comfort], a city on the north-west shore of the Sea of Galilee, and distant about ninety-six miles from Jerusalem, Mat.4.13, 14;—here Christ preached to multitudes, and performed many mighty works, Mat.8.5; Lu.7.1; Mat.8.14; Lu.4.38; Mat.9.1; Mar.2.1; 1.33; Lu.4.33. Christ uttered a fearful prophecy against, Mat.11.23; Lu.10.15. In Christ's day it was a flourishing town, Mat.11.23;—Jesus very frequently visited this city, it was called 'his own city,' Lu.4.16–31. The site of this city is still matter of dispute.

Caphtor, kăf'tor [chaplet, knop], the original seat of the Philistines, De.2.23; Am.9.7;—it is called an 'isle' or coast country, Je.47.4. Some say that it was Cappadocia, others the island of Cyprus, others the coasts of the Egyptian Delta. Most probably it was Upper Egypt.

Caphtorim, kăf'tor-im, the Philistines, De.2.23;—the descendants of Mizraim, Ge.10.14.

Cappadocia, kap-pa-do'shē-a, the most eastern province of Asia Minor, extending from Mount Taurus to the Euxine Sea, and was bounded by Pontus on the north, Lycaonia and part of Armenia on the south, Galatia on the west, and by the Euphrates on the east. It contained many rich and populous cities;—persons from it present in Jerusalem, when the apostles preached, Ac.2.9;—Peter addresses the strangers in, 1 Pe.1.1. It became a Roman province A.D.17. It was wrested from the Romans by the Turks, under whose dominion it continues. A number of Christians still remain, but greatly corrupted. It is now called *Amasia.*

Captain, a military officer, Jos.10.24; Ju.11.6, 11; Is.22.3;—the prætorian prefect, Ac.28.16;—the superintendent of the priests who kept watch in the temple by night, Ac.4.1; 5.24;—Christ, captain of salvation, He.2.10.

Captive, one taken prisoner, Ge.14.14; Ex.12.29; Ps.106.46; 137.3; Je.13.17, 19; Da.11.8.

Captives, *female,* how to be treated, De.21.10.

Captivity, slavery, or bondage, of the ten tribes forming the kingdom of Israel, by the Assyrian Shalmanezer, B.C. 720, 2 Ki.15.29; 17.3–5; 1 Ch.5.26;—of the two tribes, the kingdom of Judah, by the Chaldeans, 2 Ki.xxiv.; 2 Ch. xxxvi.; Je. xxv. xxvi. xxix. xxxii.xxxiv. li.; Eze.xii.; Da.1.1;—the sufferings of the captivity, Ps.137.1–5; Je.4.19–31.—'*He led captivity captive,*'=led captive all his foes, Ep.4.8;—'children of the captivity,' Ezr.4.1;—psalm of praise on their return from it, Ps. cxxxvi.; Is. xxvi.

Carbuncle [flashing as lightning], a very elegant gem, of a deep red colour, mingled with scarlet. It was the third in the first row of the high-priest's breastplate, Ex.28.17; Is.54.12; Eze.28.13. Under this name are comprehended several brilliant stones of the same family, as the ruby and the garnet.

Carcase, a dead body of man or beast, Le.5.2; Is.14.19; Mat.24.28.

Carchemish, kar'ke-mish [fortress of Chemosh], a town of the Assyrians, on the banks of the Euphrates. It commanded the passage of the river, and was therefore the battle-field of Egypt and Assyria, Is.10.9; Je.66.2;—taken by the Egyptians, 2 Ch.35.20;—retaken by Nebuchadnezzar, Je.46.1–12.

Careah, ka-rē'ah, 1 Ki.25.23; Je.40.8.

Carefulness, great care, vigilance, Eze.12.18; 1 Co.7.32; 2 Co.7.11.

Careless Persons, or those who are secure and unconcerned, called to serious thoughtfulness, Is.32.9–11.

Cares, *anxious.* *See* ANXIETY.

Carmel, kar'mel [park, garden], (1) A city in the mountains of Judah, ten miles south-east of Hebron, Jos.15.55;—here Saul erected a monument, 1 Sa.15.12;—here Nabal dwelt, 25.5.—(2) A celebrated mountain on the coast of the Mediterranean. It is about 1728 feet in height. This range extends about twenty-eight miles, and in the south-east is connected with the mountains of Samaria. For its beauty and luxuriant forests it was compared with Bashan, Ca.7.5; Is.33.9; 35.2; Je.46.18. Here Elijah offered his sacrifice, which was consumed by fire from heaven, 1 Ki.18.21–38;—here 450 prophets of Baal were slain, 40. Carmel is now called *Jebel Mar Elyas.*

Carmelite, kar'mel-ite, a designation of Nabal, 1 Sa.27.2; 30.5;—of Abigail, 2 Sa.3.3;—of one of David's warriors, 23.35.

Carmi, kar'mi, one of the sons of Reuben, Ge.47.9; Ex.6.14.

Carmites, kar'mites, a family of Reuben, Nu.26.6.

Carnal, fleshly, sensual, sinful, Ro.7.14; 8.9; 15.27; 1 Co.3.1,3; 9.11; 2 Co.10.4; He.7.16; 9.10;—*mind,* its enmity against God, Ro.8.7;—the ceremonial parts of the Mosaic dispensation were, He.7.16; 9.10;—weapons of Christian warfare are not, 2 Co.10.4.

Carpenter, Christ reproached as the son of, Mat.13.55;—himself so called, Mar.6.3.

Carpus, kar'pus [fruit, or fruitful], a convert of Paul, who dwelt at Troas, 2 Ti.4.13.

Carriage, a load for man or beast, Ju.18.21; 1 Sa.17.22;—baggage, Is.10.28;—'they took up their carriages'—packed up their baggage, Ac.21.4.

Carry, to bear, protect, or drive, Ge.37.25; 42.19; Ex.33.15; Is.23.7; Mar.6.55; Ep.4.14.

Carshena, kar-shē'na, an officer of Ahasuerus, Es.1.14.

Cart, a carriage for luggage, 1 Sa.6.7; 2 Sa.6.3; Is.28.28;—the same word rendered 'waggon,' Ge.45.19,20,27; Nu.7.3,6,7,8;—'chariot,' Ps.46.9;—'litter,' Is.66.20.

Carving, cutting figures or images, Ex.31.5; Ju.18.18; 1 Ki.6.18; 2 Ch.33.7; Ps.74.6; Pr.7.16.

Casement, a window or grate with hinges, Pr.7.6;—translated *lattice* in Ju.5.28.

Casiphia, ka-sif'i-a [silver], a place supposed to have been near Babylon, where Levites had settled during the captivity, Ezr.8.17.

Casluhim, kas-lū'im [hopes of life], a people descended from a son of Mizraim, Ge.10.14; 1 Ch.1.12.

Cassia, a sweet aromatic spice, an inferior kind of cinnamon, used in making the sacred oil, and other perfumes, Ex.30.24; Ps.45.8;—was an article of Tyrian trade, Eze.27.19.

Cast-away, a lost person, 1 Co.9.27.

Cast-out, to excommunicate, Jn.9.22, 34.

Castles, places fortified, Ge.25.16; 1 Ch.6.54; 2 Ch.27.4;—the castles of the sons of Ishmael were watch-towers, Ge.25.16.

Castor and Pollux, kas'tor and pol'lux, called the *Dioscuroi* in the original, Ac.28.11. In the Greek and Roman mythology they were reckoned the twin-sons of Jupiter; they were the tutelary deities of sailors; their images, therefore, were affixed to the heads of ships.

Caterpillars, insects which prey on leaves and fruits, 1 Ki.8.37;—often employed in execution of God's judgments, Ps.78.46; 105.34;—represent a great multitude, Is.33.4; Je.51.14,27.

Cattle, to be watered, or freed from danger, on the Sabbath-day, Mat.12.11; Lu.13.15; 14.5.

Caul, (1) A net-work that covers the heart of some animals, Ex.29.13; Le.3.4.—(2) A cap of a net-work worn by females, Is.3.18.

Causeless, without reason, 1 Sa.25.31; Pr.26.2.

Causeway, a paved way, 1 Ch.26.16; 2 Ch.9.4. The same word is rendered 'ways,' Ps.84.5.

Caves, places of habitation, Ge.19.30;—of concealment, Jos.10.16; Ju.6.2; 1 Sa.13.6; 22.1,2; 24.3; 2 Sa.23.13;—places for burial, Ge.23.17,19; 49.29, Jn.11.38;—of Adullam, 1 Sa.22.1;—Makeddah, Jos.10.16;—in the wilderness of Engedi, 1 Sa.24.3.

Cease, to leave off, 1 Sa.7.8;—to be forgotten, De.32.26;—to be removed, La.5.14;—to abstain from, Ps.37.8; Is.1.16.

Cedar, the noblest of trees. It rises to the height of 70 or 80 feet; its branches spread out almost horizontally to a distance sometimes of 120 feet; is always green, and affords a delightful shade, 2 Ki.19.23; Ca.5.15; 2 Sa.7.2; 1 Ki.4.33; Ps.80.10; 92.12; Am.2.9;—the temple of Solomon built with it, 1 Ki.6.15;—he applies to Hiram for it, 5.6;—he wrote of it, 4.33;—an emblem of the future prosperous state of Israel, Eze.17.22.

Cedron, Jn.18.1. *See* KIDRON.

Ceiling, of a room, Hag.1.4;—of cedar or fir, 1 Ki.6.15; 2 Ch.3.5; Je.22.14.

Celebrate, to praise, Le.23.32,41; Is.38.18.

Celestial, heavenly, 1 Co.15.40.

Celibacy, or abstinence from marriage, commended under certain circumstances, Mat.19.12; 1 Co.7.1–35.—forbidding to marry is a character of the apostasy, 1 Ti.4.3.

Cellars, stores for wine, &c., 1 Ch.27.28;—the same word applied to the treasury of the temple, 1 Ki.7.51, and of the king, 14.26.

Cenchrea, ken-krē'a [millet], the eastern seaport of Corinth, on the Saronic Gulf. It was distant about 9 miles from Corinth. Paul sailed thence for Ephesus, Ac.18.18; Ro.16.1.

Censer, a vessel in the form of a cup,

for the purpose of carrying the fire in which incense was burned, Le.16.12; —of Korah, &c., to be applied to the covering of the altar, Nu.16 6,37,38. That used on the great day of atonement made of pure gold, 1 Ki.7.50; He. 9. 4. It is spoken of under the designation of a 'spoon,' Nu.7.14, and a 'vial,' Re.5.8.

Centurion, a Roman officer having the command of a hundred soldiers; —one of them came to Christ, and begged him to heal his servant, Mat. 8.5;—another confessed the Messiahship and innocence of Christ at his crucifixion, Mat. 27. 54; Lu. 23. 47;—Cornelius the first Gentile convert to Christianity one of them, Ac.10.1.

Cephas, sē'fas [a rock, or stone], the Syriac surname of Peter, Jn.1.42.

Ceremonies, rites, Nu.9.3, or ordinances, He.9.1, used in the Jewish worship. *See* TYPES.

Certain, sure, some, Nu.16.2; De. 13. 13; Mat.20.20; Ga.2.12.

Certainty, that which is real and fixed, Jos. 23. 13; Pr.22. 21; Da.2.8; Lu. 1.4; Ac.21.34; 22.30.

Certify, to give sure information, 2 Sa.15.28; Ezr.4.16; Ga.1.11.

Cesar, or CÆSAR, se'zar, the regal title of the Roman emperors, as Augustus, Lu. 2. 1;—Tiberius, Mat. 22. 21;—Nero, Ac. 25. 11;—Claudius, 11. 28, who banished (A.D.50) the Jews from Rome, 18.2.

Cesarea, se-zar-ē'a, a city on the shore of the Mediterranean, about 60 miles north-west of Jerusalem, and was built by Herod the Great, in honour of Augustus;—was the residence of Philip, Ac. 8. 40;—and of Cornelius, 10.1,24;—scene of Herod Agrippa's death, 12.19;—Paul was brought to, after his conversion, 9.30;—Cornelius sent messengers from, to Peter, 11. 11;—Paul was sent to, to be tried before Felix, 23.23. It bore the names of Cesarea Stratonis, Maritime Cesarea, and Cesarea Palestinæ, to distinguish it from Cesarea Philippi. Herod made it his residence, and thus elevated it to the rank of civil and military capital of Judea. During the Crusades the city was taken in 1101 by king Baldwin, and retaken and destroyed in 1187 by Saladin. Only now extensive ruins, called *Kaisariyeh*.

Cesarea Philippi, a city that stood between Sidon and Damascus, near the sources of the Jordan, Mar.8.27. Its ancient name was Paneas. It was enlarged and embellished by Philip the tetrarch, who called it Cesarea, in honour of his emperor Tiberius Cesar, adding *Philippi*, to distinguish it from the Cesarea on the sea-coast. It is now called *Baneâs*, a wretched village of about forty houses. The ruins cover a wide space.

Chafed, highly provoked, 2 Sa.17.8.

Chaff, the husk of corn, Ps. 1.4; 35.5; —false doctrine, Je.23.28;—ungodly, vile, worthless persons, Zep.2.2; Job 21.18; Mat.3.12.

Chain, a series of links, Ge.41.42; Ex. 28.14;—bondage, La. 3. 7;—prisoner, Ac.12.7;—heli, Jude 6.

——, of gold, with which Joseph was honoured, Ge. 41. 42;—on the camels of the Midianites, Ju.8.26;—on Daniel, Da. 5. 29;—an emblem of the fate of Israel, Eze.7.23.

Chalcedony, kal'se-do-ne, a precious stone, a species of quartz of very many shades of colour, Re.21.19.

Chaldea, kal-dē'a [Heb. *Kasdim*], a country in Asia, which lay eastward of Syria. It was situated on the banks of the Tigris and the Euphrates, extending southward to the Persian Gulf. It is first mentioned in Ge.11. 28. Its soil was very fertile. It was well watered by the annual inundations of the Tigris and the Euphrates, Je. 50. 10; 51.24,35; Eze.16.29; 23.16. The two names Chaldea and Babylonia were often applied to the same country, Je. 24. 5; 25. 12; 50. 8; Eze. 12. 13. By the conquest of neighbouring tribes and nations the Chaldeans founded the vast empire, which, from them, was called Chaldea. From 1639 it has been under the dominion of the Turks.

Chaldeans, or CHALDEES [Heb. *Kasdim*], denotes until the captivity the inhabitants of Chaldea (Shinar), the capital of which was Babylon, 2 Ki. xxv.. Is.13.19. 23. 13; 45.14; Je.21. 4. But in the book of Daniel the Chaldeans are mentioned in connection with the magicians and astronomers as a distinct priestly class. The Chaldeans were one of the original Cushite tribes that inhabited the plains of Chaldea. They gradually gained the ascendency over the other tribes, and gave name to the whole country. The language of this old Cushite tribe was the learned language for scientific and religious literature, and all who became acquainted with that 'learning' (Da. 1. 4) were called Chaldeans. They were the learned class, which comprehended the priests, magicians, and astronomers.

Chalk-stones, a soft mineral like limestone, Is.27.9.

Chamber, the private apartments of a house called chambers, 2 Sa. 18. 33; Ps. 19. 5; Da. 6. 10;—guest-chamber, Mat. 14. 14;—inner,2 Ki. 9. 2;—little, 2 Ki.4.10;—upper, Ac. 9. 37;—of imagery, Eze.8.7–12;—the clouds, Ps. 104.13.

Chambering, riot or debauchery, Ro. 13.13.

Chamberlain, Es.1.10, 12, 14; 2.3, 14, 15, 21; 4. 4, 5;—generally elsewhere more correctly rendered *eunuch*, Da. 1.3,7; Is. 56. 3, 4, &c.;—an officer in eastern courts;—in Ro.16.23, the city treasurer.

Chameleon, a little animal of the lizard kind, which has the power of changing the colour of its skin, Le.11. 30.

Chamois, a species of goat, De.14.5.

Champaign, a plain, open country, De.11.30.

Champion, a 'mighty man,' 1 Sa. 17. 51;—in 17.4,23, it is used of Goliath, as a *man between the two*, who stood between the armies of the Hebrews and the Philistines.

Chance, unforeseen, a thing unexpected or unlooked for, 1 Sa.6.9;—accident, 2 Sa.1.9;—excluded by Divine Providence, Ps.91.3, &c.; Pr.16. 33; Mat. 6. 26; 10.29; Lu.12.6.

Chancellor, a high officer of the Persian court, Ezr.4.8,9.

Chanceth, happeneth, De.23.10.

Changeable, fickle, Is.3.22.

Changes, alterations, Ge. 45.22; 2 Ki. 5.5; Job 10.17; Ps.55.19.

Chanaan, kā'nan, Ac. 7. 11, another form of Canaan.

Channel, the bed of a stream, Ps. 18. 15; Is.8.7;27.12;—elsewhere 'stream,' 'river,' &c.

Chant, to sing, occurs only in Am.6.5.

Chapel, a *holy place*, a place of worship, Am.7.13;—elsewhere rendered *sanctuary*, Ex. 25. 8; Le.12.4; 21.12; 2 Ch.22.19, &c.

Chapiters, ornaments on the tops of pillars, &c., called in modern architecture *capitals*, the uppermost parts of columns, Ex.36.38; 38.17; 1 Ki.7. 16.

Chapmen [travellers], *i.e.* for purposes of traffic, 2 Ch. 9. 14;—called *spice merchants*, 1 Ki.10.5.

Chapt, rent with drought, Je.14.4.

Charge, an order, injunction, or command;—of God to Adam, Ge.2.16;—of Moses to Joshua, De.31.7;—of God to Joshua, Jos.1.2;—of Joshua to the people, 22.1; 23.2;—of David to Solomon, 1 Ki.2.1; 1 Ch. 22. 6;—of Jehoshaphat to the judges, 2 Ch.19.6,9;—of Jesus to the apostles, Mat. 10. 1, &c.;—to the seventy, Lu. 10. 1;—to Peter, Jn.21.15;—to the apostles before his ascension, Mat.28.19,20; Mar. 16.16;—of Paul to the elders of Ephesus, Ac.20.17, &c.

Chargeable, costly, 2 Sa.13.25; Ne. 5.15; 2 Co.11.9; 1 Th.2.9.

Charger, a shallow basin or bowl, now called a *salver*, Nu.7.13,19, &c.; Ezr.1.9; Mat.14.8; Mar. 6. 25;—elsewhere rendered *dish*, Ex.25.29;36.16; Nu.4.7.

Chariots, frequently used in ancient times in war, drawn by two or more horses, and carrying two men. Pharaoh pursued Israel with six hundred, Ex. 14. 7;—Philistines fight against Israel with thirty thousand, 1 Sa.13.5; —Solomon had a thousand and four hundred, 1 Ki. 10. 26;—Jabin, king of Canaan, had nine hundred of iron, Ju.4.3. The 'chariot in Ca.3.9,10 was probably a palanquin;—'of the cherubims' (1 Ch.28.18), the frame on which the cherubim rested;—horses, 2 Ki.7.14;—man, 2 Ch.18.33; —of the sun, 2 Ki.23.11.

Charity, or LOVE, and general benevolence, recommended, Ex.23.4; Le. 19.18; De.15.7; 22. 1; Job 31. 16, &c.; Pr.24.17; 25.21; Ec.11.1; Mat.7.12; 22. 39; 1 Co. xiii.; Ja. 2. 8. *See* AFFECTION and LOVE.

Charm, as enchanter, used of serpent-charming, Ps.58.5; Je.8.17; Ec. 10.11.

Charran, kar'ran, Ac.7.2,4. *See* HARAN.

Chasten, to correct in love, Ps. 118. 18; Re. 3. 19;—to punish, Le. 26. 28; Pr.19.18;—to humble, Da.10.12.

Chastisement, correction, Job 34.31; He.12.8;—*of our peace*, on Christ, the punishment by bearing which he reconciled us to God, Is.53.5. *See* AFFLICTION.

Chastity, enjoined, 2 Co.6.4,6; Ga.5. 19–22; 1 Co. 7. 5; Phi. 4. 8; 1 Ti. 4. 12; Tit.1.8; 2.5; 1 Th.4.3;—an example of it in Joseph, Ge. 39. 7;—in Job, Job 31.1.

Chatter, to make noise like birds, Is. 38.14.

Chaws, jaws, Eze.29.4; 38.4.

Chebar, kē'bar [strength or power], a river in Chaldea, where Ezekiel saw several of his visions, Eze. 1. 1; 3.15; 10.15,20. Commonly supposed to be the Chaboras of the Greeks, now called *Khabour*, falling into the Euphrates at Circesium; by others supposed to be the Euphrates, but most probably it was the Royal Canal, the *Nahr Malcha*, of Nebuchadnezzar.

Checker-work, flowers, images, &c., 1 Ki.7.17.

Chedorlaomer, ked-or-lā'o-mer [binding of a sheaf], a king of Elam, takes Sodom, Ge.14.11;—defeated by Abraham, 15.

Cheerful, gay, merry, frank, Pr.15. 13; Zec.8.19; 2 Co.9.7.

Cheerfulness, liveliness, recommended, Pr.12.25; 15.13,15; 17.22.

Cheese, slices of curdled milk, 1 Sa.17. 18;—coagulated milk, Job 10.10; 2Sa. 17.29. In each of these passages the original term so rendered is different.

Chelubai, ke-lū'by, a son of Hezron, 1 Ch.2.9;—called Caleb, 18,19.

Chemarims, kĕm'a-rims, the name of Baal's priests, Zep.1.4. The same word rendered 'idolatrous priests,' 2 Ki.23.5; Ho.10.5.

Chemosh, ke'mosh [subduer or fire-god], the national god of the Moabites, Nu.21.29; 1 Ki. 11. 7; Je. 48. 13. *See* BAAL-PEOR.

Chenaanah, ke-na'a-nah. (1) A warrior in the time of David, 1 Ch. 7. 10.—(2) The father of the false prophet Zedekiah, 2 Ch.18.10,23.

Chenaniah, ken-a-nī'ah [God's goodness], a Levite of the family of the Izharites, and a chief musician of the temple, 1 Ch.15.22,27.

Chephirah, kef-ī'rah [the village], one of the Gibeonite towns of Benjamin, Jos. 9. 17; Ne. 7. 29; Ezr. 2. 25; now *Kefir*, about 11 miles west from Jerusalem.

Cherethims, kĕr'eth-ims, probably Cretans, Eze. 25. 16; the word rendered 'Cherethims' is in Zep. 2. 5 rendered 'Cherethites.'

Cherethites, found alone only in 2 Sa. 30.14 and Zep.2.5. Elsewhere 'Cherethites' are named along with the 'Pelethites.' These two classes constituted David's body-guard, 2 Sa.8.18; 15.18; 1 Ki.1.38,44.

Cherish, to nurse up and comfort, 1 Ki.1.2,4; Ep.5.29; 1 Th.2.7.

Cherith, kē'rith [separation], a brook of which Elijah drank till it was dry, 1 Ki. 17. 3, 4. It was probably the valley of Achor, now called the *Wady Kelt*, between Jerusalem and the Jordan.

Cherub, tshĕr'ub [as a master], (1) A place mentioned in Ezr.2.59; Ne.7. 61, supposed to be in Babylonia.—(2) An order of spiritual intelligences. The word CHERUBIM first occurs in Ge.3.24;—figures of, for the ark, Ex. 25.18–20; 37.6;—between them God dwelt, or manifested his presence, 1 Sa.4.4; Ps.80.1; Is. 37. 16;—for the temple, 2 Ch.3.11;—seen in vision by Ezekiel, Eze.1.4; 10.8; 11.22.

Chesed, kē'sed, the fourth of the eight sons of Nahor, Ge.22.22.

Chesil, kē'sil, a town in the south of Judah, Jos.15.30; probably the same as Bethul, Jos.19.4.

Chestnut-tree, probably the tree now known as the *plane-tree*, Ge.30.37; Eze.31.8.

Chesulloth, ke-sul'loth [the hopes], a city in the tribe of Issachar (Jos.19. 18), on the border of Zebulun, at the foot of Mount Tabor, and hence called Chisloth-Tabor, Jos. 19. 11. Now *Iksâl*. Probably same as Tabor of 1 Ch.6.77.

Cheweth, grindeth with the teeth, Le. 11.4,7; De.14.6,8.

Chickens, the young brood of hens, Mat.23.37.

Chide, to reprove or blame, Ex. 17. 2; Ju.8.1; Ps.103.9.

Chidon, chē'don [a dart], 1 Ch.13.9;—called the threshing-floor of Nachon, 2 Sa.6.6.

Chief, the principal, dearest, or greatest, Ge.40.9,21,22; Nu.3.32; Ps.78.51; Mat.20.27; Ep.2.20;—of Asia, Ac.19. 31;—'among the captains,' 2 Sa.23.8.

Chiefest, the best, 1 Sa. 9. 22; 2 Ch. 32.33; Ca.5.10; Mar.10.44; 2 Co.11.5.

Childbirth, the purification after it, Le.12.1, &c.;—exemplified by Mary, the mother of Jesus, Lu.2.22–24.

Childhood, infancy, 1 Sa.12.2; Ec.11. 10.

Childish, puerile, trivial, 1 Co.13.11.

Childless, having no children, Ge.15. 2; 1 Sa.15.33. *See* BARREN.

——, to be so, a curse to the wicked, Le. 20. 20; 2 Sa. 6. 23; Je. 22. 30; Ho.9.14;—promises to good men who are so, Ps.68.6; 113.9; Is.56.4.

Children, to be instructed, Ge.18.19; De.4.9; 6.6; 11.19; Ps.78.5; Ep.6.4.

——, *their duty*, to regard the directions of their parents, Le.19.3; Pr.1.8; 6.20; 13. 1; 15. 5; 23. 22; Lu.2. 51; Ep.6.1; Col.3. 20;—not to grieve their parents, Pr.19.26;—not to rob their parents, 28.24;—not to despise them, De.27.16; Pr.15.5,20; 23.22; 30. 17; Eze.22.7;—to honour and maintain them, Ex.20.12; De.5.16; Ep.6. 2, 3;—the smiting of their parents punishable with death, Ex. 21. 15; Le.20.9; De.21.18, &c.;—not to bear malice, but to love one another, Jn. 13. 34; 15. 12, 17; Ro.12.9, 10; He.13. 1; 1 Jn.2.9,10; 3.23; 4.7,11,20.

——, the duty of parents to chastise them for their faults, Pr.13. 24; 19.18. 22. 15; 23.13,14; 29.15,17;—this duty neglected by David to Absalom, 1 Ki. 1. 6;—by Eli to his sons, 1 Sa.2. 22–25; 3.13.

—— to suffer for the sins of their parents to the third and fourth generation, Ex.20.5; De.5.9;—this to be reversed, Eze.18.1, &c.

——, *good*, a blessing to their parents, Pr.10.1; 15.20; 23. 24; 27.11; 29.3;—God's heritage, Ps.127.3.

——, *wicked*, and undutiful, a disgrace and a curse, Pr.10.1; 17.21,25; 19.13; 28.7; 29.15.

—— of God. *See* ADOPTION.

Chileab, kil'le-ab [protected by the father], the second son of David by Abigail, 2 Sa.3.3;—also called Daniel, 1 Ch.3.1.

Chilion, kil'le-on [pining], the younger son of Elimelech and Naomi, Ru.1.2.

Chilmad, kil'mad, a place mentioned in Eze.27.23.

Chimham, kim'ham [pining], the son of Barzillai the Gileadite, for whose sake David honoured him; and whence, it appears, he built a town, 2 Sa.19.37,38; Je.41.17.

Chimney, a passage for smoke, an opening covered with lattice-work, Ho.13.3;—in the houses in the East the smoke escapes through the windows, Is.44.16; 47.14.

Chinneroth, kin'ner-oth, De. 3. 17; Jos. 21.35.—*Sea of Chinnereth*, Nu. 34. 11; Jos. 13.27;—afterwards called Sea of Gennesaret. *See* CINNERETH.

Chios, kī'os. an isl. in the Ægean Sea, near to Lesbos, and about 12 miles from the shore of Smyrna, Ac.20.15. Now called *Scio*.

Chisleu, kis'lu, the ninth month of the sacred year of the Jews, and the third of their civil, commencing with the new moon of our December, Ne. 1.1.

Chisloth-Tabor, kis'loth-tā'bor [flanks of Tabor], a place on the border of Zebulun, Jos. 19. 12. Also called Chesulloth. It is the modern *Iksâl*.

Chittim, kit'tim [those that bruise], a branch of the descendants of Javan, the son of Japheth, Ge.10.4;—mentioned in the prophecy of Balaam, Nu. 24. 24; and in Is.23.1,12; Da.11. 30. The name is supposed by some to be equivalent to Hittites.

Chiun, kī'un, the Heb. form of the Arabic *Kaiwan*, an Egyptian idol, thought by some to be Saturn, Am. 5.26.

Chloe, klō'e [verdure], a woman at Corinth noted for piety, 1 Co.1.11; Ro.16.10,11.

Chode, quarrelled, Ge.31.36; Nu.20.3.

Choler, irascibility, great anger, Da. 8. 7; 11.11.

Choose, to select, Ex.17.9; Nu.16.7; Ps.25.12; Lu.6.13. *See* ELECTION.

Chorazin, ko-rā'zin, one of the cities in which our Lord's mighty works were done. It lay on the western coast of the Sea of Galilee, near to Capernaum, Mat. 11. 21; Lu. 10. 13. The modern *Kerazeh* probably marks its site.

Chozeba, ko-zē'ba [lying], a city of Judah, 1 Ch. 4. 22. It is probably identical with Achzib, Ge.28.5, and Chezib, Jos.15.44.

Christ, the Greek word corresponding to the Hebrew *Messiah*, both meaning *anointed*, so called in allusion to the anointing with oil of those who were set apart to a sacred office, Ex.28.41; 29.7; 1 Sa. 9. 16; 15. 1; persons so anointed were consecrated to God, 1 Sa. 24. 6; 2 Sa.19.21; 1 Ch. 16. 22. The anointing was also an emblem of the effusion of the Holy Spirit, Mat.3. 16, 17; Jn. 3. 34; 1 Jn.2. 20,27. Thus, Jesus, the saviour, is the *anointed*, Is.61.2; Da.9.25; Ps.ii. The name *Christ* was originally used as descriptive of character or office, Mat.26.63; Mar. 8.29; 14.61; Jn.1.20, 25, &c. Jesus, the personal name of our Lord, gradually came to be absorbed in his official name Christ. He is described by various names and titles:—Advocate, 1 Jn. 2. 1;—alpha and omega, Re. 1. 8; 22.13;—amen, 3. 14;—apostle, He. 3. 1;—beginning of the creation of God, Re. 3.14;—branch, Zec.3.8; 6. 12;—commander, Is.55.4;—corner-stone, 1 Pe. 2.6;—living stone, 2.4;—David, Je.30. 9; Eze. 34. 23; 37. 24; Ho. 3. 5;—dayspring, Lu.1.78;—deliverer, Ac. 7.35; Ro. 11. 26;—Emanuel, Is.7.14; Mat. 1. 23;—first-begotten from the dead, Re. 1. 5;—first and last, 1.17;—God blessed for ever, Ro.9.5;—governor, Mat.2.6;—holy one, Lu.4. 34; Ac. 3. 14; Re. 3. 7;—horn of salvation, Lu. 1.69;—image of God, 2 Co.4.4;—just one, Ac.3.14; 7.52; 22.14;—king everlasting, Lu.1.33;—king of Israel, Jn. 1.49;—king of the Jews, Mat.2.2;—king of kings, Re.17.14; 19.16;—lamb of God, Jn.1.29,36;—lamb who opened the sealed book, Re.5.6;—lamb slain from the foundation of the world, 13. 8;—leader, Is. 55. 4;—light, true, Jn.1.8,9; 3.19; 8. 12; 9.5; 12. 35, 46;—Lord, Mat. 3. 3; Mar. 11. 3;—lord of glory, 1 Co.2.8;—lord of lords, Re. 17.14; 19.16;—lion of the tribe of Judah, 5.5;—maker and preserver of all things, Jn.1.3,10; 1 Co.8.6; Col.1.16; He.1.2, 10; Re.4.11;—mediator, 1 Ti. 2.5;—mediator of the new covenant, He. 12. 24;—Nazarene, Mat. 2. 23;—high-priest, He. 3. 1;—prince, Ac. 5. 31;—prince of life, 3. 15;—prince of peace, Is. 9. 6;—prince of the kings of the earth, Re.1.5;—prophet, De. 18.15, 18; Lu. 24. 19;—redeemer, Job 19. 25; Is. 59. 20;—our righteousness, Je.23.6; 33.16;—root of David, Re. 5. 5;—root and offspring of David, and bright and morning star, 22.16;—ruler, Mi.5.2;—saviour, Lu. 2.11; Ac.

5.31;—shepherd in the land, Zec 11. 16;—good shepherd, Jn.10.11;—great shepherd of the sheep, He.13.20;—son of the highest, Lu.1.32;—son of God, Mat.3.17; 8.29; Lu.1.35;—only begotten son, Jn.1.14,18; 3.16, 18;—son of man, Mat.8.20; Jn.1.51;—son of David, Mat.9.27; 21.9;—star and sceptre, Nu.24.17;—bright and morning star, Re.22.16;—true, 3.7; 19.11; —witness, Is. 55.4;—faithful witness, Re.1.5; 3.14; 19.11;—word, Jn.1.1;—word of God, Re.19.13.

Christ was above Moses, He. 3.5;—and all the Levitical priests, He.7. 21; 8.1, &c.

——, was co-eternal with the Father, Jn. 1. 1, 3; 17. 5; Col. 1. 17; He. 13. 8;—co-equal with the Father, Mat.28.18; Jn.5.23; 16.15; 17.10; Phi. 2.6; Col.1.16; 2.9;—of one substance with the Father, Jn.10.30,38; 12.45; 17. 11, 22; 14.9;—though, in his humanity, inferior to the Father, 14. 28;—King of kings, Lord of lords, and God of gods, Ro. 14. 9; Phi. 2. 9; Col.2.10,15; 1 Pe. 3. 22; Re.17.14; 19. 16;—has a name above every name, Phi.2.9.

——, was perfect man, Mat.4.2; 8. 24; 26. 38; Jn. 1. 14; 4.6; 11.35; 12.27; 19.28; Phi.2.7; He. 2. 14;—was without sin, though tempted as other men, Jn.8.46; 2 Co. 5. 21; He.4.15; 7. 26; 1 Pe.2.22; 1 Jn.3.5.

—— was perfect God, as appears from the NAMES and TITLES of God given him;—*God*, Jn.1.1;—the *great God*, Tit.2.13;—*the mighty God*, Is. 9.6;—*the true God*, 1 Jn.5.20;—*God over all, blessed for ever*, Ro.9.5;—LORD, or as it is in Hebrew, *Jehovah*, Is.6.1, compared with Jn.12.41; Is. 40.3, compared with Jn. 1. 23;—the ATTRIBUTES of God are ascribed to him; such as *eternity*, Jn.1.1; 8.58; Col. 1. 17; Re. 1. 10–18; Mi.5.2, compared with Mat.2.6;—*omnipotence*, Phi.3.21; Col.2.9,10; Re.1.8;—*omniscience*, Jn.21.17; 2.24,25; Re. 2. 23;—*omnipresence*, Mat.18.20; 28. 20; Jn. 3.13; Ep. 4. 10;—*immutability*, He. 13.8;—the WORKS of God are ascribed to him; such as, the *creating* of all things, Jn.1.3; Col.1.16;—*upholding* all things, He.1.3; Col.1.17;—*governing* all things, Ep.1.22; Mat. 28. 18; —*forgiving sins*, Mat.9.2,6; Lu.5.20; —giving *eternal life*, Jn. 10. 28;—*promising* and *sending the Holy Ghost*, Jn.14.26; 15.26; Ac.1.5; 2.4;—*raising himself from the dead*, Jn.2. 19; 10.17,18;—*raising all the dead*, Jn.5.28;—*judging the world*, 5. 22; Ac. 17. 31; —*sentencing* both the righteous and the wicked to their everlasting portions, Mat. 25. 31–46; —RELIGIOUS WORSHIP *is given to him*, equally with the Father, 28.19; Ac. 7. 59, 60; 2 Co.13.14;—*angels are commanded to worship him*, He.1. 6;—*the redeemed in heaven worship him*, Re. 5. 8–14;—*all men are to honour him, even as they honour the Father*, Jn.5.23.

——, was the Messiah spoken of by the prophets, Lu. 24. 27; Jn. 1. 45; 4. 25; 5.39, 46; 11. 27; Ac. 26. 22;—came down from heaven, Jn.3.13,31; 6. 38, 50; 16.28;—for our sakes, Mat.18.11; Lu. 19. 10; Jn. 3. 17; 10. 10; 12. 47;—was incarnate of the Virgin Mary, Mat.1.18; Lu.1.35.

——, died for our sins, Is.53.8; Da. 9.26; Mat. 20. 28; Ro.4.25; 5.6; 1 Co. 15.3; Ga.1.4; Ep.5.2; He.9.28;—abolished death, 2 Ti.1.10.

—— rose again the third day, Lu. 24. 1, 46, 47; Ac. 2. 24; 3. 15; 4. 10; 5. 30; 10. 40; 17. 31; Ro. 10. 9; 1 Co. 6. 14; 15. 3, 4; 1 Th. 1. 10; He. 13. 20; 1 Pe. 3.18.

—— ascended up to heaven, Mar. 16. 19; Lu. 24. 51; Ac.1.2,9; Ep.4.8; 1 Ti.3.16.

—— sitteth on the right hand of God, Mar. 16. 19; Ac.7.56; Ep. 1. 20; Col. 3.1; He.1.3; 8.1; 10.12; 12.2; 1 Pe. 3.22.

—— is the alone head of the church, Ep.1.22; 4.15; 5.23; Col.1.18.

—— is the only foundation of the church, Is. 28. 16; Mat. 16. 18; 21.42; 1 Co. 3.11; Ep.2.20; 1 Pe.2.4–7.

——, is employed as the advocate of his people, Ro.8.34; He.7.25; 1 Jn. 2.1;—and in preparing mansions for them, Jn.14.2.

Christ will come again to judge the world, Ac.1.11; 1 Th.4.16; 2 Ti.4.1.

—— was expected by the Jews at the time of his coming, Mar.15 43; Lu.2. 25, 38; 3.15; Jn.1.25,45; 4.25; 10. 24; 11.27.

—— is the pattern that we ought to follow, Mat.11.29; Jn.13.15; Phi.2.5; 1 Pe.1.15; 2.21; 1 Jn.2.6.

—— was trusted in by Abraham and the patriarchs, Jn.8.56; He.11.1, &c.

—— to be the object of our *faith*, Jn.14.1; Ac. 16. 31;—all who believe in him shall be saved, Jn.3.14–16,36; 6.40;—they who believe not in him shall perish, Jn.8.24; 3.36; 1 Jn.5.10–12.

—— to be the object of our *love*, 1 Co.16.22; Ep.6.24; 1 Pe.1.8.

—— not to be denied, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; 12. 9; Ro. 1. 16; 2 Ti.2.12; 1 Jn.2.23.

——, excellencies of his character: *holiness*, Ac.4.27; He. 7. 26; Re. 3. 7; Ac.3.14;—*righteousness*, Is.53.11; 32. 1; 11.4; He.1.9;—*faithfulness*, Is. 11. 5; 1 Th.5.24; 2 Th.3.4;—*guileless*, Is. 53.9; 1 Pe. 2. 22;—*spotless*, 1 Pe.1.19; Jn. 8. 46; 2 Co. 5. 21;—*zeal*, Jn. 2. 17, with Ps.69.9; Lu.2.49;—*meekness*, Is. 53. 7, with Mat. 26. 63; 27. 12; Zec. 9. 9; Mat.11.29;—*compassion*, Is.40.11; Mat.14.14; 20.34; Lu.19.41; Ja. 5.11; —*filial obedience*, Ps.40.8; Jn.4.34; Lu.2.51.

——, predictions respecting. *See* PROPHECY.

——, events of his life. *See* JESUS.

——, his miracles. *See* MIRACLES.

——, his parables. *See* PARABLES.

——, his example. *See* EXAMPLE.

Christians, the term first used at Antioch, Ac.11.26.

——, the salt of the earth, Mat. 5. 13;—the light of the world, 14;—their privileges, 1 Pe. 2. 5, &c.; He. 12. 22;—the sons of God, 1 Jn.3.1,2; Ro. 8. 14, &c.;—one with Christ and the Father, Jn. 17. 11, 21;—all one body, Ep.4.15,16;—the temple of God, 1 Co.3.16.

Chronicles, annals, state-papers, records of history, 1 Ki.14.19; 1 Ch.27. 24; Es.6.1. In the Hebrew Bible the Books of Chronicles are placed last. Ezra was probably their author. They appear to be supplementary to the two Books of Kings. They contain an epitome of all the sacred history down to the year of the return from Babylon—3500 years.

Chrysolite, kry'so-lyte [gold stone], a precious stone of a golden or yellow colour, probably the topaz of the moderns, Re.21.20.

Chrysoprasus, kry-so-pra'sus [gold leek], a precious jewel of a green colour mingled with yellow, Re. 21. 20. The word is elsewhere rendered *beryl*.

Chub, kub, an Ethiopian province, Eze.30.5.

Chun, kŭn, a Syrian city, 1 Ch.18.8; called Berothai, 2 Sa.8.8.

Church, a number of persons, organized as a body, who meet to worship the Lord, and to observe the ordinances of Christ, Jn.10.16; Ro.12.5; 1 Co. 10. 17; 12. 13; Ga. 3. 28; He. 11. 40; 12. 23;—sometimes means the whole body of professing believers, Mat.16.18; Ac.2.47; Ep.3.10,21; Col.1. 24;—sometimes a single, local, or private congregation, Ac. 14. 27; 18. 22; Ro.16.5; 1 Co. 14. 23; 3 Jn. 9;—sometimes the governors of the church, Mat.18.17; Ac.14.27;—sometimes, as some think, the place of worship, 1 Co. 11.18; 14.19,34. The phrase 'catholic church' is only rightly applied to the church universal, including all true believers.

Churches, reverence to be observed in them, Le. 26. 2; Ps. 93. 5; Ec. 5.1; Je.7.30; Eze.5.11; 1 Co.11.1, &c.; 14. 23, &c.

——, instances of a profanation of them censured, 2 Ki.21.4; 2 Ch.33. 7; Mat.21.12; Jn.2.13.

Churl, a rude, surly, ill-bred man; also a miser, a niggard, Is.32.5,7; comp. 1 Sa.25.3,10,11,17.

Churning, making butter, Pr.30.33.

Chushan-rishathaim, ku'shan-rish-a-thā'im, a king of Mesopotamia who oppressed Israel for eight years, Ju. 3.8–10.

Chuza, tsŭ'za or kū'za [possession], the steward of Herod Antipas, Lu. 8.3.

Cieled. *See* CEILING.

Cilicia, sil-ish'e-a, the most south-eastern province of Asia Minor, the capital of which was Tarsus, the birthplace of Paul;—men from, disputed with Stephen, Ac. 6. 9;—Paul and Silas went through, confirming the churches, 15.41.

Cinnamon-tree, a species of the laurel. The *aromatic* called cinnamon, made from its inner bark, was one of the ingredients of the holy oil, Ex.30.23; and an article of commerce, Re.18.13.

Cinnereth, sin'ne-reth, or CHINNEROTH [lyre], a city of the tribe of Naphtali, on the west of the Sea of Gennesareth, Jos. 11. 2; 12.3; 19.35; 1 Ki. 15.20.

Circuit, a route, 1 Sa. 7.16;—of the sun, Ps.19.6.

Circumcision, the cutting of the foreskin of males on the eighth day after their birth, instituted, Ge. 17. 10;—of the Shechemites, 34. 24;—of the sons of Moses, Ex.4.25;—of the Israelites in Gilgal, Jos.5.2;—a dissension about it, Ac.15.1, &c.;—the apostles consulted, 6;—their decree concerning it, 29;—when it profiteth, Ro. 2. 25;—of the heart, 29; De. 10. 16; 30.6;—the *true*, among Christians, Phi.3.3; Col. 2. 11;—not to be submitted to by the Gentile converts, Ga.5.2;—the gospel of, committed to Peter, 2. 7;—Abraham justified without, Ro.4.10. The rite still practised by the modern Jews.

Circumspect, watchful, Ex.23.13.

Circumspection, looking around with cautious and careful conduct, recommended, Ex.23.13; Mat.24.42; Ro.12. 17; 2 Co.8.21; Ep.5.15; Phi.4.8; 1 Th. 4.12; 5.6; 1 Pe.2.12; 3.16.

Cistern, a large vessel, or a reservoir, to retain water. Cisterns were very necessary in Canaan, where fountains were scarce, 2 Ki.18.31; Pr. 5. 15;—these cisterns or pits when empty were used as places of punishment, Je.38.6; Ps.40.2;—the left ventricle of the heart, Ec.12.6.

Cities of Refuge, six of the sacerdotal cities so set apart, Nu.35.9–34. *See* REFUGE and LEVITICAL.

Citizen, one born in a city, Ac.21.39; —one who has the freedom and privileges of a city, 22.28.

City, a walled town, 2 Ki.10.2; Is.36. 1; De. 3. 5;—of David, 1 Ch.11.5;—Bethlehem also called city of David, Lu.2.11;—of God=Jerusalem, Ps.46. 4;—holy, Ne.11.1;—the church on earth, Re.11.2;—heaven, He. 11. 10, 16.

Civility, or kindness and politeness to others, recommended, Lu. 14. 10; Ro.12.10; 13.7; 1 Pe.2.17.

Clamorous, loud, noisy, Pr.9.13.

Clauda, klaw'da, a small island, about 7 miles long and 3 broad, near the south-west coast of Crete, passed by Paul in his voyage to Rome, Ac. 27.16.

Claudia, klaw'dī-a, a pious Roman lady, 2 Ti.4.21.

Claudius Cæsar, klaw'dī-us se'zar, the fifth of the Roman emperors, the successor of Caligula (A.D.41); great dearth foretold to take place during the reign of, Ac.11.28;—banishes the Jews from Rome, 18.2.

Claudius Lysias, klaw'dī-us lys'ī-us, the Roman tribune who commanded the guard at Jerusalem, rescued Paul, Ac. 21. 33;—commanded him to be scourged, 22. 24;—sent him under a guard, with a letter, to Felix, 23. 26.

Claws, the distinctive mark of a clean beast, De.14.6;—of a beast or bird of prey, Da.4.33; Zec.11.16.

Clay, the bodies of men likened to, Job 4. 19; 13.12; 33.6; Is.64.8; Je. 18. 6;—worldly riches compared to, Hab. 2.6.

Clean, ceremonially pure, Le.xi.–xv.; Nu. xix.;—free from sin, Ps. 51. 7;—empty, Pr.14.4.

Cleave, to adhere to with affection and constancy, as a man to his wife, Ge. 2. 24; Mat. 19. 5;—Israel to the Lord, De.4.4; Jos.23.8;—to the Lord Christ, Ac.11.23.

Clemency, mercy, humanity, Ac.24.4.

Clement, klem'ent [mild], a noted Christian preacher, Phi.4.3.

Cleopas, klē'o-pas, the form CLEOPHAS occurs, Jn.19. 25;—one of the two with whom Jesus walked to Emmaus, Lu.24.18;—not the same person as the CLEOPAS (properly *Clopas*), who was also called Alphæus (Mat. 10. 3), mentioned in Jn.19.25. He was the husband of Mary, the sister of the mother of our Lord.

Clerk, one very wise in Ephesus, Ac. 19.35.

Climbed, ascended, Je.4.29; Lu.19.4.

Cloak, (1) A large outward covering, Mat.5.40;—worn by the high-priest under the ephod, Ex.28.31;—by persons of rank, 1 Sa.15.27; Job 1.20;—by women, 2 Sa.13.18;—the 'cloak' mentioned in 2 Ti.4. 13 was a thick upper garment called pænula, worn by the Romans as a protection from the weather.—(2) A fair pretence, or concealment, Jn.15.22; 1 Th.2.5; 1 Pe. 2.16.

Close, to shut up, Ge.2.21;—to cover, Je.22.15.

Clothes, garments, vestments. The Hebrews wore a sort of shirt or tunic, of linen, reaching to the calf, generally with sleeves, but sometimes having only arm-holes. A girdle confined it to their waist. Over this various garments were worn, according to the quality of the person. All classes wore something in the form of a large shawl, called a *cloak*, or *upper garment*, reaching to the ankles, Mat.21.8. When a person had nothing on but the tunic he is said to be *naked*, Jn.21.7. In this manner the person condemned was stoned to death, Ac.7.58. Rending of, an expression of the highest grief, Ge.37. 29; 2 Sa.13.31; Jos.7.6; 2 Ki.19.1.

Cloud, a pillar of, was the Shekinah, or symbol of God's presence with his people;—conducts the Israelites through the Red Sea, Ex. 14. 19;—through the wilderness, Nu.9.15;—'of witnesses,' He.12.1.

Clouds, multitudes, armies, Je.4.13; Is.44.22; 60.8;—the chariot of God, Ps.104.3.

Clouted, old and patched, Jos.9.5.

Cluster, a bunch, like grapes, raisins, &c., Ge.40.10; Nu.13.23; Mi.7.1; Re. 14.18.

Cnidus, nī'dus, a city at the extreme south-west end of Asia Minor, on a promontory in Caria, Ac. 27.7;—its ruins are seen, from which it is judged to have been a very important city.

Coals, seldom used to warm men, except in the nights of winter, Jn.18.18; —faggots of wood or bushes chiefly used for fuel, Ps.58.9; Ec.7.6; Jn.15. 6;—of juniper, terrible, and of long continuance, Ps. 120. 4;—of fire, the lightnings proceeding from God, 18. 8,12,13; 140.10.

Cock, apprised Peter's denial of Christ, Mar.14.68,72.

Cock-crowing, denotes the time from midnight to daybreak, Mar.13.35.

Cockatrice, a species of serpent or viper, Is.11.8; 14.29; 59.5; Je.8.17.

Cockle, a weed that grows among corn, but more probably a species of nightshade or aconite, Job 31.40. The plural of this word is rendered 'wild grapes,' Is.5.2.

Coffer, a chest, 2 Sa.6.8,11,15.

Coffins, were not used by the ancient Jews, except for persons of distinction, Ge.50.26.

Cogitations, thoughts or meditations, Da.7.28.

Cōl-Hozeh, kol-hō'zeh [every seer], a descendant of Judah, Ne.3.15.

Collar, the opening of a garment that closes around the neck, Job 30.18;—among the spoils of the Midianites, a kind of ear-drop, Ju.8.26.

Collection, for the poor Christians at Jerusalem, Ac.11.29; 1 Co.16.1; 2 Co. 8.1; 9.1, &c.; Ro.15.26.

College, the residence of the prophetess Huldah, 2 Ki. 22. 14; 2 Ch.34. 22.

Collops, slices or thick pieces of flesh, Job 15.27.

Colony, a province occupied by Roman citizens, a designation given to Philippi, Ac.16.12.

Colosse, ko-los'se [punishment or correction], an ancient city of Phrygia, not far from Laodicea and Hierapolis, Col. 2. 1;—an epistle, written probably at Rome during his first imprisonment (Ac.28.16,30), was sent by Paul to the church in, Col.1.2.

Colours, coat of many, Ge.37.3.

Colt, a young ass, Mat.21.2,7; Mar. 11.5; Lu.19.35.

Comely, decent, graceful, 1 Sa.16.18; 1 Co.7.35; 11.13; 12.24.

Comfort, joy, ease, assistance, Job 6.10; Ps.119.50; Ac.9.31; Ro.15.4; Phi. 2.19.

Comfortable, giving comfort, pleasing, 2 Sa.14.17; Zec.1.13.

Comforter, one of the titles of the Holy Spirit, whose office it is to comfort the saints, Jn.14.16,26; 15.26; 16. 7. The word in the original is *Paraclete*, and means one who stands by another to help him. In 1 Jn.2.1, it is rendered *advocate*, and is applied to the Saviour.

Commandments, the ten delivered by God from Mount Sinai, Ex.20.1, &c.; De.5.6, &c.;—written by God himself, Ex.24.12; 31.18; 34.1; De.5.22; 9.10; —not abrogated by Christ, Mat.5.17; Mar. 10.17; Lu. 18.18;—summed up by Christ, Mat. 22. 37–40; Mar. 12. 29–31.

Commission, a trust, Ezr. 8. 36; Ac. 26.12.

Commodious, convenient, Ac.27.12.

Common, ordinary or usual, Nu. 16. 29; Ec. 6. 1;—ceremonially unclean, Ac.10.14; 11.8;—all things common, 2.44,45.

Commotion, a tumult, Lu.21.9.

Commune, to converse or talk together;—Abraham communed with the children of Heth, Ge. 23. 8;—Hamor with Jacob, 34. 6, &c.;—to converse with our own hearts, Ps.4. 4; 77.6.

Communion, a sharing something in *common* with another, Jn.15.1–7; 17. 10,20–26; Ro.12.4,5; 2 Co.13.14; Ep. 4.16; 1 Jn.1.3,6,7;—the Lord's Supper so called, 1 Co.10.16. *See* LORD'S SUPPER.

—— with God, or the communication of divine graces from him, and the return of devout affections to him, enjoyed by believers, 1 Jn. 1. 3; —experienced by those only who are reconciled to him, Am.3.3; 2 Co.6.15; —and who love and obey him, Ps.73. 25; Jn.14.23;—vain for men to make pretensions to it, who are living in sin, 1 Jn.1.6;—*to obtain it*, we must study to know his will, Jn. 5. 39;—be often in prayer, Lu. 8. 1;—embrace opportunities of retirement, Ps.4.4;—frequently meditate on his perfections, providences, love, and promises, 104.34;—watch against vain thoughts, 119.113;—and be found in the use of all the means of grace, 27.4;—its *advantages* are, humility and hatred of sin, Job 42. 5, 6;—deadness to the world, Phi. 3. 8; Ga. 6. 14;—patience under trouble, Ro. 8. 18; 2 Co. 4. 17;—fortitude in danger, Ro.8.31;—gratitude for mercies received, Ps.103.1; —direction under difficulties, Pr.3.5, 6;—happiness in death, Ps.23.4; 1 Co. 15.55;—and panting desires for heaven, 2 Ti.4.7,8.

Compact, closely and firmly united, knit together, Ps.122.3; Ep.4.16.

Companion, associate, partner, Ex.32. 27; Ps.119.63; Pr.13.20; 28.7; Re.1.9.

Company, bad, to be avoided, Ps.1.1; 26.4; Pr.1.10; 2.12; 4.14,15; 12.11; 13. 20; 14.7; 19.27; 22.24; 28.7,19; 29.24; Ro.1.32; 1 Co.5.9; 15.33; 2 Co.6.14; Ep. 5.7; of the wise and good, beneficial, Pr.13.20; Mal.3.16,17.

—— may be necessary, and do good, Mat.9.10; 11.19; Mar.2.15; Lu. 15.2; 1 Co.5.10; 1 Th.5.14.

Companies (TRAVELLING), Is. 21. 13; Ge.37.25.

Comparison, the art of comparing, Ju. 8.2; Hag.2.3; Mar.4.30.

Compassion, pity, sympathy, Mat.9. 36;—recommended, Pr. 19. 17; Zec. 7. 9; Lu.10.33,37; Ga.6.2; 1 Pe.3.8.

Compel, to force, Le.25.39;—to urge by reasonable motives, Lu.14.23.
Competency, sufficiency, what it consists in, Ge.28.20: Pr.30.8; He.13.5; 1 Ti.6.8.
Complaint, accusation, Ac. 25. 7;—lamentation, 1 Sa. 1. 16;—Psalms of: iii. vi. vii. x. xii.–xiv. xvii. xxii. xxxii. xxxv. xxxvi. xxxviii. xxxix. xli.–xliv. li.liii.lv.–lvii. lix. lx.lxxiv.lxxvii.lxxix. lxxx. lxxxiii. lxxxviii.xciv.cii.cix.cxx. cxxix.cxxx.cxl.cxlii.cxliii.
Complete, full, perfect, Le.23.15; Col. 2.10; 4.12.
Compliances, submissions, in important things dangerous, De. 13. 3; Pr. 1. 10; Da. 3. 16; 6. 10; Ga. 2. 5, 11;—in things indifferent advised, 1 Co.9.20.
Comprehend, to conceive, Job 37. 5; Ep.3.18.
Conceal, to hide, Ge.37.26; Pr.11.13; 12.23.
Concealment, hiding of crimes, the guilt of it, Ps.50.18; Pr.28.13; 29.24; 2 Jn.11.
Conceit, pride, censured, Pr. 3. 7; 14. 16; 26.12; Is.5.21; Ro.12.16.
Conception, a conceiving in the womb, Ge.3.16; Ru.4.13.
Concision, used by Paul to cast contempt on the ordinance which the Jews valued so highly. By this term he designates the zealots for circumcision, Phi. 3. 2. When circumcision ceased to be a sacred ordinance by divine appointment, its performance might well be called a *concision*, or mere cutting of the flesh, for its spiritual significancy was gone.
Conclude, to infer, as from premises, Ro.3.28;—to decide, to make a final judgment, Ro. 11. 32; Ga. 3. 22;—resolution, Ac.21.25.
Concubines, wives of the second rank, and subordinate to the mistress of the house, Ge.25.6; 2 Sa.5.13; 1 Ki.11.3, &c. In the N. T. concubinage is ranked with fornication and adultery, Mat. 19.5; 1 Co.7.2.
Concupiscence, inordinate affection, evil desire, censured, Ex.20.17; Ga. 5.16; 1 Th.4.5; 1 Pe.2.11;—translated *lust*, Jn. 8. 44; *desire*, Lu.22.15; Phi. 1.23.
Condemnation, all men under, as sinners, Ro. 5. 16, 18; Jn. 3. 18;—necessary consequence of sin, Ro.6.23; Pr. 11.5; 12.2; 13.6;—all freed from, who are in Christ, Ro.8.1.
Conduit, a water-course, or *trench* for water to flow in, 1 Ki.18.32,35;—the aqueduct made by Hezekiah, which conveyed water from the pool of Gihon, or upper pool, into the city on the west side, 2 Ki.18.17; Is.7.3; 36.2.
Coney, is believed to be the *wubar*, known by natural historians as the *Hyrax syriacus*, a gregarious animal generally inhabiting the clefts of rocks. The Hebrew name is *shaphan*, Ps.104. 18; Pr.30.26.
Confederacy, a league or alliance, Is. 8.12; Ob.7.
Confession of Christ, a necessary duty, Mat.10.32; Mar.8.38; Lu.9.26; 12.8; Ro.10.9; 2 Ti.2.12; 1 Jn.2.23; 4.15.
———— to God, Ju.10.10,15; Ezr. 9.5; Ne.1.6; Ps.32.5; 38.18; 41.4; 51.3; 119.67,176; Pr. 28.13; Je. 3.13; Da. 9.5,20: 1 Jn.1.8,9.
———— to one another, Le. 5. 5; Nu.5.7; Mat.3.6; Mar.1.5; Ac.19.18; Ja.5.16.
Confidence, trust, reliance, assurance, Ps.65.5; 118.8; Ga.5.10: Ep.3.12.
Confirm, to strengthen, 1 Ch. 14. 2;—to fulfil, Da.9.12,27.
Confiscation, the act of transferring forfeited property to public use, Ezr. 7.26.
Conflict, combat or struggle, Phi. 1. 30; Col.2.1.
Conformable, suitable, Phi.3.10.
Confounded, baffled, Ac. 9. 22;—ashamed, Job 6. 20; Je. 31. 19;—destroyed, Je.1.17;—amazed, Ac.2.6.
Confusion, perplexity, disorder, Le. 18.23; 1 Co.14.33; Ja.3.16.
Congealed, freezed, Ex.15.8.
Congratulation, to express joy for happiness, 1 Ch.18.10.
Congregation, the entire community of the circumcised, Nu. 15. 15;—gathered together by the blowing of silver trumpets, 10. 1–3;—this was the Hebrew parliament; the daughters of Zelophehad a, pealed to it, 27.1–3;—an assembly, a church, Le. 10. 17; 16.33; Nu.10.7; Jos.9.27; Ps.1.5; 22. 22;—found only once in N. T., Ac. 13.43, to denote the assembled worshippers in a synagogue.
Coniah, ko-nī'ah, Je.22.24,28; 37.1;—called Jehoiachin, 2 Ki. 24. 8;—Jeconiah, 1 Ch.3.17;—Jeconias, Mat.1.12. He succeeded his father Jehoiakim as king of Judah.
Cononiah, kon-o-nī'ah, a Levite in the reign of Hezekiah, who had the charge of 'the offerings, and the tithes, and the dedicated things,' 2 Ch.31.12,13.
Conquerors, those who subdue their enemies, Ro.8.37; Re.6.2.
Conscience, that in every human breast which judges of the moral character of our actions, Pr.20.27; Ro.2.14,15;—a weak one to be respected, Ro.14. 2; 1 Co.8.12.
————, the happiness of a good one, Job 27.6; Pr. 14. 14; 28.1; 29. 6; Ro. 14. 22; 2 Co.1.12; Ga.6.4; 1 Ti. 1. 19; 1 Jn.3.19,21; Ac.23.1; 24.16; 1 Co. 4.4; 2 Ti.1.3; He.13.18.
————, the terror of an evil one, Ge.42.21; 2 Sa.24.10; Ps.38.3; 40.12; Pr. 14. 14; 18. 14; 28. 1; 29. 6; Jn. 8. 9; Mat.27.3; Ac.24.25; Tit.1.15.
————, purified only by the blood of Christ, He.9.14; 10.2,10,22.
Consecrate, to make sacred, or devote to the service of the Lord, as were all the first-born, both of man and beast, Ex.13.2;—the tribe of Levi consecrated, Nu. 3.6–10;—the whole nation of the Jews, Ex. 19. 6;—all genuine believers, 1 Pe.2.9.
Consent, to be of the same mind, Ge. 34.23; Ac.8.1; Ro.7.16.
Consideration, serious thoughts, recommended, De.4.39; 32.29; Ps.77.6; 119.59; Pr. 15. 28; 22. 3; Is.1.3; Eze. 18.28; Hag.1.5,7; Lu.14.28; 1 Ti.4.15; 2 Ti.2.7.
Consolation, comfort, Je. 16. 7; Lu.2. 25; Ro.15.5; 2 Co.1.5; Phi.2.1; He.6. 18;—Christ is called, Lu.2.25.
Consorted, associated, Ac.17.4.
Conspiracy, a conjunct plot, 2 Sa.15. 12, 31; 2 Ki. 12. 20;—a rejection of God's authority, Je.11.9; Eze.12.25.
Constancy, or steadiness, required of us, in our *devotions*, Lu.18.1; 1 Th.5. 17,18;—under our *sufferings*, Mat.5. 11,12; 1 Pe.4.12,13;—in our *profession*, He.10.23;—in our *beneficence*, Ga. 6. 9;—in our *friendships*, Pr. 27. 10;—in our *obedience*, Ps.119.33.
Constellations, an assemblage of stars, Is.13.10.
Constrained, compelled, Mat. 14. 22; Lu.24.29; Ac.16.15; 2 Co.5.14.
Consulted, took counsel with, or together, 1 Ki.12.6; 1 Ch.13.1; Ps.83 3; Da.6.7; Hab.2.10; Mat.26.4; Jn.12.10.
Consume, to waste, destroy, or spend, Ge.41.30; Ex.33.3; Job 20.26; Ps.39. 11; Is.10.18; 2 Th.2.8; Ja.4.3.
Consummation, completion, Da.9.27.
Consumption, a waste, Le.26.16; De. 28.22; Is.10.22,23; 28.22.
Contain, to comprise, hold, 1 Ki.8.27; Jn.21.25; 1 Co.7.9.
Contemn, to scorn, Ps.10.13; 15.4; Is. 16.14; Eze.21.10,13.
Contemptible, base, Da.12.2; Mal.1. 7,12; 2 Co.10.10.
Contemptuously, scornfully, Ps. 31. 18.
Contend, to strive, contest, De. 2. 9; Job 9.3; Is. 49. 25;—to reprove, Ne. 13.11;—to punish, Am.7.4.
Content, satisfied, Ge.37.27; Mar.15. 15; Lu.3.14; He.13.5.
Contention, strife or dispute, Pr. 13. 10; Phi.1.16; 1 Th.2.2.
Contentious, quarrelsome, perverse, Pr.21.19; 26.21; 27.15; Ro.2.8; 1 Co. 11.16.
Contentment, satisfaction, recommended, Pr.30.8,9; He.13.5; 1 Ti.6.6; 1 Co. 7. 20;—of Esau, Ge. 33. 9;—of Barzillai, 2 Sa.19.35;—of the Shunammite, 2 Ki.4.13;—of Paul, Phi.4.11;—it is opposed to envy, Ja.3.16;—avarice, He. 13. 5;—pride, Pr. 13. 10;—anxiety, Mat. 6. 25, 34;—repining, 1 Co.10.10.
Continual, lasting, incessant, Ex.29. 42; Nu.4.7; Pr.15.15; Is.14.6; Lu.18. 5; Ro.9.2.
Contradiction, opposition, whether by words, reproaches, or attempts to defeat, Nu.16.7; 12.3.
Contrary, disagreeing, opposite, Le. 26.21; Mat.14.24; Ac.17.7; 18.13; Ro. 11.24; Ga.5.17; Tit.2.8.
Contribution, joint giving money for the poor, Ro.15.26.
Contrite, CONTRITION, for sin; a heart *broken*, *bruised*, or deeply affected with grief for sin;—promises to such, Ps.34.18; 51.17; Is.57.15; 61.1; 66.2;—examples of it: in David, 2 Sa.12.13; Ps.51.3,4;—Peter, Mat.26.75.
————, evidences of. *See* REPENTANCE.
Controversies, disputes, vain and profitless ones to be avoided, 1 Ti.1. 4; 6.4,20; 2 Ti.2.16; Tit.3.9.
Controversy, a dispute, De.17.8; Ho. 4.1; 12.2; 1 Ti.3.16.
Convenient, fit or proper, Pr. 30. 8; Je.40.4; Mar.6.21; Ro.1.28; 1 Co.16. 12; Ep.5.4; Phile.8.
Conversant, familiar, Jos.8. 35; 1 Sa. 25.15.
Conversation, familiar discourse, but in Scripture it means generally the whole outward course of a man's life, his conduct, behaviour, Ps.37.14; 50. 23; 2 Co.1.12; Ga. 1. 13; Ep.2.3; 4.22; He.13.7; Ja. 3.13; 1 Pe.2.12; 3.1,2,16; 2 Pe. 3. 11;—religious and edifying, recommended, De. 6. 7; 11.19; Ps. 35. 28; 37.30; 40.10; 71.22; 77. 12; 105. 2; Pr.10.31; Mal. 3. 16; Mat. 12. 35; Ep. 4.29; Col.3.16; 4.6; 1 Th.4.18; 5. 11.—In Phi.3.20 the word rendered 'conversation,' however, means 'citizenship;' in He. 13. 5 it means 'disposition.'
————, with the profligate and idle to be avoided, Mat. 12. 36; Ep.4.29; 5.3; Col.3.8; 2 Pe.2.7.
Conversion, the *turning* of a sinner, in heart and practice, from what is forbidden to what is commanded, 2 Ki.17.13; Ac.26.18; Ps.51.13; Is.6.10; —spoken of as being 'renewed,' Ep. 4.23,24;—restored to sight, 1.18; Re. 3. 18;—raised from the dead, Jn. 5. 21–24; Ep.2.1;—earnest calls to it, Is. 55.7; Eze.33.11; Ac.3.19;—those who do turn shall be saved, Eze. 18. 27; Is. 55. 7;—those who do not, must perish, Mat.18.3;—beneficial to those who promote it, Da.12.3; 1 Ti.4.16; Ja.5.19;—accomplished by the grace of God, 1 Ki. 18. 37; Jn. 6. 44; Ac. 3. 26; 11. 21, 23; 16. 14; Ro.15.18;—promises connected with, Ne. 1. 9; Je. 3.14; Eze.18.27; Ho. 6. 1–3;—subject of prayer, Ps.80.7; 85.4; Je.31.18; La. 5.21.
————, the evidences of, are, *hatred* of sin, Ps. 101. 3; 119. 104;—*love* to God, 73.25;—delight in his people, Jn.13.35;—attendance on and love to his ordinances, Ps. 27. 4;—trust in his word and mercy, 9.10;—obedience to his will, Mat.7.20.
Convert, change, Ps.51.13; Mat. 18. 3; Jn.12.40; Ja.5.19.
Convey, to carry, 1 Ki.5.9; Ne.2.7; Jn.5.13.
Conviction, a detection of sin, sometimes the fruit of natural conscience, Jn. 8. 9;—produced by the Holy Spirit, 16. 8;—guilt and danger of stifling, Ps.29.1; He.3.7,8.
Convince, to make sensible by plain proofs, Job 32.12; Jn.8.46; Tit.1.9; Ja. 2.9; Jude 15.
Convocation, the assembling of multitudes for the worship of God, Ex. 12.16; Le.23.27; Nu.28.26.
Coos, kō'os [top], an island of the Mediterranean, one of the Sporades, near the coast of Caria in Asia Minor, Ac.21.1. St. Paul passed a night in it on his voyage from Miletus to Rhodes. Its present name is *Stanchio*. Its population is about 8000.
Copied, transferred from some other book, or transcribed, as from an original, Pr.25.1.
Copper, a hard, heavy, and ductile metal, next to silver, Ezr.8.27;—the word so rendered here is generally elsewhere rendered *brass*. Palestine abounded in, De.8.9, and it was used for many purposes;—the word is translated *steel*, 2 Sa.22.35; Ps.18.34; Job 20. 24; Je. 15. 12;—vessels of, brought to Tyre, Eze.27.13.
Coppersmith, Alexander, an adversary of Paul so called, 2 Ti. 4. 14.
Copy, a manuscript or transcript, De. 17.18; Jos.8.32; Ezr.4.11; Es.3.14.
Cor, HOMER, a measure, consisting of 10 baths or ephahs, Eze.45.14.
Coral, formerly supposed to be a plant, but now known to be a congeries of small marine animals; or, properly, the shells they form gathered into large solid masses, and oft forming rocks in the sea. It is very common in the Red Sea, the Persian Gulf, &c.; and is exceedingly dangerous to ships. An article of Tyrian merchandise, Eze.27.16; Job 28.18.
Corban, a Hebrew word meaning a *gift* consecrated to God or to his service—occurs only once in N.T., Mar. 7.11,12.
Cords, small ropes, Ex.35.18;—*silver cord*, spinal marrow, Ec. 12. 6;—of love, Ho.11.4;—of sin, the power of sinful habit, Pr.5.22.
Coriander, a plant with a hot seed, Ex.16.31.
Corinth, kor'inth, the capital of Achaia, situated on the isthmus or neck of land which joins the Morea to Attica on the north. It was founded about 1514 years B.C., and therefore is one of the most ancient cities in the world. Its commodious haven and advantageous situation gave it a vast commerce and immense wealth. Riches introduced pride, luxury, and lewdness, to a vast degree. Here the fine arts were cultivated with the greatest success; and the splendid style of its public buildings gave rise to the most elaborate of the four orders of Grecian architecture. At the time of Paul's visit (A.D. 52), Gallio the Roman pro-consul, a brother of Seneca, resided in;—here Paul preached, and met with much opposition, Ac. 18. 1, 6;—encouraged in a vision, 9;—a church was formed, to which he afterwards wrote two epistles, which bear the name of this place. After a long struggle with the Turks, the inhabitants obtained success in 1823, and it now belongs to the kingdom of Greece. Its former glory has passed away. The modern village of *Gertho* rises up amid its ruins.
Corinthians, two epistles written by Paul to the Christians in Corinth—the *first* probably from Ephesus between 56 and 59, and the *second* shortly after the first, from some place in Macedonia.
Cormorant, in Le.11.17; De.14.17, is associated with the 'gull' as an unclean bird. In Is.34.11 and Zep.2.14 a different Hebrew word is used (elsewhere rendered 'pelican,' Ps.102.6); and the cormorant is mentioned as an emblem of ruin and desolation.
Corn, the general Scripture name for all kinds of grain, Jos.5.11; 1 Sa. 17. 17; Mar.4.28; Jn.12.24.
Cornelius, kor-nē'li-us, a centurion, the first Gentile convert, Ac.10.1, &c.
Corner-stone, one at an angle, Job 38.6;—Christ himself, Ps.118.22; Ac. 4.11; Is. 28.16; comp. 1 Pe.2.6; Ep.2. 20.
Cornet, an instrument like a flute made of ram's horn, used by the priests for sounding in war or at religious solemnities, 1 Ch.15.28; Ps.98. 6; Je.4.5,19; comp. Job 39. 25; Da. 3. 5; Ho.5.8.
Correct, punish, Ps.39.11; 94.10; Pr. 29.17; Je.2.19; 10.24.
Correction, amendment, punishment, Job 37.13; Pr.3.11; 7.22; Je.2.30; 5.3; Hab.1.12; 2 Ti.3.16.
Corrupt, to defile, taint, or bribe, Ge. 6.11; De.4.16; Ps.14.1; 73.8; Eze.20. 44; Da.2.9; Mat.7.17,18; Ep.4.22; Re. 19.2.
Corruptible, that which may be corrupt, Ro.1.23; 1 Co.9.25; 1 Pe.1.18.
Corruption, or depravity, of human nature universal, Job 14.4; Ps. 51.5; Jn. 3.6; Ro. 3. 23; Ga. 5. 17; Ep. 2. 1, &c.; Col.2.13.
————, called the flesh, Jn.3.6; Ro. 8.5; Ga.5.17;—the natural man, 1 Co.2.14;—the old man, Ro.6.6; Col. 3.9;—the vanity of the mind, Ep.4. 17;—evil concupiscence, Col. 3. 5; 1 Th.4.5;—the carnal mind, Ro.8.7.
————, applied to the grave, or putrefaction of the body, Ps. 16. 10; Ac. 13. 34, 35; Ps. 49. 9;—to sinful courses, 2 Pe.1.4; 2.12,19.
Cosam, kō'sam [diviner], one of our Saviour's ancestors, Lu.3.28. He is not mentioned in the O. T.
Costly, dear, expensive, 1 Ki.5.17; 7. 9; Jn.12.3; 1 Ti.2.9.
Cotes, huts or shelters, 2 Ch.32.28.
Cottage, a hut formed of boughs, a 'booth,' as the word is elsewhere rendered, Is.1.8;—a hanging bed suspended between trees so called, 24. 20: the same word being rendered 'lodge,' 1. 8. In Zep.2.6 the word 'cottages' is more correctly rendered 'cisterns' for holding water.
Couches, beds, Ge.49.4; Ps.6.6; Lu.5. 19,24; Ac.5.15.
Coulter, a ploughshare, 1 Sa.13.20,21.
Council, a consultation, Mat.12.14;—counsellors, Ac.25.12;—a throng or company of persons, Ps. 68. 27;—the Sanhedrim, or supreme council of the Jews, Mat.5.22;—tribunals subordinate to the Sanhedrim, Mat. 10. 17; Mar.13.9.
Counsel, advice, Pr.20.18;—God's purpose, Ac. 4. 28; Ep. 1. 11;—his counsels are unchangeable, Ps.33.11; Job 23.13; Pr.19.21; Ro.9.11; He.6.17,18;—are sovereign, Da.4.35; Ps. 115.3; 135.6;—shall be performed, Is.14.24; 46.11.
Counsellor, an adviser, Pr.11.14; 15. 22; Ro.11.34;—a state counsellor, a Sa.15.12; Ezr.7.28;—a chief man of the government, Job 3.14; 12.17;—a member of the Sanhedrim, Mar. 15. 43; Lu.23.50;—the Messiah, Is.9.6.
Countenance, the face of man, 1 Sa.1. 18;—discovers his mind, Pr.15.13; Ge. 31.5; Da.5.6.
————, of God shining on his people, his dealing kindly with them, Ps.4.6; 11.7; 21.6; Nu.6.26;—the rebuke of God's countenance, Ps.80.16.
Countervail, to make up the loss, Es. 7.4.
Country, native, the love of it expressed, Ne. 2. 3;—as distinguished from the city, the field, Mar.15.21.
————, heaven, called a better than Canaan, in respect of its *society*, *privileges*, *employments*, and *pleasures*, He.11.16; 12.22; Re.7.17; 21.4.
Countryman, one of the same country, 2 Co.11.26; 1 Th.2.14.
Couple, a pair, 2 Sa.13.6; 16.1; Is.21.7.
Courage, the foundation of it, Job 11. 13–15; Ps. 3. 6; 27. 1; 46. 1; 56.4,11; 112.7; 118.6; Pr.28.1; He.13.6.
————, mental, Ps. 119. 46; Mar.8. 38; 2 Ti.1.8; 1 Pe.4.16.
————, examples of: in Jonathan, 1 Sa. 14. 6;—David, 17. 32;—Shadrach and his companions, Da. 3. 18;—Daniel, 6. 10;—Peter and John, Ac.4.19;—Peter and the other apostles, 5. 29;—Paul, 20. 24: 21. 13;—the Christians in general, Ro.8.38.
Courageous, brave, noble, Jos. 1. 7; 2 Sa.13.28; Am.2.16.
Court, an area in connection with a house, inclosed by walls, oft called a court-yard, 2 Sa.17.18;—the tabernacle for God's worship, Ex.27.9;—the courts, or uncovered spaces connected with the temple were three, 2 Ki.21. 5; 2 Ch.28.6.
Courteous, kind, affable, 1 Pe.3.8.
Cousin, Lu. 1. 36, 58, a blood relative or 'kinsman,' as the word is elsewhere rendered, 14. 12; 21. 16; 2.44; Ro.9.3.
Covenant, a contract or agreement between two parties. The word is rendered 'league,' Jos. 9. 6, 7, 11, 15;—'confederacy,' Ob. 7. The Hebrew word is derived from a root meaning 'to cut,' because when a covenant was ratified, the animals sacrificed were divided into two, and the persons contracting passed between the parts, Ge.15.9,10,17,18; 23.3, &c.; Je.34.15,18,19. The covenant of God with Noah, Ge.9.12;—with Abraham, 17.4,10;—of Abraham with the Hittites, 23.3, &c.;—of Isaac and Abimelech, 26. 31;—of Jacob and Laban, 31. 44;—of Joshua and the people, Jos.24.25;—made by Josiah, 2 Ki.23. 3;—of the Jews after their return from Babylon, Ne.10.1, &c.;—a new one to succeed the Mosaic, Je. 31. 31; 32. 37; He. 8. 6; 10. 16;—Christ the mediator of it, He. 8. 6; 9. 15; 12. 24;—ful-

filled in him, Lu. 1.68–79;—ratified by his blood, He. 9. 14–24. In Ro. 9.4 'covenants' mean the promises made to Abraham;—the word denotes the two dispensations, the Jewish and the Christian, He. 8.7–13; comp. Ex. xx.–xxiv.;—sign of a covenant, Ge. 9.12; 17. 11; Ex. 31. 16, 17. *Covenant of salt*, Nu. 18. 19; 2 Ch. 13. 5; salt the emblem of incorruption used in the ratification of a *perpetual covenant*.

Covert, a retreat, 1 Sa. 25. 20;—a thicket, Job 38. 40;—a hiding-place, 2 Ki. 16. 18;—Christ, Is. 32. 2.

Covet, to desire what is good, 1 Co. 12. 31;—to desire what is sinful, Ex. 20. 17; Mi. 2. 2.

Covetousness, or immoderate desire of earthly things, forbidden, Ex. 20. 17; De. 5. 21; Ro. 7. 9; 13. 9;—absorbs the affections, Eze. 33. 31; 2 Pe. 2. 14; —boundless, Ec. 5. 10; Hab. 2. 5;—censured, Pr. 23. 7; Lu. 12. 15; 1 Co. 6. 10; Ep. 5. 5; Col. 3. 5; 1 Ti. 6. 9; He. 13. 5; 1 Jn. 2. 15;—threatenings against, Job 20. 15; Is. 5. 8; 57. 17; Je. 6. 12, 13; Mi. 2. 1, 2; Hab. 2. 9, 11; Ro. 1. 18, 29.

———, examples of: in Achan, Jos. 7. 21;—Eli's sons, 1 Sa. 2. 12–15; —Samuel's sons, 8. 3;—Gehazi, 2 Ki. 5. 20;—Balaam, Nu. 22. 17, 21; 31. 8; 2 Pe. 2. 15; Jude 11;—Ahab, 1 Ki. 21. 22;—young ruler, Mat. 19. 22;—Judas Iscariot, Mat. 26. 14;—Ananias and Sapphira, Ac. 5. 1, &c.;—Demetrius, 19. 24;—Felix, 24. 26;—the folly of it, Ec. 4. 8; 5. 10.

Cowardice, want of courage, the cause of it, Le. 26. 17, 36; Ps. 53. 5; Pr. 28. 1;—of Adam and Eve, Ge. 3. 8;—of Sarah, 18. 15;—of the disciples of Jesus in the ship, Mat. 14. 26;—of Peter, 30;—of all the disciples when he was apprehended, 26. 56.

Cozbi, kŏz'bi, with a number of her countrywomen (Midianites), came into the camp of the Israelites, to seduce them to uncleanness, Nu. 25. 6–18.

Cracknels, a sort of hard, thin cakes, punctured with holes, 1 Ki. 14. 3.

Craft, deceit or guile, Da. 8. 25; Mar. 14. 1;—a trade or occupation, Ac. 18. 3; 19. 25, 27.

Crane, the original word so rendered means *leaper*, with reference to the swiftness of the bird, Is. 38. 14; Je. 8. 7. Some interpreters translate the word 'swallow;' Luther prefers the rendering 'heron.'

Crave, to ask earnestly, Mar. 15. 43.

Creation, ascribed to God, Ge. 1. 1; Ps. 124. 8; 146. 6; Ne. 9. 6; Ac. 14. 15; 17. 24;—was wrought by the second person in the Godhead, Jesus Christ, Jn. 1. 3, 10; 1 Co. 8. 6; Ep. 3. 9; Col. 1. 16; He. 1. 2; Re. 4. 11;—the whole creation groaneth, Ro. 8. 22.

Creator to be remembered in youth, Ec. 12. 1.

Creature, new, spiritually renewed, 2 Co. 5. 17;—the whole creation, Ro. 8. 39; Col. 1. 15;—the whole human race, Ro. 8. 20, 21.

Creditors, they to whom a debt is owed, their duty, De. 15. 2;—certain rules prescribed to them, Ex. 22. 26, 27; De. 24. 6, 10, 11; 23. 20; Le. 25. 35, 36; Mat. 18. 23.

Credulity, too great easiness in believing men; caution against, Pr. 14. 15; Je. 29. 8; Mat. 24. 4, 23; Mar. 13. 5; Lu. 21. 8; 1 Jn. 4. 1.

Creek, a small bay or inlet from the sea, Ac. 27. 39.

Crescens, kres'sens, one of Paul's helpers, supposed to have been one of the seventy disciples of Christ, 2 Ti. 4. 10.

Crete, kreet, one of the largest islands in the Mediterranean, to the south-east of the Morea, is about 140 miles in length, and varies from 6 to 35 miles in breadth. It was originally called the *happy island*, from its fertility and salubrity. Some have supposed that it is the Caphtor mentioned in Scripture, Je. 47. 4: while others think that it was settled by Philistines from Egypt, some of whom afterwards passed over to Palestine and were called Caphtorim, Ge. 10. 14: and Cherethims, Eze. 25. 16. It contained a hundred cities or considerable towns. The present population is estimated at about 300,000, mostly Greeks. It is now called *Candia*. Paul sailed close by, Ac. 27. 12, 13;—left Titus there, Tit. 1. 5; —its inhabitants infamous for falsehood, &c., 12.

Cretians, krē'shi-ans, the inhabitants of the island of Crete, Tit. 1. 12.

Crimes, many of them accounted capital among the Jews, and to be punished with death. *See* DEATH.

Crimson, a very deep red colour obtained from an insect called by the Arabians *kermes*, 2 Ch. 2. 7; 3. 14; Is. 1. 18; Je. 4. 30.

Crisping-pin, Is. 3. 22; a female ornament, probably a *reticule* or small ornamented bag. It is rendered 'bag' in 2 Ki. 5. 23.

Crispus, kris'pus, the chief ruler of the Jewish synagogue at Corinth, converted and baptized by Paul, Ac. 18. 8; 1 Co. 1. 14.

Crocodile. *See* LEVIATHAN.

Cross, a sort of gibbet consisting of two pieces of wood placed across each other in the form of † or X, but that of our Saviour is said to have been of the former kind. Christ was put to death on, Mat. 27. 32. The word is used figuratively for crucifixion itself, Ep. 2. 16; He. 12. 2; 1 Co. 1. 17, 18; Ga. 5. 11; 6. 12, 14; Phi. 3. 18;—also for any severe suffering: the self-denial and sufferings of the Christian life, Mat. 10. 38; 16. 24; Mar. 8. 34; 10. 21; Lu. 9. 23; 14. 27.

Crouch, to stoop low, 1 Sa. 2. 36; Ps. 10. 10.

Crown, a diadem or head-band, a ribbon surrounding the head, Eze. 16. 12;—worn by newly married persons, Ca. 3. 11; Eze. 16. 12;—usually a mark of royalty, 1 Ch. 20. 2; Es. 1. 11;—worn by the Jewish high-priest, Ex. 29. 6; 39. 30; Le. 8. 9;—the glorious reward of the redeemed called a crown of *life*, Re. 2. 10; 3. 11—of *righteousness*, 2 Ti. 4. 8;—of *glory*, 1 Pe. 5. 4;—incorruptible, 1 Co. 9. 25.

Crucify, the Roman custom, to nail a slave to a cross, Mat. 20. 19; 27. 31; He. 6. 6.

Cruelty, a want of feeling, forbidden, Ge. 49. 5, &c.; De. 25. 3; Pr. 11. 17; 12. 10; Eze. 18. 18;—examples: of Simeon and Levi, Ge. 34. 25; 49. 5;—of Pharaoh, Ex. 1. 14;—of Adoni-bezek, Ju. 1. 7;—of Menahem, 2 Ki. 15. 16;—of Jehoram, 2 Ch. 21. 4;—of Herod the Great, Mat. 2. 16.

Crumbs, for dogs, the Gentiles so called, Mat. 15. 27; Lu. 16. 21.

Crystal, a transparent stone, the finest species of quartz;—was anciently supposed to be pure water congealed by length of time into hard ice, and hence the Greek word for it, which properly signifies *ice*, Job 28. 17; Re. 4. 6; 21. 11; 22. 1.

Cubit, the measure from the point of the elbow to the point of the middle finger, commonly reckoned half a yard. By some the cubit of Scripture has been reckoned at nineteen, by others at nearly twenty-two inches, Ge. 6. 16; De. 3. 11; Mat. 6. 27.

Cuckoo, a solitary bird, well known by its peculiar cry, Le. 11. 16.

Cucumber, a plant, the fruit of which is fleshy like an apple, Nu. 11. 5; Is. 1. 8.

Cummin, a plant somewhat like fennel, which the Jews sowed in their fields, producing aromatic seeds, Is. 28. 25, 27;—the scribes and Pharisees paid tithes of it, Mat. 23. 23.

Cup, a drinking vessel, Ge. 40. 11;—sufferings from God, Is. 51. 17;—a symbol of God's blessing, Ps. 23. 5; 116. 13;—of judgment, Ps. 75. 8; Re. 14. 10;—sufferings of our Saviour, Mat. 20. 22; 26. 39. *Cup of blessing*, 1 Co. 10. 16.

Cup-bearer, 1 Ki. 10. 5;—Rabshakeh, of Sennacherib; Nehemiah, of Artaxerxes;—cup-bearers among the attendants of Solomon, 1 Ki. 10. 5; 2 Ch. 9. 4.

Curiosity, an inquisitiveness, to be wise above what is written, condemned, De. 29. 29; Ac. 1. 6, 7;—in vain speculations censured, 1 Ti. 1. 4; Tit. 3. 9.

Curious, made with art, Ex. 28. 8; Ac. 19. 19.

Current, good money, Ge. 23. 16.

Curse, of the earth, &c., after the fall, Ge. 3. 14;—of Cain, 4. 11;—of Canaan, 9. 25;—of the Israelites if disobedient, Le. 26. 14; De. 28. 15, &c.;—to be pronounced from Mount Ebal, 27. 13;—not to curse the deaf, Le. 19. 14;—to bless, and not to curse, Ps. 62. 4; Ro. 12. 14; Ja. 3. 10;—remarkable instances of cursing, 2 Ki. 2. 23; Ps. 109. 6, &c.; Je. 17. 18; Mal. 2. 2.

Cursing (PROFANE). *See* SWEARING.

Curtains, curiously made for the tabernacle, Ex. 26. 1–13; 36. 8–17;—used as a synonym for the tabernacle, 2 Sa. 7. 2; 1 Ch. 17. 1.

Cush, kŭsh [blackness], the eldest son of Ham, and father of Nimrod, Ge. 10. 6, 7;—the Cushites principally inhabited the south of Egypt called Ethiopia, Eze. 29. 10. Egypt and Cush are generally associated, Ps. 68. 31; Is. 18. 1; Je. 46. 9. *See* ETHIOPIA.

Cushan, kū'shan, a name found in Hab. 3. 7; supposed to be identical with Cush.

Cushi, kū'shī, *i.e.* the Cushite, the Ethiopian. (1) A messenger sent to David to inform him of Absalom's death, 2 Sa. 18. 21.—(2) Zephaniah's father, Zep. 1. 1.

Custody, charge or security, Nu. 3. 36.

Custom, ordinary practice, Ge. 31. 35; Lu. 4. 16;—a tax, Ro. 13. 7.

Cuth, kūth, CUTHAH, kūth'ah, a region of Asia, whence Shalmanezer king of Assyria brought colonists to Samaria, 2 Ki. 17. 24, 30.

Cymbals, hollow vessels of brass, which, being struck against each other, make a sharp sound, 2 Sa. 6. 5; 1 Ch. 15. 16; 16. 5, 42; Ps. 150. 5; 1 Co. 13. 1.

Cypress, a tree, evergreen, with dark and gloomy foliage, tall, and strong; used by the Romans in funeral ceremonies, Is. 44. 14;—rendered *fir-tree*, 2 Sa. 6. 5; 1 Ki. 5. 8.

Cyprus, sy'prus, an island of the Mediterranean, situated between Cilicia and Syria; about 140 miles in length, and varying in breadth from 5 to 50 miles. Some suppose it to be identical with Chittim, Nu. 24. 24; Da. 11. 30. It is nearly traversed from east to west by two lofty chains of mountains, which, during winter, are covered with snow. It was celebrated in ancient times for its fertility and beauty, for its dense population, and for the gaiety and licentiousness of its inhabitants. Its fruits, particularly grapes, are pre-eminent; and its corn is of a superior quality. Its modern name is *Kubris*.—Joses, surnamed Barnabas, and an old disciple, Mnason, were natives of it, Ac. 4. 36; 21. 16;—the gospel carried to it by some who fled from persecution, 11. 19;—saints in, confirmed by Paul and Barnabas, 13. 4, &c.; 15. 39.

Cyrene, sy-rē'ne, a city and province of Lybia in Africa, westward of Egypt. At the present time it belongs to the Turks. Many Jews resided here, Mar. 15. 21; Lu. 23. 26;—Simon the Cyrenian was compelled to bear the Saviour's cross, Mat. 27. 32; —Jews from, were numerous in Jerusalem, Ac. 2. 10; 6. 9.

Cyrenius, sy-rē'ne-us, in its Latin form *Quirinus*, the Roman deputy or proconsul of Syria; he held this office, as is now proved, twice—first, four years before and at the time of our Lord's birth, and again about eight or ten years after, Lu. 2. 1, 2.

Cyrus the Great, sy'rus, the founder of the Persian empire, mentioned by name, long before his time, as the deliverer of Israel, Is. 44. 28; 45. 1; —his decree in favour of the Jews, 2 Ch. 36. 22; Ezr. 1. 1;—restores the vessels of the temple, Ezr. 1. 7.

D.

Dabbasheth, dăb'bash-eth [hump of a camel], a city of Zebulun, Jos. 19. 11; 1 Ch. 6. 72.

Daberath, dăb'e-rath, a Levitical town near the foot of Mount Tabor, Jos. 19. 12; 1 Ch. 6. 72. Incorrectly called Dabareh, Jos. 21. 28; probably identical with the modern *Deburieh*, at the western base of Tabor.

Dagger, a short sword, Ju. 3. 16, 21, 22.

Dagon, dā'gon, meaning according to some *corn*, hence supposed to be the god of agriculture; according to others, more correctly, *fish*. The national god of the Philistines at Gaza and Ashdod, Ju. 16. 21–30; 1 Sa. 5. 5, 6;—falls before the ark of God, 1 Sa. 5. 3.

Dainty, nice or delicate, Ps. 141. 4; Re. 18. 14.

Dale (THE KING'S), a valley, apparently near the Dead Sea, Ge. 14. 17; 2 Sa. 18. 18.

Dalmanutha, dăl-mā-nū'tha, a place on the east side of the Sea of Tiberias, mentioned only in Mar. 8. 10.

Dalmatia, dăl-mā'shē-a, a province of old Illyricum, now a province of Austria, on the eastern shore of the Adriatic. The country is 200 miles in length and 40 in breadth. Its population is about 405,000, mostly Slavi, of whom above 300,000 are Roman Catholics. Titus preached in it, 2 Ti. 4. 10.

Damages, to be made good, Ex. 21. 28, 35; 22. 5; Le. 6. 2; 24. 18; Nu. 5. 7; Eze. 33. 15; Lu. 19. 8.

Damaris, dăm'a-ris, a woman of Athens, converted to the gospel by the apostle Paul, Ac. 17. 34.

Damascenes, dăm'a-seens, inhabitants of Damascus, 2 Co. 11. 32.

Damascus, da-mas'kus, one of the most ancient and celebrated cities of Syria, and still the largest city in Asiatic Turkey. It is the oldest existing city in the world—mentioned by Abraham 1910 years before Christ, Ge. 14. 15; 15. 2. Since A.D. 1517 it has been under the Turks. It is situated in the midst of an extensive plain, about 200 miles south of Antioch, and 120 north-east of Jerusalem, well-watered, and beautiful and fertile. It has many rivulets and canals connected with the large river the Abana (modern *Barada*), which runs through the city. Its population is now about 140,000, of whom nearly 15,000 are of the Greek church, 6000 Jews, and the remainder are Arabs and Turks. An altar was seen there by Ahaz, and one like it set up in the temple, 2 Ki. 16. 10;—threatened with being conquered, Je. 49. 23; —and destroyed, Is. 17. 1;—Saul proceeded to, on his persecuting errand, Ac. 9. 2.

Dammesek, dăm'mes-ek [activity], 2 Ki. 16. 9; the Hebrew for *Damascus*.

Damnation, the awful punishment of the wicked in hell, Mat. 23. 33; 25. 41–46; Mar. 16. 16; Jn. 5. 28, 29; 2 Pe. 2. 3; —sometimes, *judgment*, condemnation, or punishment in this life, 1 Co. 11. 29; Ro. 13. 2. In Ro. 14. 23 the word *damned* means *self-condemned*.

Damsel, a young maid, Ge. 24. 55; Mat. 14. 11; 26. 69; Ac. 12. 13; 16. 16.

Dan, dan [judge], (1) The fifth son of Jacob, and the first of Bilhah, Rachel's handmaid; he was the father of the tribe called by his name;—his birth, Ge. 30. 6;—prophetic blessing of his father concerning him, 49. 16, 17;—one of the most numerous of the tribes of Israel, Nu. 1. 39; 26. 42, 43. Samson was of this tribe, Ju. xiii.—(2) Or LAISH, a city at the chief source of Jordan, south of Mount Hermon, and the northern extremity of Canaan. Near to it Abraham routed the Canaanitish kings, Ge. 14. 14;—here Jeroboam set up one of his idols, 1 Ki. 12. 29;—laid waste by Benhadad, 1 Ki. 15. 20; 2 Ch. 16. 4;—traded with Tyre, Eze. 27. 19.

Dancing, on solemn occasions, and in religious worship, Ex. 15. 20; 32. 19; 2 Sa. 6. 14; Ps. 149. 3; 150. 4.

Dancing, an expression of joy, Ju. 11. 34; 1 Sa. 18. 6; 29. 5; Je. 31. 4; Mat. 14. 6. No instances are recorded in Scripture in which both sexes united in this exercise, either in worship or amusement. It was performed only by one sex.

Dandled, a fondled child, Is. 66. 12.

Danger, peril, hazard, Mat. 5. 21, 22; Mar. 3. 29; Ac. 19. 27, 40.

———, from persecution, to be avoided by prudence, Mat. 4. 12; 10. 16, 23; 12. 15; Jn. 7. 1; Ac. 14. 6; 17. 14;—examples of deliverance from it to be sought by lawful means: in the case of Jacob, Ge. 32. 6;—of Joseph, 40. 14; —of David by Michal, 1 Sa. 19. 12.

Danger, of Elijah from Jezebel, 1 Ki. 19. 2;—of Jesus before being carried to Egypt, Mat. 2. 13;—of Jesus from the Pharisees, 12. 15;—of the apostles, Ac. 8. 1;—of Paul, 9. 23;—of Paul and Barnabas, 14. 5, &c.

———, deliverance from, to be prayed for, Ge. 32. 11; 1 Sa. 26. 24; Ps. 7. 1; 55. 16; 59. 1; 71. 12, &c.; Jn. 12. 27.

———, incurred heedlessly by Dinah, Ge. 34. 1;—by Peter going on the water, Mat. 14. 28;—of Paul's companions on the voyage, Ac. 27. 9.

Daniel, dăn'i-el [judge of God], (1) David's son by Abigail, 1 Ch. 3. 1; called Chileab, 2 Sa. 3. 3.—(2) A distinguished Jew who was carried captive to Babylon. One half of his book (ch. i.–vi.) is a historical narrative filling out the sketch given in 2 Ch. 36. 20. His deportation to Babylon, Da. 1. 6; —refuses the king's provisions, 8;—interprets Nebuchadnezzar's dreams, 2. 1, &c.; 4. 1;—the writing on the wall, 5. 25;—made chief of the presidents by Darius, 6. 1;—cast into the den of lions, 16;—his vision of the four beasts, 7. 1, &c.;—of the ram and he-goat, 8. 1, &c.;—terrified with a vision, 10. 5;—his prophecy of the seventy weeks, 9. 24;—of the kings of the north and south, 11. 1, &c.;—to have his part in the resurrection, 12. 13;—the testimony of God in his favour, Eze. 14. 14; 28. 3.—(3) One of the chiefs who accompanied Ezra from Babylon, Ezr. 8. 2.

Danites, dăn'ites, descendants of Dan; —go in quest of more country, Ju. 18. 1;—rob Micah, 14, &c.;—their inheritance, Jos. 19. 40;—conquer Laish, Ju. 18. 27;—set up an idol there, 30.

Dannah, dan'nah [lowly], a city among the mountains of Judah, Jos. 15. 49.

Darda, dar'da [pearl of knowledge], one of the four wise men mentioned in 1 Ki. 4. 31;—called Dara, 1 Ch. 2. 6.

Darius, da-rī'us [ruler], (1) *The Mede*, reigns in Babylon, Da. 5. 31; —his decree in honour of the God of Daniel, 6. 26;—was probably Astyages, the last king of the Medians —(2) *King of Persia*, son of Hystaspes, renews the decree of Cyrus in favour of the Jews, Ezr. 6. 1;—was defeated by the Greeks in the famous battle of Marathon (B.C. 490).

Darkness, in Egypt, Ex. 10. 21;—at the crucifixion of Jesus, Lu. 23. 44.

——— of the *sun*, *moon*, and *stars*, in prophetic language, signifies the gloom or horror which hangs over governments;—the destruction of Babylon thus predicted, Is. 13. 1, 10;—of Tyre, 24. 23;—Idumea, 34. 4. See also Eze. 32. 7; Joel 2. 10, 31; 3. 15.

Darling, one beloved, Ps. 22. 20; 35. 17

Dart, a weapon thrown by the hand. 2 Sa. 18. 14; Job 41. 26; Ep. 6. 16; He. 12. 20.

Dathan, dā'than, joined Korah in revolt against Moses and Aaron, Nu. 16. 1; 26. 9; Ps. 106. 17. *See* KORAH.

Daub, to besmear or plaster, Ex. 2. 3; Eze. 13. 10–12, 14.

Daughter, the church of Christ, Ps. 45. 10;—the inheritance of her father to pass to, Nu. 27. 7; 36. 2.

David, dā'vid [beloved, dear], the eighth and youngest son of Jesse, and descendant of Judah, Ru. 4. 22; Mat. 1. 6;—anointed by Samuel, 1 Sa. 16. 12;—the Spirit of the Lord comes upon him, 18;—attends Saul, 19;—kills Goliath, 17. 38, &c.;—marries Michal, the daughter of Saul, 18. 22, &c.;—concealed by her, 19. 12;—goes to Samuel, 18;—takes leave of Jonathan, 20. 42;—takes the hallowed bread, 21. 1, &c.;—feigns madness at Gath, 13;—at Adullam, 22. 1;—sends his parents to the king of Moab, 3; —rescues Keilah, 23. 1, &c.;—favoured by an invasion of the Philistines, 23. 25;—dwells at Engedi, 29;—cuts off the skirt of Saul, 24. 1, &c.;—sends to Nabal, 25. 2, &c.;—marries Abigail, 39;—spares Saul at Hachilah, 26. 4;—at Gath, 27. 3;—dismissed by Achish, 29. 6;—rescues plunder from some Amalekites, 30. 18;— laments

over Saul and Jonathan, 2 Sa. 1. 17;—made king at Hebron, 2. 1; 1 Ch. 11. 1;—sons born to him there, 2 Sa. 3. 2;—mourns for Abner, 3. 31;—those that joined him at Ziklag, 1 Ch. 12. 1;—at Hebron, 23;—made king of all Israel, 2 Sa. 5. 1;—takes Zion from the Jebusites, 6;—sons born to him at Jerusalem, 13;—defeats the Philistines, 5. 17, 22; 8. 1; 1 Ch. 14. 8; 18. 1;—brings the ark from Kirjath-jearim, 2 Sa. 6. 1; 1 Ch. 13. 1;—proposes to build a temple, 2 Sa. 7. 2; 1 Ch. 17. 1;—God's promise to him on account of it, 11; 2 Sa. 7. 11, &c.;—his prayer and thanksgiving, 1 Ch. 17. 16;—conquers the Moabites, 2 Sa. 8. 2;—the Syrians, 9; 10. 6, 16; 1 Ch. 18. 3, 6;—the Edomites, 2 Sa. 8. 14; 1 Ch. 18. 13;—the Ammonites, 2 Sa. 10. 6; 12. 26; 1 Ch. 20. 1;—takes Rabbah by Joab, 20. 1;—sends for Mephibosheth, 2 Sa. 9. 1;—sends ambassadors to Hanun, 1 Ch. 19. 2;—the friendship of Hiram for him, 14. 1;—his wives and children, 3;—brings the ark from the house of Obed-edom, and is despised by Michal, 15. 25, 29;—a great festival on this occasion, 16. 1;—appoints ministers to attend it, 37;—his adultery with Bathsheba, 2 Sa. 11. 4;—marries her, 11. 26;—repents, 12. 13;—flees from Absalom, 15. 13;—mourns his death, 18. 33;—cursed by Shimei, 16. 5;—pardons him, 19. 18;—his officers, 20. 23; 1 Ch. 18. 14;—more wars with the Philistines, 2 Sa. 21. 15, 18, &c.;—his valiant men, 23. 8;—his psalm of thanksgiving at removing the ark, 1 Ch. 16. 7, &c.;—after his victories, 2 Sa. 22. 1, &c.;—numbers the people, 24. 1; 1 Ch. 21. 1;—buys Araunah's threshing-floor, 2 Sa. 24. 18; 1 Ch. 21. 18;—his preparations for the building of the temple, 22. 1–5;—cherished by Abishag in his old age, 1 Ki. 1. 3, &c.;—gives a charge to Solomon, 2. 1; 1 Ch. 22. 6; 28. 9, 20;—makes Solomon king, 23. 1;—appoints the services of the Levites, 24;—of the porters, 26. 1;—the treasurers, 20;—officers and judges, 29;—his last words, 2 Sa. 23. 1;—appoints twelve captains, one for each month, 1 Ch. 27. 1;—his death at the age of seventy years (B.C. 1013), 29. 28; 2 Sa. 5. 4;—'was buried in the city of David,' 1 Ki. 2. 10;—his descendants, 2 Sa. 3. 2–5; 1 Ch. 3. 1–7;—the psalm in which he asserts his integrity, Ps. xxvi.;—his vow of upright conduct, ci.;—enumerates the promises of God to him, ii. lxxxix. ci. cxxxii. The name *David* applied to Messiah, Eze. 34. 23, 24; Ho. 3. 5;—*house of*, his posterity, Is. 7. 2, 13; Je. 21. 12;—*son of*, applied to Jesus as the title of the Messiah, Mat. 1. 1; 9. 27; 12. 23; 15. 22, &c.;—*root of*, used also of the Messiah, Re. 5. 5; 22. 16; Is. 11. 1, 10;—*kingdom of*, the reign of Messiah, Mar. 11. 10;—*key of*, regal authority, Re. 3. 7;—*city of*, the castle and palace of Zion, 1 Ch. 11. 7; 1 Ki. 8. 1;—Bethlehem also so called, Lu. 2. 4, 11, as David's birthplace.

Dawning, the breaking of the day, Jos. 6. 15; Ju. 19. 26; Ps. 119. 147; Mat. 28. 1; 2 Pe. 1. 19.

Day, the natural, was reckoned by the Jews from one evening to the next, Le. 23. 32; in Europe and America, and generally among civilized nations, the day begins at midnight. The word used to denote an indefinite time, Ge. 2. 4; Is. 22. 5; Ac. 17. 31;—a man's life, Jn. 9. 4;—the time of Christ's incarnation, 8. 56.

Days (THE LAST), means the end of the world, Jn. 6. 39, 44, 54; 11. 24; 12. 48; Ja. 5. 3;—the time of the gospel dispensation, Is. 2. 2; Mi. 4. 1; Ac. 2. 17; He. 1. 2; 9. 26; 2 Pe. 3. 3;—the corrupt age of the church, 2 Ti. 3. 1; 2 Pe. 3. 3.

Daysman, an umpire or arbitrator, Job 9. 33.

Day-spring, the first dawning of light, used of Christ, Lu. 1. 78;—the light which exposes the wicked, Job 38. 12.

Day-star, the promised Messiah, or the light of joyful hope and expectation which shines on a believer's soul, 2 Pe. 1. 19.

Deacons [servants], *seven*, appointed by the apostles, Ac. 6. 5;—their qualifications, 1 Ti. 3. 8, 12.

Dead, *spiritually*, mankind are all naturally in this state, Ep. 2. 1, 5; Col. 2. 13; 1 Ti. 5. 6.

——, *corporeally* and *literally*, those who are so cannot praise God, Ps. 115. 17;—God not the God of the dead, but of the living, Mar. 12. 27; Lu. 20. 38;—ignorant of what passes in this world, Job 14. 21; Ps. 146. 4; Ec. 9. 5;—undergo no saving change, Ec. 9. 10;—shall hear the voice of the Son of God, Jn. 5. 28;—that die in Christ blessed, Re. 14. 13;—shall stand before God for judgment, 20. 12.

——, *raised*, the widow of Zarephath's son, 1 Ki. 17. 22;—the Shunammite's son, 2 Ki. 4. 35;—a man, by the bones of Elisha, 13. 21;—the widow's son at Nain, by Jesus Lu. 7. 15;—the daughter of Jairus, Mat. 9. 25; Mar. 5. 42; Lu. 8. 55;—Lazarus, Jn. 11. 44;—Tabitha, by Peter, Ac. 9. 40;—Eutychus, by Paul, 20. 12.

Dead Sea, a name which began to be in use in the second century, to denote the 'Salt Sea,' from its supposed deadly properties. *See* SALT SEA and SODOM.

Deaf, not to be cursed, Le. 19. 14;—healed, Mar. 7. 32; 9. 25;—wilfully so, censured, De. 30. 17; Ps. 58. 4; Pr. 21. 13; Is. 30. 9; 42. 18; 43. 8; Je. 5. 21; 22. 21; Eze. 12. 2; Mat. 13. 15; Ac. 3. 23; 7. 51.

Dearth, scarcity and high price of provisions;—in the days of Jacob, Ge. 41. 54; 42. 1;—of the prophet Elisha, 2 Ki. 4. 38;—of Jeremiah, Je. 14. 1;—Agabus foretold there should be a great, Ac. 11. 28. See also 2 Ch. 6. 28; Ne. 5. 3; Ac. 7. 11.

Death, how it came into the world, Ge. 3. 17, 19; 1 Co. 15. 22;—the wages of sin, Ro. 5. 12; 6. 23;—certain to all, Job 14. 5; 21. 13; Ps. 49. 19; 89. 48; Ec. 8. 8; 9. 5; 11. 8; He. 9. 27;—levels all men, Job 1. 21; 3. 17, &c.; Ec. 5. 15;—to be frequently thought of, Ps. 39. 4; 90. 12;—sometimes desirable, Job 3. 21; 6. 8; 7. 15, 16; 10. 1; Phi. 1. 23;—Christians have hope in it, 2 Co. 5. 1, &c.;—their death full of peace, Ge. 15. 15; 2 Ki. 22. 20; Ps. 37. 37; Is. 57. 2; Lu. 2. 29;—is precious in God's sight, Ps. 72. 14; 116. 15;—the wicked are driven away in their guilt, Pr. 14. 32;—we ought speedily to prepare for it, Ec. 9. 10;—all who are in Christ are blessed at, Re. 14. 13;—conquered by Christ, Is. 25. 8; Ro. 6. 9; 1 Co. 15. 55–57; 2 Ti. 1. 10; Re. 1. 18;—he delivers from the fear of it, He. 2. 15.

——, by the Jewish law, the punishment for murder, Ge. 9. 6; Ex. 21. 12; Le. 24. 17;—for man-stealing, Ex. 21. 16; De. 24. 7;—for cursing a parent, Ex. 21. 17; Le. 20. 9; Mat. 15. 4;—for witchcraft, Ex. 22. 18; Le. 20. 27;—for bestiality, Ex. 22. 19; Le. 20. 15;—for sacrificing to a strange god, Ex. 22. 20;—for enticing to idolatry, De. 13. 6, &c.;—for breaking the Sabbath, Ex. 31. 14; 35. 2; Nu. 15. 35;—for sacrificing children to Moloch, Le. 20. 2;—for incest, 20. 11, 12, 14, 17, 19–21;—for the fornication of the daughter of a priest, 21. 9;—for sodomy, 20. 13;—for adultery, 10; De. 22. 22;—for defiling a betrothed damsel, De. 22. 23;—for approaching a woman in her separation, and the woman who suffers it, Le. 20. 18;—for blasphemy, 24. 14; 1 Ki. 21. 10;—for any person, except a priest or a Levite, touching the tabernacle, Nu. 1. 51; 3. 10, 38; 18. 22;—for false prophecy, De. 13. 5; 18. 20;—for false witness in a penal case, 19. 16, 21;—for disobeying the sentence of a judge, Nu. 15. 30; De. 17. 12;—for the owner of an ox that kills any person, if the ox had been used to do mischief, Ex. 21. 29;—for all kinds of idolatry, De. 17. 5.

Death, eternal, results from sin, Ro. 6. 16, 21; 8. 13; Ja. 1. 15;—referred to under different figures, Ro. 6. 23; 2 Th. 1. 9; 2 Pe. 2. 17; Re. 2. 11; 19. 20; 21. 8; Mar. 9. 44; Mat. 25. 41.

—— of Christ, was appointed by God, Is. 53. 10; Ac. 2. 23; 4. 27, 28;—was voluntary, Jn. 10. 11, 18; Ga. 1. 4; 2. 20; Ep. 5. 2; Tit. 2. 14;—substitutionary, or in the room of sinners, Mat. 20. 28; Tit. 2. 14; 1 Pe. 3. 18; Ga. 3. 18;—a proper sacrifice for our sins, 1 Co. 5. 7; He. 9. 26;—peculiarly painful, Mat. 26. 38; 27. 46;—ignominious, He. 12. 2;—accursed, Ga. 3. 13.

Death of saints, compared to sleep, 1 Co. 15. 18; 1 Th. 4. 14;—precious in God's sight, Ps. 116. 15;—is attended by the divine presence, Ps. 23. 4; 2 Co. 5. 8; Phi. 1. 23;—full of blessing, Re. 14. 13; Is. 57. 2; Pr. 14. 32; Phi. 1. 21; 2 Ti. 4. 8; Re. 3. 21.

—— of the wicked, unexpected, Job 21. 13; Ps. 37. 2, 20; Pr. 29. 1; Lu. 12. 20;—without hope, Job 8. 13, 14; Pr. 11. 7;—like the death of beasts, Ps. 49. 12, 20;—God has no pleasure in their death or destruction, Eze. 18. 23, 32; 33. 11; 2 Pe. 3. 9.

Debase, to degrade, Is. 57. 9.

Debate, to dispute, Pr. 25. 9; Is. 27. 8.

Debir, dē'ber [sanctuary], (1) A stronghold of the sons of Anak assigned to the tribe of Judah, its earlier name was Kirjath-sepher (city of books), or Kirjath-sannah (city of doctrine), Jos. 15. 15, 49; Ju. 1. 11;—taken by Joshua, Jos. 11. 21;—given to the priests, 21. 15.—(2) Another city of the tribe of Gad, probably the same as Lodebar, east of Jordan, Jos. 13. 26; 2 Sa. 9. 4; 17. 27.—(3) A place on the north boundary of Judah between Jericho and Jerusalem, Jos. 15. 7.

Deborah, dĕb'o-rah [bee], (1) Rebekah's nurse, dies, Ge. 35. 8.—(2) *The prophetess*, 'wife of Lapidoth,' encourages Barak to fight the Canaanites, Ju. 4. 4;—her song, 5. 1, &c.

Debts, to be punctually paid, Ps. 37. 21; Pr. 3. 27, 28;—the contracting of them to be avoided, Ro. 13. 8;—to be forgiven to those who are not able to pay, Mat. 18. 27, 35;—our sins so called, 6. 12.

Decapolis, de-căp'o-lis [ten cities], a district of Palestine, situated partly on both sides of Jordan, Mat. 4. 25; Mar. 5. 20; 7. 31. The population of these cities are mostly heathen, Lu. 8. 26, 27, 39. Josephus says the ten cities were Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Otopos (or Canatha), all on the east of Jordan except Scythopolis.

Decay, to decline, or consume away, Le. 25. 35; Ne. 4. 10; Ec. 10. 18; He. 8. 13.

Decease, death, Lu. 9. 31; 2 Pe. 1. 15.

Deceit, fraud, or pretence, censured, Le. 19. 11; 25. 14; Ps. 5. 6; 55. 23; Pr. 20. 17; Je. 22. 13; 1 Co. 6. 8.

——, of others, to be guarded against, Pr. 14. 15;—in matters of religion, Je. 29. 8; Mat. 24. 4; Ep. 5. 6; 2 Th. 2. 3.

—— (SELF-), Is. 30. 10; Ja. 1. 22, 26.

Deceivers, men who lead into errors, or teach false doctrines in the last times, 2 Jn. 7; Jude 4.

Decision, prompt and steady determination in religious matters, commanded, and the want of it censured, Jos. 24. 14, 15; 2 Ch. 15. 12, 13; 1 Ki. 18. 21; Mat. 6. 24; Ja. 1. 8; 4. 8;—advantages and reward of, 1 Co. 15. 58; He. 3. 14;—examples of, Ex. 32. 26; Nu. 13. 30; Jos. 24. 15; 2 Ch. 15. 8; Ac. 21. 13.

Valley of, i.e. the valley in which Zion's enemies will meet their *determined doom*, a poetical name for the valley of Jehoshaphat, Joel 3. 14.

Decked, dressed, Pr. 7. 16; Re. 17. 4.

Declaration, affirmation, Es. 10. 2; Lu. 1. 1; 2 Co. 8. 19.

Declare, to tell, Ps. 9. 11;—to explain, Ge. 41. 24; Is. 53. 8.

Decline, to turn aside from the path of duty, cautions against, Ex. 23. 2; De. 17. 11; Pr. 4. 5; 7. 25.

Decree, royal enactment, Da 2. 9, 13, 15.

Decrees of God, are his eternal and fixed purposes respecting whatever comes to pass, Da. 4. 24; Ac. 15. 18; Ep. 1. 4;—they are infinitely *wise*, Ro. 11. 33;—*immutable*, Mal. 3. 6;—*universal*, Ep. 1. 11;—*secret*, till he be pleased to reveal them, De. 29. 29; Mat. 24. 36;—shall all be accomplished, Is. 46. 10; Da. 4. 35.

Dedan, dē'dan, (1) The son of Raamah, and grandson of Cush, Ge. 10. 7; 1 Ch. 1. 9;—his descendants inhabit a country of the same name on the Persian Gulf, and trade with Tyre in ivory, &c., Eze. 25. 13; 27. 15–20; 38. 13.—(2) The son of Jokshan, and grandson of Abraham, Ge. 25. 3;—his descendants inhabit Dedan, a district in Arabia Petraea, Je. 25. 23; 49. 8.

Dedanim, dē'dan-im, the people of Dedan, Is. 21. 13; called Dodanim, Ge. 10. 4.

Dedicate, to inscribe, to devote to, De. 20. 5; 2 Sa. 8. 11; 2 Ki. 12. 18; 1 Ch. 26. 20; 2 Ch. 2. 4.

Dedicated Things, or things set apart to the service of God, to be regarded, Le. 27. 28; Nu. 16. 38; Mar. 11. 17;—profaned, Da. 5. 2.

Dedication, of the tabernacle, Ex. 40. 9, 34;—of the temple, 1 Ki. 8. 1, &c.;—of the wall of Jerusalem, Ne. 12. 27.

Dedication (FEAST OF), instituted, B.C. 164, in commemoration of the purification of the temple after its desecration by Epiphanes, Jn. 10. 22.

—— (SELF-), to the Lord, examples of, Ps. 116. 16; Is. 44. 5; 2 Co. 8. 5.

Deemed, judged, Ac. 27. 27.

Deep, from surface to the bottom, Eze. 32. 14;—the sea, Job 41. 31;—hell, Lu. 8. 31.

Defamed, slandered, 1 Co. 4. 13.

Defeat, frustration, overthrow, 2 Sa. 15. 34.

Defence, a guard or vindication; the Lord is to his people a sure, Job 22. 25; Ps. 7. 10; 59. 16; 62. 2; 89. 18; 94. 22.

Defer, to delay, put off, Ec. 5. 4; Is. 48. 9; Da. 9. 19.

Defile, to pollute, *morally*, by forbidden intercourse, Ge. 34. 2, 5;—to be guilty of idolatry, Le. 20. 3; Eze. 43. 7, 8;—to indulge in any sin, Job 15. 16; Is. 6. 5.

Defraud, to rob or cheat, forbidden, Le. 19. 13; Mar. 10. 19; 1 Co. 6. 8; 1 Th. 4. 6.

Defy, to boast against one, Nu. 23. 7, 8; 1 Sa. 17. 10, 25, 26.

Degenerate, base, become worse than they were originally;—the Jews were, Je. 2. 21.

Degrees (SONGS OF), the title given to fifteen psalms (the 120th to the 134th inclusive), either because of their peculiar excellence, or their being intended to be sung by the Jews in the several stages of their journey, when they came up to Jerusalem to worship, or with reference to the melody in which they were to be chanted.

Dehavites, de-hā'vites [villagers], people of Havah or Ava, brought by the king of Assyria to Samaria, Ezr. 4. 10.

Delaiah, dĕl-a-ī'ah [whom the Lord has freed], 1 Ch. 24. 18 (called Dalaiah, 3. 24), the head of one of the courses of priests in the time of David.

Delays, in business often dangerous, Pr. 27. 1; Ec. 9. 10; Jn. 9. 4;—especially in spiritual matters, Ec. 12. 1; Is. 55. 6; Mat. 25. 10; Lu. 11. 6; Jn. 12. 35; 2 Co. 6. 2; He. 3. 13; Ja. 4. 13.

Delectable, delightful, Is. 44. 9.

Deliberation, careful thought, recommended, Pr. 15. 28; 29. 20.

Delicate, fine, nice, De. 28. 54; Mi. 1. 16.

Delicately, finely or nicely, the danger of thus treating servants, Pr. 29. 21.

Deliciously, in luxury, pleasure, Re. 18. 7.

Delight, to satisfy or please, Ps. 37. 4; Mal. 3. 1; Ro. 7. 22.

Delilah, de-lī'lah [languishing], a woman in the valley of Sorek, loved by Samson, Ju. 16. 4;—her treachery to him, and victory over him, 6–20.

Deliverance, God works for his people, from their troubles, Job 5. 19; Ps. 50. 15.

——, remarkable instances of: Shadrach and his companions, Da. 3. 22, &c.;—of Daniel, 6. 22;—of Peter and John, Ac. 5. 19;—of Peter, 12. 7;—of Paul and Silas, 16. 26;—of Paul at Rome, 2 Ti. 4. 17.

Deluge, the universal flood of the earth (B.C. 2516). When the race of man had greatly increased on the earth, wickedness in every form began to abound, every imagination of the thought of the human heart was only evil continually. But in the midst of the world of crime and guilt 'Noah was a just man and walked with God.' For 120 years God warned mankind of the coming deluge by means of Noah. They repented not at the warning, at last the flood came and swept them all away. The history of this is given in Ge. vi. vii. viii. The deluge lasted for 12 lunar months and 10 days. Noah and his family were 370 days in the ark. Referred to in N. T., Mat. 24. 37; Lu. 17. 26; 2 Pe. 2. 5.

Delusions, threatened under the reign of antichrist, 2 Th. 2. 11.

Demas, dē'mas [of the people], an early professor of Christianity, who, from love of the world, forsook Paul, Col. 4. 14; 2 Ti. 4. 10.

Demetrius, de-mē'tri-us [belonging to Ceres, or to corn], (1) A silversmith of Ephesus, who made silver 'shrines,' or models of the temple of Diana; raises a tumult, Ac. 19. 24.—(2) *The Elder*, his good report, 3 Jn. 12.

Demoniacs, persons possessed by devils, were numerous in the time of Christ, Mat. 8. 16; Lu. 4. 41;—that they were really possessed, and not simply under diseases, appears from the devils knowing Christ, and addressing him by his name, Mat. 8. 28, 29; Mar. 1. 24;—supplicating Christ, Mat. 8. 31; Mar. 5. 7;—obtaining permission from Christ, Mat. 8. 32;—Christ addressed them as devils, Mar. 5. 8; Lu. 4. 35;—such cases are clearly distinguished from diseases, 1. 34; Lu. 9. 1. Moreover, it could not be, according to the theories of infidelity, a *mere supposition* on the part of the demoniacs that they were possessed, else the 2000 swine mentioned, Mar. 5. 13, must have *supposed* themselves possessed likewise!!

Demons, or, as they are called in our translation, *devils;* the spirits of dead men *deified*, which were worshipped by the heathen, under the similitude of idols, De. 32. 17; Ps. 106. 36, 37;—joining in sacrifices to them forbidden, 1 Co. 10. 20, 21.

Demonstration, a sure proof, 1 Co. 2. 4.

Denial (SELF-). *See* SELF.

Denounce, to inform against, De. 30. 18.

Dens, the caves where wild beasts lodge, Job 37. 8; 38. 40; Ps. 10. 9; Da. 6. 16;—the retreats of the persecuted, He. 11. 38.

Denying Christ, manner of doing this, Mat. 25. 41–43; Lu. 10. 16; Phi. 3. 18, 19; 2 Pe. 2. 1; 2 Jn. 7;—punishment of, Mat. 10. 33; Mar. 8. 38; Lu. 9. 26; Jude 4.

Departure, a going away, Eze. 26. 18; 2 Ti. 4. 6.

Depose, to put out of office, Da. 5. 20.

Deposit, or pledge, the law relating to it, Ex. 22. 7.

Depravity. *See* CORRUPTION.

Deputy, one who acts for another, 1 Ki. 22. 47; Ac. 13. 7; 18. 12; 19. 38.

Derbe, der'be [juniper-tree], a city of Lycaonia, a province of Asia Minor; Paul and Barnabas retreated to it, after having been driven from Lystra, Ac. 14. 6;—the native place of Gaius, 20. 4.

Deride, to laugh at or mock, Hab. 1. 10;—the Pharisees and the rulers derided Christ, Lu. 16. 14; 23. 35.

Derision, mockery, reproach, Ps. 44 13; 59. 8; Je. 20. 7; La. 3. 14; Ho. 7. 16.

Descend, to come down, Mar. 15. 32, Ro. 10. 7; Ep. 4. 10.

Descended, Christ, into the lower parts of the earth; or came from heaven to our world, and lay in the grave, Jn. 3. 13; Ep. 4. 9, 10.

Describe, to represent by words, Jos. 18. 4, 8; Ro. 4. 6; 10. 5.

Descry, to spy out or discover, Ju. 1. 23.

Desert, or wilderness; as of Sinai, Ex. 19. 2;—of Zin, Nu. 20. 1, &c. *See* WILDERNESS.

Desire, inordinate, forbidden, Ex. 20. 17; De. 5. 21.

Desire of all Nations, Hag. 2. 7; generally referred to the Messiah, but may denote the richest treasures of the Gentiles as devoted to Christ, comp. Is. 60. 3–7.

Desolate, laid waste, solitary, Ps. 40. 15; 69. 25; Mat. 23. 38; 1 Ti. 5. 5.

Desolation (ABOMINATION OF), Mat. 24. 15; Mar. 13. 14.

Despair, hopeless. Ec. 2. 20;—to be guarded against, Ps. 34. 19; 37. 24; 113. 7; 140. 12, 145. 14; Pr. 24. 14; Lu. 18. 1; 2 Co. 4. 8; Ga. 6. 9; 2 Th. 3. 13, He. 12. 3. Examples of despair: Cain, Ge. 4. 13, 14; Ahithophel, 2 Sa. 17. 23; Judas, Mat. 27. 5.

Despite, envy, or malice, Eze. 25. 6; He 10 29.

Destitute, those in want to be supplied by their brethren, Mat. 26. 11; Lu. 3 11; Ja. 2. 15; 1 Jn. 3. 17. *See* ALMS.

Destroy, to pull down, cut off, kill, Ge. 18. 23; Ex. 15. 9;—to cast into hell, Mar. 1. 24; Lu. 4. 34;—to hurt a weak Christian, Ro. 14. 15.

Destruction, temporal death, Ps. 90. 3;—the mortification of sin, 1 Co. 5. 5; Ro. 6. 6;—the final punishment of the wicked, Phi. 3. 19, 2 Pe. 2. 1; 2 Th. 1. 9.

Determinate, or fixed, the counsel of God is, Ac. 2. 23.

Detestable, hateful, Je. 16. 18; Eze. 5. 11; 7. 20; 11. 18.

Deuel, de-ū'el [invocation of God], one of the princes of the children of Gad, Nu. 1. 14; 7. 42, 47; 10. 20;—called Reuel, 2. 14.

Deuteronomy, deu-ter-on'o-mē [the repetition of the law], the name given by the Greek translators to the last of the five books of Moses. It was written, except the last chapter, by Moses, De. 1. 5; 34. 1; 2 Ch. 25. 4;—was to be read before all Israel every seven years in the year of release, De. 31. 9–13.

Devices, crafty plots, of Satan, many of them known, 2 Co. 2. 11.

Devil, this name is derived from the Greek *diabolos*, an accuser, and corresponds with the Hebrew word *Satan*. His names and characters: Abaddon, *i.e.* a destroyer, Re. 9. 11; accuser of the brethren, 12. 10;—adversary, 1 Pe. 5. 8;—angel of the bottomless pit, Re. 9. 11;—Apollyon, *i.e.* a destroyer, 9. 11;—the beast, 19. 19, 20;—Beelzebub, Mat. 12. 24; Mar. 3. 22, &c.;—deceiver, Re. 12. 9; 13. 14; 20. 3;—great dragon, 12. 7, 9; 20. 2;—evil one, Jn. 17. 15;—god of this world, 2 Co. 4. 4;—liar and murderer, Jn. 8. 44;—prince of this world, 12. 31; 14. 30; 16. 11;—prince of the power of the air, Ep. 2. 2;—Satan, 1 Ch. 21. 1; Job 1. 6; Mat. 4. 10; Re. 12. 9;—old serpent, Ge. 3. 4, 13; 2 Co. 11. 3; Re. 12. 9;—sinner, 1 Jn. 3. 8;—tempter, 1 Th. 3. 5;—wicked one, Mat. 13. 19, 38; 1 Jn. 2. 13;—he that had the power of death, He. 2. 14;—the spirit that now worketh in the children of disobedience, Ep. 2. 2.

——, appears in the divine presence, Job 1. 6; 2. 1;—earnestly labours after man's destruction, Job 1. 7; 2. 2; Mat. 13. 19; 1 Pe. 5. 8;—may be conquered, if properly resisted, Ep. 4. 27; 6. 10; 2 Ti. 2. 26; Ja. 4. 7; 1 Pe. 5. 9; 1 Jn. 2. 13;—his suggestions to be carefully guarded against, Mat. 13. 19; 2 Co. 11. 3; Ep. 6. 11;—inspires evil thoughts, and draws men into sin, Ge. 3. 1; 1 Ch. 21. 1; Lu. 22. 3; Jn. 13. 2, 27; Ac. 5. 3; 1 Co. 7. 5; 2 Co. 2. 11;—misquotes and perverts Scripture, Mat. 4. 6, with Ps. 91. 11, 12;—takes the guise of an angel of light, 2 Co. 11. 14;—his suggestions are always contrary to the Word of God, or to faith, or to charity, Mat. 4. 2, 6, 9; Ep. 6. 16; 1 Jn. 3. 8, 10;—can do nothing without God's permission, Ju. 9. 23; 1 Ki. 22. 22; Job 1. 12; 2. 6; 12. 16; Eze. 14. 9; Mat. 8. 31; 2 Th. 2. 11;—is sometimes permitted to afflict men and disappoint their desires, Job 1. 12; 2. 6; Lu. 13. 16; 2 Co. 12. 7; 1 Th. 2. 18; Re. 2. 10;—had power granted him of working miracles, Ex. 7. 11, 22; 8. 7; Mat. 24. 24; 2 Th. 2. 9; Re. 13. 13; 16. 14; 19. 20;—and also to possess human bodies, 1 Sa. 16. 14, 23; 18. 10; 19. 9; Mat. 4. 24; 8. 16;—was formerly in heaven, but cast out for his disobedience, Jn. 8. 44; 2 Pe. 2. 4; Jude 6;—Judas so called, Jn. 6. 70;—and also Peter, Mat. 16. 23; Mar. 8. 33;—Christ's triumph over him, Ge. 3. 15; Ps. 68. 18; Lu. 13. 32; 1 Jn. 3. 8; Col. 2. 15; He. 2. 14.

Devilish, infernally wicked, Ja. 3. 15.

Devils, more properly rendered *demons*, are many, and appear to be of different ranks, acting under the direction of one, Mat. 9. 34; 12. 24; Mar. 5. 9; Lu. 8. 27; Ep. 6. 12; Re. 12. 7, 9.

Devils, knew Jesus to be the Son of God, Mat. 8. 29; Mar. 3. 11; 5. 7; Lu. 4. 34, 41,—are reserved to farther punishment, 2 Pe. 2. 4; Jude 6, Re. 20. 3;—expect and fear their final sentence, Mat. 8. 29; Mar. 1. 24; Ja. 2. 19;—sacrifices not to be offered to them, Le. 17. 7; De. 32 17; 2 Ch. 11. 15; 1 Co. 10. 20.

Devoted, set apart to the Lord, Le. 27. 21, 28;—to belong to the priests, Nu. 18 14.

Devotion, religious observances, Ac. 17. 23.

Devour, to eat up, Ge. 37. 20;—riotously, Lu. 15. 30;—cruelly, 1 Pe. 5. 8;—to kill, 2 Sa. 2. 26.

Devout, pious, godly, as was Simeon, Lu. 2. 25,—those who carried Stephen to his burial, Ac. 8. 2;—Cornelius, 10. 2;—Ananias, 22. 12.

Dew, gentle moisture which falls on the earth during night, often copiously, Ju. 6. 37–40; 2 Sa. 17. 12; Job 29. 19; Ca. 5. 2;—an emblem of spiritual blessings, De. 32. 2; Ho. 14. 5–7;—a symbol of prosperity, Job 29. 19;—an army, 2 Sa. 17. 12.

Diadem, a crown, Job 29. 14; Is. 28. 5; 62. 3; Eze. 28. 13.

Dial, of Ahaz, an erection for the purpose of determining the apparent progress of the sun by his shadow, 2 Ki. 20. 11; Is. 38. 8.

Diamond, the hardest and most valuable of precious stones, Ex. 28. 18; Eze. 28. 13;—the word used, Je. 17. 1, denotes a deep and permanent record of the sins of Judah.

Diana, di-ā'na, a celebrated goddess of the heathen, Ac. 19. 24, &c. The Diana of Asia Minor was altogether different from the Diana of the Greeks.

Diblaim, dib-lā'im, a symbolic prophetic surname of a harlot, Ho. 1. 3.

Diblath, dib'lath, Eze. 6. 14; probably a corruption for Riblah, a city in the extreme north border of Palestine.

Diblathaim, dib-lath-ā'im [two cakes], a city of Moab and station of the Israelites, Nu. 33. 46; Je. 48. 22.

Dibon, dī'bon [pining], (1) A city about 3 miles north of the river Arnon, which Moses gave to the tribe of Gad, Nu. 32. 3, 33, 34;—afterwards yielded up to the tribe of Reuben, Jos. 13. 9, 17;—it was destroyed by the Chaldeans, Je. 48. 18. In Nu. 33. 45 it is called Dibon-Gad, and is the same as Dimon, Is. 15. 9.—(2) A town in the south of Judah, Ne. 11. 25;—the same as Dimonah, Jos. 15. 22.

Didymus, did'e-mus [a twin], the surname of the apostle Thomas, Jn. 11. 16. *See* THOMAS.

Diet, a portion of daily food, Je. 52. 34;—the same word rendered 'allowance,' 2 Ki. 25. 30; 'victuals,' Je. 40. 5; 'dinner,' Pr. 15. 17.

Difference, disagreement, Ex. 11. 7; Ac. 15. 9; Ro. 3. 22; Jude 22.

Difficulties, distresses, in the Christian warfare, Mat. 7. 14; Lu. 13. 24; Ro. 8. 13; Ga. 5. 17; Ep. 6. 16; 1 Pe. 4. 18.

Digged, made a pit or trench, Ge. 21. 30; Ps. 7. 15; Mat. 21. 33; Ro. 11. 3.

Dignities, persons in high office, not to be calumniated, 2 Pe. 2 10; Jude 8.

Diklah, dīk'lah [palm-tree], a Joktanite tribe, Ge. 10. 27.

Dilean, dil'e-an [gourd-field], a city in the tribe of Judah, Jos. 15. 38.

Diligence, industry, recommended, Pr. 6. 6; 10. 4; 12. 24; 13. 4; 22. 29; 27 23; Ro. 12. 11; 2 Th. 3. 11.

——, in spiritual concerns, De. 6. 17; 11. 13; Pr. 4. 23; Is. 55. 2; Jn. 6. 27; Ac. 24. 16; 1 Co. 15. 58; Ga. 6. 9; Phi. 3. 14; 2 Th. 3. 13; He. 6. 12; 2 Pe. 3. 14.

Diminish, to make less, Is. 21. 17; Je. 26. 2; Ro. 11. 12.

Dimness, dulness of sight, Is. 8. 22; 9. 1.

Dinah, dī'nah [judged, vindicated], only daughter of Jacob and Leah, born, Ge. 30. 21;—debauched by Shechem, 34. 2.

Dinhabah, din-ha'bah [robber's den], a city of Idumea, the capital of King Bela, Ge. 36. 32.

Dionysius, dy-o-nish'i-us [a votary of Bacchus], the Areopagite, a judge of the court of Areopagus, was a convert at Athens, Ac. 17. 34.

Diotrephes, di-ot're-fez [nourished by Jupiter], an ambitious man, did not receive the disciples, 3 Jn. 9.

Direct, to order, Ge 46. 28, Ps. 5. 3; Pr. 3. 6; 11. 5; 1 Th. 3. 11; 2 Th. 3 5.

Disannul, to alter or abolish, Job 40. 8; Is. 14. 27; 28. 18; Ga. 3 17.

Discern, to observe and know, Ge. 31. 32; Mat. 16. 3;—to have a spiritual knowledge of, 1 Co. 11. 29.

Discerning of Spirits, a miraculous power of perceiving men's secret mind and conduct, and of distinguishing the true from the false, 1 Co. 12. 10; 1 Jn. 4. 1.

Disciples [scholars], of Christ, twelve whom he named apostles, Mat. 10. 1–4;—three thousand became so at the discourse of Peter, Ac. 2. 41;—increased to five thousand men, 4. 4;—many thousands in Jerusalem, 21. 20.

——— (CHARACTER OF); they learn of Christ and imbibe his spirit, Mat. 11. 29;—bow to his authority alone in matters of faith and duty, 23. 8–10;—obey his commandments, 7. 21;—love their brethren, Jn. 13. 35;—steadfastly persevere in his service, 8. 31.

Discipline, correction, instruction, Job 36. 10.

Discipline in the Church, appointed, Mat. 16. 19; 18. 15–19; Tit. 1. 5;—deals with offenders, 1 Co. 5. 4, 5, 13; 1 Ti. 5. 20; 2 Ti. 4. 2;—obedience to it required, He. 13. 17.

Disclose, to tell or reveal, Is. 26. 21.

Discomfit, to rout or conquer, Ex. 17. 13; 1 Sa. 7. 10.

Discomfiture, defeat, 1 Sa. 14. 20.

Discord, or strife, promoters of it censured, Pr. 6. 14, 19; 16. 28; 17. 9; 18. 8; 26. 20; Ro. 1. 29; 2 Co. 12. 20.

Discreet, prudent, modest, and cautious; aged women ought to teach the young to be so, Tit. 2. 5.

Discretion, a good man guides his affairs with, Ps. 112. 5;—preserves the young, Pr. 1. 4; 2. 11; 3. 21; 5. 2;—deferreth anger, 19. 11;—God instructs man to, Is. 28. 26.

Disdain, to scorn, 1 Sa. 17. 42; Job 30. 1.

Disease, distemper, malady, 2 Ki. 1. 2; 8. 8; Ps. 38. 7; 41. 8; Mat. 4. 23; Jn. 5. 4.

Disfigure the Face, the Pharisees did so when they fasted, by assuming a dejected and rueful look, Mat. 6. 16.

Disguise, to conceal, 1 Sa. 28. 8; 1 Ki. 14. 2; 20. 38; 2 Ch. 35. 22.

Dishonesty, deceit, fraud, 2 Co. 4. 2.

Dishonour, disgrace, reproach, Ezr. 4. 14; Ps. 35. 26; 69. 19; Ro. 9. 21; 2 Ti. 2. 20.

Disinherit, to deprive of the inheritance, Nu. 14. 12.

Dismayed, terrified, De. 31. 8; Is. 21. 3; 41. 10; Je. 8. 9; Ob. 9.

Disobedience, a breach of duty, curses attending it, Le. 26. 14; De. 28. 15.

Dispatch, to kill or put an end to, Eze. 23 47.

Dispensation, a plan or system of principles divinely revealed, an economy, 1 Co. 9. 17; Ep. 1. 10; 3. 2; Col. 1. 25;—rendered 'stewardship' in Lu. 16. 2–4.

Disperse, to scatter, 1 Sa. 14. 34; Pr. 15. 7; Eze. 12. 15;—the Jews were scattered abroad, Is. 11. 12; Je. 25. 34; 1 Pe. 1. 1; hence were called the 'dispersion,' or *diaspora*.

Display, to spread wide, Ps. 60. 4.

Displeasure, anger or offence, De. 9. 19; Ju. 15. 3; Ps. 2. 5; 6. 1.

Dispossess, to deprive of, Nu. 33. 53; De. 7. 17; Ju. 11. 23.

Disputing, wrangling about trifles, to be avoided, 1 Ti. 1. 4; 4. 7; 6. 20; 2 Ti. 2. 14, 23; Tit. 3. 9.

Disquiet, uneasiness, Je. 50. 34.

Dissemble, to play the hypocrite, Jos. 7. 11; Je. 42. 20; Ga. 2. 13.

Dissension, or disagreement; Paul and Barnabas had, with the judaizing teachers, Ac. 15. 2;—between themselves, 39;—in Christian churches to be avoided, 1 Co. 1. 10; 3. 3.

Dissimulation, false appearance and pretence, censured, Pr. 10. 18; Ga. 2. 11.

Dissolve, to melt, separate, Ps. 75. 3; Is. 14. 31; 2 Co. 5. 1; 2 Pe. 3. 11, 12;—to solve or explain, Da. 5. 12, 16.

Distaff, an instrument to spin with, Pr. 31. 19.

Distracted, perplexed or rendered frantic; the terrors of God make men, Ps. 88. 15.

Distraction, or confusion, we ought to wait on God without, 1 Co. 7. 35.

Distress. *See* AFFLICTION.

Distribute, to divide among many, Jos. 13. 32, 2 Ch. 31. 14; Lu. 18. 22.

Distrust, of God's promises blamable, Ge. 18. 12; 2 Ki. 7. 2; Lu. 1. 20; 12. 29. 1 Ti. 2. 8.

Diverse, different, Le. 19. 19; Ps. 78. 45; Mat. 4. 24; He. 1. 1; Ja. 1. 2.

Divination, pretending to foretell future and hidden events, used only of false prophets of all kinds, forbidden, Le. 19. 26, 31; De. 18. 10;—practised by the Israelites, 2 Ki. 17. 17;—by Nebuchadnezzar, Eze. 21. 21;—dissuasives from it, Je. 27. 9.

Divine, heavenly, godlike, Ge. 44. 15; Eze. 13. 9; Mi. 3. 6.

Divorces, the law respecting them, De. 24. 1; Mat. 5. 32; 19. 9;—forbidden by Christ, Mat. 5. 32; Lu. 16. 18;—not justified by difference of religion, 1 Co. 7. 10–14.

Doctors, teachers of the Mosaic law, Lu. 2. 46; 5. 17; Ac. 5. 34; Jn. 3. 10.

Doctrines, precepts, false, not to be received, Mat. 16. 6; Ga. 1. 8; 1 Jn. 4. 1; 1 Th. 5. 21;—sound ones, not endured by some, 2 Ti. 4. 3.

Dodai, dod'ai [amatory], an Ahohite, one of David's officers, 1 Ch. 27. 4;—probably the same as *Dodo*, 2 Sa. 23. 9.

Dodanim, dod'ā-nim [leaders], a tribe descended from the fourth son of Javan, Ge. 10. 4; 1 Ch. 1. 7.

Dodavah, dod'a-vah [beloved of Jehovah], father of the prophet Eliezer, 2 Ch. 20. 37.

Doeg, dō'eg [fearful], an Edomite, an enemy of David, 1 Sa. 21. 7;—kills the priests, 22. 17;—psalms occasioned by his malice, Ps. lii. and cxx.;—a prayer to be delivered from him, cxl.

Dog, an unclean animal according to the law of Moses, and regarded with peculiar contempt by the Jews, Ex. 22. 31; De. 23. 18; 1 Sa. 17. 43; 24. 14; 2 Sa. 9. 8;—symbol of uncleanness and apostasy, Pr. 26. 11; Phi. 3. 2; Re. 22. 15;—of the Gentiles, Mat 7. 27;—of unholy men, Mat 7. 6.

Doleful, sorrowful, Mi. 2. 4;—doleful creatures (Heb. *ochim*), a general name for screech-owls, Is. 13. 21.

Door, Christ is the, by whose authority teachers must enter into the church, Jn. 10. 1;—and through whom all men who enter shall be saved, 9.

Dophkah, doff'kah [a knocking], the eighth encampment of Israel, Nu. 33. 12.

Dor [dwelling], an ancient city of the Canaanites on the shore of the Mediterranean, Ju. 1. 27; 1 Ki. 4. 11. It is now represented by the little village of *Tantûra* (or *Tortûra*), about 9 miles north of Cæsarea.

Dorcas, dor'kas [antelope], the Greek name of Tabitha, distinguished for her benefactions, Ac. 9. 36;—died, and was much bewailed, 39;—raised to life by Peter, 40.

Dote, to grow silly, Je. 50. 36; 1 Ti. 6. 4;—to love extremely, Eze. 23. 5, 7, 9, 16, 20.

Dothan, dō'than [two cisterns], a place among the hills near the southern border of the plain of Esdraelon:—here Joseph was sold by his brethren, Ge. 37. 17;—the residence of Elisha, and the scene of the vision of the horses and chariots of fire, 2 Ki. 6. 13–19.

Double, twice as much, Ge. 43. 12;—abundance, Is. 40. 2;—deceitful, 1 Ti. 3. 8; Ja. 1. 8.

Dough, unbaked paste, Ex. 12. 34, 39; Je. 7. 18;—the first of it to be given to the priests, Nu. 15. 17.

Doves, the emblem of simplicity and innocence, Mat. 10. 16;—offered by those who were poor, and unable to afford a lamb, as in the case of Mary, Lu. 2. 24;—this arrangement prescribed in Le. 12. 6–8. In a wild state, dwell in holes in the rocks, Ca. 2. 14; Je. 48. 28;—as a dove the Spirit descended on Christ, Mat. 3. 16; Mar. 1. 10; Lu. 3. 22;—Ephraim compared to, Ho. 7. 11;—emblem of spring, Ca. 2. 2.

Dowry, a portion given by a husband for his wife, Ge. 34. 12; 1 Sa. 18. 25.

Drag, a fishing-net, Is. 19. 8; Hab. 1. 15, 16.

Dragon, Is. 27. 1;—translated *whale* in Ge. 1. 21; Job 7. 12;—*serpent* in Ex. 7. 9;—used figuratively to represent a destructive tyrant, Je. 51. 34; Eze. 29. 3.—the Roman empire in its heathen state, Re. 12. 3;—Satan, 20. 2.

Draught, a catch of fishes, Lu. 5. 4, 9;—part of the belly, Mat. 15. 17;—a place for the reception of filth, 2 Ki. 10. 27

Dreadful, frightful, terrible, Ge. 28. 17; Job 15. 21; Mal 1. 14.

Dreams, commonly *insignificant*, Ec. 5. 3, 7;—*supernatural*, to Abimelech, Ga. 20. 3;—Jacob, 28. 12; 31. 10;—Laban, 31. 24;—Joseph, 37. 5, 9;—Gideon, Ju. vii.;—Solomon, 1 Ki. 3. 5;—Joseph, the husband of Mary, Mat. 1. 20; 2. 13, 19;—the wise men from the east, 2. 12;—the wife of Pilate, 27. 19;—Peter, Ac. 10. 10;—Paul, 16. 9; 18. 9; 27. 23;—*prophetical*, interpreted of Pharaoh's butler and baker, Ge. 40. 5;—of Pharaoh, 41. 1;—of a Midianite, Ju. 7. 13;—of Nebuchadnezzar, Da. 2. 1, &c.; 4. 1;—of Daniel, 7. 1, 15; 8. 1.

Dress, of men and women to be distinguished, De. 22. 5;—extravagance in it censured, Is. 3. 16, &c.; 1 Ti. 2. 9; 1 Pe. 3. 3.

Drink, STRONG (Heb. *shekar*), the priests prohibited from, when they went into the tabernacle, Le. 10. 9;—Nazarites to abstain from, Nu. 6. 3;—use of, to excess not uncommon among the Jews, Ps. 107. 27; Is. 24. 20; 49. 26; 51. 17–22.

Drink-offerings, rules concerning them, Nu. 15. 5.

Dromedary [swift runner], probably the African or Arabian species of camel, having one hump on its back, as distinguished from the Bactrian, which has two; but it is swifter, and can carry a man a hundred miles in a day, 1 Ki. 4. 28; Es. 8. 10; Is. 60. 6; Je. 2. 23.

Dropsy, a collection of water in the body, cured by Jesus, Lu. 14. 2.

Dross, the scum of metals separated by the process of melting, Ps. 119. 119; Pr. 25. 4;—the impure metal itself before being smelted, Is. 1. 22, 25; Eze. 22. 18, 19.

Drought, dry weather of long continuance, 2 Ki. 17. 1;—promise in time of, Is. 58. 11.

Drowsiness, in the worship of God punished, Ac. 20. 9;—its effects on worldly business, Pr. 23. 21.

Drunkenness, censured, Pr. 20. 1; 23. 31; Is. 5. 22; Lu. 21. 34; Ro. 13. 13; 1 Co. 5. 11, Ep. 5. 18; 1 Th. 5. 7; 1 Pe. 4. 3.

——, leads to other vices, Pr. 23. 31–33; Is. 5. 11, &c.; 28. 7; Ho. 4. 11; Hab. 2. 5;—to poverty, Pr. 23. 21;—destroys health, 23. 29, 30;—debasing, Is. 28. 8; Je 25. 27; 48. 26;—the cause of quarrels, Pr. 23. 29, 30;—excludes from the kingdom of heaven, Mat. 24. 49; Lu. 12. 45; 1 Co. 6. 10; Ga. 5. 21.

——, *examples of it*: Noah, Ge. 9. 21;—Lot, 19. 33, 35;—Nabal, 1 Sa. 25. 36; Elah, 1 Ki. 16. 9;—Benhadad, 20. 16.

Drusilla, drū-sil'la, the third and youngest daughter of Herod Agrippa, Ac. 12. 1–4, 20–23;—left her husband Azizus, and lived with Felix, and was with him at Cesarea, 24. 24.

Dukes, heads of tribes or nations, Ge. 36. 15, 21; Ex. 15. 15; Jos. 13. 21.

Dulcimer (Vul. *symphonia*), a *double pipe* with a sack, *bagpipe*, a musical instrument in use among the Jews. Luther renders the word *lute*, Da. 3. 5, 10, 15.

Dumah, dū'mah [silence], a country somewhere near or in Arabia Petræa, so called from a son of Ishmael, Is. 21. 11; Ge. 25. 14.

Dumb persons, cured, Mat. 9. 32; 12. 22; Mar. 7. 32; Lu. 11. 14.

——, *figuratively*, those professed teachers who either cannot, or will not, make known the will of God to men, Is. 56. 10.

Dung, used for fuel, Ex. 4. 12–15;—the dung-gate, Ne. 2. 13;—dunghill, Da. 2. 5; 3. 29;—grovelling on a dunghill, mark of extreme sorrow, 1 Sa. 2. 8.

Dura, dū'ra [circle], a plain in the south-east of Babylon near the mound now called *Dûair*, or according to others the great plain in which Babylon itself was situated, Da. 3. 1.

Durable, the riches and honours of divine wisdom are, Pr. 8. 18; — the friendship of God is, 18.24.

Dust, sitting in, a token of humiliation, La. 3.29:—casting of, on the head, of mourning, Jos. 7.6;—to shake off, from the feet, Mat. 10.14; Mar. 6.11; Ac. 13. 51,—*figuratively*, the grave, Ge. 3.9; —a great multitude, 13.16.

Duties, some more important, and to be preferred to others, 1 Sa. 15. 22; Ho. 6.6; Mat. 9.13; 12.7; 23.23; Lu. 11. 42.

Duty of Man, in general, De. 10.12; Jos. 22.5; Ps. 1.1, &c.; Eze. 18.5; Ho. 12.6; Mi. 6.8, Zec. 7.9; 8.16; Mat. 19. 16; 22.37; 1 Ti. 6.11; 2 Ti. 2.22; Tit. 2. 11, &c.; Ja. 1.27.

Dwarf, a person far below the ordinary size of men, Le. 21.20.

Dying Saints, comfortable texts for, Ge. 49.18; 2 Sa. 23.5; Job 5.19; 8.6,7; 19.25–27; Ps. 23.4; 31.5; 48.14; 73.24, 25; Lu. 2. 29; Jn. 14. 2; Ro. 8. 38; 1 Co. 15. 55; 2 Co. 5.1; Phi. 1.21.

E.

Eagle, one of the largest and most powerful of the birds of prey, Nu. 24. 21; Job 39. 27–30; Je. 49. 16;—its tenderness toward its young, Ex. 19. 4; De. 32. 11;—its destructiveness, Is. 46.11; Ho. 8.1;—kings of Babylon and Egypt compared to, Eze. 17. 3, 7;—quickness of its flight emblem of shortness of life, Job 9.26; Pr. 23.5.

Ear, bored, of a servant who would not go free, Ex. 21.5,6;—heavy ears, Is. 6. 10;—uncircumcised ears, Je. 6. 10;—itching ears, 2 Ti. 4.3.

Earing, an old word for *ploughing*, Ge. 45.6; Ex. 34. 21;—*to ear*, to cultivate, De. 21.4; 1 Sa. 8.12; Is. 30.24.

Early, those who seek Christ, encouraged, Pr. 8.17.

Earnestly, eagerly, warmly, zealously, Nu. 22.37; Job 7.2; Ja. 5.17.

Earnest of the Spirit, those graces which are the pledge and the foretaste of heaven, 2 Co. 1.22; 5.5; Ep. 1.14.

Ear-rings, ornaments of gold or silver hung in the ears, both by men and women, in eastern countries, Ge. 35. 4: Ex. 32.2; 35.22; Ho. 2.13.

Earth, creation of, Ge. 1. 1, &c.;—to be destroyed by fire, 2 Pe. 3. 10;—a new one to be made, Re. 21.1; 2 Pe. 3.13.

Earthquake, shaking and heaving of the earth. Earthquakes evidently arise from certain powers operating within the circumference or crust of the earth; and seem to proceed from the same causes as volcanoes, acting differently, according to the difference of situation, or different nature of the surface on which they operate. An earthquake when Elijah was at Mount Sinai, the first recorded as having happened in Palestine (B.C. 905), 1 Ki. 19. 11;—in the time of Uzziah, Am. 1. 1; Zec. 14. 5;—at the crucifixion of Jesus, Mat. 27. 54;—at the resurrection of Jesus, 28.2;—mentioned among the calamities to precede the destruction of Jerusalem, 24. 7;—symbol of revolution in the political world, He. 12.26.

East, the rising of the sun, Ge. 3.24; 12. 8; 13. 11; 29. 1;—indefinitely, Ps. 103. 12; Da. 8. 9;—*country*, Arabia, Ge. 25. 6;—*sea*, the Dead Sea, Nu. 34.3; Eze. 47.18; Joel 2.20.

Easter, properly the *passover*, and is so rendered in every passage except Ac. 12.4.

Ebal, ĕ'bal [stone], a hill near Shechem, from which the curses of the law were pronounced, De. 27. 14. Shechem (the modern *Nablûs*) lies in the valley between Ebal and Gerizim.

Ebedmelech, ĕ'bed-me'lek [servant of the king], an Ethiopian servant of Zedekiah, Je. 38. 7–12.

Ebenezer, ĕb-en-ē'zer [stone of help], the name which Samuel gave a stone, commemorative of God's help to Israel, 1 Sa. 7.12.

Ebony, [stony, i. e. stone-wood], the heart-wood of the date-tree, Eze. 27. 15.

Ebronah, eb-rō'nah [passage over], a station of the Israelites near Ezion-Gaber, Nu. 33.34,35.

Ecclesiastes, ek-kle-ze-ās'tes [the preacher], an inspired book written by Solomon in his old age.

Edar, ē'dar [flock], tower of, Jacob's first halting-place between Bethlehem and Hebron, Ge. 35. 21.

Eden, ē'den [paradise], (1) The earthly paradise where man in innocence was placed. The Sept., following the Chaldee, called it 'paradise,' Ge. 2.15;—Adam driven from, 3. 23.—(2) A region subdued by the Assyrians, 2 Ki. 19. 12; Is. 37. 12. It lay somewhere in the north-west of Mesopotamia.

Edification, building up in knowledge and piety, mutual, to be consulted, Ro. 14. 19; 15. 2; 1 Co. 14. 12, 26; Ep. 4.12; 1 Th. 5.11; He. 10.24;—the word of God a chief instrument in edifying, Ac. 20. 32;—foolish questions adverse to, 1 Ti. 1.4.

Edom, ē'dom [red], (1) Esau the elder twin-brother of Jacob, so called from his red hair, Ge. 25. 25, or from the colour of the pottage for which he sold his birthright, 30.—(2) The country afterwards given to Esau, Ge. 36. 6; Nu. 33. 37;—previously called Mount Seir, Ge. 32. 3; 36. 8;—dukes of, 36.15–19;—kings of, 31.

Edomites, ē'dom-ites, the descendants of Edom, refuse the Israelites a passage through their country, Nu. 20.14; De. 2.4;—when to be admitted into the congregation, De. 23.8;—conquered by David, 2 Sa. 8. 14;—revolt from Jehoram, 2 Ki. 8. 20; 2 Ch. 21. 8; —to be conquered, Je. 49. 7; Eze 25. 13; 35.1, &c.;—judgments upon them, Am. 1.11; Ob. 1, &c.

Edrei, ed're-ī [strength], (1) One of the chief towns of the kingdom of Bashan, east of Jordan, Jos. 12. 4, 5; 13. 12; De. 3. 10. Here Og was defeated by the Israelites, Nu. 21. 33–35. In the early ages of Christianity it was the seat of a bishop. It has been generally identified with *Dera*.—(2) A town of Naphtali near Kedesh, Jos. 19. 37.

Education, the Israelites commanded to give a *religious* one to their children, De. 6.7;—the happy effects of a good one, Ge. 18. 19; Pr. 22. 6; 29. 17; 2 Ti. 3.15;—fatal effects of a bad one, Pr. 29. 15.

Effectual, fervent or inwrought prayer, Ja. 5.16.

Effeminate, a catamite, one addicted to strange lust, 1 Co. 6.9.

Eglaim, ĕg-lā'im or ĕg'lā-im [two ponds], a city of Moab, Is. 15.8;—probably the same as En-Eglaim.

Eglon, ĕg'lon [heifer], (1) King of the Moabites, oppressed Israel for eighteen years, Ju. 3.14;—assassinated by Joshua;—(2) A city of the Amorites, about 34 miles south-west of Jerusalem, Jos. 10. 3, 23–25;—was afterwards given to Judah, 15.39. The modern *Aijlan* occupies its site.

Egypt, ē'jipt, a much renowned kingdom of antiquity, situated in the north-east of Africa; and extending about 530 miles in length and 250 in breadth. It was called by the Hebrews 'the land of Mizraim,' the form of the word being *dual* to denote the two divisions of Upper and Lower Egypt. The Coptic name is *Keme*, meaning *black*, so called from its dark alluvial soil. In Is. 11.11 it is called Pathros; in Ps. 87. 4, Rahab; in Ps. 105.23,27, 'the land of Ham.' The Arabs call it *Mizr* [red mud]. The arts and sciences were very early cultivated here, and maintained a greater degree of perfection for some ages than was found in any other nation. In its ancient glory it is said to have sustained about eight millions of inhabitants, and was the granary of the world. The river Nile runs through it northward to the Mediterranean, and waters it by its wide inundations, which spread fertility over its whole extent. The pyramids of Egypt are above 3000 years old, and stand south-west of Grand Cairo. The largest, that of Cheops, is 474 feet high, and covers a space of about 13 acres. They were the mausoleums or burying-places of the Egyptian kings. A prophecy to Abraham that his posterity should be slaves there, Ge. 15.13,—its ten plagues: the river turned into blood, Ex. 7. 19;—frogs come on the land, 8.5;—the dust becomes lice, 16:—swarms of flies, 20; —murrain of the cattle, 9.1;—boils, 8;—hail, 13:—locusts, 10. 3;—darkness, 12,—death of the first-born, 12. 29:—destruction of the whole army of, 14. 28;—a hymn on the departure of the Israelites from it, Ex. xv.; Ps. cxiv.;—Ham's posterity in, mentioned, Ps. 78.51; 105.23,27;—its ruin foretold, Is. 19.1, &c.;—favour to be shown to it in the latter days, 18, &c.; —to be conquered by the Assyrians, 20. 1;—the Israelites threatened for their confidence in it, 30. 1; 31. 1;—its ruin again foretold, Je. 44. 30, 46. 1;—its desolation for forty years, Eze. 29.8;—given to Nebuchadnezzar as a reward for his services at Tyrus, 17; 32. 11;—its desolation, 30.1; 31.1, 18;—a lamentation over it, 32.1, &c.; —how to be punished if the inhabitants do not send to worship at Jerusalem, Zec. 14. 18;—the holy family's flight into, Mat. 2. 13–20. It is now a fief under viceroys of the Turkish empire. The whole land is crowded with relics of antiquity. The population is about 3½ millions; a considerable portion of them are Christians and Jews. The Christians are called *Copts*.

Egypt, River of, (1) *The Nile*, as in Ge. 15.18, where the Hebrew word is *nahar*, 'river.' The Nile was thus the southern border of the land given in covenant promise to Abraham.—(2) *Wady el-Arish*, as in Nu. 34. 5; Jos. 15.4; 2 Ch. 7.8, where the Hebrew is *nakhal*, 'a torrent-bed;' this was the southern border of the land possessed by the twelve tribes.

Egyptians, Pharaoh sends them to Joseph for food, Ge. 41. 55;—accounted it an abomination to eat with the Hebrews, 43. 32;—pursued the Israelites, Ex. 14. 9;—drowned in the Red Sea, 27;—when to be received into the congregation, De. 23. 8;—Jews forbidden to form an alliance with, Is. 30.2; 31.1; 36.6.

Ehud, ē'hud [union], a Benjamite, one of the judges of Israel, delivers from the oppression of the Moabites, Ju. 3.15.

Ekron, ek'ron [eradication], the most northern of the five cities of the Philistines, situated in the plain between Azotus and Jamnia, Jos. 13. 3; —taken by the tribe of Judah, Ju. 1. 18;—its inhabitants, afraid of the ark of God, send it away, 1 Sa. 5. 10;—Baalzebub the god of, 2 Ki. 1. 2;—its ruin foretold, Zep. 2.4. Now *Aktr*, 5 miles south-west of Ramleh.

Elah, ēlah [terebinth or oak], (1) The king of Israel, succeeds Baasha, 1 Ki. 16. 6;—murdered by Zimri, 10.—(2) The valley in which David slew Goliath, 1 Sa. 17. 2, 19; 21.9.

Elam, ē'lam [age], (1) The eldest son of Shem, and father of the Elamites, Ge. 10. 22;—his descendants to be conquered, Je. 49.34;—to be restored, 39.—(2) A country south of Assyria, and east of Persia proper, peopled by the descendants of Shem, Ge. 10. 22. Its capital was called Susa. The name Elam was at one time given to the whole of Persia. It was called *Susiana* by the Greeks and Romans.

Elath, or Eloth, ē'lath [trees, terebinths], a seaport town on the eastern gulf of the Red Sea, near to which the Israelites passed, De. 2.8;—taken by David, and held in the days of Solomon as a place of commerce, 2 Ch. 8.17;—after being retaken by the Edomites, it was again taken and built by Azariah, 2 Ki. 14.22.

Eldad, ēl'dad [favoured of God], and Medad, two of the seventy elders of Israel, being divinely endued with a spirit of prophecy, Nu. 11.26.

Elders, aged men, seventy chosen by Moses as his assistants, Nu. 11.16;—the magistrates, heads of the people, and rulers, so called among the Jews, Ge. 50. 7; 1 Sa. 16.4; 2 Ki. 6.32; Eze. 8. 12—rabbis or teachers, Mar 7. 3-5.

Elders, or Presbyters, *in the New Testament church*, a title assumed by the apostles, 1 Pe. 5. 1; 2 Jn. 1; 3 Jn. 1;—given to the pastors, teachers, and rulers of Christian churches, their qualifications and duty, Ac. 11. 30; 14. 23; 15. 4, 6; 16.4; 20.17; 1 Ti. 3. 1; 5. 1, 19; Tit. 1. 5; 1 Pe. 5.1;—symbolical, Re. 4. 4, 10; 5.5–8, 14; 7. 11, 13; 11. 16.

Elealeh, ĕl-e'a-leh [whither God has ascended], an Amorite city east of Jordan;—Moses gave it to the tribe of Reuben, Nu. 32. 37;—was ravaged by the Assyrians and the Chaldeans, Is. 15. 4; Je. 48 34;—now *El-Al*, two miles north of Heshbon.

Eleazar, ĕl-e-ā'zar [God the helper], (1) Son of Aaron, and his successor in the office of high-priest, Nu. 20.26; —he and Joshua divided the land, 34. 17;—died, Jos. 24. 33.—(2) The son of Dodo the Ahohite, and the second of the three most eminent of David's thirty-seven heroes, 2 Sa. 23. 9; 1 Ch. 11.12.

Elect, is spoken of Christ, Is. 42. 1; Mat. 12.18;—of good angels, 1 Ti. 5. 21;—of the Israelites as a nation, De. 7.6;—of individuals to worldly advantages, 1 Sa. 10.24; Ro. 9.11;—of such as have faith in Christ to eternal life, Tit. 1. 1;—'the elect,' Mat. 24. 22;—'his elect,' Mar. 13. 27; —'his own elect,' Lu. 18.7;—'God's elect,' Ro. 8.33; Col. 3.12.

Election, God's purpose of mercy, by which he chose all who have faith in Christ to everlasting life;—it is eternal, Ep. 1. 4; 3. 11; 2 Th. 2. 13; —blessed, Ep. 1. 6, 11; 2 Ti. 1. 9;—personal, Mat. 20. 23; 25. 34; Ac. 22, 14; 2 Ti. 2. 19;—conditional on their part, 2 Ti. 1.9; Ro. 8. 28; 9.11; 11. 5,6; —immutable, and certain of accomplishment to every one who believes, Ro. 8.29,30;—it is in Christ, Ep. 1.4; —it is to holiness as the means, and salvation as the end, Ro. 8.29; Ep. 1. 4; 2.10; 5.27; 1 Th. 5.9. *See* Predestination.

El-Elohe-Israel, ĕl-el-ō'hā-is'ra-el [God, the God of Israel], the name given by Jacob to the altar he built near Shechem, Ge. 33.18–20.

Elements, simple bodies of the material universe; and applied in 2 Pe. 3.10, to denote the component parts of which this material world is formed. Used in Ga. 4.3,9 as a designation of the ceremonial law, and spoken of as *elements of the world*, because temporary, and destined to pass away; —the alphabet of the letters, or first principles of knowledge, Col. 4. 8 (*margin*); —rendered 'rudiments,' Col. 2.8,20.

Elephant, the largest of all land animals, supposed by some to be referred to in 1 Ki. 10. 22; 2 Ch. 9. 21; where 'ivory,' *i.e. elephant's tooth*, is mentioned.

Elhanan, ĕl-ha'nan [God-favoured], a distinguished warrior, the brother of Goliath, 2 Sa. 21.19.

Eli, ē'lī [exalted], high-priest of the Jews when the ark was in Shiloh, 1 Sa. 1. 3, 9;—he succeeded Samson also as judge in Israel, which office he held for forty years, 4. 18;—he reproves Hannah, who was praying for a child, 1.12;—the sins of his sons, 2. 12;—a prophecy against his house, 27;—his sons slain, 4.11;—his death, 18.

Eli, ē'lī [my God], Mat. 27. 46. *See* Eloi.

Eliakim, ē-lī'ā-kim [whom God raiseth up], (1) The son of Hilkiah, sent by Hezekiah to the prophet Isaiah, 2 Ki. 19. 2;—a prediction of his greatness, Is. 22. 20–23.—(2) The son and successor of Josiah, king of Judah, 2 Ch. 36.4;—called Jehoiakim, 2 Ki. 23. 34; 2 Ch. 36.4.

Eliasaph, e-lī'ā-saf [whom the Lord has added], the son of Deuel or Reuel, prince of the tribe of Gad, Nu. 10.20.

Eliezer, el-i-e'zer [help of God], (1) 'Of Damascus,' the pious steward of Abraham's household, Ge. 15.2;—sent to Mesopotamia for a wife to Isaac, 24. 2;—his godly conduct and success, 12–67.—(2) The son of Moses, Ex. 18.4; 1 Ch. 23.15.—(3) The son of Zichri, commanded four hundred and twenty thousand men, 1 Ch 27. 16. —(4) The son of Dodavah, a prophet, foretold the destruction of Jehoshaphat's fleet, 2 Ch. 20.37.

Elihu, el-ī'hū [my God is Jehovah], one of Job's friends who visited him in his distress; his speeches, Job xxxii –xxxvii.

Elijah, el-ī'jah [my God is Jehovah], 'the Tishbite, a native of Gilead, a prophet of great renown, foretells a drought, 1 Ki. 17.1;—fed by ravens, 6;—visits a widow at Zarephath, 9.—raises her son to life, 22;—sent to meet Ahab, 18.1;—his contest with the prophets of Baal, 21;—brings rain, 45;—threatened by Jezebel, he goes to Horeb, 19.9;—sends to anoint Jehu, 16;—calls Elisha, 19;—denounces judgments against Ahab and Jezebel for taking the vineyard of Naboth, 21. 17;—reproves Ahaziah for sending to consult Baalzebub, 2 Ki. 1.4;—brings fire from heaven on his soldiers, 10.12;—divides the river Jordan, 2. 8;—goes to heaven in a chariot of fire, 11;—promised to return before the great day of God, Mal. 4.5;—this referring to John the Baptist, as seen, Mat. 11.14; Mar. 9. 11; and the reason of the designation thus given to John assigned, Lu. 1.17;—John the Baptist so called, Mat. 17. 12,13.

Elim, ē'lim [trees], the second station of the Israelites after crossing the Red Sea, Ex. 15.27.

Elimelech, el-īm'e-lek [my God king], a Bethlehemite, the husband of Naomi, driven by famine into the land of Moab, Ru. 1.1.

Eliphalet, e-lif'a-let [God is his deliverance], (1) One of David's sons born in Jerusalem, 2 Sa. 5.16; 1 Ch. 3.6;—called Elpalet, 1 Ch. 14.7.—(2) Son of Ahasbai, one of David's mighty men, 2 Sa. 23.34.

Eliphaz, el'i-faz [strength of my God], a Temanite, one of Job's friends, whose speeches were against him, Job 4.1; v. xv.-xxii.

Elisabeth, el-is'a-beth [the oath of God], the wife of Zacharias and the mother of John the Baptist, her character, Lu. 1. 5;—her song when saluted by Mary, 42, &c.

Elisha, el-ī'sha [God's salvation], the son of Shaphat of Abel-meholah, the disciple and successor of Elijah in the prophetic office, follows Elijah, 1 Ki. 19.19;—sees him ascend to heaven, 2 Ki. 2. 11;—divides the river Jordan, 14;—restores the unwholesome water at Jericho, 21;—mocked by young men, who are destroyed by bears, 24;—procures water for the army of Jehoshaphat, 3.20;—multiplies the widow's oil, 4.1;—procures a son for the good Shunammite, 14; —raises him to life, 32;—cures the deadly pottage at Gilgal, 38,—feeds an hundred men with twenty loaves, 42:—cures Naaman of leprosy, 5.14; —transfers it to Gehazi, 27;—makes iron to swim, 6.6;—discloses the secret counsels of the King of Syria, 8; —an army sent to seize him smitten with blindness, 13:—promises plenty in a siege of Samaria, 7. 1;—prophesies to Hazael at Damascus, 8.7;—sends to anoint Jehu king of Israel, 9.1;—foretells Joash's three victories, 13.14;—writes to Jehoram, 2 Ch. 21. 12;—a dead man comes to life on being put into his sepulchre, 2 Ki. 13. 21;—died at the age of 90 years, during 60 of which he prophesied, 20.

Elishama, el-ish'a-ma [whom God has heard], the name of several persons, Nu. 1.10; 2 Sa. 5.16; Je. 36.12.

Elishaphat, el-ish'a-fat [my God judgeth], one of Jehoiada's captains, 2 Ch. 23.1.

Elisheba, el-ish'e-ba [God is her oath], the daughter of Amminadab, Nu. 2. 3, and wife of Aaron, Ex. 6.23.

Elizaphan, el-iz'a-fan [whom God has protected], the son of Uzziel, and chief of the house of the Kohathites, Nu. 3. 30;—he and his brother carry the dead bodies of Nadab and Abihu to their graves, Le. 10.4.

Elkanah, el-ka'nah [God possesses], father of Samuel, 1 Sa. 1.1 — his peculiar regard for his wife Hannah, 5.

Elkosh, el'kosh [God my bow], the birthplace of the prophet Nahum, Na.1.1.

Ellasar el'a-sar [the oak of Assyria], kingdom in Asia, whose king Arioch was one of the allies of Chedorlaomer Ge.14.1,9.

Elm, Ho. 4 13; elsewhere rendered *oak*.

Elnathan, el-nā'than [God's gift], was sent to bring the prophet Urijah from Egypt, Je.26.22;—opposed the burning of Jeremiah's prophecies, 36.12.

Eloi, ē'loy [my God], a Syro-Chaldaic word, Mar.15.34.

Elon, ē'lon [oak], (1) A judge of Israel, Ju. 12. 11.—(2) A city of Dan, Jos. 19. 43, probably the same as *Elon-Beth-Hanan*, 1 Ki.4.9.

Eloquent, fluent and elegant speech, Ex.4.10: Is.3.3; Ac.18.24.

El-Paran, el-pā'ran [the oak of Paran], a tree in the wilderness of Paran, Ge. 14.6.

Eltekeh, el-tē'keh [God its fear], a city of Dan, Jos.19.44; 21.23.

Elul, ē'lul, the sixth month of the Jewish ecclesiastical, and twelfth of the civil year, beginning with the new moon of September, Ne.6.15. Probably derived from a root which means 'to glean,' 'to cut off' the latest grapes.

Eluzai, e-lū'za-ī [God is my strength], an officer of king David, 1 Ch.12.5.

Elymas, el'e-mas [a wise man], a name applied to a Jew called Bar-Jesus, Ac.13.6–11. *See* BAR-JESUS.

Elzabad, el'zā-bad [the dowry of God], an officer of king David, 1 Ch. 12.12.

Embalming of dead bodies much practised by the Egyptians. It was practised also by the Hebrews in the case of Jacob, Ge.50.2; and Joseph, 26. Asa's grave was 'filled with sweet odours and divers kinds of spices,' 2 Ch. 16. 14. The body of Christ also was embalmed, Jn.19.39, 40; the spices, &c., were, however, only applied to his body externally, as was oft done to the dead, instead of regular embalming.

Embassies, or public messengers sent, from Jacob to Esau, Ge.32.3;—from Moses to the king of Edom, Nu.20. 14;—from Jephtha to the Ammonites, Ju. 11. 12;—from David to Hanun, 2 Sa. 10. 2;—from Sennacherib to Hezekiah, Is.36.2.

Embolden, bold or daring, Job 16. 3; 1 Co.8.10.

Embrace, to hold fondly in the arms, Ge.29.13; 33.4; Ac.20.1; He.11.13.

Embroidered, decorated with needlework, Ex.28.39; 35.35; 38.23.

Emerald, a precious stone of a green colour, of the species of *beryl*, and in hardness next to the ruby, Ex.28. 18; Eze.27.16; Re.4.3; 21.19.

Emerods, a disease, the older form of the word *hemorrhoids* or *piles*, threatened to the disobedient Jews, De.28. 27;—inflicted on the men of Ashdod, 1 Sa.5.6,9,12.

Emims, ē'mims [terrors], a warlike people, and of gigantic stature, who inhabited the east borders of Canaan; smitten by Chedorlaomer, Ge. 14. 5;—the Moabites dispossessed them, De.2.10,11.

Eminent, high, above others, Eze.16. 24,39; 17.22.

Emmanuel, em'man-ū-el, Mat. 1. 23. *See* IMMANUEL.

Emmaus, em-mā'us [hot springs], a village 'threescore furlongs,' or about 7½ miles distant from Jerusalem, memorable for Christ's interview with two of his disciples on their way thither, Lu.24.13.

Emmor, em'mor, the same as Hamor, father of Shechem, Ac.7.16.

Empire, a large dominion, Es.1.20.

Empty, void, not full, Ge.31.42; 41. 27, Na.2.10; Mat.12.44; Mar.12.3.

Emulation, striving to excel in what is good, Ro.11.14;—in what is evil, Ga.5.20.

Enam, ē'nam [the double spring], a city in the lowlands of Judah, Jos.15. 34.

Encamp, to form a camp, Ex. 14. 2; Nu.1.50; Ps.27.3; Zec.9.8.

Encountered, provoked to dispute, Ac.17.18.

Encourage, to animate, De. 1. 38; 2 Ch.31.4; Ps.64.5.

Endor, en'dor [fountain of Dor, *i.e.* of the age], a city in the tribe of Manasseh, 4 miles south of Mount Tabor;—memorable for the account given of the witch of, 1 Sa. 28. 7;—it is now called *Endûr*.

Endow, or ENDUE, to give a dowry or portion, Ex.22.16; Ge.30.20; Lu.24. 49; Ja.3.13.

Endure, to undergo, Ge.33.14; Mat. 24.13; He.12.7.

Eneglaim, ĕn-eg-lā'im [the fountain of calves], a well or town on the Dead Sea, opposite to Engedi, mentioned only in Eze.47. 10; probably the same as Eglaim in Is.15.8. Supposed by some to be identical with *Ain-Ajlah* at the north end of the Dead Sea.

Enemies, their cattle to be brought to them if found astray, Ex. 23. 4;—their misfortunes not to be rejoiced at, Job 31. 29; Ps. 35. 13; Pr. 24.17;—their death not to be wished for. 1 Ki. 3.11;—mourn, and be concerned for them, Ps. 35. 13;—trust in God for deliverance from, Ezr.8.31; Ps.18. 48;—Christ prayed for, Lu. 23. 34;—good to be done for their evil, 25. 21; Mat.5.44; Lu.6.27,35; Ro.12.14,20.

Engaged, promised, Je.30.21.

Engedi, en-ge'di [the fountain of a kid], originally called *Hazazon-Tamar*, 2 Ch.20. 2;—the name of a city on the east side of the Dead Sea, about 30 miles south-east of Jerusalem, given to the tribe of Judah, Jos. 15. 62;—here David was an exile, 1 Sa. 24. 1;—here the allied army, which came against Jehoshaphat, encamped, 2 Ch. 20. 2. Celebrated for the excellence of its vineyards, Ca.1. 14.

Engines, warlike instruments for throwing stones, 2 Ch.26.15; Eze.26.9.

Engrave, letters or figures cut on stone, Ex.28.11; Zec.3.9; 2 Co.3.7.

Enhakkore, en-hăk'ko-re [the fountain of the crier], the spring of Lehi, where Samson was miraculously supplied with water, Ju.15.19.

Enjoy, to feel with pleasure, Jos. 1. 15;—to have in abundance, He.11. 25.

Enlarge, to increase or render more wide, Ge.9.27; Ps.119.32; Mat.23.5.

Enlighten, to give light or instruct, Ps.18.28; 19.8; Ep.1.18; He.6.4.

Enmishpat, en-mish'pat [fountain of judgment], the same as Kadesh, Ge. 14.7.

Enmity, bitter and deep-rooted hatred, put between the seed of the woman and the serpent, Ge. 3. 15;—the *carnal*, or fleshly and unrenewed mind is, against God, Ro. 8. 7;—the friendship of the world is, Ja. 4. 4;—applied to the ceremonial law, as a cause of enmity between Jews and Gentiles, and said to be slain by Christ, Ep.2.14–16.

Enoch, ē'nok [dedicated], (1) A son of Cain, Ge.4.17.—(2) The son of Jared, and father of Methuselah, Ge.5.18;—walked with God, 22;—God took him, 24;—was translated to heaven without dying, He.11.5;—prophesied, Jude 14.—(3) A city built by Cain, Ge.4.17,18.

Enos, ē'nos [man, multitude], the son of Seth, Ge.4.26;—the father of Cainan, or Canaan, 5.9.

Enquire, to search or ask, Ge.25.22; Ps.27.4; Is.21.12; Mat.10.11; Ac.9.11.

Enrich, to make rich, 1 Sa.17.25; Eze. 27.33; 1 Co.1.5; 2 Co.9.11.

Enrogel, en-rō'gel [fountain of the secret, or fuller's fountain], a spring on the south-east of Jerusalem, in the valley of the Kidron, Jos. 15. 7; 18.16;—Adonijah's coronation at, 1 Ki. 1.9.

Ensample, an example, 1 Co. 10. 11; Phi.3.17; 2 Th.3.9; 2 Pe.2.6.

Enshemesh, ĕn-shē'mesh [the well of the sun] the name of a fountain, between Jerusalem and Jericho, Jos. 15.7; 18.17.

Ensign, Ps. 74. 4; Is. 5. 26; Zec. 9. 16. *See* BANNER.

Ensnare, to bring into sin or bondage, Job 34.30.

Ensue, to follow, 1 Pe.3.11.

Entappuah, en-tap'pū-ah [spring of Tappuah, or of an apple], a place in the tribe of Manasseh, Jos.17.7.

Enterprise, an undertaking, Job 5.12.

Entertain, to be hospitable, He.13.2.

Entice, to allure or attract, Ex.20.16; De.13.6; Ju.14.15; 2 Ch.18.19,20; Pr. 1.10; Ja.1.14.

Enticers to Vice to be avoided, Pr. 1.10.

Entire, whole, undivided, Ja.1.4.

Entrance, a passage, invitation, Ju. 1.24,25; Ps.119.130; 1 Th.2.1; 2 Pe. 1. 11.

Entry, the act of entrance, or place by which persons enter, 2 Ki.16.16; 1 Ch.9.19; 2 Ch.4.22; Je. 38. 14; 43. 9; Pr.8.3.

Environ, to surround, Jos.7.9.

Envy, vexation at another's excellence or success, condemned, Job 5. 2; Ps. 37. 1; Pr.3.31; 14.30; 23.17; 24.19; 27. 4; Ro. 13. 13; 1 Co.3.3; Ga.5.21; Ja.3. 14; 5.9; 1 Pe.2.1;—leads to every evil work, Ja.3.16.

——, examples of: Cain, Ge.4.5;—the Philistines, 26. 14;—Rachel, 30. 1;—Joseph's brethren, 37. 4, 11;—Korah, &c., Nu.16. 1, &c.;—Saul, 1 Sa. 18. 8;—Haman, Es.5. 9;—princes of Babylon, Da.6.3,4;—chief priests, Mar.15.10.

Epaphras, ep'a-fras, a native of Colosse, and a faithful preacher there, Col.1.7; 4.12;—Paul's fellow-prisoner at Rome, Phile.23.

Epaphroditus, e-păf-ro-dī'tus [belonging to Aphrodite or Venus], a disciple of Philippi, sent to Paul at Rome, Phi.2.25; 4.18.

Epenetus, e-pe-nē'tus [laudable], one of those who first embraced the gospel in Achaia, Ro.16.5.

Ephah, ē'fah [gloom], (1) The eldest of the five sons of Midian, Ge. 25. 4. —(2) A place called by his name, which abounded with camels and dromedaries, Is.60.6.

Ephah, ē'fah [measure], (in the original a different word from the preceding), a measure for grain, containing 10 omers = $1\frac{1}{5}$ English bushel, equivalent in capacity to the *bath* for liquids, Ex.16.36; 1 Sa.17.17.

Ephes-Dammim, ē-fes-dam'im [end of blood], the place where the Philistines were encamped when Goliath was slain, 1 Sa. 17. 1;—called *Pas-Dammim* in 1 Ch.11.13.

Ephesians, e-fē'zhī-ans, inhabitants of Ephesus, Ac.19.28,34,35;—epistle to the, written by Paul about the commencement of his imprisonment at Rome, at the same time as that to the Colossians, about A.D. 62.

Ephesus, ef'fe-sus, the capital of Ionia, and in the time of the Romans of the entire province of Asia. It was situated on the south of the river Cayster, about 23 miles north of Miletus, and 40 south of Smyrna. It was chiefly famed for a magnificent temple of Diana. This is said to have been 425 feet long and 220 broad. Its roof was supported by 127 pillars, 60 feet high, 27 of which were curiously carved, and the rest polished. It was burned on the same day Socrates was poisoned, viz. 200 years before Christ. It was rebuilt with more splendour; it was destroyed by an earthquake nineteen years after Christ, but it was soon rebuilt again. It had been seven or eight times destroyed before Pliny wrote. The ruins of the temple have recently been explored, and several sculptured pilasters, &c., from it have been deposited in the British Museum. First visited by Paul when on his second missionary journey, Ac. 18.18–28. He came a second time to, 19.1;—here he preached three years, 20.31;—magical books burned on the reception of the gospel, 19.19;—tumult raised here against him by Demetrius, 19. 23;—fought with beasts at, or was opposed by brutal men, 1 Co.15.32;—the angel or minister of the church at, addressed, Re. 2. 1, &c. The city is now in utter ruin. Its site is occupied by the Turkish village *Ayasaluk*.

Ephod, ē'fod [something girt], a sacred vestment in the form of an upper garment, worn by the priests. There were two kinds, that of plain linen, for the ordinary priests, 1 Sa. 22. 18; 2 Sa. 6. 14; and that of the high-priest, which was richly embroidered, —it is described, Ex.28.6; 39. 2;—its robe, 22.

Ephphatha, ĕf'fa-thah, a Syro-Chaldaic word, meaning *be opened*, Mar. 7.34.

Ephraim, ē'fra-im or ĕ'fra-im [double fruitfulness], (1) Younger son of Joseph, born, Ge.41.52;—preferred to Manasseh, 48. 19;—his descendants, 1 Ch.7.20, 28;—his sons defeated by the men of Gath, 21.—(2) A city about ten miles north of Jerusalem, Jn.11.54.

——— (GATE OF), one of the gates of Jerusalem, 2 Ki. 14. 13; 2 Ch. 25. 23;—*the wood of*, the forest in the east of Jordan in which Absalom was killed, 2 Sa.18.6.

Ephraimites, ē'fra-mites, their possessions were in the very centre of Palestine, extending from the Mediterranean to the Jordan, Jos. 16. 1, &c.; 17. 14; 1 Ch. 7.28;—defeated by the Gileadites, Ju.12.5;—threatened for their pride, Is.28.1, &c.

Ephratah, ē'fra-tah [fruit, posterity], (1) A city of Judah (Ru. 4. 11; Ps. 132.6), elsewhere called *Ephrath* and *Bethlehem*, Ge.48.7; 35.16, 19. Mi.5.1. —(2) The wife of Caleb, 1 Ch.2.19, 50; 4.4.

Ephron, ē'fron [fawn-like], (1) A range of hills on the northern boundary of Judah, Jos. 15. 9.—(2) A Hittite who generously offered Abraham a field for a burying-place, Ge.23.8.

Epicureans, ep-e-kū're-ans, a sect of Gentile philosophers, followers of Epicurus, an Athenian philosopher (died B.C. 271), who maintained that the world was made, not by God, but by the fortuitous concourse of atoms, that God interferes not in its government, that the soul dies with the body, that there are no angels, and that pleasure is the chief good, Ac. 7.18.

Epistles, or letters, written by the apostles to the churches, or to particular individuals, are *twenty-one* in number, beginning with Romans and ending with Jude, Ro.16.22; 1 Co.5. 9; Col.4.16, &c.; 14 were written by Paul, 1 by James, 2 by Peter, 3 by John, and 1 by Jude.

Equal, like another, uniform, just, Ps. 17. 2; 55. 13; Mat.20.12; Col.4.1; Re. 21.16.

Equity, or justice, the great rule of it, Le.19.18; Mat. 7.12; 22.39; Ro.13.8; Ja.2.8.

Er [watchful], the eldest son of Judah by Bath-Shuah, a Canaanitess, Ge. 38.37; 46.12.

Erastus, e-răs'tus [beloved], 'the chamberlain of the city' of Corinth, converted by Paul, Ac.19.22; Ro.16. 23.

Erech, ē'rek [length], a city of Chaldea, built by Nimrod, east of the Tigris, Ge. 10. 10. It was probably the city of the Archevites, Ezr.4.9.

Erect, to build or rear, Ge.33.20.

Errand, a message, Ge.24.33; Ju.3. 19; 2 Ki.9.5.

Error, a mistake, Ec.5.6;—false doctrines, 1 Jn.4. 6;—sins, Ps.19.12; He. 9.7.

Esar-Haddon, ē'sar-hăd'don [gift of fire], king of Assyria, the son and successor of Sennacherib, 2 Ki.19.37; Is. 37.38.

Esau, ē'saw [hairy], the son of Isaac, and brother of Jacob, born, Ge.25. 25;—sells his birthright for red pottage, whence he is called Edom (red), 30. 32;—meets Jacob, 33.1, &c.;—his wives and descendants, 36.1, &c.; 1 Ch.1.35.

Escape, to get out of danger, Ps.56. 7; Mat.23.33; Ro.2.3;—those who neglect Christ's great salvation cannot, He.2.3; 12.25.

Eschew, to shun, as Job did, evil, Job 1. 1;—and as all must do who love life, and desire to see good, Ps.34. 12,13; 37.27,28; Is.1.16,17; 1 Pe.3.10, 11.

Esek, ē'sek [contention], the name of a well dug by Isaac's herdsmen in the valley of Gerar, Ge.26.20.

Esh-Baal, ĕsh'bā-al [man of Baal], the fourth son of King Saul, 1 Ch. 8.33; 9.39. The same as *Ishbosheth*, 1 Sa.31.2; comp. 2 Sa.2.8.

Eshcol, ĕsh'kŏl [a bunch of grapes], (1) A chief of the Amorites, one of Abraham's allies, Ge. 14. 24.—(2) A valley near Hebron from which the spies brought a bunch of grapes, which required two men to carry, Nu.13.24; 32.9; De.1.24.

Eshtaol, ĕsh'ta-ol [narrow pass], a city in the low country of Judah, Jos.15 33;—near to it Samson was born and buried, Ju.13.2; 16.31.

Eshtemoa, or ESHTEMOH, esh-tĕm'o-ah [obedience], a town in the mountains of Judah; assigned to the priests Jos. 15. 50; 21. 14;—a present of the spoils taken from the Amalekites sent by David to the inhabitants of, 1 Sa. 30.28.

Esli, ĕs'li, mentioned in the genealogy of Christ, Lu. 3. 25;—probably identical with Elioenai, 1 Ch.3.23,24.

Espousals, a contract to enter into marriage, Ca.3.11; Je.2.2.

Espouse. *See* BETROTH.

Espy, to discover unexpectedly, Ge. 42.27;—to inspect narrowly, Jos.14. 7;—to contemplate, Je.48.19.

Esrom, ĕs'rom, Greek form of *Hazeron* [walled in], (1 Ch.2.5), Mat.1.3, Lu.3.33.

Establish, to fix, 1 Ki.9.5;—to confirm, Nu.30.13;—to appoint, Ps.119. 38;—to ratify, He.10.9.

Estate, condition, Ge. 43. 7;—place, Da. 11. 7, 20;—applied to persons of power and wealth, Mar.6.21.

Esteem, to value or judge, Job 36.19; Ps.119.128; Is.53.4; Phi. 2. 3; 1 Th. 5. 13.

Esther, ĕs'ter [star], called also *Hadassah* [myrtle], (Es.2.7), the daughter of Abihail, the uncle of Mordecai, obtains favour, Es.2.15;—made queen, 17;—appoints a fast, 4.15;—favourably received by the king, 5.1;—invites Haman the Agagite to a feast, 5. 8;—asks her own life and that of her people, 7.3;—accuses Haman, 5.

——— (BOOK OF), author not known, contains account of events in the history of the Jews in Persia in the time of Ahasuerus, the Xerxes of Greek history, the son and successor of Darius.

Estimate, to put a value or price on a thing, Le. 27. 14;—*estimation*, the valuing or the price, Le.5.15; 27.2,3; Nu.18.16.

Estranged, alienated, or turned away as strangers; the wicked are, from God, Job 19.13; Ps.58.3; Eze.14.5.

Etam, ē'tam [eyrie], (1) A town in the tribe of Judah probably not far from Bethlehem, was fortified by Rehoboam, 2 Ch. 11. 6.—(2) A place in Simeon, 1 Ch.4.32;—*rock of*, to which Samson retired after the slaughter of the Philistines, Ju.15.8,11.

Eternal, EVERLASTING, sometimes denotes a long but limited time;—continuance of the ceremonial law, Le. 16.34;—the promise of Canaan for a possession, Ge. 17. 8;—when applied to God, it means always duration without beginning or end, Ge.21.33; De.33.27; Is.40.28;—the never-ending bliss of heaven, and the torments of hell, Mat.25.46; Mar.10.30; 2 Th.1.9; —*life*, Da. 12. 2; Mat.19.16; Jn.3. 15, &c.

Etham, ē'tham [boundary of the sea], the second station of the Israelites on leaving Egypt, Ex.13.20.

Ethan, ēth'an [perpetuity], the Ezrahite (Ps.89. title), one of the wisest men of his age, except Solomon, 1 Ki.4.31;—several psalms were written by him, and, among the rest, the eighty-ninth;—he was one of the principal masters of the temple music, 1 Ch.15.17.

Ethanim, ēth'a-nim [perennial streams], one of the months of the Jewish calendar, so called because the brooks were then full from the autumnal rains, 1 Ki. 8. 2;—called *Tisri* after the captivity.

Ethbaal, eth-bā'al [with Baal], a king of Sidon and father of Jezebel, Ahab's wife, 1 Ki.16.31.

Ethiopia, ē-thē-ō'pī-a [blackness. region of burned faces], an extensive country of Africa, southward of

Egypt; comprehending Northern Abyssinia, Nubia, Sennaar, and Kordofan. It is bounded by the Red Sea on the east, the Lybian Desert on the west, and the highlands of Abyssinia on the south. It was known to the Hebrews by the name of *Cush*, and is generally so called in Scripture, Ge. 16. 6–8; 1 Ch. 1. 8–10; Is. 11. 11;—complexion of its people, Je. 13. 23;—merchandise of, Is. 45. 14; —Moses found a wife of, Nu. 12. 1;—Zerah, king of, 2 Ch. 14. 9–15;—Candace, queen of, her treasurer baptized, Ac. 8. 27–29;—Ebed-Melech the Ethiopian befriended Jeremiah, Je. 38. 7–13; 39. 15–18;—its conversion to God foretold, Ps. 68. 31; 87. 4; Is. 45. 14.

Eubulus, eū-bū'lus [good in counsel], a Christian at Rome, a convert of Paul, 2 Ti. 4. 21.

Eucharist, a scriptural name in the original Greek (Lu. 22. 19; 1 Co. 11. 24); meaning the *giving of thanks*. *See* LORD'S SUPPER.

Eunice, eū'ne-se [good victory], the mother of Timothy, distinguished for her faith, 2 Ti. 1. 5;—by birth a Jewess, but married to a Gentile, Ac. 16. 1.

Eunuchs, God prohibited such from his congregation, De. 23. 1;—a promise to those who keep his Sabbaths, Is. 56. 4;—different kinds mentioned, Mat. 19. 12;—conversion of one from Ethiopia, Ac. 8. 27, &c.

Euodias, eū-ō'di-as [a good journey], a female disciple at Philippi, Phi. 4. 2.

Euphrates, eū-frā'tes, the largest and most important of all the rivers of Western Asia. Its most frequent name in Scripture is 'the river,' 1 Ki. 4. 21; Ezr. 4. 10, 16; Ps. 72. 8; Ex. 23. 31. It is also called 'the great river,' De. 1. 7; Jos. 1. 4. It has two sources in the mountains of Armenia. The western, called *Kara-su* (black river), after flowing 270 miles, joins the eastern, called the *Murad*, at a point about 400 miles from its source. These two tributaries thus united form the Euphrates, properly so called. After many windings it is united with the Tigris at *Kurnah*, and at length falls into the Persian Gulf. Its entire course is about 1500 miles. It is navigable for large vessels as far up as Bassora. It flowed through ancient Babylon. Like the Nile it overflows its banks at certain seasons of the year, which renders a great part of the country exceedingly fertile;—flows in the garden of Eden, Ge. 2. 14;—a boundary of the country possessed by the Israelites, 15. 18; De. 11. 24; Jos. 1. 4; 2 Sa. 8. 3;—a symbol of the Assyrian power, Is. 8. 7;—a girdle hidden near it a type of the captivity, Je. 13. 1;—four angels loosed from it, Re. 9. 14;—the sixth angel pours his vial into it, 16. 12.

Euroclydon, eū-rok'lĕ-don [south-east billow], a wind prevalent in the Mediterranean Sea, and dangerous to ships, from its partaking of the qualities of a whirlwind, Ac. 27. 14.

Eutychus, eū-te'kus [of good fortune], a young man of Troas who from sleeping while Paul preached, falls down dead, and is restored to life, Ac. 20. 5–12.

Evangelists [gospellers, publishers of glad tidings], an order in the Christian church, next in order to the apostles; such as Philip the deacon, Timothy, Mark, Titus, Silas, &c., Ac. 21. 8;—appointed by Christ, Ep. 4. 11; —their duty, 12; 2 Ti. 4. 5;—the authors of the canonical Gospels so called.

Eve, ēve [life or living], the name given by Adam to he first woman, his wife, as the progenitor of the human family, Ge. 3. 20; 4. 1;—her creation, 2. 21, 22;—given to Adam for a help meet, 23.—deceived by the serpent, 3 1–6;—her punishment, 16;—receives her name, 20;—mentioned by an apostle, 2 Co. 11. 3; 1 Ti. 2. 13.

Evening, the period following sunset with which the Jewish day began, Ge. 1. 5, Mar. 13. 35:—the Jews reckoned two evenings—the first beginning at sunset, and the second beginning with the darkness;—hence the phrase 'between the two evenings,' Ex. 12. 6; 30. 8 (margin).

Ever. *For ever* frequently means only a stated time, Ge. 49. 26; Ex. 12. 24; 1 Ki. 8. 13; 2 Ki. 21. 7; 2 Ch. 7. 16; Ps. 49. 11; Ec. 1. 4; Je. 17. 25; Phile. 15.

Everlasting, without end, Ge. 21. 33, Ex. 40. 15; Ps. 24. 7; 112. 6; Is. 9. 6; 60. 19; Mat. 18. 8; 25. 46.

Evermore, eternally, De. 28. 29; 2 Sa. 22. 51; Ps. 16. 11; 89. 28; Jn. 6. 34; He. 7. 28.

Evidence, witness or testimony, Je. 32. 10, 11, 14, 26; He. 11. 1.

Evident, plain, fully proved, Job 6. 28; Ga. 3. 1; Phi. 1. 28; He. 7. 14, 15.

Evil-Merodach, ē'vil-me-rō'dak [prince of Merodach], the son and successor (B.C. 561) of Nebuchadnezzar, liberated Jehoiachim, king of Judah, after a confinement of thirty-seven years, 2 Ki. 25. 27.

Ewes, female sheep, Ge. 21. 28, 29; Le. 14. 10; 2 Sa. 12. 3; Ps. 78. 71.

Exaction, a demanding more than is due, censured, Ne. 5. 7; 10. 31; Eze. 22. 12; 45. 9; Mat. 18. 28; Lu. 3. 13.

Exactor, a prince, Is. 60. 17;—rendered 'task-master,' Ex. 3. 7;—oppressor, Job 3. 18;—'raiser' of taxes, Da. 11. 20.

Exalt, to lift up or extol, Ex. 15. 2; 1 Sa. 2. 10; Ps. 34. 3; 99. 5; Mat. 23. 11; 2 Co. 11. 20; 1 Pe. 5. 6.

Exaltation of Christ, his elevation into heaven;—into the throne of glory, Ac. 2. 33; 5. 31;—shall sit in rest at the right hand of God the Father, Ps. 110. 5;—angels, principalities, power, and dominion, put in subjection to him, Ep. 1. 20, 21;—all are commanded to worship him, Phi. 2. 9;—shall come to judge the world, Ac. 17. 21.

Examination, a trial or proof, Ac. 25. 26;—*self-*, commanded, Ps. 4. 4; La. 3. 40; Mat. 7. 3, 5; 1 Co. 11. 28; 2 Co. 13. 5; Ga. 6. 4;—prayer for assistance in, Ps. 26. 2; 139. 23, 24;—examples of, Ps. 77. 6; 119. 59.

Example, *good*, to be followed, Lu. 10. 37; Jn. 8. 39; 1 Co. 4. 16; 11. 1; Phi. 3. 17; 4. 9; 1 Th. 1. 7; 2 Th. 3. 9; He. 6. 12; Ja. 5. 10.

———, *evil*, to be avoided, 1 Co. 10. 6; 2 Pe. 2. 6; Jude 7.

Example of Christ, to be studied and imitated by all his followers, Mat. 11. 29; Jn. 13. 15, 34; Ro. 15. 5; Phi. 2. 5; He. 3. 1; 12. 2; 1 Pe. 2. 21; 1 Jn. 2. 6;—in respect of filial duty, Lu. 2. 51; Jn. 19. 26, 27;—obedience to God, Jn. 4. 34; 9. 4;—zeal for his glory, 2. 17; 8. 49, 50; 17. 4;—fervent devotion, Lu. 6. 12; 9. 29; 22. 44;—resignation to his Father's will, Jn. 6. 38; 18. 11; Lu. 22. 42;—self-denial, 2 Co. 8. 9;—humility, Phi. 2. 7, 8;—condescension, Mat. 8. 3, 7;—meekness, 11. 29;—compassion, Lu. 19. 41; Mat. 9. 36;—firmness in resisting temptation, 4. 1–11; 22. 17;—overcoming the world, Jn. 16. 33, with 1 Jn. 5. 4, 5;—forgiveness and love of enemies, Lu. 23. 34; Col. 3. 13.

Exceed, to surpass or go beyond, De. 25. 3; 1 Sa. 20. 41; Mat. 5. 20; 2 Co. 3. 9.

Excel, to surpass, to be eminent, Ge. 49. 4; Ps. 103. 20; Is. 10. 10; 1 Co. 14. 12.

Excess in eating and drinking condemned, Ep. 5. 18; 1 Pe. 4. 3, 4.

Exchange, to give one thing for another, Ge. 47. 17; Le. 27. 10; Mat. 16. 26.

Exchangers of Money, a kind of bankers, Mat. 25. 27.

Exclude, to shut out, Ga. 4. 17; Ro. 3. 27.

Excommunication, the judicial exclusion, or cutting off from the church, practised among the Israelites for neglecting circumcision, Ge. 17. 14;—for neglecting the passover, Ex. 12. 15, 19; Nu. 9. 13;—eating of sacrifice in a state of uncleanness, Le. 7. 20; 22. 3; —neglecting the rites of purification, Nu. 19. 13, 20;—keeping the meat of sacrifices beyond the time prescribed, Le. 19. 8,—sacrificing in other places than that of the national worship, 17. 9;—eating blood or the fat of sacrifices, 7. 25; 17. 10, 14;—neglecting the day of atonement, 23. 29;—imitating the holy oil or incense, Ex. 30. 33, 38.

———, *Christian*, instituted by our Lord, Mat 18. 15, 18;—practised and commanded by the apostles, 1 Co 5. 11; 16. 22; 2 Co. 2. 2; 2 Th. 3. 14; 1 Ti. 1. 10; Tit. 3. 10.

Excuses for neglecting duties, the foliy of them, 2 Ki. 5. 13; Mat. 22. 5; Lu. 12. 47; 14. 18; Ro. 1. 20; Ja. 4. 17.

Execration, a curse, Je. 42. 18; 44. 12.

Execute, to perform, to put to death, Ex. 12. 12; Nu. 5. 30; Ps. 119. 84; Jn. 5. 27; Ro. 13. 4.

Exempted, free from, 1 Ki. 15. 22.

Exercise, employ, exert, Ps. 131. 1; Mat. 20. 25; Ac. 24. 16.

Exhort, to incite to a good action, Ac. 2. 40; 27. 22; 2 Co. 9. 5; Tit. 1. 9; 2. 6, 9, 15; 1 Pe. 5. 1.

Exhortation, an incitement to what is good; the duty of it, Ac. 13. 15; Ep. 5. 11; 1 Th. 4. 18; 2 Th. 3. 15; He. 3. 13; 10. 24, 25.

Exile, one banished from his country, 2 Sa. 15. 19; Is. 51. 14.

Exodus, ex'o-dus [the departure], the second book of Moses, which relates the departure (B.C. 1658) of Israel from Egypt. It embraces the history of the Israelites, from the death of Joseph to the erection of the tabernacle in the wilderness, a period of about 145 years. Ps. lxxviii. and cv. are a devotional commentary on this book.

Exorcists, persons who cast out evil spirits: Jews at Ephesus, Ac. 19. 13.

Expedient, fit, profitable, Jn. 11. 50; 16. 7; 18. 14; 2 Co. 8. 10; 12. 1.

Experience, to try the benefit of it, Ec. 1. 16; 2. 1, &c.;—approval as the result of trial, Ro. 5. 4.

Experiment, or proof, 2 Co. 9. 13.

Expert, skilful, dexterous, 1 Ch. 12. 33, 35; Je. 50. 9; Ac. 26. 3.

Expiation, the act of atoning for a crime. *See* ATONEMENT.

Exploits, great actions, achievements, Da. 11. 28, 32.

Expound, to explain, Ju. 14. 14; Mar. 4. 34;—exemplified, Ne. 8. 8; Ac. 18. 26; Lu. 24. 27.

Extinct, extinguished or put out, as the light of a candle, Job 17. 1; Is. 43. 17.

Extol, to praise, Ps. 30. 1; 68. 4; 145. 1; Da. 4. 37.

Extortion, unjust exaction of money, Eze. 22. 12; Mat. 23. 25;—Christians commanded to have no willing fellowship with those who practise it, 1 Co. 5. 11;—intercourse with them sometimes unavoidable, 10.

Extravagance, or superfluous and wasteful expense, censured, Pr. 18. 9; 21. 20; 22. 16.

Extremity, utmost distress, Job 35. 15.

Eyes to be guarded, on account of temptation, Job 31. 1; Ps. 119. 37; Pr. 4. 25; 23. 31; Mat. 5. 29; 18. 9; Mar. 9. 47. An 'evil eye' the symbol of an envious disposition, Pr. 23. 6; Mat. 20. 15; —'eye-service,' Ep. 6. 6;—'eyelids,' adorning of, 2 Ki. 9. 30; Je. 4. 30; Eze. 23. 48;—'eyelids of the morning,' Job 41. 18.

Eye-salve, Christ's Word and Spirit, Re. 3. 18.

Ezbai, ĕz'ba-ī, the father of Naarai, who was one of David's thirty heroes, 1 Ch. 11. 37.

Ezekiel, e-zē'kī-el [God my strength], the son of Buzi. He was both a prophet and a priest, was carried into captivity along with Jehoiachin, king of Judah, and was settled with other exiles on the banks of the river Chebar. He continued to exercise the prophetical office for about twenty-two years, *i.e.* to the twenty-seventh year of the captivity. He was contemporary with Jeremiah and Daniel. His first vision, Eze. 1. 1, &c.;—his commission, 2. 1;—eats a roll presented to him by an angel, 3. 1, &c.;—encouraged, 4;—foretells the taking of Jerusalem, 4. 1;—carried to Jerusalem in a vision, 8. 1;—brought back again, 11. 24,—removes his dwelling as a type of the approaching captivity, 12. 1;—directed not to mourn for the death of his wife, 24. 15;—his duty as a watchman, 33. 1, &c.;—not respected by the people, 30.

Ezel, ē'zel [departure], (STONE OF), the scene of the parting of Jonathan and David, 1 Sa. 20. 19.

Ezion-Geber, e'zī-on-gē'ber [the giant's backbone], a city of Idumea, on the east branch of the Red Sea, and not far from Elath; thus far back the Hebrews were brought for their sins, after they had touched the borders of the promised land, Nu. 33. 35; —here Solomon equipped his fleet for Ophir, 1 Ki. 9. 26.

Ezra, ez'rah [help], the son of Seraiah, a priest and ready scribe in the law of God, goes to Jerusalem, Ezr. 7. 1;—his companions from Babylon, 8. 1;—keeps a fast, 21; Ne. 9. 1;—his prayer and confession, Ezr. 9. 5;—reforms the illegal marriages, 10. 1, &c. *Book of*, contains a continuation of the history of the Jews, from the close of the Book of Chronicles, and embraces a period of about eighty years. From ch. 4. 8 to 6. 19, and from the 1st to 27th verse of 7th chapter, it is written in the Chaldee language.

Ezrahite, ez-ra-hite', a designation given to Ethan, 1 Ki. 4. 31; Ps. lxxxix. (inscrip.);—to Heman, Ps. lxxxviii. (inscrip.)

F.

Fables, idle and groundless stories, whether heathen or Jewish, not to be regarded, 1 Ti. 1. 4; 4. 7; 6. 20; 2 Ti. 2. 14; Tit. 1. 14.

Face, God talked with men *face to face*, or in a familiar manner, and amid visible displays of his glory, Nu. 14. 14; De. 5. 4; 34. 10;—*of God*, his favour, Ps. 31. 16; 80. 7; Da. 9. 17;—his omnipresence, 1 Sa. 26. 20;—the displays of his glory which are not enjoyed in this world, Ex. 33. 20; 1 Ti. 6. 16;—his wrath, Ps. 34. 16;—*of Christ*, his person, 2 Co. 4. 6;—glorious appearance, Re. 20. 11.

Fade, to wither or decay, 2 Sa. 22. 46; Is. 64. 6; Je. 8. 13; 1 Pe. 1. 4; 5. 4; Ja. 1. 11.

Fail, to decay, die, Ge. 47. 16; De. 31. 6; Ps. 69. 3; 77. 8; Lu. 16. 9, 17; 1 Co. 13. 8; He. 1. 12; 12. 15.

Fainteth, the soul does for God, when its desires after him are ardent and overpowering, Ps. 84. 2

Fair, comely, beautiful, Ge. 6. 2; 12. 11; Pr. 11. 22; Mat. 16. 2; Ac. 7. 20; Ro. 16. 18; Ga. 6. 12.

Fair Havens, a harbour on the south side of the island of Crete, Ac. 27. 8–10, 21.

Fairs, fixed meetings for merchandise, mentioned only in Eze. 27. 12, 14, 16, 19, 22, 27.

Faith, CREDIT, or BELIEF, *in God* necessary to please him, Ge. 15. 6; Ex. 4. 31; 14. 31; Nu. 20. 12; De. 32. 20; 2 Ch. 20. 20; Ne. 9. 8; Ps. 78. 22; 106. 12; Is. 7. 9; 43. 10; Da. 6. 23; Jonah 3. 5; Hab. 2. 4; Jn. 14. 1; Ro. 4. 3; 5. 1; He. 11. 6.

———, the want of it a cause of sin, Nu. 14. 11; De. 1. 32; 2 Ki. 17. 14; Ps. 106. 13; Ro. 11. 23; He. 3. 19.

——— *in Christ*, or the belief of God's testimony concerning him, connected with and necessary to salvation, Jn. 3. 15, 16, 36; Ro. 3. 25, 26; 1 Co. 1. 21; He. 10. 39;—commanded as our duty, 1 Jn. 3. 23; Ac. 16. 31;—is a fruit of the Spirit, and the gift of God, Ro. 12. 3; Ga. 5. 22; Ep. 2. 8; 6. 23; Phi. 1. 29;—the righteousness of God apprehended and appropriated by faith, Ro. 3. 22; 4. 13; 9. 30; 10. 6; Phi. 3. 9;—excludes boasting or self-righteousness, Ro. 3. 27; Ga. 2. 16; 5. 4; Ep. 2. 8, 9.

———, when *genuine*, it is from the *heart*. Ac. 8. 37; Ro. 10. 9, 10;—works by *love* to Christ and his people, Ga. 5. 6;—purifies the heart, Ac. 15. 9;—overcomes the snares and temptations of the world, 1 Jn. 5. 4;—is productive of good works, Ja. 2. 14, 18;—abiding, Col. 2. 7;—whatsoever is not of it is sin, Ro. 14. 23.

———, necessarily connected with *remission of sin*, Ac. 10. 43; Ro. 3. 25;—*justification*, Ac. 13. 39; Ro. 5. 1; Ga. 2. 16;—*sanctification*, Ac. 15. 9; 26. 18; —*spiritual life*, Jn. 20. 31; Ga. 2. 20; —*preservation*, 1 Pe. 1. 5;—*gift of the Spirit*, Ga. 3. 14; Ep. 1. 13;—*adoption*, Jn. 1. 12; Ga. 3. 26.

———, Christians are justified by, Ro. 3. 28; 5. 1,—sanctified by, Ac. 15. 9; 26. 18,—live by, Ga. 2. 20; 3. 11; Hab. 2. 4; He. 10. 38;—walk by, 2 Co. 5. 7;—conquer by, 1 Jn. 5. 4;—have access to God by, Ep. 3. 12.

Faith, *examples of strong and triumphant:* Caleb, Nu. 13. 30;—Job, Job 19. 25;—Shadrach, &c., Da. 3. 17; —Daniel, Da. 6. 23;—David, 1 Sa. 17. 32; 30. 6; 1 Ch. 27. 23;—Israelites, Ex. 4. 31; 1 Ch. 5. 20;—widow of Zarephath, 1 Ki. 17. 13–15;—Hezekiah, 2 Ki. 18. 5;—Zacharias, Lu. 1. 64;—Abel, He. 11. 4;—Enoch, 5;—Noah, 7;—Abraham, 8. 9, 17;—Isaac, 20;—Jacob, 21;—Joseph, 22;—Moses, 23. 24, 27;—Rahab, 31, &c.

——— *in Christ*, guilt and danger of those who are without, Mar. 16. 16; Jn. 3. 18, 36; 8. 24; 2 Co. 4. 4; 1 Jn. 5. 10.

——— *in Christ*, brief summaries and confessions of, by Peter, Mat. 16. 16;—by Martha, Jn. 11. 27; —by the Ethiopian eunuch, Ac. 8. 37;—by Paul, 1 Ti. 1. 15;—by John, 1 Jn. 4. 9, 10.

———, an *empty profession* of, made by unrenewed men, and therefore soon relinquished, Jn. 6. 66; Ac. 8. 13, 21; 1 Jn. 2. 19.

———, devils have, in the existence of God, and tremble, Ja. 2. 19.

——— *of miracles*, extraordinary, and peculiar to the first age of the gospel, Mat. 17. 20; 21. 21; Mar. 11 23; Lu. 17. 6; 1 Co. 12. 9; 13. 2.

Faithful, God is to his promises, Nu. 23. 19; De. 7. 9; He. 10. 23; 11. 11;—the gospel testimony is, 1 Ti. 1. 15;—genuine believers in Christ are, Ep. 1. 1; Col. 1. 2.

Faithfulness, as applied to God, a divine attribute, assuring of the truth and certain accomplishment of all he has promised, Ps. 89. 1; 33. 34; Nu. 23. 19; He. 10. 23; as applied to man, fidelity, firm adherence to duty, Mat. 24. 45; Lu. 12. 42; 1 Co. 4. 1, 2; 1 Ti. 1. 12;—demanded in the use of gifts or talents, Mat. 25. 19–23; Lu. 19. 15–19; 1 Pe. 4. 10;—in ministering in the word of God, Je. 23. 28; 1 Co. 4. 2; 2 Co. 2. 17; 2 Ti. 2. 2;—exemplified by Joseph, Ge. 39. 22, 23;—Moses, Nu. 12. 7; He. 3. 2, 5;—David, 1 Sa. 22. 14;—Daniel, Da. 6. 4;—Paul, Ac. 20. 20, 27;—Antipas, Re. 2. 13.

Fall of Man, Adam's transgression of the positive law of God, Ge. 2. 16, 17; 3. 6;—by which he lost the image of God, after which he was created; and subjected himself and his posterity to the penalty of that law, 2. 17; 3. 19; Ro. 5. 12–19; 1 Co. 15. 21, 22.

Fallow-deer, among the beasts used for food, De. 14. 5; 1 Ki. 4. 23. It is smaller than the stag (*Cervus elephus*), having its horns, which are shed annually, serrated on the inside. It is the *Cervus dama* of naturalists. Others are of opinion that the fallow-deer does not exist in Asia, and refer the word so rendered to the *Oryx*. *leucoryx*, or white antelope.

Fallow-ground, a field uncultivated, Je. 4. 3; Ho. 10. 12;—every seventh year the land rested fallow, Le. 25. 1–7; De. 15. 1–10.

False, not true, deceiving, Ex. 23. 1; Ps. 119. 104; Mat. 24. 24; 2 Co. 11. 13, 26; Ga. 2. 4; 2 Pe. 2. 1.

Falsehood. *See* LYING.

Fame, renown or honour from men, the vanity of it, Ps. 49. 11; Ec. 1. 11; 2. 16;—not to be preferred to the praise of God, Jn. 12. 43; 1 Th. 2. 6.

Familiar, affable, well acquainted with, Job 19. 14; Ps. 41. 9;—*spirits*, Le. 19. 31; 20. 6; De. 18. 11; 1 Sa. 28. 3, 9; 2 Ki. 21. 6; Is. 8. 19; 19. 3;—also the *python*, Ac. 16. 16, or divining spirit, by the aid of which necromancers were supposed to conjure, Le. 20. 27; 1 Sa. 28. 7, 8.

Family, the whole church of God, Ep. 3. 15.

Famine, when Abraham went into Egypt, Ge. 12. 10;—in the time of Joseph, 41. 56;—when Elimelech went into the land of Moab, Ru. 1. 1;—of three years, on account of Saul's treatment of the Gibeonites, 2 Sa. 21. 1, &c.;—in the time of Elijah, 1 Ki. 17 1;—in Samaria, in the time of Elisha, 2 Ki. 6. 25;—in Jerusalem, and a message from God concerning it, Je. 14 1;—of the word of God, Am. 8 11.

Famish, to starve, Ge. 41. 55; Pr. 10. 3; Is. 5. 13; Zep. 2. 11.

Fan, a winnowing shovel, by which grain was thrown up against the wind

that it might be cleansed of chaff, Is. 30.24; Mat.3.12; Lu.3.17.

Farewell, adieu, the parting compliment, Lu.9.61; Ac.15.29; 18.21; 2 Co. 13.11.

Farm, land occupied by a farmer, Mat.22.5.

Farthing, a piece of brass money, used by the Romans, and of which there are two different kinds. The one was the *assarius* (Mat.10.29; Lu. 12. 6) in the time of our Lord, the equivalent of the *as*, a copper coin equal to the tenth of a *denarius* or *drachma*, which was a silver coin equal to about 6½*d.*; the other is the *quadrans*, the fourth of an *as*, equal to 2 *lepta* or mites, Mat.5.26; Mar. 12.42.

Fashion, form, custom, Ge.6.15; Mar. 2.12; 1 Co.7.31; Phi.2.8; Ja.1.11.

Fasting, abstinence from food, accompanied with religious humiliation, mentioned as a general duty of all Christians at some times, Mat.9.14, 15; Mar. 2 20; Lu. 5. 35; 2 Co. 6. 5;—accompanying solemn prayer, Ps.35. 13; Da.9.3; 1 Co.7. 5;—what kind is acceptable to God, Is.58.3, &c.; Joel 2.12, Zec. 7. 9; Mat.6.17;—to be proclaimed in a time of public calamity, Joel 1 14; 2.15; 2 Sa.1.12. During the captivity four fasts were statedly observed by the Jews: (1), in the 4th month, in commemoration of the capture of Jerusalem, Je. 51. 27; (2) in the 5th month, for the burning of the temple, 52.13; (3) in the 7th month, for death of Gedaliah, 41.2; (4) in the 10th month, for beginning of attack on Jerusalem, 52.4;—the institution of several annual ones, Zec.7.3, &c.; 8.19;—of Moses, forty days, Ex. 24. 18; De.9.9;—a second time, 18;—of Daniel, Da.10.2;—of Esther, Es. 4. 15;—by the Ninevites, Jonah 3. 5;—of Jesus, Mat.4.2; Lu.4.2. Exemplified: David, 2 Sa. 12. 16; Ps.109.24;—Nehemiah, Ne. 1. 4;—Esther, Es. 4. 16;—Anna, Lu. 2. 37. Some of the Pharisees fasted 'twice in the week,' though the law enjoined only one fast on the great day of atonement.

Fat, signifying riches, or prosperity, De.31.20; 32.15; Ps.22.29; Je.5.28.

Fatherless (THE), promises of God toward, Ex. 22. 23; De. 10. 18; Ps. 10. 14,18; 68.5;—threatenings against the oppressors of, Ex.22.23,24; Is.10.1–3; Je. 5. 28, 29; Mal. 3. 5;—duties to be performed toward, De.14.29; Ps. 82. 3; Is.1.17; Ja.1.27;—wrongs against, to be avoided, De. 24. 17; Pr. 23. 10; Zec. 7. 10; Je. 22. 3;—blessedness of taking care of, De.14.29; Job 29.12, 13; Je.7.6,7.

Fathers, founders or patriarchs of a tribe, De.1.11; 1 Ki.8.34; Mat.3.9; 23. 30; Mar.11.10; Lu.1.32,73; 6.23,26;—a title of respect to kings, prophets, and priests, Ju.17.10; 18.19; 1 Sa.10. 12; 2 Ki.2.12; 5. 13; 6. 21;—protectors or guardians, Job 29.16; Ps.68.5; De. 32. 6;—authors or beginners of anything called fathers, Ge. 4. 21, 22; comp. Job 38.28; Jn.8.44; Ro.4.12;—the son not to be punished for the father's transgression, De.24.16; Eze. 18.20;—power of, Ex.22.17; Nu.30.3, 5; 12.14; De.21.18,21.

Fathom, the space one may cover by stretching both arms laterally, about six feet, Ac.27.28.

Fault, an offence, committed by a brother, should be told to him, Mat. 18.15;—those who are overtaken with, to be tenderly treated, Ga.6. 1;—to be mutually confessed by Christians, Ja.5.16.

Favour, kindness, good-will, Ge.39. 21; Ps.5.12, 30.5,7; 44.3; 89.17; Lu.2. 52; Ac.7.10.

Fear, motives to it, De. 32. 39; 1 Sa. 2.6; 2 Ki.17.36; Job 13.11; 28.28; Ps. 76.7, 111.10; 130. 4; Pr.1.7; 14. 26; Je. 5.22; 10.6,7; Mat.10.28; Lu.12.5.

——, opposed to presumption, Pr. 28.14; Ro 11.20; 1 Co.10.12; Phi.2.12; He.4.1; 12.28; 1 Pe.1.17.

——, happy effects of it, Ps. 25. 12; 112 1; Pr.9.10; 16.6; 19.23; 22. 4; Ec. 8.12.

——, marks of it, Pr.8.13, 14.2,16, 16.6.

——, the effect of guilt, Ge.3 8; 4.14; 32. 7; Ac. 16.38; 24. 25; Ja. 2 19.

Fear of God, or a holy awe of his majesty, and care not to offend him, recommended, De.6.13; 10.12; Jos. 24. 14; 1 Sa. 12. 24; 1 Ch. 16. 25; Ps. 2. 11; 33. 8; Pr.3.7; 23.17; Ec.12.13; Mal.1. 6; He.12.28; 1 Pe.2.17.

——, promises to them who cherish it, 2 Ki.17.39; Ps.25.12,14; 31. 19; 33.18; 34.7, 9; 103. 11, 13, 17; 145. 19; Is. 50.10; Mal.3.16; 4.2; Lu.1.50.

Fear of man, the bounds of it, De.7. 17, &c.; Ps.56.4; 118.6; Pr.29.25; Is.8. 12; 51.7; Mat.10.26; He.13.6; 1 Pe. 3. 14.

Fear of punishment, a motive to obedience, Job 31.23; Lu.12.5; 2 Co. 5.11.

Feasts, by Abraham on the weaning of Isaac, Ge. 21. 8;—by Isaac to entertain Abimelech, 26.30;—by Laban on the marriage of his daughters, 29.22;—by Pharaoh on his birth-day, 40.20;—on the marriage of Samson, Ju.14.10;—by Nabal on his sheep-shearing, 1 Sa. 25. 2, 36;—by David for Abner, 2 Sa. 3. 20;—by Solomon on his sacrificing at Gibeon, 1 Ki. 3. 15;—at the dedication of the temple, 8.65;—by Jeroboam, 12.32;—Belshazzar, Da.5.1;—by Ahasuerus, Es.1.3; —for Esther, 2.18;—by Herod on his birth-day, Mar.6.21;—at a marriage at Cana, Jn.2.1;—by Matthew to entertain Jesus, Mat.9.9; Lu.5.29.

Feasts, or RELIGIOUS FESTIVALS, among the Jews, besides the weekly Sabbath, were the new moons, 1 Sa. 20. 5; Ps 81 3; Nu.28. 11;—the passover or 'feast of unleavened bread,' Ex., 12 3, &c.; —the pentecost, or 'feast of weeks' (a week of weeks from the seventh day of the passover), lasted only one day, Ac 2 1; 20.16;—of trumpets, Le 23.24;—of expiation or atonement, 27;—of tabernacles, lasted eight days, called also the 'feast of ingathering,' Ex.23.16; Le. 23.34,39–44;—of the seventh year, or year of *release*, 25.3, 4;—of the jubilee, celebrated at the end of every seven times seven years, 8–13;—of dedication, in remembrance of the new dedication of the temple after it had been profaned by Antiochus Epiphanes, Jn.10.22;—of Purim, in commemoration of the deliverance of the Jews from the malice of Haman, Es. 3.6,7; 9.24,32.

Feathers, the plumes of birds, Le. 1. 16; Job 39.13; Ps.68.13; 91.4; Da.4.33.

Feeble, weak, Ge. 30. 42; Ps. 38. 8; 1 Co.12.22; 1 Th.5.14; He.12.12.

Feign, to dissemble, 2 Sa.14.2; 1 Ki. 14.5; Lu.20.20; 2 Pe.2.3.

Felix, fē'lix [happy], deputy-governor of Judea (A.D. 53). He enticed Drusilla to divorce Azizus, king of Emesa, and then took her as his own wife;—receives Paul as a prisoner, Ac.23.33;—hears him plead, 24.10;—trembles when he hears him preach, 25;—leaves him to Festus, 27.

Felloes, the pieces that form the circumference of a wheel, 1 Ki.7.33.

Fellow, used occasionally as an appellation of contempt, Ge.19.9; Mat.12. 24; 26.61; Ac.18.13; 22.22;—associate or equal, Zec.13.7;—companion, Da. 2.13.

Fellowship of the Saints, with God, 1 Jn.1.3; 1 Co.1.9;—with one another, 1 Jn.1.7. *See* COMMUNION.

Fenced, protected, Job 10. 11; 19. 8; Is.5.2; Je. 15. 20; Eze. 36. 35;—*cities*, 2 Ch. 11. 10, 23; 12. 4; Nu. 32. 17, 36; Jos.10.20; 19. 35; 2 Ki.3.19.

Fens, miry places, Job 40.21.

Ferret, the animal usually known by this name is of the weasel family, but that mentioned in Le. 11. 30 is supposed to have been of the lizard species called the *gecko*.

Ferry-boat, a boat for passage, 2 Sa. 19.18.

Fervency, heat or ardour of spirit, required in serving God, Ro.12.11;—in Christian charity or love, 1 Pe.4.8.

Fervent, ardent, Ro.12.11; Ja. 5.16; 1 Pe.4.8; 2 Pe.3.10.

Festus, fĕs'tus [joyful], the governor of Judea who succeeded Felix (A.D. 60); hears Paul plead, Ac.25.7;—his account of him to Agrippa, 14;—hears him again in the presence of Agrippa, 26.1, &c.

Fetch, to bring, or bear a thing toward or to a person, 2 Sa. 9. 5; 11.27; 1 Ki.7.13; 9.28; 2 Ki.11.4; 2 Ch.12.11; Je.26.23; Ac.28.13.

Fetters, shackles or chains, for binding prisoners and madmen, Ju. 16. 21; 2 Ki.25.7; Mar.5.4.

Fever, a disease attended with heat, thirst, and quick pulse; of Peter's wife's mother cured by Jesus, Mat. 8. 14; Mar.1.31; Lu.4.38;—of the father of Publius at Malta by Paul, Ac. 28.8.

Fidelity, or strict honesty, required of servants, Tit.2.10.

Field, a piece of ground from which the trees have been 'felled,' cleared —an open tract, Ge.23.11,20; 31. 4; Mat.13.24; 27.7.

Fierce, furious, cruel, Ge.49.7; Mat. 8.28; 2 Ti.3.3; Ja.3.4.

Fiery Serpents, sent among the Jews, Nu. 21. 6;—trials sometimes the lot of God's people, 1 Pe.4.12.

Fightings and wars come from men's lusts, Ja.4.1.

Figs, applied to Hezekiah's boil, 2 Ki. 20. 7; Is. 38. 21;—Abigail gives 200 cakes of, to David, 1 Sa.25.18;—early, Ca.2.13; Mi.7.1; Is.28.4; Ho.9.10.

Fig-tree, very common in Palestine. It becomes large, divided into many branches, which are furnished with leaves shaped like those of the mulberry. One of its peculiarities is that its fruit shoots forth *before* the leaves, and hence a tree with leaves and without fruit may be known to be barren, Mat. 21. 19; Mar. 11. 13. It affords a friendly shade;—parable of, Mat.24.32.

Figures, to represent God not to be made, De 4.15,16;—of any kind not to be worshipped, Ex.20.4,5.

——, types, or resemblances; Adam was one of Christ, Ro. 5. 14; —the holy of holies, in the Jewish temple, was one of heaven, He.9.9, 24.

Fillet, a band for the hair, an astragal, or architectural ornament, Ex. 27.10,11; 36.38; Je.52.21.

Filthy, polluted, man as a sinner is, Job 15.16; Ps.14.3;—our very righteousness is, Is.64.6.

Finally, in conclusion, 2 Co. 13. 11; Ep.6.10; Phi.3.1; 4.8.

Finer, a worker in gold and silver, Pr. 25. 4. In Ju. 17. 4 the word is rendered 'founder,' and in Is. 41. 7 'goldsmith.'

Finger of God, the visible effect of his power, Ex.8.19; 31.18; De.9.10; Lu. 11.20.

Fining-pot, melting-pot or crucible, Pr.17.3; 27.21.

Finish, to complete or end, Lu.14.28; 9.30; Jn.4.34; 5.36; Ac.20.24; Ro.9.28.

Fire from Heaven, destroys Sodom, &c., Ge. 19. 24;—consumes the sacrifice of Abraham, 15.17;—the victims offered for Aaron and the people, Le. 9. 24;—mingled with hail in the plagues of Egypt, Ex.9.23;—destroys many of the Israelites at Taberah, Nu.11.1, &c.;—two hundred and fifty in the rebellion of Korah, 16.35;—of Nadab and Abihu, the sons of Aaron, Le. 10. 2;—consumes the sacrifice of Gideon, Ju.6.21;—of Manoah, 13.19; —of Elijah at Mount Carmel, 1 Ki. 18.38;—of Solomon at the dedication of the temple, 2 Ch. 7. 1;—destroys those who were sent to take Elijah, 2 Ki.1.10,12;—coals of fire an emblem of the fate of Israel, Eze.10.1;—the world at last to be destroyed by, 2 Pe.3.7.

Firkin, the *amphora*, a liquid measure equal to a bath, containing about 9 gallons, Jn.2.6.

Firmament [the expansion], the visible heavens, Ge.1.17,20; Ps.19.1; Da. 12.3.

First-born, not to be disinherited, De. 21.15;—of the Israelites claimed by God, as a memorial of the destruction of those of the Egyptians, Ex. 13.2;—and also of their cattle, 11; De. 15.19;—to be ransomed, Ex. 34. 20;—of the poor, the most miserable of the poor, Is.14.30;—of death, Job 18.13; —Christ the 'First-born of every creature,' Col.1.15;—a name of honour, Ex.4.22; Je.31.9; Ps.89.27.

First-fruits, the law relating to them, Ex.22.29; 23.19; 34.26;—the offerings at the presentation of them, Nu.28. 26;—the confession to be made at the time, De.26.1, &c.

Fir-tree, very tall, straight, evergreen, of dense foliage, and abounding with a gum called *rosin*, Ps. 104. 17; Is.41.19; 55.13; Ho.14.8.

Fishers, most of the apostles were, Mat.4.18; Mar.1.16;—wisdom of God in employing such instruments, 1 Co. 1.26–29.

Fishes, created, Ge. 1. 20;—one swallows Jonah, Jonah 1. 17;—a miraculous draught of them at the call of Peter, Lu. 5. 6;—one caught to pay the tribute for Jesus and Peter, Mat. 17.27;—draught of, when Jesus appeared in Galilee after his resurrection, Jn.21.6. *Fish-market* in Jerusalem, Eze.47.10; Ne.3.3. *Fish-gate*, Zec.14.10. *Fish-hooks*, Am.4.2; Job 41.1,2. *Fish-pools* of Heshbon, Ca. 7.4.

Fitches, vetches, or the chick-pea, Is. 25.27. In Eze.4.9 it is the rendering of a different Hebrew word; in the margin correctly translated 'spelt,' and in Ex.9.22, and Is.28.25, incorrectly translated 'rye.'

Flagons, vessels for carrying wine, Is. 22.24. In 2 Sa.6.19, Ca.2.5, and Ho. 3.1, the word means cakes made of grapes.

Flags, a kind of rushes, or water plants with broad leaves; Moses was laid among them, Ex.2.3,5. Translated 'meadow,' Ge.41.2,18.

Flakes, of flesh; the loose hanging parts, or the veins of it, Job 41.23.

Flattery, false praise, to be guarded against, Job 17.5; 32.21; Ps.12.3; Pr. 24.24; 26.28; 28.23; 29. 5; Is.5.20; 1 Th. 2. 5; Da.11.21,32,34. Examples of: woman of Tekoah, 2 Sa.14.17;—Absalom, 15.5;—Job's friends, Job 29. 5,25;—Herodians, Lu. 20. 21;—Tyrians, Ac.12.22.

Flax, a well known plant, of the fibre of which linen is made, Ex.9.31; Jos. 2.6; Pr.31.13.

Fleece, the wool shorn off from a sheep;—the dry and wet fleece a sign to Gideon, Ju.6.36.

Flesh, granted to man for food after the flood, Ge.9.3.

——, a term used to denote the corruption of human nature, Ro.7. 25; Ga.5.17;—the motions of it tending to sin, Ro.7.5;—not to walk after it, but after the Spirit, 8.9,12; 13.14; —the works of it, Ga. 5. 19;—to be abstained from, 1 Pe.2.11; 2 Pe.2.10.

Flies, swarms of, sent on the Egyptians, Ex.8.21; Ps.78.45.

Flint, or hard rock, water miraculously brought from, Nu.20.11; De. 8.15; Ps.114.8;—a *face* or *forehead* like, meaning undaunted boldness and courage, Is.50.7; Eze.3.9.

Floats, large pieces of timber fastened together to convey goods with the stream, 1 Ki.5.9; 2 Ch.2.16.

Flock, a company, or drove of sheep or goats, distinguished from the *herds*, which consisted of oxen;—attended by Rachel, Ge. 29. 2, 9;—watched by Jacob, 30. 36;—though cut off from the fold, Hab.3.17.

Flood, Ge. 7. 8;—not to return again, 8.20,21; Is.54.9. *See* DELUGE.

Flourish, to bud, spring forth, appear beautiful, Ps.72.7,16; 92.7,12; Pr.11. 28; Is.17.11.

Flowers, were in great variety and abundance in Palestine, yet seldom spoken of except in the analogy they afford to the transitory life of man, Job 14.2; Ps.103.15; Is.28.1; Ja.1.10; 1 Pe.1.24.

Flute, a musical pipe well known, Da.3.5,7, 10, 15;—'minstrels,' Mat.9. 23,24, were players on.

Fluttering, brooding like young birds, De.32.11.

Flux, a dysentery, Ac.28.8.

Flying, moving with wings, Le.11.21, 23; Ps.148.10; Re.4.7.

Foaming, casting froth as a raging sea, Mar.9.20; Jude 13;—'foam upon the water,' Ho.10.7.

Fodder, hay, straw, Job 6.5;—rendered 'corn,' 24.6; 'provender,' Is.30.24.

Folds, pens for sheep, Nu.32.24; Ps. 50.9; Je.23.3; Zep.2.6.

Follow Christ, to do so includes attendance on his doctrines, Jn.10.27; —obedience to his commands, 15.14; —imitation of his example, 1 Jn.2.6; —renunciation of or mortification to the world, Lu. 18. 22;—willingness to bear affliction for the sake of Christ, Mat. 10. 38; 16. 24;—reliance on his blood and Spirit, Ro.3.25,26; 8.1,4, 14;—perseverance to the end of life, Mat.10.22; Re.2.10.

Folly, want of knowledge or understanding, Pr.12.16; 18.2; Ec.5.3.

——, vice, Ps. 5. 5; Pr.1.7, 22; 3. 35; 10.18; 13.19; 19.1; 26.11; 28.26; Je.4. 22; 5.4; Mar.7.22; Tit.3.3.

Food given for the use of man, Ge.1. 29; 9.3.

—— promised to the people of God, Ps.34.9,10; 37.3; 111.5; 132.15; Is.33. 15,16; 65.13; Mat.6.33.

Fool, a person void of understanding, Pr.10.8; 12.23;—used to signify one who is a *reprobate wretch*, Mat.5.22; —often means a wicked or atheistical person, Ps.14.1; 53.1; Pr.10.23; 26.10; —some of the characteristics of a fool: disregard of instruction, Pr.1.7; 15.5; —self-confidence, 14. 16; 22. 3;—self-sufficiency, 12.15;—love of mischief, 10. 23;—officious, or meddling, 20. 3; —contentious, 18.6;—incorrigible, 26. 11; 27.22.

Foolishness, the gospel, which publishes eternal life through a crucified Saviour, thus accounted by the Greeks, 1 Co. 1. 18, 21, 23;—spiritual things appear so to unrenewed men, 2.14;—the wisdom of the world is thus accounted by God, 3.19.

Footstool, one of gold made for Solomon's throne, 2 Ch. 9. 18;—the earth is God's, Is.66.1; Mat.5.35;—the ark 1 Ch.28.2; Ps.99.5.

Forbearance, patiently bearing provocation or offence, recommended Mat.18.26; 1 Co.13.4,7; Ep.4.2; Col 3.12; 1 Th.5.14.

—— of God to men, Ps.50 21; Ec.8.11; Ro.2.4; 2 Pe.3.9,15.

Forbidding, hindering by word or deed, Lu.23.2; Ac.28.31; 1 Th.2.16.

Forced, compelled, violated, Ju.1.34; 20.5; 2 Sa.13.14,22.

Ford, passage, of Jordan, Jos. 2. 7;—Jabbok, Ge. 32. 22;—Arnon, Is. 16. 2; —Euphrates, Je.51.32.

Forecast, to calculate or plan beforehand, Da.11.24,25.

Forehead, the upper part of the face, Ex.28.38; Le.13.41; Re.14.9; 17.5.

Foreigner, one born in, and who has come from another country, Ex. 12. 45; De.15.3; Ob.11; Ep.2.19.

Foreknowledge of God, or his eternal acquaintance with all things, asserted, Ge.18.18; 1 Ki.22.22; Ac.2.23; 4.28; Ro.8.29; 2 Ti.1.9; 1 Pe.1.2,20.

Foreordain, to fix or appoint beforehand, 1 Pe.1.20.

Forerunner, a harbinger, one sent before; Christ is so called, He.6.20.

Foreskin, cut off in circumcision, Ge. 17.11,14; Ex.4.25. *Hill of*, a place near Gilgal where the Israelites were circumcised before entering Canaan, Jos.5.3.

Forest, a woody and uncultivated tract of ground: Solomon built the house of the, 1 Ki.7.2;—Asaph keeper of the king's, Ne.2.8;—of the south, an emblem of the state of Israel, Eze.20.45; —of cedars on Lebanon, 2 Ki.19.23; Ho.14.5,6;—of Carmel, Is.37.24;—in Arabia, 21.13.

Forfeited, lost or alienated by fault or crime, Ezr.10.8.

Forgetfulness of God and our Duty dangerous, De.4.9; 6.12; 8.11; 2 Ki. 17.38; Ps.44.17,20; Pr.3.1; Ja.1.25;—punishment of, De. 8. 19; 1 Sa. 12. 9; Ps.9.17; Je.18.15–17; Ho.8.14.

Forgetfulness of Favours, censured, Ec.9.15;—of Pharaoh's butler to Joseph, Ge.40.23; 41.9.

Forgiveness, examples of: in Christ to his crucifiers, Lu. 23. 34;—in Stephen to his murderers, Ac. 7. 60;—in Joseph to his brethren, Ge.50.20,21; —in David, 1 Sa.24.7; 2 Sa.19.18–23; —in Paul, 2 Ti. 4. 16.

Forgiveness of Sin, a blessing which God only can bestow, Is.43.25; 55.7; Da.9.9; Mi.7.18,19; Mar. 2. 7; Lu.5. 21;—given through Christ, Ac.5.31; 13. 38; 2 Co.5.19; Ep. 1. 7; 4. 32;—includes all sin, even the most aggravated, Je.33.8; Is.1.18; Eze.18.22; 33.

16; Mat. 12. 31; Mar. 3. 28; Col. 2. 13; —is freely conferred on the sinner, Is. 43. 25; Re. 22. 17;—is complete, Ro. 8. 1, 33, 34; —is promised to all who repent, and believe on Christ, Ex. 34. 6; 2 Ch. 7. 14; Ps. 32. 1; 103. 3; 130. 4; Pr. 28. 13; Is. 1. 18; 55. 7; Je. 31. 34; Da. 9. 9, 24; Mar. 1. 4; Lu. 1. 77; 3. 3; 24. 47; Ac. 2. 38; 5. 31; 8. 22; 10. 43; 13. 38; Ro. 3. 25; Col. 1. 14; He. 8. 12; Ja. 5. 15; 1 Jn. 2. 12;—procured alone by Christ's blood or sacrifice, Mat. 26. 28; Ep. 1. 7; Tit. 2. 14; He. 9. 14, 22; 1 Jn. 1. 7; Re. 1. 5:—to be sought with the whole heart, De. 4. 29; 1 Ch. 28. 9; Ps. 119. 2; Je. 29. 13; 1 Th. 5. 17.

Forgiveness of Injuries, commanded, Pr. 19. 11; Mat. 6. 15; 18. 21; Mar. 11. 25; Lu. 6. 36; 17. 4; Ep. 4. 32; Col. 3. 13; Ja. 2. 13.

Forms and Patterns of prayer and thanksgiving appointed, Ex. 15. 1, 20; Nu. 6. 22; 10. 35; De. 21. 8; 26. 3, 5, 13, 15; 31. 19; Ne. 12. 46; Mat. 6. 9; Lu. 11. 1, 2.

Fornication, forbidden to the Israelites, Le. 19. 29; De. 23. 17;—a law concerning it, De. 22. 28;—censured in general, Pr. 2. 16; 5. 3; 6. 25; 7. 6; 22. 14; 23. 27; 29. 3; 31. 3; Ec. 7. 26; Ho. 4. 11; Mat. 15. 19; Mar. 7. 21; Ac. 15. 20; Ro. 1. 29; 1 Co. 5. 9; 6. 9, 13, 15; 2 Co. 12. 21; Ga. 5. 19; Ep. 5. 3, 5; 1 Th. 4. 3; 1 Ti. 1. 10; He. 12. 16; 13. 4; Re. 2. 14, 20; 21. 8; 22. 15. *See* WHOREDOM.

Fornication, motives to avoid it, Pr. 2. 16; 5. 3; 6. 24; 7. 5; 9. 18; 29. 3; Ho. 4. 10; 1 Co. 6. 18; Ep. 5. 5; Col. 3. 5; He. 13. 4; Jude 7; Re. 21. 8; 22. 15.

————, laws relating to it, Ex. 22. 16; Le. 19. 20;—the price of it not to be given to the sanctuary, De. 23. 18.

———— of Judah, Ge. 38. 2, 15;—of Zimri and Cozbi, Nu. 25. 6;—of Samson, Ju. 16. 1, &c.

————, signifying *whoredom* of married persons, Mat. 5. 32; 19. 9.

————, the sin of idolatry, 2 Ch. 21. 11; Eze. 16. 29.

Forsake, God will not, his own people, Ps. 94. 14; He. 13. 5;—when he does, in appearance, it is only for a short time, Is. 54. 7, 8; 49. 14–16; Ne. 9. 31.

Forsaking the assemblies of the saints, condemned, He. 10. 25.

Forsaking God, involved in forsaking his ordinances, 2 Ch. 29. 6;—in forsaking his covenant, De. 29. 25; 1 Ki. 19. 10; Je. 22. 9;—in trusting in man, Je. 17. 5;—prosperity a temptation to, De. 32. 15; Pr. 30. 8, 9; Ne. 9. 25, 26; Ho. 13. 6;—entails severe punishment, De. 28. 20; 29. 24, 25; Ps. 89. 30–32; Is. 1. 28; Je. 2. 19; Ho. 4. 6.

Forswear, to break an oath or vow, forbidden, Mat. 5. 33.

Forthwith, speedily, without delay, Ezr. 6. 8; Mat. 13. 5; Mar. 1. 29; Ac. 9. 18.

Fortress, a stronghold, or place of protection; the Lord is to his children, Ps. 18. 2; 31. 3; 71. 3; 91. 2; 144. 2; Je. 16. 19.

Fortunatus, for-tu-nā'tus [prosperous], a disciple of Corinth, a friend of Paul, 1 Co. 16. 17.

Forwardness, alacrity, the utmost willingness, 2 Co. 9. 2.

Found, what is so to be restored, Le. 6. 3.

Foundation, Christ is, on which we are required to build our faith, and hopes of salvation, Is. 28. 16; 1 Co. 3. 11; Mat. 16. 18; Ac. 4. 12;—'the foundation of the apostles and prophets,' Ep. 2. 20, refers to the doctrines they taught, and these rest on Jesus, 'the chief corner-stone;'—the everlasting will of God, 2 Ti. 2. 19.

Founder, one who casts figures of melted metal, by pouring it into moulds, Ju. 17. 4; Je. 6. 29; 10. 9, 14.

Fountain, spring of water, Ge. 16. 7; —perpetual, valued greatly, Ps. 36. 7, 9; Is. 49. 10; Je. 2. 13;—used to denote children, De. 33. 28; Pr. 5. 16;—opened for sin, Zec. 13. 1.

Fowler, one who catches fowls, Ps. 91. 3; Pr. 6. 5; Ho. 9. 8.

Fowls, when created, Ge. 1. 20.

Fox, a wild animal of the dog kind, remarkable for its cunning, Ju. 15. 4; La. 5. 18; Eze. 13. 4; Mat. 8. 20;—**Herod**, the tetrarch of Galilee, so **called**, **on** account of his craftiness, Lu. 13 3➤ **Some think that this word** is *jackal*, an animal very common in Palestine and Asia Minor.

Fragments, broken pieces of meat, not to be lost, Mat. 14. 20; Jn. 6. 12.

Frail, easy to be broken or destroyed; man is, Ps. 39. 4.

Frame, form, construction, Ps. 103. 14; Eze. 40. 2.

Frankincense, a sweet-smelling gum, anciently burned in temples, now sometimes used in medicine, Ex. 30. 34; Le. 2. 1; Mat. 2. 11. Called '*frank*,' because of the freeness with which it burns and emits its odours.

Fraud. *See* DECEIT.

Fray, frighten, De. 28. 26; Je. 7. 33; Zec. 1. 21.

Freckled, full of spots, Le. 13. 39.

Freedom, true, Jn. 8. 36; Ro. 6. 16; 2 Pe. 2. 19.

Fret, to vex, 1 Sa. 1. 6; Ps. 37. 1; Is. 8. 21.

Friend, Christ is a sincere, Jn. 15. 9; —constant, 13. 1;—disinterested, Ro. 5. 6–8;—honourable, Phi. 2. 9;—almighty, 3. 21;—everywhere present, Mat. 28. 20;—everlasting, He. 13. 8.

Friends, the value of them, Pr. 17. 17; 18. 24; 27. 9, 17;—how separated, 17. 9;—danger from unfaithful ones, Ps. 55. 12; Pr. 25. 19;—examples of such: of Jael to Sisera, Ju. 4. 18;—of Delilah to Samson, 16. 4, &c.;—of Ruth to Naomi, Ru. 1. 16, 17;—of Joab to Abner, 2 Sa. 3. 27;—to Amasa, 20. 9;—of the friends of David, Ps. 38. 11; 41. 9;—of Judas to Jesus, Mat. 26. 48.

————, examples of sincere and steadfast: Jonathan and David, 2 Sa. 1. 26;—Barzillai and David, 17. 27; 19. 32; 1 Ki. 2. 7;—Paul and Titus, 2 Co. 2. 13;—Paul and Timothy, 2 Ti. 1. 2.

Fringes, hems or borders on garments, Mat. 9. 20; 14. 36;—laws concerning them, Nu. 15. 37; De. 22. 12.

Frogs, one of the plagues inflicted on Egypt, Ex. 8. 2;—mentioned in the visions of John, Re. 16. 13.

Frontlets. This word occurs only in Ex. 13. 16; De. 6. 8; 11. 18; and the meaning of the injunction there is, that they should keep the statutes of God distinctly in view. But soon after the return from Babylon the Jews gave these commands as to 'frontlets' a literal interpretation, and had portions of the law written on pieces of parchment, and worn as badges about their persons. The passages thus written were these four: Ex. 13. 2–10, 11–21; De. 6. 4–9; 11. 18–21. These strips of parchment were rolled up and put into a small case, which they bound to the centre of their foreheads. *See* PHYLACTERIES.

Frost, notwithstanding the heat of the day in the Holy Land, is often severe at night, Ge. 31. 40; Job 37. 10; Ps. 147. 16.

Frugality, thrift or careful sparing, recommended, Pr. 18. 9; Jn. 6. 12.

Fruits, of the Spirit, or gracious habits produced in believers, mentioned, Ga. 5. 22, 23;—meet for repentance, Mat. 3. 8;—of righteousness, Phi. 1. 11.

Frustrate, to defeat or make void; men hired to, Ezr. 4. 5;—the apostle Paul did not, the grace of God, Ga. 2. 21.

Fuel, aliment for fire, Is. 9. 5, 19; Eze. 15. 4; 21. 32.

Fugitive, a runaway or deserter, Ge. 4. 12; Ju. 12. 4.

Fulfilled, the Old Testament prophecies concerning Christ were, Mat. 1. 22; 2. 15; 8. 17; 12. 17; 13. 35; 21. 4; 27. 35. *See* PROPHECY.

Fuller, one who cleanses and dresses cloth, 2 Ki. 18. 17; Is. 7. 3; 36. 2; Mal. 3. 2; Mar. 9. 3.

Fulness of Christ, the abundance of grace with which he was filled, Jn. 1. 16;—the church is also called the *fulness of Christ*, because it makes him a complete or perfect Head. He is not a Mediator full and complete without his mystical body, Ep. 1. 23.

Fulness of the Godhead bodily, substantially, or fulness of perfections essential to God, Col. 2. 9.

Fulness of Time, the period fixed for Christ's advent, Ga. 4. 4; Ep. 1. 10.

Furbished, burnished or polished, Eze. 21. 9, 11, 28.

Furlong, a Greek measure of distance, a *stadium*, equal to 606¾ feet, or about one-ninth of an English mile, Lu. 24. 13; Jn. 6. 19; 11. 18.

Furnace, sharp and grievous afflictions, Eze. 22. 18, 20, 22;—a place where a vehement fire may be excited, Da. 3. 6, 11, 15, 19;—hell, Mat. 13. 42, 50.

Furnish, to supply, De. 15. 14; Ps. 78. 19; Is. 65. 11; Je. 46. 19.

Furrows, a long opening of the ground with a plough, Job 31. 38; Ps. 65. 10; 129. 3; Eze. 17. 7, 10; Ho. 10. 4, 10.

Further, to a greater distance, any more, Nu. 22. 26; De. 20. 8; Job 38. 11; 40. 5; Mat. 26. 39, 65.

Fury, rage, Ge. 27. 44; Da. 3. 15;—the judgments of God, Job 20. 23; Is. 59. 18; Je. 36. 7.

Future State mentioned, or alluded to, in the Old Testament, Job 21. 30; 19. 25; Ps. 9. 17; 16. 11; 17. 15; Pr. 14. 32; Ec. 3. 17; 11. 9; Da. 12. 13.

————, no marriages in it, Lu. 20. 34;—our bodies changed in it, 1 Co. 15. 42, 51, &c.;—the happiness of it, Re. 7. 15, 21. *See* HEAVEN.

G.

Gaal, gā'al [contempt], the son of Ebed, conspires against Abimelech, Ju. 9. 22;—defeated by him, 34.

Gaash, gā'ash [a tumult], a hill of Ephraim: here Joshua was buried, Jos. 24. 30;—mention is made of the 'brooks of Gaash,' 2 Sa. 23. 30; *i.e.* valleys or water-courses.

Gabbatha, găb'ba-tha [high, elevated], the Hebrew name of the judgment-seat in Pilate's palace, whence he pronounced sentence of death on Christ, Jn. 19. 13;—called in Greek by a word rendered 'pavement.'

Gabriel, gā'brī-el [God is my strength], an archangel, appears to Daniel, Da. 8. 16; 9. 21;—to Zacharias, Lu. 1. 19;—to the Virgin Mary, 26.

Gad [a troop], (1) The seventh of Jacob's sons, the first-born of Zilpah, Ge. 30. 11;—had seven sons, 46. 16;—his descendants, 1 Ch. 5. 11;—his inheritance, Jos. 13. 24;—Moses' blessing on, De. 33. 22.—(2) A prophet who adhered to David under the persecutions of Saul, 1 Sa. 22. 5;—sent by God to David, to propound to him the choice of one of three plagues, for proudly numbering the people, 2 Sa. 24. 11;—wrote a history of David's life, 1 Ch. 29. 29.

Gadara, găd'a-ra, one of the ten cities called Decapolis, the metropolis of Peraea, about six miles from the Sea of Tiberias, where Christ permitted the devils he had ejected to destroy a herd of swine, Lu. 8. 26–37. Its ruins are called *Um-Keis*.

Gadarenes, găd-a-reens', inhabitants of Gadara, Mar. 5. 1; Lu. 8. 26, 37.

Gaddest, ramblest about, Je. 2. 36.

Gaddi, găd'dy [my army], one of the men sent by Moses to spy the land of Canaan, Nu. 13. 11.

Gaddiel, gad'dī-el [fortune sent by God], of the tribe of Zebulon, which he represented as one of the twelve 'spies,' Nu. 13. 10.

Gadites, găd'ites, descendants of Gad the patriarch, De. 3. 12; Jos. 22. 1.

Gain, unjust, will not profit, Pr. 10. 2; 28. 8.

Gainsaying, contradicting, speaking against, Lu. 21. 15; Ac. 10. 29; Ro. 10. 21; Tit. 1. 9.

Gaius, gā'yus [earthly], (1) A noted Christian at Corinth, in whose house the disciples were wont to assemble; was baptized by Paul, Ro. 16. 23; 1 Co. 1. 14.—(2) A Macedonian who accompanied Paul to Ephesus, Ac. 19. 29.—(3) A Christian to whom John addressed his third epistle (A.D. 92).

Galatia, ga-lā'shī-a. The Galatians were of Celtic origin. After various wanderings they crossed over into Asia Minor, and (about B.C. 280) settled in that part of Phrygia which was afterwards called Galatia, or Gallo-Graecia. About B.C. 26 they were conquered by the Romans, and their country was made a Roman province, and together with Lycaonia placed under a Roman governor. Here Paul preached the gospel and planted churches (about A.D. 53), Ac. 16. 6; 18. 23;—to these churches he wrote his epistle to the Galatians, Ga. 1. 2. About A.D. 266 it was overrun by the Goths, and afterwards became a province of Turkey. It is now called *Natolia*.

Galbanum, a resinous gum, an ingredient in the sacred incense, Ex. 30. 34.

Galeed, gāl'e-ed [heap of witness], a place so called by Jacob, Ge. 31. 47, 48.

Galileans, Lu. 13. 1, a sect among the Jews, related to the Pharisees in their religious views, but differing from them in their political opinions. The party was originated by Judas of Galilee, who in 'the days of the taxing' taught that all foreign domination was unscriptural. The Pharisees attempted to identify our Lord and his disciples with this sect, applying this name to them as a term of reproach, Jn. 7. 41, 52; Mat. 26. 69; Mar. 14. 70; Lu. 22. 59.

Galilee, gal'ē-lee [a circle, circuit], a large and fertile territory in the north of Canaan, twenty cities of which Solomon gave to Hiram, 1 Ki. 9. 11; —the upper part was called *Galilee of the Gentiles*, from its containing many Gentile inhabitants; their dialect was corrupted, and hence Peter was detected by his speech, Mar. 14. 70;—here Christ dwelt from his youth, Mat. 2. 22, 23;—from it he came to John the Baptist, 3. 13;—here he preached and performed miracles, 4. 23, 24;—here he met with his followers after his resurrection, 28. 7; Mar. 16. 7;—churches in, Ac. 9. 31.

———— (SEA OF), Mat. 4. 18; 15. 29; Mar. 1. 16. *See* GENNESARETH.

Gall, a bitter herb or root, perhaps hemlock, De. 29. 18; 32. 32; Ho. 10. 4; Mat. 27. 34;—anything bitter, pernicious, or distressing, Je. 8. 14; La. 3. 5, 19;—an unrenewed state, Ac. 8. 23;—also an animal fluid secreted by the liver, Ps. 69. 21; Job 16. 13; 20. 14, 25.

Gallant, brave, Is. 33. 21.

Galleries, upper rooms, or passages and seats above stairs, Eze. 41. 15; 42. 3.

Galley, a ship rowed with oars, Is. 33. 21.

Gallim, gal'lim [heaps], a little village of Benjamin, about 4 miles north of Jerusalem, 1 Sa. 25. 44; Is. 10. 30.

Gallio, gal'lī-o, the proconsul of Achaia (A.D. 53), and brother of Seneca, the celebrated moralist, the Roman governor at Corinth, Ac. 18. 12;—did not concern himself with the controversies between the religious parties existing around him, 17.

Gallows, a gibbet, for executing a malefactor, Es. 6. 4; 7. 10; 9. 13. In Ge. 40. 19 and De. 21. 22, 23, the word is rendered 'tree.'

Gamaliel, ga-mā'lē-el [recompense of God], a celebrated Pharisee, and rabbi or doctor of the law; his advice respecting the apostles, Ac. 5. 34;—Paul's tutor, 22. 3.

Gammadims, găm'ma-dims [cubit-high men, pigmies; others render the word, short-swords men, watchmen], soldiers placed in the towers of Tyre, Eze. 27. 11.

Gamul, ga'mul [weaned], one of the priesthood in David's reign, 1 Ch. 24. 17.

Gaped, stared, Job 16. 10; Ps. 22. 13.

Garden, Ge. 2. 33; Nu. 24. 6; Is. 1. 8;—church likened to, Ca. 4. 12; Is. 58. 11.

Garlands, a kind of crowns, placed on the head of animals to be sacrificed, Ac. 14. 13.

Garlick, a well-known plant, much used in Egypt, Nu. 11. 5;—now known by the name of shalot or eschalot (*Allium escalonium*).

Garment, any covering for the body, Ge. 9. 23; 25. 25; Ps. 69. 11; 102. 26; Mat. 9. 16, 20; Re. 1. 13. *See* CLOTHES.

Garner, the old form of the word *granary*, a storehouse or barn for corn, Ps. 144. 13; Joel 1. 17; Mat. 3. 12; Lu. 3. 17.

Garnish, to adorn, 2 Ch. 3. 6; Job 26. 13; Mat. 12. 44; Re. 21. 19.

Garrison, a place of defence, 1 Sa. 13. 23;—a band of soldiers, 2 Co. 11. 32.

Gate, the entrance into a city, house, &c., Ju. 16. 3;—to heaven strait, and that of destruction broad, Mat. 7. 13; —of a city, a place of judicial proceedings, De. 17. 5; Am. 5. 10; 12. 15.

Gath [a wine-press], one of the five cities of the Philistines, the birthplace of Goliath, 1 Sa. 17. 4;—David conquered it, 2 Sa. 8. 1;—Uzziah brake down its walls, 2 Ch. 26. 6;—Anakims were the ancient inhabitants of, Jos. 11. 22. It has been identified with *Tell es-sâfieh*, a hill 10 miles east of Ashdod.

Gather, to collect, Ge. 31. 46; 41. 35; Mat. 3. 12; 6. 26; Jn. 6. 12;—used also to denote man's death or burial, Ju. 2. 10; 2 Ki. 22. 20; Ge. 49. 29, 33.

Gath-hepher, găth-hē'fer [the wine-press of the well], a city of Galilee, the birthplace of the prophet Jonah, Jos. 19. 13; 2 Ki. 14. 25;—called Gittah-hepher, Jos. 19. 13.

Gath-Rimmon, găth-rim'mon [the wine-press of the pomegranate], (1) A city in Dan, Jos. 19. 45.—(2) Another in the half-tribe of Manasseh, Jos. 21. 25;—called Bileam, 1 Ch. 6. 70.

Gaza, gā'zah [strong], the capital and stronghold of the Philistines, situated towards the southern extremity of Canaan, and about sixty miles south-west of Jerusalem; was an important city before the time of Abraham, Ge. x.;—was inhabited by the Avims, De. 2. 23, and Anakims, Jos. 11. 22;—taken by the tribe of Judah, Ju. 1. 18;—Samson carried away the gates of, 16. 1, 3;—here he was confined, 21;—Philip the evangelist goes towards it, Ac. 8. 26. Its modern name is *Ghuzzeh*, containing about 1500 inhabitants.

Gazing, looking earnestly, Na. 3. 6; Ac. 1. 11; He. 10. 33.

Geba, gē'bah [a hill], a city of the tribe of Benjamin, given to the priests, Jos. 21. 17. Identified with the village of *Jeba*, about six miles north of Jerusalem.

Gebal, gē'bal [mountain], a city or district on the north of Canaan, within the territories of Phœnicia, where the Giblites dwelt, famous as stone-hewers and ship-calkers, Eze. 27. 9; Jos. 13. 5; 1 Ki. 5. 18. Now called *Jebeil*.

Gebim, gē'bim [the ditches], a place near Jerusalem, mentioned only in Is. 10. 31.

Gedaliah, gĕd-a-lī'ah [made great by Jehovah], son of Ahikam, made governor of the Jews who were left by Nebuchadnezzar, Je. 40. 7;—murdered, 41. 2.

Geder, gē'der, or GEZER [a wall], one of the thirty-one ancient royal towns of the Canaanites whose kings were defeated by Joshua, Jos. 12. 13;—may be identified with Gedor, 15. 58;—and Beth-Geder, 1 Ch. 2. 57.

Gederah, ge-dē'rah [the sheepfold], a city of Judah, Jos. 15. 36.

Gederoth, ged-ē'roth [sheepfolds], a town in the 'valley' of Judah, Jos. 15. 41;—taken by the Philistines, 2 Ch. 28. 18.

Gehazi, ge-hā'zī [valley of vision], the servant of the prophet Elisha, made a leper for his falsehood and deceit, 2 Ki. 5. 27.

Geliloth, gĕl'ī-loth [circles, circuits], a city of Benjamin, Jos. 18. 17;—called Gilgal, 15. 7.

Gemariah, gĕm-a-rī'ah [whom Jehovah has made perfect], (1) Son of Hilkiah, sent by Zedekiah to Babylon with tribute-money for Nebuchadnezzar;—took charge of Jeremiah's letter, Je. 29. 3.—(2) Son of Shaphan, a scribe in the time of Jehoiakim, Je. 36. 11–20.

Gender, to get, or breed with young, Le. 19. 19;—to produce or give rise to, 2 Ti. 2. 23; Job 38. 29; Ga. 4. 24.

Genealogies, lists or records of ancestors;—preserved with extraordinary care, Ezr. 2. 62; He. 7. 3;—origin of that of Israel and Judah, 1 Ch. 9. 1, &c.;—of David, Ru. 4. 18;—of Jesus, Mat. 1. 1, &c.; Lu. 3. 23, &c.;—cautions to guard against foolish questions about, 1 Ti. 1. 4; Tit. 3. 9.

General, common, He. 12. 23;—a commander, 1 Ch. 27. 34.

Generosity, or liberality recommend-

ed, De.15.7; Pr.11.24; 18.16; 19.6; 21. 26; 2 Co. 9. 7;—of Israel to the captives of Judah, 2 Ch. 28. 15;—of Johanan to Gedaliah, Je.40.13.

Genesis [beginning], the first book of the Holy Scriptures, including the history of the world, from the creation to the death of Joseph, during about twenty-four generations, or 2369 years.

Gennesareth, ge-nĕs'a-reth (SEA OF), a lake in the Holy Land, about 14 miles long and 7 broad in the widest part. Its surface is 653 feet below the level of the Mediterranean. Called by Moses the *Sea of Chinnereth*, Nu.34.11;—the New Testament writers call it the *Sea of Galilee*, Mat.4. 18; 15.29; Mar.1.16;—the *Sea of Tiberias*, Jn. 6. 1, 23;—and the *Sea of Gennesareth*, Lu. 5. 1;—on this lake Christ calmed the storm, Mat. 8. 26; Mar.4.39; Lu.8.24;—here his disciples were accustomed to fish, Lu.5.4–11; Jn.21.3–11.

Gennesareth (LAND OF), Mat.14.34; Mar.6.54;—a district on the west shore of the lake, near Capernaum, Jn. 6. 15–25.

Gentiles, all nations beside the Jews, their heathen state, Ro.1.21; 2.14; 1 Co. 12. 2; Ep. 2. 1, 12; 4. 17;—intimations of their admission to the blessings of the gospel, Is. 42. 1; 49.6, 22; 60.2; 65.1; Je.16.19; Ho.2.23; Joel 2. 32; Mi.4.1; Zep.3.9; Mal.1.11; Mat. 8.11; Lu. 2. 32; 3. 6; 24.47; Jn.10.16; Ac.10.15;—the terms of their admission, Ac. 8. 37;—proper members of the Christian church, Ep. 2. 19, &c.; —should respect the Jewish converts, Ro.11.18.

Gentle, meek, quiet, and mild, the servants of the Lord required to be, 2 Ti.2.24; Tit.3.2;—the apostles were, 1 Th. 2. 7;—the wisdom that is from above is, Ja.3.17;—gentleness a fruit of the Spirit, Ga. 5. 22;—exemplified by Christ, 2 Co.10.1.

Genubath, gĕn'u-bath, or gē'nu-bath, son of Hadad, an Edomite, born in the palace of Pharaoh, 1 Ki.11.20.

Gerah [a berry], the smallest weight, and also the smallest coin among the Hebrews, $=\frac{1}{20}$th part of a shekel, Ex. 30.13; Le.27.25.

Gerar, gē'rar [lodging-place], the seat of the first Philistine kingdom, Ge.10. 19;—here Abraham sojourned, 20.1; —and also Isaac, 26.6.

Gergesenes, ger-ge-seens', or GADARENES, the inhabitants of the region round Gergesa, a city on the eastern shore of the Sea of Galilee. The country might thus be called either that of the Gadarenes or of the Gergesenes, Mat. 8. 28; Mar. 5. 1;—near this place Christ cured two demoniacs, Lu.8.26–36.

Gerizim, ger'ĕ-zim, a mountain of Samaria, near Shechem, on which the Samaritans erected their temple, in opposition to that at Jerusalem, De. 11.29;—referred to by the woman of Samaria, Jn.4.20;—from it and Mount Ebal the blessings and curses to be pronounced, De.27.11; Jos.8.33.

Gershom, ger'shom [stranger], the name of Moses' first-born son, Ex. 2. 22; 18.4.

Gershon, ger'shon, the eldest son of Levi, Ge.46.11; called also Gershom, 1 Ch.6.16,17.

Geshem, gē'shem, an Arabian who opposed Nehemiah in rebuilding the walls of Jerusalem, Ne. 6. 1, 2; the same as Gashmu in ver. 6.

Geshur, gē'shur [a bridge], a small principality of Syria in Bashan, the king's daughter of which David married, by whom he had Absalom, 2 Sa. 3. 3;—hither he fled after he had killed his brother, and remained in it three years, 13.37,38.

Gethsemane, geth-sĕm'a-ne [oil-press or garden], in Jn.18.1 called 'a garden,' in Mat. 26. 36 'a place,' was a retired spot on the west of the Mount of Olives, and in the vicinity of Jerusalem. Here our Saviour on the night before his crucifixion endured his agony, and was betrayed and apprehended, Mat.26.36; Mar.14.32;—was often resorted to by Jesus with his disciples, Jn.18.1,2. The garden consists of a small plot of ground, with a low inclosure of stones. There stand in it eight venerable-looking olives, which seem as if they might have remained from time immemorial.

Gezer, gē'zer [a place, a precipice], a Canaanitish royal city, the king of which was slain by Joshua, Jos. 10.33;—taken by Pharaoh, and given to Solomon, 1 Ki. 9. 16;—probably identical with the modern *Um-Rush* on the Jaffa road.

Ghost (HOLY), or HOLY SPIRIT, his names and characters: Spirit of God, Ge.1.2; Mat.3.16;—Spirit of the Father, Mat.10.20;—Spirit of Christ, 1 Pe.1.11;—Spirit of grace, He.10.29; —Spirit of holiness, Ro. 1. 3;—Spirit of truth, Jn. 14. 17;—the Comforter, 14.26; 15.26.

———, his *personality* in the Godhead appears, from his being joined with the Father and the Son in baptism and the apostolic benediction, Mat.28.19; 2 Co.13.14;—from personal *affections* ascribed to him, Ep. 4. 30; Ro. 15. 30;—personal *actions;* such as coming, testifying, receiving, showing, teaching, hearing, speaking, sending, forbidding, not suffering, helping, &c., Jn.14.16,26; 15.26; 16.7–14; Ac.13.2,4; 16.6,7; Ro. 8. 26;—personal *honours*, Mat.28.19; 2 Co.13.14.

———, his *supreme Godhead*, as equal with the Father and the Son, appears from his being called *God*, Ac. 5. 3, 4;—the LORD, or *Jehovah*, 28.25, compared with Is. 6.8,9; He. 3. 7, 9, with Ex.17.7; He.10.15,16, with Je.31.31,34;—from the *essential perfections* of God ascribed to him; such as *eternal existence*, He.9.14;—*omniscience*, 1 Co. 2. 9–11;—*omnipresence*, Ps.139.7–12; 1 Co. 3.16;—*omnipotence*, **1 Co. 12. 4–11;—*works*** competent to **God only were** performed by him; such as *creating* agency in forming the body of Christ, Lu.1.35;—*anointing* and qualifying him for his work, 4. 18;—*raising* him from the dead, Ro.8.11;—effectually *convincing* men **of their sins, Jn. 16. 8;—savingly** *enlightening* their minds, 1 Co. 2. 10;—*regenerating* their souls, Jn.3.5,6;—*sanctifying* their natures, 1 Co. 6. 11; —*endowing* them with Christian graces, Ga.5.22,23;—*sealing* them to eternal life, Ep.4.30;—*revealing* future events, Lu.2.26;—*inspiring* the prophets, 2 Pe. 1. 21;—*communicating* supernatural gifts, 1 Co.12.1–11.

Ghost (HOLY), in his *official work*, in the economy of grace, he comes forth, or proceeds from the Father and the Son, Jn.14.26;15.26;16.7; Ga. 4. 6;—is promised to men, Is. 44. 3; Eze. 11. 19; 36. 26; Joel 2. 28; Mat. 3. 11;—by Jesus, Jn. 14. 16, 26; 15. 26; 16.7;—is ready to direct all Christians, Ro. 8. 9, 13, 16; 2 Co. 1. 22; Ga. 4. 6;—his influence distinct from that of the Word, Jn.6.45,64,65; 1 Th.1.5,6;—necessary to the reception of the truth, Ep. 1. 17;—imparts the love of God to believers, Ro.5.3–5;—dwells in believers, Jn.14.17;—directs where the gospel should be preached, Ac.16.6, 7;—appoints and superintends ministers in the church, 13. 2, 4; 20. 28; —stirs up to good works, Ex.35.21; —his suggestions are carefully to be attended to, Is.63.10; Ep.4.30; 1 Th. 5. 19;—to be born of him, necessary, Jn.3.3, &c.;—blasphemy against him unpardonable, Mat.12.31; 1 Jn. 5. 16; —descends upon the apostles, &c., Ac.2.1, &c.;—again after the imprisonment of Peter and John, 4.31;—imparted to the Samaritan converts, 8.17;—to Cornelius and friends, 10. 44;—to the converts at Ephesus, 19. 6;—helps his people in prayer, Ro. 8. 26;—nature of his teaching, *see* TEACHING.

Giants, persons of extraordinary stature before the flood, Ge. 6. 4;—seen in the land of Canaan by the spies, Nu.13.33;—the Emims and Anakims such, De.2.10;—Og, king of Bashan, of the remains of them, 3.11;—Goliath of Gath, 1 Sa. 17. 4;—Ishbibenob, killed by Abishai, 2 Sa. 21.16;—three of them slain in David's victory over the Philistines, 1 Ch.20.4.

Gibbethon, gĭb'be-thon [a height], a town of the Philistines, which with its 'suburbs' was assigned to the Kohathites, Jos. 21. 23; retaken by the Philistines, 1 Ki.15.27; 16.15.

Gibeah, or GIBEATH, gĭb'e-ah, or gĭb'e-ath [a hill], (1) Of Judah, Jos. 15. 57.—(2) Of Saul, also called 'Gibeah of Benjamin,' Ju.xix.–xxi.;—was the native place of Saul, 1 Sa.10.26;—its inhabitants abuse the wife of a Levite, which occasions a war with the tribe of Benjamin, Ju.19.22;—the inhabitants fled from it, Is.10.29.

Gibeon, gĭb'e-on [belonging to a hill], one of the four cities of the Hivites; its inhabitants artfully deceive Joshua and the Israelites, Jos. 9. 3;—condemned to servitude for their imposture, 27;—near it the Lord destroyed the Canaanites by hail and thunder, 10.10,11;—over it the sun and moon stood still a whole day, 12, 13;—a famine on account of the cruelty of Saul towards, 2 Sa.21.1. A small village remains, called *el-Jîb*, about 6 miles north-west from Jerusalem.

Gideon, gĭd'e-on [breaker], the youngest son of Joash, and a judge of Israel; —called also Jerubbaal, Ju. 6. 32; 1 Sa.12.11;—called by an angel to deliver his country from the Midianites, Ju.6.12;—the angel gives him a proof of his commission, 21;—obtains another assurance in answer to his prayers, by the dew on the fleece, while all was dry around, &c., 36–40;—delivers his country from the Midianites, 7.16; —pacifies the Ephraimites, 8. 1;—refuses the government, 22;—his ephod the occasion of idolatry, 27;—his sons and death, 29.

Gideoni, gĭd-e-ō'nī [a breaker], the father of Abidan, a prominent man of the tribe of Benjamin, Nu.1.11; 2.22; 7.60,65.

Gier-eagle [vulture-eagle], about the size of a raven, with a singular bald, triangular head, Le. 11. 18; De.14.17. Supposed to be the species known as the white carrion vulture of Egypt. *See* EAGLE.

Gifts (SPIRITUAL), extraordinary endowments of the Holy Spirit, what they were, and rules concerning the exercise of them, 1 Co. 12. 1, &c.;—inferior to charity or Christian love, 13.1, &c.;—and to preaching, 14.1, &c. *See* SPIRITUAL GIFTS.

Gifts of Piety, the contributions to the construction of the tabernacle, Ex.35.21;—at the dedication of it, Nu. 7.1;—of David for the temple, 1 Ch. 22.1,14.

Gihon, gī'hon [a stream], (1) One of the four heads of the rivers which watered Eden, Ge. 2. 13.—(2) The name of a fountain on the west of Jerusalem, the scene of the anointing of Solomon as king, 2 Ch.32.30.

Gilboa, gil-bō'ah [bubbling fountains], a ridge of hills on the east of the Plain of Esdraelon, which extends about 10 miles from east to west, noted for the defeat of the Hebrews, and the slaughter of Saul and Jonathan, 1 Sa. 31.1–6; 2 Sa.1.21.

Gilead, gil'e-ad [the heap or mass of testimony], (1) A range of mountains, extending from the south end of the Sea of Galilee to the north end of the Dead Sea, a distance of about 60 miles, having an average breadth of about 20 miles. This region is sometimes called 'Mount Gilead,' Ge.37.25; sometimes the 'land of Gilead,' Nu.32.1. In the New Testament Gilead is referred to as 'Perea,' and 'beyond Jordan,' Mat.4.15; Jn.1.28. It abounded with trees which produced a valuable gum, called the *balm* of Gilead, Ge. 37.25; Je.8.22; 46.11.—(2) The name of Jephthah's father, Ju. 11. 1;—also of the grandson of Manasseh, Nu. 26.29.

Gileadite, gil'e-ad-ite, inhabitant of Gilead, Ju.10.3; 12.4,5; 2 Sa.17.27.

Gilgal, gil'gal [a rolling away], a celebrated place on the west of Jordan, where the Israelites were circumcised, Jos. 5. 2;—a place of idolatrous worship, Am.4.4; 5.5; Ho.4.15; 9.15; 12.11. Called *Gelileth*, Jos.18.17.

Giloh, gī'lo [exile], a town of Judah, 10 miles south-east of Hebron, Jos. 15. 51;—here Ahithophel hanged himself, 2 Sa.15.12.

Gilonite, gī'lon-ite, an inhabitant of Giloh, the designation of Ahithophel, 2 Sa.15.12; 23.34.

Gin, an old English word for *trap*, a snare, Ps.140.5; 141.9.

Girding, or tucking up and binding around them, their loose and flowing garments, necessary to fit the Jews for a journey, or for laborious exertion, and therefore often mentioned, 1 Ki. 18. 46; 2 Ki.4.29; Jn.13.4; *figuratively*, being prepared for action, 1 Pe.1.13.

Girgashites, gir'gash-ites, a tribe of the ancient Canaanites, Ge.10.15,16; —their country promised to Abraham's seed, 15. 18–21;—subdued by Joshua, Jos.24.11.

Gittaim, git-ta'im [two wine-presses], a city of the Benjamites, to which the Beerothites fled, 2 Sa. 4. 3;—was rebuilt after the captivity, Ne.11.33.

Gittites, git'tites [wine-presses], the inhabitants of Gath, Jos.13.3; 2 Sa.6. 10,11; 15.19,22.

Gittith, git'tith, Ps. xxxviii. lxxxi. lxxxiv. (inscrip.) 'Upon Gittith,' denotes a particular musical instrument or tune.

Gladness, joy, exultation, Nu.10.10; Ps.4.7; 30. 11; Is. 16. 10; 30.29; Mar. 4.16; Lu.1.14; Ac.2.46; 12.14.

Glass, was invented in the twelfth century. Looking-glasses, Ex.38.8; Job 37. 18; 1 Co. 13. 12; 2 Co.3.18; Ja. 1.23, were made of polished metal, as tin, silver, &c.

Gleanings, at the harvest, to be left for the poor and stranger, Le. 19. 9; 23.22;—of the vintage, De.24.20.

Glede, an old English word for the common kite, a well-known bird of prey, De.14.13. In the parallel passage, Le.11.14, the word 'vulture' is used.

Gloominess, want of light, or making the heavens dark with clouds, or swarms of locusts, **Joel 2.2;—a season of judgments, Zep.1.15.**

Glorify, to render glorious, Ac.3.13; 2 Pe.1.17.

Glorify God, to honour him, directly prescribed, 1 Ch.16.28; Ps. 22.23; Is. 42.12;—required in all we do, 1 Co. 10.31;—with our bodies and spirits, 6. 20;—by believing and loving his word, Ps. 119. 11, 16;—admiring and adoring his perfections, 145.3;—loving him supremely, De. 6. 5;—singing praise to him, Ps 33.2,3; 81.1;—commending him to others, 34.8;—devoutly contemplating his works, 8. 3, 4; 139.14; Re.15.3; Mat.15.31; Ac.4.21; —observing his ordinances, Ps.27.4; —cheerfully obeying his laws, 119.33, 34;—submitting to his will, 39.9; Job 1.21,22; Is.24.15;—yielding fruits of righteousness, Jn. 15. 8; Phi. 1. 11;—examples of, Mat.9.8; 15.31; Lu.1.46; 2. 14, 20; 5. 25; 13. 13; Ac. 11. 18;—punishment for neglect of, Da 5. 23; Mal.2.2; Ac.12.23; Ro.1.24,25.

Glory of God, the luminous display of his presence, called the *Shekinah*, seen by Moses in the bush, Ex.3.2–6; —resided in the cloud, and conducted Israel out of Egypt, 13.21;—appeared on Mount Sinai, 19.18; 24.16;—took possession of the tabernacle, 40.34,35; —where it sometimes appeared to all the people, Le.9.23; Nu.14.10;—commonly within the vail, upon the mercy-seat, between the cherubim, Le.16.12; —resided also in the first temple, 2 Ch. 7.1–4.

———, or the manifestation of his perfections, seen in his works, Ps. 19. 1; Ro. 1. 20;—especially in the scheme of grace, through Christ, 2 Co.3.18; 4.6.

Gluttony, excess in eating, censured, De.21.20; Pr.23.1,20; 25.16; 1 Pe.4.3.

Gnashing of Teeth, expressive of rage, Ps.35.16; Ac.7.54;—of extreme anguish, Ps.112.10; Mat.8.12; 13.42, 50; 22.13.

Gnat, a small winged insect or fly. The words 'strain at,' Mat.23.24, are better rendered 'strain out,' as they were in the E.V. previous to that of 1611.

Gnostics, nos'tiks [knowing ones], ancient heretics, whose dangerous opinions are supposed to be alluded to, 1 Ti. 1. 4; 6. 20; 2 Ti. 2. 16, 23; Tit. 3. 9; Jude 4.

Goad, a stick or pole about 8 feet long, armed with a sharp piece of iron, to drive oxen with, Ju. 3. 31; 1 Sa.13.21; Ec.12.11.

Goats, used in the sin-offerings, Le. 3.12; 4.24;—sins of the people confessed on the head of the *scapegoat*, and then it was suffered to *escape*, or let loose into the wilderness, 16.21,22; —figurative of princes, &c., Je.50.8; Zec.10.3; Da.8.5,8;—wild, called the *ibex*, or mountain goat, described, Job 39. 1;—represent the wicked at the day of judgment, Mat.25.33.

Gob [cistern, a pit], a place on the border of the Philistines, where they were signally defeated by David's warriors, 2 Sa. 21. 18, 19;—probably the same as Gezer, 1 Ch.20.4.

Goblet, a bowl or large cup, Ca.7.2.

God, his unity, Ex.20.3; De.4.35,39; 5.7; 6.4; 32.39; Ps 86.10; Is 37.16; 43. 10; 44.6; 45.5; Je.10.10; Jn.17.3; 1 Co. 8. 4–6; Ga. 3. 20; Ep.4.6; 1 Ti. 2.5;—a spirit, Jn. 4. 24; 1 Ti. 1. 17; 6. 16;—invisible, Ex.33.20; Jn. 1. 18; 5.37; Ro. 1.20; Col. 1. 15; 1 Ti 6. 16; He. 11. 27; 1 Jn. 4. 12;—true God, Je. 10. 10;—living God, Da.4.34; 6.26; Ac. 14. 15; 1 Th.1.9; He. 9. 14; 10. 31;—God and Lord alone, 2 Ki.19.15; Ne. 9. 6; Ps. 33.18; 86.10; Is. 37.16,20;—none else, or besides him, De.4. 35; 2 Sa. 7. 22; 22. 32; 2 Ki.5.15; Is.44.6,8; 45.5,6,14, 18, 21, 22; 46.9; Ho.13.4;—none with him, De. 32. 39;—none before him, or self-existing, Ex. 3. 14; Is.41.4; 43. 10; 44.6; 48.12; Re.1.17; 22.13;—none like him, or to be compared to him, Ex.8.10; 9.14; 15.11; De. 4. 12; 33.26; 2 Sa 7.22; 1 Ch. 17. 20; Ps.35.10; 86.8; 89.6; Is.40.18; 46. 5, 9; Je. 10. 6, 7, 10; —blessed, Ps.119.12; Ro.1.25; 1 Ti.1. 11; 6. 15;—his name to be revered, De.5.11;—his great majesty, Hab.3. 3;—incomprehensible, Job 11. 7; Ps. 145. 3;—his superiority to idols, Is. 40.12, &c.; 41.21; 44.9; 45.20; 46.5; Je. **10.12;**—the creator of all things, Ge. 1.1, &c.; Ne. 9. 6; Job 26. 7; Ps. 33. 6; 89.11; 148.5; Pr. 3. 19; Is.34.1; 45. 18; Je. 14. 22; Zec. 12. 1;—his works unsearchable, Ec. 8. 17;—the governor of all things, Ps. 22. 28; 135. 6;—our constant preserver, Ac.17.28;—his immortality, De.33.27; 1 Ti. 1. 17; 6. 16; Re. 4. 9;—immutability, Ex. 3. 14, 15; Mal. 3. 5, 6; Ro. 1. 23; He. 13. 8; Ja.1. 17;—incorruptibility, Ro.1.23;—eternity, Ps.9. 7; 90.2,4; 93.2; 102. 12, 24, 27; 104.31; 145.13; Is.40.28; 57.15; 63. 16; Je.10.10; La.5.19; Da. 4. 3; 1 Ti 1. 17; Ro.1.20; 2 Co.4.8; 2 Pe.1.11;—first and last, Is.41.4; 44.6; 48.12; Re.1.8; —his omnipresence, 1 Ki. 8. 27; Ps. 139. 7–10; Je.23.24; 2 Ch. 6. 18; Ep. 1. 23;—omniscience, 1 Sa. 2. 3; Job 26.6; Ps. 44.21; 139. 2; Pr. 15. 11; Is. 30.18; Mat.6.18; Ac.15.18; He.4.12,13; 1 Jn. 3. 20;—his power, Ge. 17. 1; Job 9. 4; 37.23; 42.2; Ps. 35.10; 62.11; 68.35; Is. 26.4; 40.29; 2 Co.12. 9; Is. 14. 24; Da. 3.17,29; Ro.1.20;—his wisdom, Job 9. 4; 36.5; Ps.92.5; 104.24; 147. 5; Is.31. 2; Ro. 16. 27; 1 Co.3.19,20; 1 Ti. 1.17; —greatness ascribed to him, De.10. 17; 32.3; 2 Sa.7.22; 1 Ch.16.25; 17.21; Ne. 4. 14; Ps.77.13; 95.3; Je.32. 18;—perfection, Ex.15.7; Ps. 145. 12; Mat. 5.48;—produces good from the evil designs of men, Ge.45. 8; 50.20; Job 5. 12; Ps.33.10; 76. 10; Pr.16.9,33; 19. 21;—disposes of things as he pleases from the beginning, De. 8. 18; 1 Ch. 29.12; 2 Ch. 1.12; Job 1.21; 9.12; Ps.75. 7; Da. 4. 17;—his justice, Ge. 18. 25; De.32.4; Job 34. 17; 37.23; Ac. 17. 31; Re. 15. 3; 19. 1, 2;—in not punishing children for the sins of their parents, De.24.16; Eze.18.2;—he often delays his judgments, Ec.8.11;—his chastisements to be borne, Job 1. 21; 2. 10; He.12.5;—his mercy, Ex. 34.6; Joel 2.13; 2 Co.1.3; 1 Jn.1.9;—his love to Christians, 3.1;—his goodness, Ps. 86. 5; 145. 9; Mat. 19.17; Ex.34.6; Zec. 9. 17; Ps.33.5; 65.4; 52.1; Je.31.12,14;—his holiness, Le.19.2; 1 Sa.2.2; 6. 20; Jn.17. 11; Is. 6. 3; Re. 4. 8; 15. 4;—his truth and faithfulness, Is.65.16; 2 Co. 1. 18, 20; He. 10. 23; 11. 11; 2 Pe. 3. 9; Re. 15. 3;—psalms exhorting to trust in him, Ps. lxi.–lxiv. lxix.–lxxi. lxxv. lxxxv. lxxxvi. xci. xciv cxv. cxvi. cxviii. cxxi. cxxiii cxxv. cxxxi.;—his promises to the Israelites fulfilled, Jos.

21. 43;—the sole object of worship, Ex. 20. 1; De. 4. 14, 39, 40; Lu. 4. 8;—to be feared, Ps. 33. 8; 76. 7;—to be loved, Mat. 22. 37;—to be obeyed, Ac. 5. 29;—not to be tempted, De. 6. 16; Mat. 4. 7;—compared to light, 1 Jn. 1. 5;—the description of his throne in a vision, Re. 4. 2;—the symbol of his presence returns to the temple, Eze. 43. 1, &c.;—addresses Job, Job 38. 3; xl. xli.;—to be imitated, Ep. 5. 1;—the marks of his sons, Ro. 8. 14; 1 Jn. 5. 2.

Goddesses, female gods, according to the heathen mythology, such as Ashtoreth, 1 Ki. 11. 5, 33;—the queen of heaven, or the moon, Je. 44. 17, 25;—Diana, Ac. 19. 27, 35, &c.

God forbid, in the original it is, 'Let it not be,' or 'Far be it,' Ro. 3. 31; 9. 14.

Godhead, the nature or essence of God, Col. 2. 9; Ro. 1. 20; Ac. 17. 29.

———, TRINITY IN. *See* TRINITY.

Godliness, or piety to God, consists in reverencing his perfections, Ps. 104. 1;—esteeming him as our chief good and portion, 73. 25; La. 3. 24;—fearing to offend him, Ge. 39. 9;—studying, by holiness of life, to promote his honour, 2 Pe. 3. 11;—confiding in him for all we need, Ps. 48. 14; 73. 24.

———, *advantages of*, profitable to all things, 1 Ti. 4. 8; 6. 6;—promises to, Ps. 4. 3; 2 Pe. 2. 9.

Gods, great men and rulers are so called in some instances, Ex. 22. 28; Ps. 82. 1; 138. 1; Jn. 10. 34; 1 Co. 8. 5.

———, *heathen*, Adrammelech and Anammelech, of Sepharvaim, 2 Ki. 17. 31;—Ashima, of Hamath, 30;—Ashtoreth, of the Sidonians, 1 Ki. 11. 33;—Baal, of Tyre, &c., Ju. 2. 13;—Baal-berith, 8. 33;—Baalpeor, of the Moabites, Nu. 25. 3;—Baalzebub, of Ekron, 2 Ki. 1. 2;—Bel and Nebo, of the Babylonians, Is. 46. 1;—Chemosh, of the Moabites, 1 Ki. 11. 7;—Dagon, of the Philistines, Ju. 16. 23;—Diana, of Ephesus, Ac. 19. 24;—Jupiter and Mercury, of the Greeks and Romans, 14. 12;—Milcom and Molech, of the Ammonites, 1 Ki. 11. 5, 7;—Nergal, of Cuth, 2 Ki. 17. 30;—Nibhaz and Tartak, of the Avites, 31;—Nisroch, of the Assyrians, 19. 37;—Chiun or Remphan, Am. 5. 26; Ac. 7. 43;—Succoth-benoth, of the Babylonians, 2 Ki. 17. 30;—Tammuz, of the Syrians, Eze. 8. 14.

Gog, [mountain], (1) One of the descendants of Reuben, 1 Ch. 5. 4.—(2) Gog, along with Magog, represents the Scythians, or northern barbarians: their destruction foretold, Eze. 38. 2; 39. 1;—the antichristian power of the entire earth, Re. 20. 8, 9.

Golan [exile], a city of Bashan in the half-tribe of Manasseh, east of the Sea of Tiberias; it was given to the Levites, and appointed to be a city of refuge, De. 4. 43; Jos. 20. 8; 21. 27; 1 Ch. 6. 71.

Gold, the most heavy (except platinum), dense, pure, ductile, and valuable of all metals; God's Word compared to, on account of its inestimable worth, Ps. 19. 10;—tried saints compared to, Job 23. 10; 1 Pe. 1. 7;—the streets of the New Jerusalem, Re. 21. 18, 21.

Goldsmith, one who makes golden wares, Ne. 3. 8; Is. 40. 19; 41. 7; 46. 6; Ac. 3. 8.

Golgotha, gol'go-thah [a skull], the Hebrew name of the place where Christ was crucified, Mat. 27. 33; Mar. 15. 22; Jn. 19. 17. *See* CALVARY.

Goliath, go-lī'ath [a captivity, or passing over], a mighty giant of Gath, about 10½ feet high, 1 Sa. 17. 4;—'morning and evening for forty days' he defied the armies of Israel, 8–10;—slain by David, 49.

Gomer, go'mer [perfection], the eldest son of Japheth, Ge. 10. 2;—prediction respecting, Eze. 38. 6.

Gomorrah, go-mor'rah [submersion], one of the five cities of the plain. It was next to Sodom in importance as well as in wickedness, Ge. 19. 4–8; 13. 10; 14. 11; 18. 20; 19. 24. *See* SODOM.

Gopher-wood, *pitch* wood, mentioned only once in Scripture as the wood of which the ark was built. It was probably the cypress, Ge. 6. 14.

Gorgeous, fine, splendid, glittering, Lu. 7. 25; 23. 11; Eze. 23. 12.

Goshen, gō'shen [frontier], (1) A very fertile province in Egypt, which Joseph procured for his father and brethren, and where the Israelites dwelt during the whole of their sojourn in that country. It probably lay to the east of the Nile in Lower Egypt, Ge. 45. 10; 47. 1–6.—(2) Another place of the same name, near Gibeon, Jos. 10. 41; 15. 51.

Gospel [good news, glad tidings], the joyful intelligence of salvation, through Christ; *called* the gospel of God, Ro. 1. 1;—of Christ, 16;—of salvation, Ep. 1. 13;—of peace, 6. 15; Lu. 2. 10, 14;—the word of God's grace, Ac. 14. 3; 20. 32;—word of reconciliation, 2 Co. 5. 19;—word of life, Phi. 2. 16;—word of Christ, Col. 3. 16;—ministration of the Spirit, 2 Co. 3. 8;—mystery of Christ, Ep. 3. 4;—unsearchable riches of Christ, 8;—sincere milk of the word, 1 Pe. 2. 2;—the glorious gospel, 1 Ti. 1. 11;—to be preached to all descriptions of men, Mar. 16. 15; Tit. 2. 11;—the salvation which it publishes to be offered freely to all, Is. 55. 1; Jn. 7. 37; Re. 22. 17;—all who believe it shall be saved, Mar. 16. 16;—the blessings of it, Ro. 1. 16; 1 Co. 1. 18; Ep. 2. 1, &c.; 1 Pe. 1. 1, &c.;—superior to the law of Moses, Jn. 1. 17; 2 Co. 3. 7;—the danger of rejecting it, Mar. 16. 16; Lu. 10. 16; Jn. 3. 36; 12. 48; He. 2. 3; 10. 28; 12. 25;—to whom it is hidden, 2 Co. 4. 3, 4;—no other to be preached, Ga. 1. 8, 9;—the remarkable propagation of it, Mar. 4. 30; Jn. 12. 32; Ac. 2. 41; 4. 4; 6. 7; 12. 24; 13. 49; 19. 20; 1 Co. 16. 9;—shall in due time be preached in all the world, Ps. 2. 8; 22. 27; 72. 8, 11, 17; 86. 9; Is. 2. 2, 3; 40. 4, 5; 42. 1, 4, 6, 7; 49. 6; Da. 2. 44; Hab. 2. 14; Mal. 1. 11; Mat. 8. 11; 24. 14;—to be earnestly defended, Phi. 1. 17, 27; Jude 3.

Gourd, a climbing shrub of quick growth allied to the family of the cucumber. The gourd of Jonah, 4. 6, was probably the *palma Christi*, the castor-oil plant;—'wild gourds,' 2 Ki. 4. 39.

Government, executive power, of all things committed to Christ, as Mediator, Is. 9. 6, 7; Mat. 28. 18; Ep. 1. 20–22;—governments, an order of rulers in apostolic churches, 1 Co. 12. 28;—wicked men despise, 2 Pe. 2. 10.

Gozan, gō'zan [a fleece of wool, passing over, or pasture], a river in Media, mentioned in several places, 2 Ki. 17. 6; 18. 11; 19. 12; 1 Ch. 5. 26; Is. 37. 13.

Grace, of God, his compassion, manifested in the gift of his Son, and the blessings of salvation through him, Jn. 3. 16, 17; 2 Co. 8. 9; Ep. 2. 8; 2 Ti. 1. 9;—pardon is of grace, Ro. 11. 5; Ep. 1. 3–6;—divine calling, Ga. 1. 15; 2 Th. 1. 11, 12;—pardon of sin, Ep. 1. 7;—justification, Ro. 3. 24;—adoption, Ep. 1. 5;—sanctification, 2 Co. 9. 8;—faith, Ac. 18. 27; Ep. 2. 8;—hope, 2 Th. 2. 16;—*promised* to all men, Ps. 84. 11; Is. 30. 18, 19; 2 Co. 12. 9;—God's conferring it on men is complete, Ex. 33. 19; Mat. 11. 25; Ro. 9. 15, 16;—*free*, Ro. 5. 8; 1 Jn. 4. 10;—*distinguishing*, Mat. 20. 16; Ro. 9. 15;—*preventing*, to be appreciated as assisting to holiness, 1 Jn. 4. 19;—blessed, tending to the accomplishment of its end, Ro. 8. 38, 39; Phi. 1. 6;—necessary to the performance of good works, 1 Ki. 8. 58; Ps. 119. 32; Jn. 6. 44; Ro. 8. 8; 1 Co. 3. 6; 12. 3; 15. 10; Phi. 2. 13; He. 13. 21;—will be increased when improved, Mat. 13. 12; Lu. 8. 18; Jn. 15. 2;—given to the humble, Pr. 3. 34; Ja. 4. 6; 1 Pe. 5. 5;—believers made what they are by it, 1 Co. 15. 10; 2 Co. 1. 12;—should be earnestly sought in prayer, He. 4. 16; Ja. 1. 5;—examples of prayer for, Ge. 43. 29; Nu. 6. 25; Is. 33. 2; Ro. 1. 7; 1 Co. 1. 3; 2 Co. 1. 2; 13. 14; Ga. 6. 18; Ep. 6. 24; 1 Ti. 1. 2; Re. 1. 4.

Grace of God, the gospel so called, Jn. 1. 17; Ac. 14. 3; 20. 24; Ro. 5. 2; 2 Co. 6. 1; Tit. 2. 11; 1 Pe. 5. 11;—Christian virtues, 2 Co. 8. 7; 2 Pe. 3. 18.

Gracious, full of free favour, Ge. 43. 29; Ex. 33. 19; 34. 6; Ps. 77. 9; Pr. 11. 16; Is. 30. 18; Lu. 4. 22; 1 Pe. 2. 3.

Graff, or GRAFT, to insert a scion, or branch, of one tree into the stock of another; the Gentiles were graffed into the church, Ro. 11. 17, 19;—the Jews shall be, 23;—the Word of God is, into the heart, Ja. 1. 21.

Grapes, the fruit of the vine, Ge. 40. 10; Le. 25. 5, 11; Mat. 7. 16;—brought from the land of Canaan by the spies, Nu 13. 23;—an emblem for the instruction of the Israelites, Eze. 18. 1, &c.;—not to be gathered till the vine was three years old, Le. 19. 23;—gleaning of, to be left for the poor, 10.

Grasshopper, an insect of the locust kind, but small, Le. 11. 22; Nu. 13. 33; Ju. 6. 5; Is. 40. 22;—the word rendered 'grasshopper' in Ec. 12. 5 is rendered 'locust' in 2 Ch. 7. 13;—destructive to vegetation, Am. 7. 1;—often found in great multitude, Ju. 6. 5; 7. 12; Je. 46. 23.

Grate, a net-work of brass like a sieve for the bottom of the great altar of sacrifice, Ex. 27. 4; 35. 16; 38. 4, 5.

Gratitude, a desire to return benefits, recommended, 2 Sa. ix.; 2 Ki. 4. 18; Lu. 17. 15;—want of it reproved, Is. 1. 2, 3.

Grave, (1) Sober, serious, and solemn; deacons required to be, 1 Ti. 3. 8;—and aged Christians, Tit. 2. 2.—(2) Sepulchre for burying the dead; Jacob set a pillar over Rachel's, Ge. 35. 20;—God will ransom his people from, Ho. 13. 14;—the Christians' song of victory over, 1 Co. 15. 55.

Gravel, hard or coarse sand, Pr. 20. 17; Is. 48. 19; La. 3. 16.

Grease, the soft part of fat, Ps. 119. 70.

Great Sea, the Mediterranean, extends from east to west nearly 2300 miles, Nu. 34. 6; Jos. 1. 4; 9. 1; 15. 12; Eze. 47. 10, 15; Da. 7. 2;—called the 'utmost sea,' Joel 2. 20;—the 'hinder sea,' Zec. 14. 8.

Greaves, defensive armour for the legs, reaching from the foot to the knee; mentioned only in 1 Sa. 17. 6.

Grecians, grē'shī-ans, foreign Jews (*Hellenistai*) as opposed to Palestinian Jews, Ac. 6. 1; 11. 20; whereas 'Greeks' (*Hellenes*) are Greeks by race, Ac. 16. 1, 3, or Gentiles as opposed to Jews—many of the Grecians converted, Ac. 11. 19–21.

Greece, grēce, an extensive country on the south-east of Europe, and including Ionia and Asia Minor, Zec. 9. 13; Ac. 20. 2. In the Old Testament, Greece and Greeks are mentioned under the name of *Javan*, Is. 66. 19. It was probably peopled soon after the flood by the descendants of Japheth in the line of Javan. In the days of Alexander, the Greeks were masters of Egypt and Syria, the countries beyond Euphrates, and other provinces. Few countries are more favoured by nature, as to its soil, climate, and productions. Many of the most famous statesmen, orators, and generals of antiquity had their birth here. The arts and sciences of Greece attained a great eminence, as did also poetry and eloquence. After a long and grievous oppression (from the fall of the Byzantine empire) the Greeks arose in 1822 against the Turks, and ultimately gained their independence. The modern kingdom of Greece was established in 1832. In 1863 it was enlarged by the annexation of the Ionian Islands. Its population is about 1,500,000. The Greeks profess Christianity, but in a corrupted form, being nearly allied to Popery.

Greedy, ravenous, eager, Ps. 17. 12; Pr. 1. 19; Is. 56. 11; 1 Ti. 3. 3.

Greeks, as used by the Jews this word was synonymous with *Gentiles*, Ac. 19. 10; 20. 21; 1 Co. 22. 23, 24;—apply to Jesus, Jn. 12. 20;—many believed, Ac. 14. 1.

Greetings, honourable salutations, courted by the Pharisees, Mat. 23. 7; Lu. 11. 43; 20. 46;—expressions of true friendship, addressed to the saints, Ac. 15. 23; Ro. 16. 3, &c.; 1 Co. 16. 20, &c.

Grey Head. *See* HOARY HEAD.

Grief, for the loss of friends allowable; in Abraham for the death of Sarah, Ge. 23. 2;—Joseph for the death of his father, 50. 1, &c.;—David for Saul and Jonathan, 2 Sa. 1. 11;—for Abner, 3. 31;—Jesus at the death of Lazarus, Jn. 11. 35;—Paul for the sickness of Epaphroditus, Phi. 2. 27.

Grief, should not be immoderate, 2 Sa. 12. 20; 1 Th. 4. 13; 1 Co. 7. 30.

Grind, to crush small, Ex. 32. 20; De. 9. 21; Ju. 16. 21; Nu. 11. 8;—figuratively to oppress, Is. 3. 15;—allusion to the noise of the hand-mills, Je. 25. 10; Ec. 12. 4; Re. 18. 22. The 'grinders ceasing' because they are few, Ec. 12. 3, is supposed to represent the loss of the teeth in old age.

Grisled, mixed black and white hairs; party-coloured as goats, Ge. 31. 10, 12; —horses, Zec. 6. 3, 6.

Groaning, deep distress, Ex. 2. 24;—an overwhelming sense of the evil of sin, and the value of spiritual blessings, Ro. 8. 26; 2 Co. 5. 2.

Grope, to feel what one cannot see, De. 28. 29; Job 5. 14; 12. 25.

Grove, the word so rendered in Ge. 21. 33, means a tree. The heathen worshipped their gods in groves of trees, De. 12. 2, 3; Ho. 4. 13;—hence grove and idol were almost convertible terms, 2 Ki. 23. 6.

Groves, frequently the places of idol worship, 1 Ki. 15. 13; 16. 33; 2 Ki. 17. 16;—not to be planted near the place of the national worship, De. 16. 21.

Grudging, reluctance, toward our brethren forbidden, Le. 19. 18; Ja. 5. 9; —alms not to be given with, 2 Co. 9. 7;—hospitality to be used without, 1 Pe. 4. 9.

Guard, caution, defence, Ge. 37. 36; Da. 2. 14; Ac. 28. 16.

Gudgodah, gud-gō'dah [thunder], the fortieth encampment of the Israelites in the wilderness, also named Hor-Hagidgad, Nu. 33. 32; De. 10. 7.

Guest, one lodged in the house or entertained at the table of another, 1 Ki. 1. 41, 49; Mat. 22. 10; Lu. 19. 7;—chamber, a room for strangers, 1 Sa. 9. 22; Mar. 14. 14; Lu. 22. 11.

Guide, God promises to direct and instruct his people, Ps. 25. 9; 32. 8; Is. 42. 16; 48. 17; 49. 10; 58. 11.

Guile, or DECEIT, we are required to be without, Ps. 34. 13; 1 Pe. 2. 1; 3. 10; —persons without it approved, Ps. 32. 2; Jn. 1. 47; Re. 14. 5. *See* DECEIT.

Guilty, not innocent, wicked, Ex. 34. 7; Mat. 23. 18; Ro. 3. 19.

Gulf, an abyss, Lu. 16. 26.

Gurbaal, gur-bā'al [sojourn of Baal], a place in Arabia, on the confines of Judea, successfully attacked by Uzziah, 2 Ch. 26. 7.

Gutters, water-courses, some subterranean passages through which water flowed, 2 Sa. 5. 8. In Ps. 42. 7 the word is rendered 'water-spouts;' in Ge. 30. 38, 41 it means drinking-troughs.

H.

Haahashtari, ha-a-hash'ta-ri [mule-driver], a son of the patriarch Ashur, 1 Ch. 4. 6.

Habaiah, ha-ba'yah [protected by Jehovah], a priest in Ezra's time, Ezr. 2. 61; Ne. 6. 63.

Habakkuk, hab'a-kuk [embracer], one of the twelve minor prophets, who lived about 600 years before Christ; foretells the destruction of Judah by the Chaldeans, Hab. i.;—the overthrow of the Chaldeans, ii.;—his sublime prayer, iii.

Habbaziniah, hab-az-ī-nī'ah [lamp of Jehovah], Je. 35. 3.

Habergeon, Ne. 4. 16; Job 41. 26; a coat of mail, 1 Sa. 17. 8, or breastplate, Re. 9. 9. The English 'habergeon' was the diminutive of 'hauberk,' a quilted doublet.

Habitation, dwelling-house, Ex. 15. 2; Le. 13. 46; Job 5. 3; Ps. 26. 8; 89. 14; Is. 22. 16; Ac. 1. 20; Ep. 2. 22; Re. 18. 2.

Habits, either good or bad, not easily changed, Pr. 22. 6; Je. 13. 23; Job 20. 11.

Hachaliah, hăk-a-lī'ah [ornament of Jehovah], father of Nehemiah, Ne. 1. 1.

Hachilah, hak'ī-lah [the darksome hill], a hill on the south-east part of Judea; here David hid himself from Saul, 1 Sa. 23. 19. The modern *Tell Zif*.

Hadad, hā'dad [sun], the name of a Syrian idol, given to the kings of Edom, 'the Edomite,' adversary of Solomon, 1 Ki. 11. 14–22.

Hadadezer, hăd-ad-ē'zer [Adad is my help], king of Zobah in Syria, conquered by David, who took from him 1000 chariots, 20,000 footmen, and 700 horsemen, 2 Sa. 8. 3, 4;—David slew of the Syrians who came to succour him 22,000 men, 5;—some years after he again made war with David, who defeated him, 10. 15–19;—called Hadarezer, 2 Sa. 10. 16; 1 Ch. 18. 3.

Hadadrimmon, hā'dad-rim'mon [the name of two Syrian idols, Hadad and Rimmon], a place in the valley of Megiddo, near to which the good king Josiah was slain, and his army routed, which occasioned a great mourning, 2 Ch. 35. 22, 24; Zec. 12. 11.

Hadashah, had'a-shah [news], a city in the valley of Judah, Jos. 15. 37.

Hadassah, ha-das'sah [myrtle], the Jewish name of Esther, Es. 2. 7.

Hadoram, ha-dō'ram [Hador, *i.e.* the fire-god, is exalted], (1) One of the sons of Shem, 1 Ch. 1. 21.—(2) A son of Tou, 1 Ch. 18. 10.

Hadrach, hā'drak [inclosure], a land near Damascus, denounced by Zechariah, Zec. 9. 1.

Hagar, hā'gar [flight, stranger], an Egyptian servant to Sarah, given to Abraham to wife, Ge. 16. 2;—flees from Sarah, 6;—encouraged by an angel to return, 7–12;—bare Ishmael to Abraham, 15;—she and her son dismissed, 21. 9–14;—comforted by an angel in the wilderness, 17;—her history allegorized, Ga. 4. 22.

Hagarenes, hā-găr-eens', or HAGARITES, the descendants of Hagar, 1 Ch. 5. 10, 20; Ps. 83. 6.

Haggai, hăg'gaī [one who keeps holiday], a prophet who returned from the Babylonish captivity with Zerubbabel, Ezr. 2. 2;—he and Zechariah promote the rebuilding of the temple (B.C. 520), 5. 1, &c.;—his prophecies referred to, 5. 1; 6. 14; He. 12. 20.

Haggiah, hag-gī'ah [festival of Jehovah], one of the posterity of Levi, 1 Ch. 6. 30.

Haggith, hăg'gith [festivity], a wife of David, and mother of Adonijah, 2 Sa. 3. 4; 1 Ki. 1. 5, 11; 1 Ch. 3. 2.

Hail, (1) A storm of, one of the plagues of Egypt, Ex. 9. 24; Ps. 78. 47, 105; 32. 33;—in the defeat of the Canaanites, Jos. 10. 11;—fulfils God's word, Ps. 148. 8.—(2) Health be to you, Mat. 26. 49; 27. 29; Lu. 1. 28.

Hair, of Absalom remarkable, 2 Sa. 14. 26;—used as a type of the fate of Jerusalem, Eze. 5. 1;—gray hairs to the old a 'crown of glory,' Pr. 16. 31; —pure white a symbol of divine majesty, Da. 7. 9;—a natural covering to women, 1 Co. 11. 15;—'plaiting the hair' censured, 1 Pe. 3. 3.

Hakupha, hak-u'fah [crooked], one of the Nethinims whose descendants returned to Babylon, Ne. 7. 53.

Hallelujah. *See* ALLELUJAH.

Hallohesh, hal-lō'hesh [whisperer], one who sealed the covenant, Ne. 10. 24.

Hallow, to render sacred, to set apart to a holy use, Ex. 20. 11; 28. 38;—to reverence or worship, Le. 22. 32; Mat. 6. 9.

Halt, (1) Lame on the feet, Ge. 32. 31; Ps. 38. 17; Je. 20. 10.—(2) Falter between two opinions, 1 Ki. 18. 21.

Ham [hot], (1) The youngest son of Noah; his offence and punishment, Ge. 9. 22;—his descendants, 10. 6; 1 Ch. 1. 8.—(2) A name given in Scripture to Egypt, Ps. 105. 27.

Haman, hā'man [honourable], an Agagite or Amalekite, an ambitious and unprincipled courtier who became prime minister of Ahasuerus, Es. 3. 1;—not respected by Mordecai, 2;—the want of this honour destroyed his happiness, 5. 13;—obtains a decree to kill all the Jews, 3. 8;—erects a gallows to hang Mordecai, 5. 14;—hanged on it himself, 7. 10;—his sons hanged, 9. 12.

Hamath, hā'math [fortress], a noted city of Syria, and capital of a province of the same name, lying on the river

Orontes, on the north boundary of Palestine, Jos.13.4; Ju.3.3;—the king of, friendly to David, 2 Sa. 8. 9;—afterwards taken by Solomon, 2 Ch. 8. 3;—was taken by the Assyrians in the time of Hezekiah, 2 Ki.17.24; 18. 34;—called 'Hamath the Great,' Am.6 2.

Hammedatha, hăm-mĕd'a-tha, the father of Haman, Es.8.5; 9.10,24.

Hammer, the word of God compared to, Je. 23. 29;—Babylon called the hammer of the whole earth, 50.23.

Hamonah, hăm-ō'nah [multitude], a city and a valley, mentioned in Eze. 39. 16 as a place where multitudes of Gog shall be buried. The valley of HAMON-GOG [Gog's multitude] is the prophetical name of the valley in which they shall be buried, Eze.39. 11,15.

Hamor, ha'mor [an he-ass], prince of Shechem, whose son ravished Dinah, Ge. 34. 2;—his application to Jacob, and his destruction, 6,26.

Hamul, ha'mul [spared], a grandson of Judah, 1 Ch.2.5.

Hanameel, ha-năm'ē-el [the grace of God], a kinsman of the prophet Jeremiah, sold him a field, Je.32.7.

Hananeel, ha-nan'ē-el [grace from God], a tower at Jerusalem, Ne.3.1; 12.39; Je.31.38.

Hanani, ha-na'ni [grace to me, or mercy], the prophet, reproves Asa, 2 Ch.16.7.

Hananiah, han-a-nī'ah [grace of the Lord], the false prophet, Je. 28. 1;—breaks Jeremiah's yoke, 10;—his death foretold, 15.

Hand, of the Lord, denotes his power, whether in punishing or saving, Ju. 2. 15; 2 Sa. 24. 14; Ne. 2. 8; Job 2. 10; Ex. 9. 3; 16. 3; Is. 59. 1; Lu. 1. 66;—of Moses leprous, Ex.4.6;—of Jeroboam withered, 1 Ki. 13. 4;—withered, restored by Jesus, Mat.12.10; Mar.3.2; Lu.6.6;—writing on the wall seen by Belshazzar, Da.5.5.

Hand-breadth, a measure about 4 inches, Ps. 39. 5; Is. 48.13;—rendered 'span,' La.2.20.

Handle, to manage, Ge. 4. 21; Ju. 5. 14. Ps.115.7; Je.2.8; Lu.24.39.

Handmaid, Ge.16.1; 29.24; 1 Sa.1.11, 16; Ps.86.16; 116.16; Lu.1.38.

Hands, imposition of, in blessing, Ge. 48. 14; Mat. 19. 15;—in dedicating sacrifices, Ex. 29. 10; Le. 1. 4;—in ordaining to offices, Nu. 8. 10; 27. 18; De.34.9; Ac.6.6; 1 Ti.4.14; 5.22; 2 Ti. 1.6;—in miraculous cures, Mar. 6. 5; 16.18; Lu. 4. 40; 13.13; Ac. 9.17; 28. 8;—in imparting the gift of the Holy Spirit, Ac.8.17; 19.6.

———, lifted up in prayer, Ex.17. 11; Ps. 28. 2; 63. 4; 88. 9; 134.2; 141.2; 143.6;—in taking an oath, Ge.14.22.

———, to pour water on, to serve, as Elisha did to Elijah, 2 Ki. 3.11;—to wash publicly, to declare innocent, De.21.6,7; Mat.27.24.

Hanging, an infamous death, Nu. 25. 4; De.21. 22; Ga. 3.13;—of Pharaoh's baker, Ge.40.19;—of those who joined in the worship of Baal-peor, Nu. 25. 4;—of the five kings by Joshua, Jos. 10.26;—of Saul's sons, 2 Sa.21.8;—of Haman and his sons, Es.7.10; 9.14.

Hannah, han'nah [graciousness], the wife of Elkanah, and mother of the prophet Samuel, reproached for her barrenness, 1 Sa. 1. 6;—prayed for a son, 10,11;—first reproved, and then encouraged by Eli, 14. 17;—bears Samuel, 20;—presents him to the Lord, 24;—her song, 2.1, &c.

Hanun, ha'nun [gracious], the son and successor of Nahash, king of the Ammonites, who insulted David's ambassadors, by cutting their clothes and beards, 2 Sa.10.2,4; 1 Ch.19.2-6.

Hapharaim, haff'ā-rā-im [two pits], a city in the tribe of Issachar, Jos. 19.19.

Haply, perhaps, 1 Sa. 14. 30; Mar. 11. 13; Lu. 14.29; Ac.5.39; 17.27; 2 Co.9.4.

Happiness, felicity, wherein it consists, Ps. 1. 1, &c.; 32. 1; 40. 4; 106. 3; 112.1; 119.1; 128.1; 144.15; 146.5; Pr. 3.13; 29. 18; Is. 56. 2; Mat. 5. 3, &c.; Lu. 6.20; 11. 28; 12. 43; Jn.13.17; Ro. 4.7; 14.22, Ja.1.12; Re.14.13.

Haran, hā'ran [mountaineer], (1) The eldest son of Terah, and brother of Abraham, and father of Lot, Ge. 11. 26–31.—(2) The place where he dwelt called after his name, 32; 12. 4, 5;—also called *Charran*, Ac. 7. 2, 4. It was a place in Mesopotamia, Ge.24. 10, or more properly in Padan-Aram, 25.20. It is identified with the modern village called *Harrân* on the banks of the *Belik*, which flows into the Euphrates.

Harbonah, hăr-bō'nah [ass-driver], one of the seven eunuchs of King Ahasuerus, Es.1.10; 7.9.

Harden, obdurate, Ex. 4. 21; 14. 17; De.15.7; Job 6.10; Ps.95.8.

Hare, a well-known, swift, and timid animal, Le.11.6; De.14.7.

Hareth, ha'reth [thicket], a forest in the tribe of Judah, into which David fled from Saul, 1 Sa.22.5.

Harhaiah, hăr-ha-ī'ah [zeal of Jehovah], the father of Uzziel, Ne.3.8.

Harim, ha'rim [flat-nosed], (1) The head of the second course of priests, 1 Ch. 24. 8;—his descendants, to the number of 1017, returned from captivity, Ezr.2.39;—those of them who had married strange women agree to put them away, 10. 21.—(2) Another person of this name, 2.32; Ne.7.35.

Harlot, literally, a common prostitute, Pr.29. 3;—metaphorically, the idolatrous impurities of Israel, Is.1.21; Je. 2.20; 3.1; Eze.16.15, &c.

Harmless, innocent, untainted, Mat. 10.16; Phi.2.15; He.7.26.

Harnepher, hăr'ne-fer [snorer], one of the sons of Zophah, 1 Ch.7.36.

Harness, armour for warriors, or furniture for horses, 1 Ki. 20. 11; 22. 34; 2 Ch.9.24.

Harod, ha'rod [fear, astonishment], a fountain of water at the foot of Mount Gilboa, Ju.7.1; 1 Sa.29.1.

Harosheth, hăr'o-sheth [wood-cutting], a city of Upper Galilee, near the Lake Merom, where Sisera resided, and his army was routed, Ju. 4.2,16.

Harp, a stringed musical instrument, invented by Jubal, much used by the prophets, and in the worship of God, 1 Sa. 10. 5; 1 Ch. 25. 3; Ps. 33.2; 43. 4; 57.8;—David skilful in use of, 1 Sa. 16.16,23.

Hart, Ps 42.1. *See* DEER.

Harvest, the season of reaping corn and fruits, begins in Palestine about commencement of April and ends in June, Ge. 8. 22;—of barley, Ex. 9. 31, 32; Ru. 2. 23;—of wheat, Ex. 34. 22; —Sabbath kept in, 21;—promises of, Ge. 8. 22; Je. 5. 24;—illustration of a people who are ripe for destruction, Joel 3. 13;—the end of the world, Mat.13.30;—a season of wrath, Re. 14.15.

Hashabiah, hăsh-a-bī'ah [regarded by Jehovah], son of Kemuel of Hebron, Ezr.8.24; 1 Ch.26.30.

Hashbadanah, hăsh-băd'a-na [consideration in judging], a Levite, mentioned Ne.8.4.

Hashmonah, hăsh-mō'nah [fatness], an encampment of the Israelites in the wilderness, Nu.33.29.

Hashupha, ha-shū'fa [uncovered], one of the Nethinim, Ne.7.46.

Hatipha, ha-tī'fa [captured], a Nethinim, Ne.7.56; Ezr.2.54.

Hatred, ill-will, of our fellōw-men to be guarded against, Le.19.17; Pr.10. 12,18; 26.24; 1 Jn.2.9; 3.15; 4.20.

Haughtiness, pride and arrogance, condemned, 2 Sa.22.28; Pr.16.18; 18. 12; Is.2.11,17. *See* PRIDE.

Haunt, to frequent, 1 Sa.30.31; Eze. 26.17.

Hauran, haw'ran [caves, cave-land], a country north-east of Canaan, and south of Damascus, embracing a portion of the kingdom of Bashan, Eze. 47. 16, 18. It is identical with the Greek province of *Auranitis*.

Haven, a seaport, Ge.49.13; Ps. 107. 30; Ac.27 8,12.

Havilah, hav'ī-lah [terror], the son of Cush, Ge. 10. 7;—gave name to the country of, probably identical with Colchis, 25.18; 1 Sa.15.7.

Havock, to lay waste, Ac.8.3.

Havoth-Jair, ha'voth-jā'ir [cabins or villages of Jair], the villages or hamlets which Jair took from the Ammonites, on the north of Mount Gilead, Nu.32.41; Ju.10.4.

Hawk, a well-known bird of the falcon tribe, unclean according to the law, Le. 11. 16;—described, Job 39. 26.

Hazael, hăz'a-el [seeing God], probably an officer in the army of Naaman the Syrian, sent to consult Elisha at Damascus, 2 Ki. 8. 7;—his iniquity predicted, 13;—kills his master, 15;—oppresses Israel, 10. 32; 13. 22; diverted by presents from proceeding to Jerusalem, 12. 17;—his death, 13. 24.

Hazar-Gaddah, hā'zar-găd'dah [village of fortune], a town in the extreme south of Judah, Jos.15.27.

Hazar-Maveth, hā'zar-ma'veth [court of death], a descendant of Shem, 1 Ch.1.20.

Hazeroth, haz'e-roth [villages], the sixteenth encampment of the Israelites in the wilderness, Nu.11.35; 12. 16.

Hazor, hā'zor [inclosure, village], (1) The chief city of North Palestine, on the west side of the waters of Merom, taken by Joshua, Jos. 11. 10; 15. 23. —(2) One of the cities of Judah in the south, Jos.15. 23.—(3) A place in which the Benjamites resided after the captivity, Ne.11.33.

Head, Christ is, of his body—the church, Ep.5.23;—of principality and power, Col.2.10;—of all things for the good of his church, Ep.1.22;—applied to rulers, princes, magistrates, Ex.18. 25; De.1.15, 16; 33. 21; Is. 7. 9; —the chief of families, Ex. 6. 14, 25; 1 Ch.5.24.

Healing, curing ailments, Je. 30. 13; Mat.4.23; Lu.9.6; Ac.10.38.

Health, the value of it, and how preserved, Pr.3.7,8; Ac.27.34; 1 Ti.5.23.

Hear, we are commanded to hear Christ, Mat.17.5; Mar.9.7;—and the Spirit addressing the churches, Re. 2.7,11,17,29; 13.9;—we ought to do so *attentively*, Lu.21. 38; Ac. 10. 33; He.2.1;—with *reverence*, Ps.89.7;—with *faith*, He.4.2;—with *discrimination*, Mar. 4. 24;—with a *humble* and *teachable* disposition, Lu.10.39; Ja.1.21;—with *self-application*, Mat. 26.22;—with *constancy*, Pr.8.34; Ac. 2.42,46; Ja.1.24,25;—with a view to *practice*, Mat. 7. 24–27; Ro. 2. 13;—with *prayer*, Ps.119.18,27.

Heart, the seat of the affections, desires, and motives, commonly used for the *soul*, Ps.19.8; 44.21; Is.9.9;—naturally depraved, Ge.6.5; 8.21; Ec. 9.3; Mat.15.19;—hard and unfeeling in matters relating to the soul, Ps. 119.70; Eze.11.19; Ep. 4. 18;—proud, Ps.10.4; 73.6; Is.9.9; Je.49.16; Ob. 3; —deceitful, Ps.12.2; Pr.28.26; Je. 17. 9; 1 Co. 8. 2; Ga.6.3; Re.3.17;—rebellious, Je. 5. 23;—idolatrous, Eze. 14. 3,4.

———, should be pure, Jos. 24. 14; 1 Sa.16.7; 1 Ch.28.9; 29.17; Ps. 7. 8; 24. 4; 51.6; 73.1; 119. 80; 125. 4; Pr. 4. 23; 23.26; 24.12; Mat.5.8; Lu.8.15; 11.39; Ro.2.29; 1 Ti.1.5; 2 Ti.2.22; Ja.4.8.

———, evidences of its being pure, are its abhorring vain and sinful thoughts, Ps.119.113;—delighting in holy meditation, Ps. 1. 2; 119. 97;—desirous of nearness to God, 42.1,2; 63. 1; 84.2;—prompting to holy conversation and deportment, Mat. 12. 34,35; Ja.3.13;—exciting to pray for greater purity, Ps.51.2,7,10.

———, we are commanded watchfully to keep, Pr. 4. 23;—the Lord looks chiefly to it, 1 Sa. 16. 7; Je. 17. 10;—a broken and a contrite one pleasing to the Lord, Ps. 34.18; 51.17; Is. 57.15; 61.1; 66.2.

———, God judicially hardens, or in righteous judgment gives up sinners to harden themselves: as in the case of Pharaoh, Ex.4. 21; 7.13; 9. 12;—of Sihon, De. 2. 30;—of the inhabitants of Canaan, Jos.11.20;—of the Israelites, Ps.81.12;—of the Gentiles, Ro. 1.24.

———, *marks* of one thus hardened, are insensibility and indifference about the state of the soul, Ps.119.70; Is.1.3; 6.10;—total neglect of duties, Job 21. 14, 15; Ps.10.4;—unrestrained indulgence in sin, Ro.1.24; Ep.4.18, 19;—contempt of threatened judgments, Is.5.18,19; 2 Pe.3.3,4.

———, awful doom of those who are thus hardened in, Pr.29.1;—cautions to guard us from, 1 Sa.6.6; Ps.95. 8; Pr.28.14; He.3.8,15; 4.7.

Hearth, the place on which the fire is made, Ge.18.6; Ps.102.3; Is.30.14.

Heath, a plant in barren wastes. It is probably the juniper that is meant in Is.17.5–8.

Heathens, those who are without the written Word of God, Ps.2.1; Mat.6. 7; Ga.2.9;—might know somewhat of God by his works, Ac.14.17; Ro.1.19, 20;—are notwithstanding ignorant of him, 1 Co.1.21;—are sunk into idolatry and vice, Ro. 1. 21–32;—shall be judged by the law and light of nature, 2. 12–16;—in the latter times shall enjoy the gospel. *See* GOSPEL.

Heaven, sometimes means the place where holy souls dwell, 2 Ki.2.1,11; Lu. 2. 15; Ep. 3. 15; Col. 1. 5; 1 Pe. 1. 4;—and sometimes the visible firmament, Ge.7.11; Le.26.19; De.4.11; La. 4. 19; Lu. 21.26;—the heaven of heavens, 2 Co. 6. 18;—the third heaven, 12.2.

———, the happiness of it, Ps.16.11; Da. 12. 3; Mat. 5. 12; 13.43; Lu. 12. 43; Jn.12.26; 17.21; 1 Co.2.9; 13.12; 1 Pe. 1.4; Re.7.16,17; 14.13.

———, degrees of happiness in it, Mat. 16. 27; Lu.19.17; Jn. 14. 2; 1 Co. 15.41; 2 Co.9.6.

———, who will be admitted into it, Mat.5.3–12; Jn.3.15; Ro. 2. 7; 1 Ti. 6. 19.

———, who will be excluded from it, Mat.7.21; Lu. 13. 27; 1 Co. 6. 9; Ga.5. 21, &c.; Re.22.15.

Heaviness, sorrow and distress of mind, Ezr. 9. 5; Ps. 69. 20; Pr. 10. 1;—Christ comforts those who are in, Is. 61.3.

Heber, EBER, hē'ber [community], (1) The son of Shelah, and great-grandchild of Shem, Ge.10.24.—(2) The husband of Jael who killed Sisera, Ju.4.17–21.

Hebrews, a name given to the Israelites, Ge.14. 13; 40. 15; Ex. 2. 6; 3. 18; 1 Sa.4.6,9, &c.; derived from Heber the ancestor of Abraham, or from *éber* (beyond, from the other side), the name by which the Jews were known to foreigners, while in speaking among themselves of themselves they used the name Israelites.

Hebrews (EPISTLE TO), though anonymous yet the weight of evidence is in favour of the opinion that it was written by Paul about A.D. 62. Its great design is to show that the Levitical priesthood was a shadow of that of Christ, and that the legal sacrifices prefigured the great and final atonement made by his blood.

Hebron, hē'bron [fellowship], the oldest town in Palestine, and one of the most ancient and renowned cities of the world, Nu.13.22;—called Kirjath-Arba, Ju. 1. 10; Mamre, Ge. 33. 19; 35.37;—Abraham dwelt there, 13. 18;—taken from the Amorites, Ju. 1. 10. Its modern name is *el-Khulil* [the friend], with a population of about 1000, including about 60 Jewish families.

Hedge, for protecting fields or gardens, Pr. 15. 19;—whatever defends from harm, Is.5.5; Eze. 13. 5;—troubles and hindrances, La.3.7; Ho.2.6.

Heel, put for the *body*, or the inferior part of human nature, Ge.3.15.

Hegai, heg'ā-i [eunuch], Es.2.8,15.

Heifer (RED), a young cow, the use of its ashes, Nu.19.1, &c.

Heinous, very wicked, Job 31.11.

Heirs of God, Christians so called, Ro.8.17; Ga.4.7; Ep.3.6; Tit.3.7; He. 6.17; Ja.2.5;—Christ the heir of all things, He.1.2.

Helbon, hel'bon [fat], a city of Syria, not far from Damascus, famed for its excellent wine, Eze.27.18.

Heleph, hē'leff [an exchange], a city of Naphtali, Jos.19.33.

Heli, hē'lī, probably the father of Joseph, husband of the Virgin Mary, Lu.3.23.

Heliopolis, he-lī-op'o-lis [the city of the sun], one of the oldest cities in the world, situated in Lower Egypt, about 10 miles north-east of Cairo. It is thus named both in the Septuagint and Vulgate, but called *On* in the Hebrew; Joseph married the daughter of Potipherah the priest of, Ge.41.45; 46.20. The site of the city is now occupied by low mounds, the only remains of its famous temple being a granite obelisk about 68 feet high.

Hell. This word is the translation of the Hebrew *sheol* and the Greek *hades*. *Sheol* is rendered by our translators thirty times by *grave*, e.g. Ge.42.28; 45. 29; Ps.49. 14; 141. 7; Is. 38.18. It is rendered *hell*, as denoting the place of punishment, De. 32. 22; Ps. 9. 17; Pr.23.14; Mat. 5. 29; 10. 28; 23. 33; Mar. 9. 43; Lu.12.5; 16.23; 2 Pe. 2. 4. This is its most frequent signification. The horrors and punishments of it set forth, Mat. 13. 42; 18.9; 25.30; Jude 13; Re.14.10; 19.20; 20.10,14; 21.8;—sufferings in it various, according to the degrees of guilt, Mat.11.22; 23.14; Lu. 12. 47, 48;—the eternity of the torments thereof asserted, Da. 12. 2; Mat. 3. 12; 25. 46; Mar.9.44; Lu.16.26; Jude 13.

Helmet, a metal cap for defending the head, 1 Sa. 17. 5, 38:—*figuratively*, the hope of salvation, Ep. 6. 17; 1 Th.5.8.

Heman, hē'man [faithful], (1) A Kohathite, the grandson of Shemuel, the 'singer,' 1 Ch.6.33.—(2) The son of Zerah, celebrated for his wisdom, 1 Ki.4.31; 1 Ch.2.6.

Hemlock, a poisonous herb, Ho.10. 4:—*figuratively*, perverted judgment, Am.6.12.

Hepher, hē'fer [a pit or well], a city of the ancient Canaanites; was subdued by Joshua, Jos.12.17;—also the name of Zelophehad's father, 17.3.

Hephzibah, hĕf'zī-bah [pleasure, delight], the queen of Hezekiah, and mother of Manasseh, 2 Ki.21.1;—the church thus called, Is.62.4.

Herald, one who proclaims the orders of a king, Da.3.4.

Herbs, appointed for the food of man, Ge.3.18;—figurative of the transitory prosperity and life of man, 2 Ki.19. 26; Ps.37.2.

Herd, larger cattle, distinguished from the smaller called the *flock*, Ge.18.7; Ex.10.9; Hab.3.7.

Heresy [sect], a system of opinions; rendered 'sect,' Ac.24.5; 26.5; 28.22; —corruption of the true faith, 1 Co. 11.19.

Heretics, those who hold or teach false doctrine, Tit.3.10; 2 Ti.2.17,18.

Heritage, inheritance, estate by succession, Ex.6.8; Ps.16.6; 61.5; 1 Pe. 5.3.

Hermas, and HERMES, hĕr'mas [Mercury or gain], two disciples of Christ residing in Rome, to whom Paul sends his salutations, Ro.16.14.

Hermogenes, hĕr-mo'jen-es [descendant of Mercury], one who turned his back on Paul, and probably on a Christian profession, 2 Ti.1.15.

Hermon, hĕr'mon [lofty, prominent peak], a mountain in the north-eastern boundary of the Holy Land, often mentioned, Jos.12.5; 13.5,11; Ps.89. 12; 133.3. This mountain is 8950 feet above the level of the sea. Its modern name is *Jebel-esh-sheikh* [chief mountain], called by the Sidonians 'Sirion,' De.3.9.

Hermonites, properly *Hermons*, that is the (three) summits of the Hermon, Ps.42.6.

Herod *the Great*, an Idumæan, the second son of Antipater, who had been made procurator of Judea by Julius Cæsar, B.C. 47; king of Judea when Christ was born, Mat.2.1;—was troubled at the report of his birth, 3; —sent for the Magi, or wise men, who had come to see Christ, and by falsehood endeavoured to make them inform him where the infant Saviour was, 7,8;—enraged, because they complied not with his wish, he commanded all the children in Bethlehem, from two years old and under, to be murdered, 16. After his death by a dreadful disease his kingdom was divided among his three sons. His son Archelaus (Mat.2.22) received Judea, Idumea, and Samaria; Philip received Batanea, Iturea, and Trachonitis; and Herod Antipas, called Herod the Tetrarch (Lu.3.1), Galilee.

———*Antipas the Tetrarch*, son of

Herod the Great by his wife Malthace a Samaritan, King of Galilee, married his brother's wife, Mat. 14.3; —reproved for this by John the Baptist, 4;—imprisons and puts him to death, 3–10; Mar. 6.17; Lu. 9.7, 9;—hears of the fame of Jesus, Mat. 14.1;—reported to design to kill him, Lu. 13.31;—examines him, 23.6.

Herod *Agrippa I.*, the grandson of Herod the Great by his eldest son Aristobulus, puts to death the apostle James, Ac. 12.2;—imprisoned Peter, 3,4;—his terrible death, 20–23;—he reigned seven or ten years, and was the father of Agrippa, Bernice, Drusilla, and Mariamne.

—— *Agrippa II.*, son of the preceding, is mentioned in the New Testament only by the name of *Agrippa*. Festus brought Paul before him, and was almost persuaded to be a Christian, Ac. 26.1–32. After the destruction of Jerusalem he went to Rome, where he died at the age of seventy.

Herodians, he-rō'dĭ-ans, a Galilean political party, who favoured Herod's ambitious desire to gain from Rome the title of *king*. In their religious tenets they were Sadducees, Mat. 22.16; Mar. 12.13.

Herodias, he-rō'dĭ-as, the sister of Herod Agrippa I., and granddaughter of Herod the Great; her first husband was her uncle Philip, son of Herod the Great, whom she deserted, and lived in adulterous intercourse with Herod Antipas, his brother.

Heron, an unclean bird according to the law, Le. 11.19; De. 14.18. The Heb. word (*anaphah*) so rendered is supposed to designate a species of plover.

Heshbon, hĕsh'bon [reason, intelligence], chief city of Sihon, king of the Amorites, about 20 miles east of the river Jordan; given to the tribe of Reuben, Jos. 13.17;—afterwards assigned to the Levites, 21.39;—famous for its fish-pool, Ca. 7.4;—its ruins are still seen.

Heth [trembling, fear], the eldest son of Canaan, and father of the Hittites, Ge. 10.15;—Abraham purchased a burying-place from his sons, 25.10;—the daughters of, embittered Rebekah's life, 27.46.

Hew, to cut wood or stone, Ex. 34.4; —to slay or cut into pieces man or beast, Ho. 6.5; 1 Sa. 11.7.

Hezekiah, hĕz-e-kī'ah [strengthened of the Lord], king of Judah, succeeds Ahaz, 2 Ki. 16.20; 2 Ch. 28.27;—conquers the Philistines, 2 Ki. 18.8;—made war upon by Sennacherib. 18.13; 2 Ch. 32.1; Is. 36.1, &c.;—receives ambassadors from Babylon, 2 Ki. 20.12; Is. 39.1;—threatened for his ostentation, 6;—cleanses the temple, 2 Ch. 29.3;—proclaims a solemn fast, 30.1; —sick, but recovers. 2 Ki. 20.1, &c.; Is. 38.1, &c.;—dies, 2 Ki. 20.21.

Hiddekel, hid'de-kel [the rapid Tigris], one of the rivers which had their source in paradise, Ge. 2.14;—on the banks of it Daniel had one of his visions, Da. 10.4. It rises about 15 miles south of the source of the Euphrates, and after pursuing a south-east course joins that river at Korna, about 50 miles above Bassorah.

Hiel, hī'el [the Lord liveth], a man of Bethel, who, notwithstanding the curse denounced by Joshua against him who should attempt to rebuild Jericho, Jos. 6.26, undertook it, and found the curse verified, 1 Ki. 16.34.

Hierapolis, hī-er-răp'o-lis [a sacred or holy city], a city of Phrygia, in Asia Minor, in the neighbourhood of Colosse: here Christianity was early planted, Col. 4.13. Its modern name is *Pambak-Kalessi* [cotton-castle], about 5 miles north of Laodicea.

Higgaion, hig-ga'yon [the murmuring], the low tone of the harp, Ps. 92.3. In Ps. 19.15 it means meditation, and in 9.16 is a musical sign.

High Places, places chosen for the erection of altars, Ge. 12.7, 8; 22.2; 31.54; Ju. 6.25, 26; 1 Sa. 9.12; but after the building of the temple such places became an abomination, as the scenes only of idol-worship, 1 Ki. 3.2, 4; 12.31, 32; 13.2; 14.23, &c.

High-priest, his robes, Ex. 28.39;—how he must enter the holy of holies, Le. 16.1, &c.;—succession after the captivity, Ne. 12.10; — Christ our great, He. 4.14.

Hilkiah, hil-kī'ah [portion of Jehovah], a high-priest in the reign of Josiah, 2 Ki. 18.18, 37; Is. 36.22; 2 Ki. 22.4; 2 Ch. 34.15; Ne. 8.4.

Hill Country, the country immediately to the south of Jerusalem, Lu. 1.39.

Hin, a liquid measure, containing the ¼th part of a 'bath,'=12 Roman sextarii=5 quarts, Ex. 29.40; 30.24, &c.

Hind, the female of the red deer or stag, Job 39.1; Ps. 29.9;—swift and sure of foot, 2 Sa. 22.34; Ps. 18.33;—emblems of activity, Ge. 49.2;—gentleness, Pr. 5.19;—modesty, Ca. 2.7; 3.5;—earnest longing of, Ps. 42.1;—maternal affection, Je. 14.5.

Hinder, to obstruct, Ge. 24.56; Ac. 8.36; 1 Cr. 9.12; Ga. 5.7.

Hinges, joints on which a door turns, 1 Ki. 7.50; Pr. 26.14.

Hinnom, hin'nom [lamentation], a deep and narrow ravine to the south and west of Jerusalem. It is first mentioned in Jos. 15.8; 18.16. From the time of Joshua (2 Ki. 23.10, 13, 14; 2 Ch. 34.4, 5) it became the common cesspool of the city. It is said that perpetual fires were kept up in it to consume all that was combustible. It was called 'the valley of the son' or 'children of Hinnom,' Je. 19.2. By the later Jews it was called *Ge Hinnom*, *Gehenna*, to denote the place of eternal punishment.

Hiram [noble, free], (1) King of Tyre (called also *Huram*, 1 Ch. 14.1; 2 Ch. 2.2, 11, 12), reigned thirty-three years over Tyre, seven in David's reign and twenty-six in that of Solomon; sends to David, 2 Sa. 5.11;—congratulates Solomon on his accession, 1 Ki. 5.1; —makes him a present, 9.14;—his answer to Solomon about assistance in building the temple, 2 Ch. 2.11.—(2) An eminent artificer, sent from Tyre to assist in the building of the temple, &c., 1 Ki. 7.13;—and the furniture of it, 15, &c—(3) A Benjamite, 1 Ch. 8.5.

Hire, to be paid promptly to the labourer, Le. 19.13; De. 24.14, 15;—of a whore not to be brought into the house of the Lord, 23.18.

Hireling, one employed for hire for a limited time—figurative allusion, Job 7.1; 14.6;—one who takes little interest in the flock compared with the shepherd, Jn. 10.12, 13.

Hissing, crying like a serpent, and used to denote scorn or contempt, 2 Ch. 29.8; Je. 18.16; Mi. 6.16;—to call with a hiss denotes authority, Is. 5.26; 7.18; Zec. 10.8.

Hitherto, till now, Ex. 7.16; Ps. 71.17; Jn. 5.17; Ro. 1.13.

Hittites, hit'tites, the descendants of Heth, the second son of Canaan; two of David's mighty men were, 1 Sa. 26.6; 2 Sa. 11.6;—in the days of Elisha, they had kings of their own, 2 Ki. 7.6.

Hivites, hī'vites, a tribe of the Canaanites, Ge. 10.17;—sometimes called *Avims*, De. 2.23; Jos. 13.3.

Hizkijah, hiz-kī'jah [the strength of the Lord], one who sealed the covenant with Nehemiah, Ne. 10.17.

Hoary Head, gray hairs, a crown of glory, when found in the way of righteousness, Pr. 16.31;—the beauty of old men, 20.29;—honour to be given to, Le. 19.32;—promise to carry to, Is. 46.4;—prayer for one who has reached, Ps. 71.18.

Hobab, hō'bab [beloved], the son of Raguel the Midianite, Nu. 10.29; Ju. 4.11;—usually identified with Jethro, Ex. 18.5, 27, comp. Nu. 10.29, 30;—accompanies him and the Israelites in the wilderness, Nu. 10.29;—Heber a descendant of, Ju. 4.11.

Hobah, hō'bah [hiding-place, hidden], a town north of Damascus, whither Abraham pursued the kings who had taken Lot, Ge. 14.15.

Hodaiah, hod-a-ī'ah [the praise of the Lord], one of David's posterity, 1 Ch. 3.24.

Hoglah, hog'lah [partridge], the third of the five daughters of Zelophehad, Nu. 26.33.

Hoised, raised up on high, Ac. 27.40.

Holiness, freedom from sin, and devotedness to God; the necessity of it, Le. 11.44; 19.2; Ps. 4.3; Ro. 6.19; 12.1; 13.12; 2 Co. 7.1; Ep. 1.4; 4.24; Phi. 1.27; Col. 1.10; 1 Th. 2.12; 1 Pe. 1.15; 2 Pe. 3.11;—a motive to it: from the holiness of God, Le. 11.44; 19.2; 1 Pe. 1.16;—from the dissolution of all things, 2 Pe. 3.11;—none can see him without it, He. 12.14;—must be served in, Lu. 1.74, 75;—saints invited, and called to it, Ro. 8.29; Ep. 1.4; 1 Th. 4.7; 2 Ti. 1.9;—promised to the church, Is. 35.8; Ob. 17; Zec. 14 20, 21.

——, *genuine*, has its seat in the heart, and grows from a gracious and full surrender to the Holy Spirit, Jn. 3.6; Ro. 6.22; 8.5;—appears in purity of speech, Col. 4.6;—sanctity of practice, Phi. 1.11;—progressive advancement in goodness, Job 17.9; Phi. 3.13.

——, specially required of the ministers of Christ, Le. 21.16; Is. 52.11; Mat. 5.13, 14, 16; Ro. 2.21; 2 Co. 6.3, 4, 6; 1 Ti. 3.2, &c.; 4.12, &c. &c.

Holon, hō'lon [sandy], (1) A city of the priests, situated in the mountains of Judah, Jos. 15.51; 21.15;—called Hilen in 1 Ch. 6.58.—(2) A city of Moab, Je. 48.21.

Holpen, helped, Ps. 83.8; 86.17; Is. 31.3; Da. 11.34; Lu. 1.54.

Holy, often applied to God, to signify his *infinite purity*, Le. 19.2; 21.8;—frequently he is called 'The Holy One of Israel,' 2 Ki. 19.22; Ps. 71.22; 78.41; Is. 1.4;—persons, places, and things so called, which are *separated* to the Lord, Ex. 19.6; Le. 16.33; Nu. 31.6.

Holy Ghost, or **Holy Spirit**. *See* Ghost.

Homer [a heap], a measure of capacity=10 baths, Le. 27.16; Nu. 11.32; Eze. 45.11; called also a *cor*.

Honest, upright or becoming, Lu. 8.15; Ac. 6.3; Ro. 12.17; 2 Co. 8.21.

Honesty, in our dealings, enjoined, Le. 19.13, 35; De. 25.13; Pr. 11.1; 20.10, 23; 28.8; Je. 17.11; Ho. 12.7; Mi. 6.8, 11; Mar. 10.19.

Honey, was so abundant in Canaan, that the land was said to flow with it, Ex. 3.8, 17; 13.5; De. 32.13; 1 Sa. 14.25; Pr. 25.27; Ca. 4.11.

Honour, true and permanent, promised to them who honour and serve God, 1 Sa. 2.30; Pr. 3.16; 4.8; Jn. 12.26.

Hoods, of the Jews, like the turbans of the Turks and Persians, raised high in the middle, Is. 3.23.

Hope, of eternal life, is founded on the promises and merits of Christ, Col. 1.27; 1 Th. 1.3; 2 Th. 2.16; Tit. 1.2;—said to be saved by it, Ro. 8.24;—rejoicing in it, 12.12;—a motive to godliness, Ro. 15.4, 13; He. 3.6; 1 Pe. 1.13; —certain objects of the saint's hope: Christ's second appearing, Tit. 2.13; —the resurrection, Ac. 23.6; 24.15;— future glory, Ro. 5.2; Col. 1.27.

—— of the hypocrite and unjust shall perish, Job 8.13, 14; Pr. 11.7.

Hophni, hof'nī [pugilist], and **Phinehas**, the sons of Eli, the high-priest, 1 Sa. 1.3;—were dissolute and abandoned men, 2.12–17;—hearkened not to the gentle reproof of their father, 25;—their doom foretold, 27–34;—revealed also to young Samuel, 3.11–14;—both slain by the Philistines, 4.11, 17.

Hor, hōr [the mountain], (1) A mountain on the confines of Idumea, on which Aaron died, Nu. 20.25, 28; 33.38, 39. It has a double summit, and is 4800 feet above the Mediterranean. —(2) A mountain named only in Nu. 34.7, 8, probably identical with Lebanon.

Horeb, hō'rĕb [dry, desert], probably another name for the whole or a part of Sinai. Here the angel of the Lord appeared to Moses, while he kept the flock of Jethro, Ex. 3.1, 2;—here Moses smote the rock, and drew water for all the host of Israel, 17.6;—God's covenant with the Israelites there, De. 5.1, &c.

Hor-hagidgad, hor-ha-gid'gad [mount of thunder], the thirty-third encampment of the Israelites, Nu. 33.32.

Horites, hō'rites, or **Horims** [dwellers in caves], an ancient people who dwelt in the mountains of Seir, Ge. 14.6;—were powerful and had princes before Esau conquered their country, 36.20; De. 2.12, 22.

Hormah, hor'mah [dedicated], a royal city of the Canaanites in the tribe of Simeon, to which the Canaanites pursued the Israelites, when, in opposition to Moses, they attempted to enter the Land of Promise, Nu. 14.45;—many years after, it was conquered by them, 21.1–3;—called Zephath, Ju. 1.17.

Horn, a defensive weapon of an ox, Ex. 21.29;—*figuratively*, an emblem of honour and power, 1 Sa. 2.1, 10; Ps. 132.17; Je. 48.25;—powerful kingdoms, Da. 7.8, 11, 21; 8.5, 8, 9, 21; Zec. 1.18, 19, 21.

Hornets, a species of wasp, remarkable for strength and irritability, employed as instruments of divine judgment on the Canaanites, Ex. 23.28; De. 7.20; Jos. 24.12.

Horon, and **Horonaim**, hōr'on and hōr-o-nā'im [two caverns], a city of Arabia, on the east of the Dead Sea, Is. 15.5; Je. 48.3;—Sanballat probably a native of, Ne. 2.10, 19; 13.28.

Horrible, dreadful, terrible, Ps. 11.6; Je. 5.30; 18.13; Ho. 6.10.

Horse, Ge. 49.17;—riding on, a mark of dignity, Ec. 10.7;—used by kings and warriors, Ex. 14.9, 23; Es. 6.8;—war-horse described, Job 39.10, &c.

Horses, the Jewish kings forbidden to multiply, De. 17.16;—Solomon, contrary to this prohibition, had 40,000 stalls of, 1 Ki. 4.26;—in the vision of Zechariah, Zec. 1.7.

Hosanna, ho-zăn'nah [save, I beseech thee], used as a prayer, or an ascription of praise, Mat. 21.9, 15; Mar. 11.9, 10; Jn. 12.13.

Hosea, ho-zē'ah [saving], one of the minor prophets, son of Beeri, contemporary with Isaiah. His ministry extended from Jeroboam's death to the beginning of Hezekiah's reign, about sixty years.

Hosen, the old plur. of 'hose,' an under garment, Da. 3.21.

Hoshama, hosh'a-mah [heard, or he obeying], one of the posterity of David, 1 Ch. 3.18.

Hoshea, ho-shē'a [salvation], (1) The same with Joshua, De. 32.44.—(2) The nineteenth and last king of Israel, 2 Ki. 15.30; 17.1;—he and his people conquered, and carried captive into Assyria, 5.6; 17.3, &c.;—and thus the kingdom of the ten tribes came to an end, 2 Ki. 17.1–6; Ho. 13.16 (B.C. 725).

Hospitality, the practice of kindly entertaining strangers, recommended, Ro. 12.13; 1 Ti. 3.2; Tit. 1.8; He. 13.2; 1 Pe. 4.9;—test of Christian character, 1 Ti. 5.10.

——, examples: of Abraham to the angels, Ge. 18.3, &c.;—of Lot to the angels, 19.2;—of Laban to Abraham's servant, 24.31;—of Jethro to Moses, Ex. 2.20;—of an old man at Gibeah to a Levite, Ju. 19.15;—of Job, Job 31.32;—of Lydia to Paul and Silas, Ac. 16.15;—of the people at Melita, 28.2.

Host, one who lodges and entertains guests, Lu. 10.35; Ro. 16.23.

Hostages, persons given to another as a pledge for the performance of certain conditions, 2 Ki. 14.14; 2 Ch. 25.24.

Hosts, or **Armies**, Jehovah is often called the Lord of, Ex. 12.41; 1 Sa. 1.11; Ps. 59.5; 84.1, 3, 12, &c.

Houghing of Horses, disabling them, by *hamstringing*, *i.e.* cutting the 'tendon Achillis' of the hinder legs, Jos. 11.6, 9; 2 Sa. 8.4.

Hour, the Jews for many ages did not divide the day by hours, but into the morning, noon, first evening, and last evening. After the Chaldean captivity, and especially after they came under the Romans, they adopted the division of the day into twelve hours, beginning with the rising of the sun, Da. 4.19; Mat. 9.22; 27.45, &c.

House, denoting a family, Ge. 12.17; 1 Ti. 5.8;—a race, Lu. 2.4;—property, 1 Ki. 13.8.

Householder, master of a family, Mat. 13.27, 52; 21.33.

Houses, of the Jews, were built flat on the roof, on which, as the season favoured, they walked, prayed, slept, and published any important matter to the people in the streets, 1 Sa. 9.25; Mat. 10.27; Ac. 10.9;—to prevent them from falling from, it was guarded by a parapet wall, De. 22.8;—new houses to be dedicated, 20.5;—the leprosy in, Le. 14.33.

Howbeit, nevertheless, Ju. 4.17; Is. 10.7; Mat. 17.21; Ga. 4.8.

Howling, like the noise of a dog, Is. 15.8; Je. 25.36; Zep. 1.10.

Huge, vast, large, 2 Ch. 16.8.

Hukkok, huk'kok [decreed], a place on the borders of Naphtali, near Zebulun, Jos. 19.34; 1 Ch. 6.75.

Huldah, hul'dah [a weasel], a prophetess, foretells the destruction of Jerusalem, 2 Ki. 22.15; 2 Ch. 34.23.

Humanity, or social kindness, enjoined, De. 22.1; Lu. 10.37; Ep. 4.32; Col. 3.12; 1 Pe. 3.8.

Humility, or lowliness of mind, recommended, Ps. 138.6; 144.3; Pr. 11.2; 16.19; 18.12; 22.4; Is. 57.15; Mi. 6.8; Mat. 18.4; 23.12; Lu. 18.14; Ro. 12.3, 10, 16; Phi. 2.3; Col. 3.12; Ja. 4.10; 1 Pe. 2.17; 5.5;—*to obtain and cherish* this excellent spirit, we should consider that we are *mortal* creatures, Job 7.1; 14.1;—*dependent* creatures, Ac. 17.28; 1 Co. 4.7;—*ignorant* creatures, Job 8.9; 11.12;—*sinful* creatures, Ro. 3.23; 1 Jn. 1.10;—we should consider its advantages, Lu. 14.11; Ja. 4.6;—and study the example of Christ, Mat. 11.29;—*advantages of*: it is pleasing to God, 1 Pe. 3.4;—approved by good men, Pr. 29.23;—has the promise of divine care and love, Ps. 25.9; Is. 57.15;—it keeps us from being hurt by prosperity, Pr. 1.32; Ge. 39.2;—makes us patient and resigned in adversity, Job 2.10; Ps. 69.32, 33;—*examples of*: Moses, Ex. 18.24;—Gideon, Ju. 6.15;—Elijah, 1 Ki. 19.4;—Daniel, Da. 2.30;—the Psalmist, Ps. 131.1;—Jesus Christ, Phi. 2.5–8;—John the Baptist, Lu. 3.16;—Peter, Ac. 3.12; 10.26;—Paul and Barnabas, 14.15;—Cornelius, 10.33;—Paul, 1 Co. 15.9; 2 Co. 12.11; Ep. 3.8; 1 Ti. 1.15.

Hunger, a desire of food, Ex. 16.3; De. 28.48; Lu. 15.17;—after righteousness, blessedness of them who do, Mat. 5.6;—no hunger shall be felt in heaven, Re. 7.16.

Hungry, promises to them who feed the, Is. 58.10; Eze. 18.7; Mat. 25.35;—soul, God filleth, Ps. 107.9; Lu. 1.53.

Hunters, they who chase, Ge. 10.9; 25.27; Pr. 6.5; Je. 16.16.

Hur [a hole], (1) The son of Caleb, who, along with Aaron, held up Moses' hands, while Israel fought with the Amalekites, Ex. 17.10;—to him and Aaron, Moses directed the people for counsel, while he was on Sinai, 24.14.—(2) One of the kings of Midian, Nu. 31.8; Ex. 24.14.

Hurl, to drive quickly, Nu. 35.20; Job 27.21; 1 Ch. 12.2.

Hurtful, mischievous, Ezr. 4.15; Ps. 144.10; 1 Ti. 6.9.

Husbandman, one who cultivates the ground, an honourable occupation, Ge. 9.20, Je. 51.23; Jn. 15.1; 2 Ti. 2.6; Ja. 5.7.

Husbandry, the art of tillage, or cultivating the ground; the antiquity and honour of it, Ge. 3.23; 4.2; 2 Ch. 26.10; Pr. 12.11; 28.19; Ec. 5.9.

Husbandry, the church called God's, 1 Co. 3.9.

Husbands, the *house-bands*, who connect the family, and keep it together, their duty, Ge. 2.24; Pr. 5.15, 18; Mal. 2.14, 15; 1 Co. 7.3; Ep. 5.25; Col. 3.19; 1 Pe. 3.7.

Hushai, hū'shī [haste], an Archite, a particular friend of David's, who acted as his spy, 2 Sa. 15.32;—his counsel preferred to that of Ahithophel, 17.7.

Hushathite, hū'shath-ite [hasting], descended from Hushah, 1 Ch. 11.29.

Husk, the outmost cover of fruits, Nu. 6.4; 2 Ki. 4.42. In Lu. 15.16 the word refers to the fruit of the carob-tree, which was used in feeding swine, called also *St. John's-bread*, from the idea that the Baptist used it in the wilderness.

Huzzab, huz'zab [molten], supposed

to be the queen of Nineveh, but the meaning is uncertain, Na.2.7.

Hymenæus, hy-men-ē'us [nuptial, or a wedding song], and *Alexander*, for a time professed the Christian faith; but fell into error and vice, for which they were excommunicated, 1 Ti. 1. 20;—he and *Philetus* maintained that the resurrection was past, 2 Ti. 2. 17, 18.

Hymns, psalms, and spiritual songs, recommended, Ac. 16. 25; Ep. 5. 19; Col. 3. 16; Ja. 5. 13. The hymn mentioned in Mat. 26. 30 was the *great Hallel*, consisting of Ps. cxiii.–cxviii.

Hyperbole, a rhetorical figure, which represents things much greater or less than they really are; great and beautiful ones, 2 Sa. 1. 23; Je. 4. 13; La. 4. 19; Am. 2. 9; Hab. 1. 8.

Hypocrisy, the assuming of a character which we are conscious does not belong to us, with a view to impose on mankind; its guilt and punishment, Job 8. 13; 15. 34; 27. 8; 36. 13; Is. 29. 13; 33. 14; 58. 2; Je. 3. 10; Eze. 33. 31; Mat. 6. 2, 5; 7. 21; 23. 13, 23, 28; 24. 51; Lu. 12. 1; 16. 15; 1 Pe. 2. 1; Re. 3. 1;—examples of: Pharaoh, Ex. 8. 28, 29;—Balaam, Nu. 23. 10;—Saul, 1 Sa. 15. 13–15;—Jehu, 2 Ki. 10. 16, 31;—Herod, Mat. 2. 8;—Judas, 26. 25, 48;—Pilate, 27. 24;—Ananias, Ac. 5. 1–10.

Hyssop, a plant, either the marjoram or the thorny caper, much used in the Jewish purifications, Ex. 12. 22; Le. 14. 4, 6, 49, 51, 52.

I.

I AM THAT I AM, the name by which God made himself known to Moses, expressive of his *self-existence* and *independence*, Ex. 3. 14;—in similar terms Christ speaks of himself, Jn. 8. 58.

Ibhar, ib'hăr [chosen], one of David's sons, 2 Sa. 5. 15; 1 Ch. 3. 6.

Ibleam, ib'lē-am [he consumes the people], a city of Manasseh, on the border of Issachar, west of Jordan, Jos. 17. 11;—the Canaanites still dwelt in it, 12. 13;—identical with Bileam, 1 Ch. 6. 70.

Ibzan, ib'zan [illustrious], a judge of Israel, Ju. 12. 8;—had thirty sons and thirty daughters, 9.

Ichabod, ik'a-bod [where is the glory?], a name given to the son of Phinehas when the ark was taken by the Philistines, 1 Sa. 4. 19–22.

Iconium, ī-kō'nī-um, the metropolis of ancient Lycaonia, in Asia Minor, situated in a beautiful and extensive plain at the foot of Mount Taurus, about 50 miles east of Lystra. Paul and Barnabas fled to it, Ac. 13. 51;—here they preached in the Jews' synagogue, 14. 1;—here they were persecuted, 2–6. Its modern name is *Konieh*, with a population of about 30,000.

Iddo, id'do [his hand], (1) A prophet of the kingdom of Judah, who wrote the annals of the reign of Rehoboam and Abijah, 2 Ch. 12. 15;—vision of, 9. 29;—book of, 12. 15;—story of, 13. 22.—(2) The father of Berachiah, and grandfather of the prophet Zechariah, Zec. 1. 1; Ezr. 5. 1; 6. 14.—(3) The chief of the half tribe of Manasseh, 1 Ch. 27. 21.

Idle, lazy, Ex. 5. 8;—not working, Mat. 20. 3; Lu. 24. 11; 1 Ti. 5. 13.

Idleness, sloth, censured, Pr. 6. 6, 11; 10. 4, 26; 12. 24, 27; 13. 4; 15. 19; 18. 9; 19. 15, 24; 20. 4, 13; 21. 25; 22. 13; 23. 21; 24. 30. 26. 13; Ec. 10. 18; Eze. 16. 49; Ro. 12. 11; 1 Th. 4. 11; 2 Th. 3. 10; 1 Ti. 5. 13. Parties who exemplified it, Is. 56. 10; Ac. 17. 21; 2 Th. 3. 11.

Idol, an image or statue representing some false deity, to which worship was given, Le. 19. 4; De. 29. 17; Ps. 96. 5.—anything too much esteemed, 1 Jn. 5. 21.

Idolatry, forbidden, Ex. 20. 4, 22; 22. 20; 23. 13, 24; Le. 26. 1; De. 4. 15; 11. 16; 17. 2, 18; 9; 27. 15; Ps. 97. 7; Je. 2. 9; 1 Co. 10. 14; 1 Jn. 5. 21, Re. 21. 8; 22. 15;—the folly of it ridiculed, 1 Ki. 18. 27; Ps. 115. 4; 135. 15; Is. 44. 9; 46. 1; Je. 2. 26; 10. 3;—the punishment of it, death, De. 13. 9; 17. 2;—the Canaanites extirpated on account of it, De. 12. 29;—the monuments of it to be destroyed, Ex. 23. 24; 34. 13; De. 7. 5, 25; 12. 1, &c., 29;—all communication with idolaters forbidden, De. 5. 1, &c.

Idolatry, examples of it: Laban, Ge. 31. 19, 30;—Jacob's household, 35. 2–4;—Egyptians, Nu. 33. 4;—the Israelites in the golden calf, Ex. 32. 1, &c.;—in the worship of Baal-peor, Nu. 25. 1, &c.;—after the death of Joshua, Ju. 2. 12; 3. 7;—after the death of Gideon, 8. 33;—the Danites, 18. 30;—Solomon, 1 Ki. 11. 4;—Jeroboam, 12. 28;—in the time of Ahab, 18. 22;—Ahaz, 2 Ki. 16. 3;—the Samaritans, 17. 29;—Amaziah, 2 Ch. 25. 14;—Manasseh, 33. 2.

———, covetousness so called, Col. 3. 5.

Idols, meat offered as sacrifice to them not to be eaten by Christians, except in particular cases, 1 Co. 8. 1; 10. 14, &c., 25.

Idumea, id-ŭ-mē'ah [red], the Greek form of Edom, originally called 'Mount Seir,' a country bordering on the Holy Land, possessed by the Edomites, or descendants of Esau; was bounded on the north by the Dead Sea and Moab, and extended southward to the eastern gulf of the Red Sea, Is. 34. 5; Eze. 35. 15; 36. 5; Mar. 3. 8.

Igeal, ig-ē'al or ig'ē-al [avenger], (1) One of the sons of Shemaiah, 1 Ch. 3. 22.—(2) One of David's famous warriors, 2 Sa. 23. 36.

Ignominy, shame or reproach, Pr. 18. 3.

Ignorance, want of knowledge, Ep. 4. 18;—sins of, Le. 5. 1;—sacrifices for them, Nu. 15. 22; Le. 4. 1;—does not excuse sin, Le. 4. 2; Lu. 12. 48;—chosen by wicked men, Job 21. 14; Ro. 1. 28.

———, *voluntary*, censured, Jn. 3. 19; 2 Pe. 3. 5.

———, *involuntary*, comparatively excusable, Jn. 9. 41; Ro. 14. 1; 15. 1; 1 Co. 8. 9; 9. 22; 1 Ti. 1. 13;—but not excusable when there are the means of information, Jn. 3. 19; 5. 40; Ac. 17. 11, 30; 2 Pe. 3. 5.

Ignorant, the want of understanding, Is. 56. 10; 63. 16;—without knowledge, Ac. 4. 13; Ro. 1. 13; He. 5. 2.

Illuminated, enlightened with the saving knowledge of Christ, He. 10. 32.

Illyricum, il-lyr'ī-kum, a country in Europe, lying between Panonia and the Gulf of Venice, now called Sclavonia, and about 480 miles in length, and 120 in breadth; from Jerusalem to this country, Paul preached, Ro. 15. 19;—Dalmatia, which Titus visited, 2 Ti. 4. 10, was the southern part of this province.

Images, not to be worshipped, Ex. 20. 4; De. 4. 15; 5. 8; 16. 22;—a golden one set up by Nebuchadnezzar, Da. 3. 1, &c.;—are seen by him in a dream, 2. 1, &c.

Imaginations, the ideas, conceptions, purposes, and desires of men naturally evil, Ge. 6. 5;—corrupt reasonings, 2 Co. 10. 5.

Immanuel, or EMMANUEL, im-man'ū-el [God with us], a name given to Christ, expressive of his partaking both of the divine and human natures, Is. 7. 14; 8. 8; Mat. 1. 23.

Immediately, in a moment, instantly, Mat. 4. 22; 8. 3; Ac. 9. 34; 12. 23; Ga. 1. 16; Re. 4. 2.

Immortality, not subject to death or dissolution, ascribed to God, 1 Ti. 1. 17; 6. 16;—the bodies of believers shall be immortal, 1 Co. 15. 55;—brought to light by the gospel, 2 Ti. 1. 10.

Immutability, unchangeableness, ascribed to God, Ps. 102. 27;—to his counsel, promise, and oath, He. 6. 17, 18;—to Jesus Christ, 13. 8.

Impart, to communicate, Lu. 3. 11; Ro. 1. 11; 1 Th. 2. 8.

Impediment, in speech, that which hinders one to speak plain, Mar. 7. 32.

Impenitent, one who repents not of sin, Ro. 2. 5.

Imperious, commanding in a haughty and insolent manner, Eze. 16. 30.

Implacable, scarcely to be pacified or reconciled, Ro. 1. 31.

Implead, to charge with crimes before a judge, Ac. 19. 38.

Implicit faith, or believing as we are taught, without examining for ourselves, condemned, Is. 8. 20; Ac. 17. 11; 1 Th. 5. 21; 1 Jn. 4. 1; Re. 2. 2.

Importunity, or earnestness in prayer, the prevalence thereof, Ge. 32. 26; Lu. 11. 5; 18. 1. *See* PRAYER.

Impose, to lay or bind upon one, Ezr. 7. 24; He. 9. 10.

Imposition of hands. *See* HANDS.

Impossible, what cannot be done, nothing is so to God, unless it imply evil, or a contradiction, Lu. 1. 37; 18. 27.

Impotent, weak and incapable of action, Jn. 5. 7; Ac. 4. 9; 14. 8.

Impoverish, to make poor, Ju. 6. 6; Is. 40. 20; Je. 5. 17.

Imprecations, or prayers for curses, remarkable ones, Job 3. 3; Ps. 28. 4; 59. 5, 13; 143. 12; Je. 18. 21; 20. 12, 14; La. 3. 64.

Imprison, to shut up in prison, Ac. 22. 19; 2 Co. 6. 5; He. 11. 36.

Impudence, want of modesty and shame, censured, Pr. 7. 13; 21. 29; Eze. 3. 4, 7.

Impute, to account, or ascribe to a person that which he himself hath not, or did not; and to deal with him as if it were his; thus God imputed our sins to Christ, Is. 53. 6; 1 Pe. 2. 24;—and thus he imputes the righteousness of Christ to believers, and on its account treats them as if it were their own, comp. Phile. 18 with Ro. 4. 5–13; 2 Co. 5. 21;—to lay to one's charge, 2 Sa. 19. 19;—to be held guilty, Le. 17. 4.

Inability, *natural* or *physical*, the want of ability to do that which we wish; as of the blind to see, or the lame to run, Mat. 9. 27; Ac. 3. 2;—*moral* inability, consists in the want of inclination, desire, and will to do what God requires, Job 21. 14; Jn. 5. 40; 8. 43.

Incense, a rich perfume compounded of frankincense and other spices used in sacrifices, Ex. 30. 8, 34; 37. 29;—the merit of Christ's death, Re. 8. 3, 4.

Incensed, provoked to anger, or kindled into rage, Is. 41. 11; 45. 24.

Incest, illicit commerce of those connected by consanguinity or affinity, forbidden, Le. 18. 6, &c.; 20. 17; De. 22. 30; 27. 20; Eze. 22. 11; Am. 2. 7.

———, examples of it: of Lot, Ge. 19. 33;—of Reuben, 35. 22;—of Judah, 38. 18;—of Amnon, 2 Sa. 13. , &c.;—of Absalom, 16. 21;—of Herod, Mar. 6. 17.

Inchantments, or ENCHANTMENTS, magical charms or spells; the practice of witchcraft, or the arts of conjuration and sorcery, forbidden, Le. 19. 26; De. 18. 9–12.

Incline, *the ear*, to listen attentively, Pr. 5. 13; Je. 7. 24; 11. 8; 25. 4;—*the heart*, to earnestly study and desire, Jos. 24. 23; 1 Ki. 8. 58; Ps. 78. 1.

Inclose, to compass, or shut up round about, as Israel did the Benjamites, Ju. 20. 43;—wicked men did Christ, Ps. 22. 16.

Incontinent, unchaste, 2 Ti. 3. 3.

Incorruptible, not liable to corruption or decay; God is, Ro. 1. 23;—the bodies of saints shall be, 1 Co. 15. 52;—the *seed*, or word and agency of the Spirit, by which they are born again, 1 Pe. 1. 23;—their heavenly inheritance, 4.

Increase, the produce of the earth and of cattle, Le. 19. 25; De. 7. 13;—to grow, advance, or improve, Col. 1. 10; 1 Th. 3. 12;—to multiply, 1 Ch. 27. 23.

Incredible, what cannot be believed, the resurrection of the dead ought not to be so accounted, Ac. 26. 8.

Incredulity, not believing the testimony of men, how far innocent, Pr. 26. 25; Je. 12. 6; Mat. 24. 23; 1 Jn. 4. 1;—of the apostles, and especially of Thomas, Mat. 28. 17; Mar. 16. 11, &c.; Lu. 24. 11; Jn. 20. 24.

Incurable, what cannot be healed, 2 Ch. 21. 18;—that which is very difficult to be cured, Job 34. 6; Je. 15. 18; 30. 12.

India, an extensive country in the south of Asia, remarkable for its fertility and riches. The name occurs only in Es. 1. 1, 8, as the limit of the territories of Ahasuerus in the east. As there used it denotes not the peninsula of Hindostan, but the districts round the Indus—the Punjaub.

Indignation, wrath or anger, Ne. 4. 1; Es. 5. 9; Mat. 20. 24;—the judgments of God, or the dreadful effects of his anger, Is. 26. 20; 34. 2;—a holy displeasure against one's self for sin, 2 Co. 7. 11.

Indite, to form thoughts for speech or writing, from the overflowing of the heart; or as the word signifies, from its *boiling* or *bubbling up*, Ps. 45. 1.

Industry, or diligence, of body and mind, recommended, Pr. 6. 6; 10. 4; 12. 24; 13. 4; 21. 5; 22. 29; 27. 23; Ep. 4. 28; 1 Th. 4. 11. Examples of, Ge. 29. 9; 31. 6; Ex. 2. 16; Ru. 2. 2, 3; Ac. 9. 39.

Inexcusable, not to be excused, or palliated by apology, Ro. 2. 1.

Infallibie, that which cannot be mistaken, or admit of doubt, Ac. 1. 3.

Infamy, loss of character by crimes; disgrace, reproach, Pr. 25. 10; Eze. 22. 5; 36. 3.

Infant [one who cannot speak], a young child, 1 Sa. 15. 3; Job 3. 16; Ho. 13. 16; Lu. 18. 15;—during the millennium there shall not be an infant of days, that is, all Christians shall be *men* in Christ, in respect of gracious attainments, Is. 65. 20.

Inferiors, persons beneath us in rank, station, or wealth, not to be despised, Pr. 17. 5; Ro. 12. 10, 16;—their duty towards their superiors, Pr. 25. 6; Ro. 13. 7.

Infidelity, disbelief of Christianity; the causes of it, Jn. 5. 44; 2 Co. 4. 4; Ep. 2. 2; 2 Th. 2. 12;—the danger of it, Mar. 16. 16; Lu. 12. 46; Ro. 1. 28; 2 Ti. 2. 12; Re. 21. 8;—of the Israelites, Ps. 106. 24;—of the inhabitants of Nazareth, Mat. 13. 57;—of the brethren of Jesus, Jn. 7. 5;—of the Jews at Jerusalem, 12. 37;—at the preaching of Paul, Ac. 13. 44. *See* UNBELIEF.

Infidels, those who reject revelation; Christians not to contract marriages with them, 2 Co. 6. 14. *See* UNBELIEVERS.

Infinite, without bounds or limits, as God's understanding is, Ps. 147. 5;—that which is exceeding great, Job 22. 5; Na. 2. 9; 3. 9.

Infirmities, weaknesses which are unavoidable; allowances to be made for them, Job 14. 4; Ps. 78. 39; 103. 14; Mat. 7. 3; Ro. 7. 14; 14. 2; 15. 1; Ga. 5. 17; 6. 1; He. 4. 15;—sickness or feebleness of body, Lu. 7. 21; 1 Ti. 5. 23;—afflictions, or persecutions, 2 Co. 12. 10;—spiritual weakness, and defects in grace, Ro. 6. 19; 8. 26.

Inflame, to set on fire, Is. 5. 11; 57. 5.

Inflammation, a disease, accompanied with a sensation of heat, arising from obstructed blood, or matter; threatened for disobedience, Le. 13. 28; De. 28. 22.

Inflicted, imposed as a punishment, 2 Co. 2. 6.

Influence, the power of one thing operating on another; as from the sun, moon, stars, or rain, to cause the earth bring forth fruit, Job 38. 31.

Infolding, inclosing, Eze. 1. 4.

Informing, or discovering of great crimes, a duty, De. 13. 8.

Ingathering, the feast of, called also the 'feast of tabernacles;' celebrated after all the produce of the fields and vineyards was gathered in, Ex. 23. 16; Le. 23. 39–44; Jn. 6. 37, 38.

Ingraft. *See* GRAFF.

Ingratitude, insensibility to favours received, and return of evil for good, censured, Job 19. 14–16; Ps. 7. 4; 106. 7, &c.; Pr. 17. 13; Je. 3. 5; 2 Ti. 3. 2;—of Pharaoh's butler to Joseph, Ge. 40. 23;—of the Israelites to the family of Gideon, Ju. 8. 34;—of Saul to David, 1 Sa. 18. 6, &c.;—of Joash, 2 Ch. 24. 22.

Inhabitants, they who dwell in a place, Ge. 19. 25; Ps. 33. 8, 14; Da. 4. 35.

Inherit, to possess by inheritance, Ge. 15. 8; Mat. 19. 29; He. 6. 12.

Inheritance, an estate by succession or donation, Nu. 26. 53, 54; Pr. 13. 22;—those whom God hath chosen as his peculiar people, Ps. 28. 9; 94. 14;—the kingdom of heaven, Ep. 5. 5; 1 Pe. 1. 4.

Iniquity, sin and wickedness in general, Ge. 15. 16; 1 Sa. 3. 14; Mat. 7. 23;—original corruption, Ps. 51. 5;—punishment for sin, Ge. 19. 15; Le. 5. 1.

Injure, to do a person wrong or injustice, Ga. 4. 12;—an *injurious* person is one who wrongs others, 1 Ti. 1. 13.

Injustice, prohibitions against, Ex 22. 21, 22; 23. 6; Le. 19. 15, 35; De. 16. 19; Pr. 22. 16; Je. 22. 3;—punishment of, Pr. 11. 7; 28. 8; Am. 5. 11, 12; 8. 5, 8. Examples of, Ge. 39. 20; 1 Sa. 8. 3; 1 Ki. 21. 10, 15, 16; Da. 6. 4; Ac. 24. 27.

Inkhorn, a vessel for holding ink, originally made of horn, Eze. 9. 2, 3, 11; Je. 36. 18.

Inn, a place for travellers to lodge in. In ancient times hospitality was so common, that public *inns* such as are found in modern times did not exist. In the earliest ages the word denoted merely a place or well where travellers might conveniently rest. Afterwards khans or caravansaries were built such as are now found in the East, where travellers may have lodging and food, Ge. 42. 27; 43. 21; Ex. 4. 24; Lu. 2. 7; 10. 34.

Innocent, not guilty of particular crimes, Ex. 23. 7; De. 27. 25; Ps. 10. 8; 15. 5; Mat. 27. 24.

Innumerable, that cannot be numbered, Job 21. 33; Ps. 40. 12; Lu. 12. 1; He. 12. 22.

Inordinate, disorderly, excessive, not under restraint, Eze. 23. 11; Col. 3. 5.

Inquisition, inquiry, search, or examination, De. 19. 18; Es. 2. 23; Ps. 9. 12.

Inquisitiveness, or prying into the business of others, censured, Jn. 21. 21; 1 Pe. 4. 15.

Insatiable, not to be satisfied; things that are so, Pr. 27. 20; 30. 15; Ec. 1. 8; 4. 8; 5. 10; Hab. 2. 5.

Inscription, a sentence written or engraved on pillars, altars, &c., Ac. 17. 23.

Inspiration, a supernatural divine influence exercised on the minds of the sacred writers, by which they were qualified to communicate to the world the will of God; as was the case with the prophets and apostles, 1 Sa. 10. 10; 2 Sa. 23. 2; Mat. 10. 20; Jn. 14. 24; 16. 13; Ep. 3. 5; 2 Ti. 3. 16; 2 Pe. 1. 21. Manners of inspiring referred to, Nu. 7. 89; 12. 6; 24. 4; Job 33. 15; Is. 6. 8; Eze. 11. 24; Ac. 19. 21. Examples, Ex. 4. 12; Nu. 24. 2; Ac. 1. 16; 8. 29; 10. 19; 13. 2; 16. 6, 7; 21. 11; Re. 1. 10.

Inspiration of the *Scriptures* of the Old and New Testaments is proved by *external evidence*:—God enabled the penmen of them to perform *miracles* (*see* MIRACLES), numerous, various, and in the most public manner;—and he taught them to utter *prophecies* (*see* PROPHECY) of many future events, which none but he could disclose to them. And it is proved by *internal evidence*, or from what is contained in the Scriptures themselves; such as the *sublime majesty* with which God speaks in them, Is. 57. 15; 66. 1, 2;—the *perfect holiness* which they inculcate, Ps. 12. 6; 19. 8; Mat. 5. 8; He. 12. 14;—the *scope* and *design* of the whole, to humble sinful men, and to exalt God; and to promote both our present and eternal happiness, Is. 64. 6; 1 Ch. 16. 23–29; 1 Ti. 4. 8;—their *brevity*, *fulness*, and *clearness*, 2 Ti. 3. 13–17;—their absolute *perfection* as a rule of duty, Ps. 19. 7; Re. 22. 18, 19;—the *harmony* or agreement of all their parts, though written by various persons, and in different ages, Lu. 24. 27; Ac. 10. 43;—their *power* and *efficacy* both to convert and comfort, Ps. 19. 7, 8; 119. 50; He. 4. 12.

Instability, want of steadiness, censured, 1 Ki. 18. 21; Ho. 6. 4; Ep. 4. 14; Col. 1. 23; Ja. 1. 6.

Instant, urgent, immediate, quick, Is. 30. 13; Lu. 2. 38; 2 Ti. 4. 2.

Instantly, immediately, Lu. 7. 4; Ac. 26. 7.

Instruct, or teach, as God does men by his Word, 2 Ti. 3. 16;—by his Spirit, Ne. 9. 20;—by his ministers, 2 Ti. 2. 24, 25;—by corrections, Je. 31. 19.

Instruction, to be regarded, Pr. 1. 8; 4. 13; 5. 12; 6. 23; 8. 33; 12. 1, 5; 13. 18; 15. 5, 31, 32; 19. 20; 23. 12; Je. 32. 33.

Instrument, the tool used in executing any work, or a frame of wood, &c., for music, Ex. 25. 9; 1 Sa. 18. 6;—the means, or second causes, whereby

God executes his works of mercy or judgment, Is.41.15.

Insurrection, a seditious rising or tumult, Ezr.4.19; Ps.64.2; Mar.15.7; Ac. 18.12.

Intangle, to perplex, or to bring into trouble or danger, Ex.14.3; Mat.22. 15; Ga.5.1; 2 Ti.2.4; 2 Pe.2.20.

Integrity, entireness, sincerity, honesty, Ge.20.5,6; Job 2.3,9; Ps. 25.21; Pr.19.1.

Intelligence, information by correspondence, Da.11.30.

Intend, to aim or purpose, Jos.22.33; 2 Ch.28.13; Ac.5.28.

Intent, design or purpose, 2 Sa. 17. 14; 2 Ki.10.19; Jn.11.15; 13.28; Ac.9. 21.

Intercession OF CHRIST, his pleading for his people, by appearing in heaven as their advocate, and presenting his sacrifice in their behalf, Ro.8.34; He. 7.25; 9.11,14,22,26; 10.19,21; 1 Jn.2.1; —he pleads for the conversion of all unconverted ones; and for the consolation, preservation, and glorification of all saints, Jn. xvii.; 1 Jn. 2. 1, 2;—the *properties* of his intercession are, that it is *authoritative*, Jn.17.24;—*wisely* adapted to the case of all people, 2. 25;—*compassionate*, Is.63.9; He.2.17; —*earnest*, Jn. 17. 11, 17;—*unceasing*, He.7.25;—*prevalent*, 1 Jn.2.1,2;—the intercession of Christ is *calculated to teach us*, that it is through Christ only we can come to God, Jn.14.6;— that the love of Christ is unchangeable, Jn.13.1;—that the salvation of all who believe is certain, He. 7. 25;—that we have strong encouragement to come to him with our prayers, Re.8.3,4.

——— OF THE HOLY SPIRIT, is his assisting his people by his influences, operating on their hearts, in their prayers, Ro.8.26;—his intercession differs from Christ's, who intercedes *without* his people, and in heaven, He. 9. 24;—whereas the Holy Spirit intercedes *within* them, and on *earth*, Ga.4.6; Ep.6.18.

——— OF THE SAINTS, examples: of Abraham for Sodom, Ge.18. 23;—of Lot for Zoar, 19.18;—of Moses for the people, Ex.32.11; Nu.14. 17; De.9.18,26.

Intermeddle, to share of, Pr.14.10;— to attempt to deal in, 18.1.

Intermission, ceasing, stopping a little, La.3.49.

Interpretation, a translation from one language into another, Jn. 1. 42; 1 Co. 12. 10, 30; 14. 27; Ac. 13. 8;—the gift of expounding dreams and visions, Ge.40.8, Da 2.4,45; 4.19;—exposition or explanation, Pr.1.6; 2 Pe.1.20.

Intreat, to beseech, to beg earnestly, to pray, Ge. 23. 8; Ex. 8. 8, 28; 1 Ki. 13.6;—to entertain or use kindly, Ge. 12.16; Je.15.11; Ac.27.3.

Intrude, proudly to intermeddle with what we have nothing to do with, Col. 2.18.

Invade, to enter into a country with hostile intentions, 1 Sa. 23. 27; 27. 8; 30.1.

Inventions, wise and artful contrivances, Pr.8.12;—sinful schemes and practices, Ps.99.8; 106.29; Ec.7.29.

Inviaible, what cannot be seen by our bodily eyes, Ro. 1. 20; Col. 1. 15, 16; 1 Ti.1.17; He.11.27.

Inward Parts, signify the heart or soul, Ps.5.9; 51.6; Pr.20.27; Je.31.33.

Ira, i'rah [watchful], (1) One of David's 30 warriors, 2 Sa. 23. 26; 1 Ch. 11. 28.—(2) A Jethrite, also one of David's warriors, 2 Sa.23.38.—(3) A Jairite and priest, 2 Sa.20.26.

Irad, i'rad [runner], son of Enoch, Ge. 4.18.

Irijah, i-ri'jah [seen of Jehovah], son of Shelemiah, Je.37.13.

Iron, the metal so called, the most useful in the world, Nu. 35. 16; Job 28. 2;—the parched and hardened earth, De. 28. 23;—iron yoke, one heavy and galling, De. 28. 48; Je. 28. 13, 14;—hoofs, feet, or teeth, great and destructive power, Da.2.33; 7.7, 19; Mi.4.13;—'northern iron,' Je.15. 12.

——, made to swim, 2 Ki.6.6.

Irony, or sarcasm, when a person means the contrary of what he says; examples of, Le.26.34,35; 2 Sa.6.20; 1 Ki.18.27; 2 Ki.18.23; Job 26.2,3; Mar. 7.9; 1 Co.2.6.

Irpeel, ir-pē'el [God restores], a city of Benjamin, Jos.18.27.

Irshemesh, ir-shē'mesh [city of the sun], a city of Dan, Jos. 19. 41;—identical with Beth-shemesh.

Isaac, ī'zak [laughter], promised to Abraham, Ge.17.16; 18.10;—born in Gerar, 21.1;—a feast made when he was weaned, 8;—was bound to be offered in sacrifice by his father, 22. 9;—his father sends for a wife to him, 24. 1, &c.;—went out into the fields to meditate or pray, 63;—married to Rebekah, 67;—has two sons by her, 25. 24;—goes to Gerar during a famine, 26. 1;—God's promise to him and his seed, 4;—falsely called his wife his sister, 7;—the Lord appeared to him, and blessed him, 24;—Abimelech makes a covenant with him, 28; —sends Esau for venison, that he might bless him, 27.1, &c.;—is deceived by Jacob, and blesses him, 18 –29;—trembled exceedingly when Esau entered, and blessed him also, but in an inferior degree, 33–40;— called Jacob, and again blessed him, and sent him to Padan-aram, 28.1;— his age and death, 35.27–29.

Isaiah, ī-zā'yah [the salvation of the Lord], one of the most eminent of the prophets, both for the majesty of his style, and the clear views which he exhibits of the character, sufferings, and kingdom of Christ, and therefore usually called the *evangelical* prophet. Little is known of his personal history. He was the son of Amoz, began his public ministry in the end of the reign of Uzziah (B.C. 756), and continued it till the end of the reign of Hezekiah (B.C. 711). He was contemporary with Hosea, Amos, and Micah. He is sent with a heavy complaint against Judah, Is. 1. 1–10; —prophesieth of Christ's kingdom, 2. 1–5;—of the calamities coming on Judah, 3.1–9;—sees the glory of God, 6. 1;—receives his commission, 9;— encourages Ahaz, 7. 1;—and Hezekiah, 2 Ki. 19. 2; Is.37. 21;—foretells the Babylonish captivity, 39.6; 2 Ki. 20. 17;—foretells the preaching of John the Baptist, Is.40.3;—the office of Christ, 42. 1–4;—his sufferings, liii.; the glory of the church, 60.1– 14;—the calling of the Gentiles, and the rejection of the Jews, 65. 1–16. —God's judgments against the wicked, 66.15, &c.

Iscariot, is-kăr'rī-ot. *See* JUDAS.

Ishbak, ish'bak [leaner], one of Abraham's sons by Keturah, Ge.25.2.

Ishbibenob, ish'bī-bē'nob or ish-bī'-be-nob [my seat is at Nob], one of the Rephaim, a giant of the Philistines, killed by Abishai, when he was about to cut off David, 2 Sa.21.16,17.

Ishbosheth, ish-bō'sheth [man of shame], the son of Saul, made king by Abner, 2 Sa. 2. 8;—murdered, 4. 5–8.

Ishi, ī'shi [a husband]. It is said, Ho. 2.16, that Israel should no more call God 'Baali,' *Lord*, or rigid Master; but 'Ishi,' *husband*, a kind and gentle ruler.

Ishmael, ish'mā-el [God who hears], (1) The son of Abraham by Hagar, born at Mamre, Ge.16.15;—prophecies concerning him, 11; 17.20;—saved from dying of thirst, 21.19;—his descendants, 25.12; 1 Ch.1.29.—(2) Conspires against Gedaliah, Je. 40. 41, &c.

Ishmaelites, ish'mā-el-ites, the descendants of Ishmael, the son of Hagar, Ge. 37. 27; xxxix.; Ju. 8. 24; Ps. 83. 6;—also ISHMEELITES, Ge.37.25, 27,28.

Ishmerai, ish'me-ri [preserved by Jehovah], a descendant of Benjamin, 1 Ch.8.18.

Isle, or ISLAND, properly, a spot of earth surrounded with sea, as Cyprus, Crete, Rhodes, &c., Ac. 4. 36; 27.7; 21.1;—the Hebrews thus called any colony or settlement, Ge. 10. 5; Job 22. 30;—maritime places, Is. 20. 6; 22. 2, 6; Eze. 27. 7;—places separated from their country by sea, Is.24. 15; 40. 15; 42. 4, 10, 12;—islands properly so called, Es.10.1. The 'Isles of the Gentiles,' probably the region around the Mediterranean, Ge.10.5, comp. Zep.2.11.

Ismachiah, is-ma-kī'ah [supported by Jehovah], a Levite, 2 Ch.31.13.

Ismaiah, is-mī'ah [heard by Jehovah], the name of two of David's officers, 1 Ch.12.4; 27.19.

Israel, is'ra-el [prince who prevails with God], a name given by the angel to Jacob at Mahanaim, Ge.32.28;— often used to signify his descendants, Ex. 4. 22; 5.2, &c.;—used to denote the ten tribes (2 Sa. 2. 9; 1 Ki. 12. 1) under Rehoboam;—all Jacob's posterity, 1 Co.10.18;—all true believers, Is.45.17; Ro.9.6.

Israelites, is'ra-el-ites, the descendants of Israel, or Jacob, the usual name of the twelve tribes from the time of the exodus till the revolt under Jeroboam;—oppressed in Egypt, Ex.1.7; 5.9;—the heads of their families, 6.14;—directed to demand jewels of the Egyptians, 11.2;—leave Egypt, 12.30;—numbered, Nu. 1. 2;—again, in the plains of Moab, 26.1;—enter into a covenant with God, Ex.19.5, &c.; De. 29. 10;—called a peculiar people, 26.18;—the order of their encampment, Nu.2.1;—of their marches, 10.14;—all their stations in the wilderness, 33.1, &c.;—murmur at Taberah, 11.1;—on the death of Korah, &c., 16. 41;—at the return of the spies, 14.1;—punished for it, 26; 26. 63;—defeated, 14. 45;—all the murmurers perished in the wilderness, De. 2. 16;—defeat the Canaanites at Hormah, Nu.21.1;—join in the worship of Baal-peor, 25.1;—their various rebellions enumerated, De. 9. 1;— swerve from their worship after the death of Joshua, Ju.2.7; 3.7;—repent when oppressed by the Philistines and Moabites, 10.10;—their ingratitude to the family of Gideon, 8. 35; —their war with the tribe of Benjamin, 19. 29, &c.;—defeated by the Philistines, and the ark taken, 1 Sa. 4.1, &c.;—desire a king, 8.5;—carried captive to Babylon, 2 Ki.25.11; 2 Ch. 36.20; Je.39.5;—return from their captivity, Ezr.1.5, &c.;—the number that returned, 2.1; Ne.7.5, &c.;—their history recapitulated, Ps. lxxviii.; cv.– cvii.;—their rebellions enumerated and lamented, Ezr.9.5; Ne.9.7, &c.; Eze. 20. 5;—their degeneracy complained of, Is. 1. 1, &c.; 43. 22; Am. 2.9; Mi. 3.1, &c.; 6.1; 7.1; Hab. 1.1; Zep. 3.1, &c.; Zec.7.5; Mal. 1.2; 3.7, &c.;—their sufferings for their sins, Is.1.7; 3.1; 5.24; 7.17, &c.; 9.8, &c.; 10.1, &c.; 17.4,9; 22.1, &c.; 24.1, &c.; xxv.; 38.17; 29.1, &c.; 30.1, &c.; 32.9; 42.24; 50.1; 51.17; 57.17; 59. 2; 63.10; 64. 5; 65.2, &c.; Je.13.22; 14.17; 15.1, &c.; 16.10; 17.1; 18.11; Eze. 6. 1; 7. 1; 8.18; 9.1, &c.; 12.18; 14. 1, &c.; 16. 1, &c.; xxi.; 22.1; xxiii.; Ho.2.1, &c.; 3. 4; iv.; 13. 1, &c.; Am. 2. 4, 6; 4. 1; 6.1; 8.1; 9.1; Mi.1.1, &c.; 2.1; Zep.1.1, &c.

——, their future restoration foretold, Is.1.26; 4.2, &c.; 14.1; 27.9; 29. 18; 30. 18; 32.15; 44.22; 54. 6, &c.; 60. 1, &c.; Je.31.18,31; 50. 4; Eze. 11. 19; 16.60; 36. 26; Zep.3.13; Zec.12.10; 13. 1, &c.

——, their return from their present dispersion particularly promised, Is.11.11, &c.; 14. 1, &c.; 18.2, &c.; 27.12; 49.9, &c.; 51.11; 65.9; 66. 8; Je. 12. 14; 16.14; 23. 1, 8; 30.1, &c.; xxxi.; 32.36; 33.14,20; 46. 27; Eze. 6. 8; 11. 16; 12. 22; 16. 60; 20. 33; 28. 24; 29. 21; 36.1, &c.; xxxvii.; Da. 12.1;— represented by the revival of dead bones, Eze.37.1, &c.

——, their prosperity and virtue in the last times, Is.2.1, &c.; 9.1, &c.; 12.1, &c.; 25.6; xxvi.; 28.5; 35.1, &c.; 40.1,11; xli.; 44.1, &c.; 51. 22; 52. 12; 62. 4; 65. 17; Eze. 17. 22; Ho. 1. 7, 10; 2. 14; 11. 8; 13. 9, 14; Joel 2.21,28; 3.1, &c.; Am. 9. 11; Ob. 17; Mi.2. 12; 4.1, &c.; 7.8, &c.; Zep.3.14, &c.; Zec.2.1, &c.; 8.2, &c.; 10.5; 14.9, &c.

——, the nations that have oppressed them will suffer for it, Is.17. 12; 33.1; 34.1, &c.; 49.25, 54. 3; 55. 5; 60.16; 61.5; 63.1; 66. 20, 24; Je. 46. 27; Joel 3.2, &c.; Mi. 5. 8; 7. 16; Zep. 3. 8; Hag.2.22; Zec.10.5, &c.; 12.4,9; 14.1, &c., 12.

——, other nations will be subject to them, Is.49.22.

Israelites, they will be the instructors of all other nations, Is.42.1,10; 49.6; 56.6; 60.3; 62.2; 65.1; 66.19.

——, they will no more be two kingdoms, but one, Eze.37.22.

——, their history a warning to Christians, 1 Co.10.6. *See* JEWS.

Issachar, is'să-kar [there is reward], the fifth son of Jacob; his inheritance, Jos. 10. 17;—his descendants, 1 Ch. 7.1.

Issue, children or posterity, Ge.48.6; Mat.22.25;—a passage or outlet, Ps. 68.20;—to come forth hastily, Jos.8. 22;—disease of men, how cleansed, Le.15.2, &c.;—of women, 19.

Italy, a well-known and highly-celebrated country in the south of Europe. It is bounded on the north by the Alps, which separate it from Austria and Switzerland; on the south by the Mediterranean, on the east by the Gulf of Venice, and on the west by France and the Mediterranean. It is about 700 miles in length, and between 100 and 320 in breadth. In 1859 the greater part of the peninsula was erected into the kingdom of Italy. In 1866 Venetia was added, and in 1870 the incorporation was completed by the removal of the seat of government to Rome. It is mentioned, Ac. 18.2; 27.1;—Paul was a prisoner at Rome when he wrote his epistle to the Hebrews, He.13.24. Its climate is generally mild and genial, and the soil is fertile. The Roman Catholic religion is established in, but under the new government since the pope lost his temporal power a great measure of liberty is enjoyed by Protestants.

Itch, a disease of the skin, threatened for disobedience, De.28.27.

Itching, tickling words for amusement, 2 Ti.4.3.

Ithamar, ith'a-mar [isle of palm-trees], the fourth and youngest son of Aaron; he and his descendants continued in the rank of ordinary priests till the days of Eli, when the high-priesthood was transferred into his family, Ex. 6.23.

Ithiel, ith'ī-el [God with me], and UCAL, children or disciples of Agur, Ne.11.7; Pr.30.1.

Ithream, ith're-am [remnant of the people], the sixth son of David, born in Hebron, 2 Sa.3.5; 1 Ch.3.3.

Ittah-Kazin, it'tah-ka'zin [time of a judge], a town near the east boundary of the tribe of Zebulun, Jos.19.13.

Iturea, it-u-rē'ah, a small province of Syria, in the north-east of Palestine, where Philip was tetrarch, Lu. 3. 1. It derived its name from Jetur (1 Ch. 1. 31), son of Ishmael;—now called *Jedûr*.

Ivah, ī'vah [overturning, ruin], a city in Babylon, 2 Ki.18.34; 19.13; Is.37. 13;—the same as Ava, 2 Ki.17.24;— probably also as Ahava, Ezr.8.15,21, 31.

Ivory, the tusk of the elephant, hard, solid, of a white colour, and capable of a fine polish; Solomon had a throne of it, 1 Ki. 10. 18;—we read also of beds of it, Am.6.4;—and of houses of it, 1 Ki.22.39; Am.3.15.

Izhar, iz'har [a shining one], (1) A son of Kohath, 1 Ch.6.2,18.—(2) A Levite, Ex.6.18.

Izrahiah, iz-ra-hī'ah [whom Jehovah brings forth], grandson of Issachar, 1 Ch.7.3.

J.

Jaakobah, jā-ăk'o-bah [supplanter, heel-catcher], a paragogic form of the name Jacob; a chief man of the tribe of Simeon, 1 Ch.4.36.

Jaalam, ja'ă-lam [concealer], one of the sons of Esau, Ge.36.5.

Jaareoregim, jā'ar-e-or'e-gim, a Bethlehemite, 2 Sa.21.19; 1 Ch.20.5.

Jaazaniah, jā-ăz-za-nī'ah [whom Jehovah hears], (1) The son of a Maachathite, 2 Ki.25.23.—(2) One of the Rechabites, Je.35.3.—(3) The son of Shaphan, Eze.8.11.

Jaaziah, jā-a-zī'ah [whom Jehovah consoles], a descendant of Merari, 1 Ch.24.26,27.

Jabal, jā'bal [stream], one of the sons of Lamech, and the father of such as dwell in tents, Ge.4.20.

Jabbok, jāb'bok [a pouring out], a rivulet falling into the Jordan, about 30 miles below the Sea of Galilee, Ge.32.22; De. 2. 37; Jos. 12.2. Now called *Zurka*, or Blue River.

Jabesh-Gilead, jā'besh-gil-e-ad [dry land in Gilead], a city of the half tribe of Manasseh in the land of Gilead, distant a night's journey from Bethshan (1 Sa. 31. 12), and about 6 miles from the ruins of Pella. It was destroyed for not joining the Israelites in the war with the tribe of Benjamin, Ju.21.10;—threatened by the Ammonites, 1 Sa.11.1;—delivered by Saul, 4; —the inhabitants bury the bodies of Saul and Jonathan, 31.11; 1 Ch.10.11; —David commends them for it, 2 Sa. 2. 5. The ruin called *el-Deir* marks its site.

Jabez, jā'bez [he causes pain], (1) A person of whom highly honourable mention is made, 1 Ch.4.9;—his prayer, 10.—(2) A place in Judah, 1 Ch. 2.55.

Jabin, jā'bin [he who understands], (1) King of Hazor, in the northern part of Canaan, Jos.11.1;—defeated by Joshua, 2–15.—(2) Another king of Hazor, who, in the days of the Judges, oppressed the Israelites for twenty years, Ju.4.2,3;—defeated by Deborah and Barak, who delivered the Israelites, 4–24;—this victory alluded to, Ps.83.9.

Jabneel, jāb'nēl [God causeth to be built], (1) A town on the frontiers of Naphtali, Jos. 19. 33.—(2) A town in the tribe of Judah, 15. 11; probably the same as Jabneh, called by the Greeks and Romans Jamnia;—was dismantled by Uzziah, 2 Ch. 26. 6. Now called *Yebna*, about 11 miles south of Jaffa. Its population is about 3000.

Jachin, ja'kin [establisher], (1) The fifth son of Simeon, and head of the family of the Jachinites, Nu.26.12.— (2) The name of one of the two great pillars of brass cast by Hiram for the porch of Solomon's temple; and the other was called *Boaz*, or strengthener, 1 Ki.7.21.

Jacinth, ja'sinth, properly a flower of a deep purple or reddish blue, and hence a precious stone of like colour, Re.9.17; 21.20.

Jacob, jā'kob [supplanter, heeler], the second-born of the twin sons of Isaac and Rebekah, born, Ge. 25. 26; —buys his brother's birthright, 33:— by craft and falsehood gets his blessing, 27.28;—goes to Padan-aram, 28. 5;—his vision at Bethel, 11;—marries Leah and Rachel, 29.23,28;—his sons born there, 32, &c.;—leaves Padan-aram, 31.17;—his interview with Laban, 25;—his vision at Mahanaim, 32. 1;—wrestles with an angel, 24;—meets his brother, 33. 1, &c.;—resides at Shechem, 18;—goes to Bethel, 35.1; —his name changed to Israel, 9;— sends to buy corn in Egypt, 42.3;— goes to Egypt, 46.5;—God appears to him at Beersheba on his way thither, 2;—his grandsons, 8;—presented to Pharaoh, 47. 7;—his age, 9, 28;— blesses the sons of Joseph, 48.15;— foretells the future destiny of all his sons, 49.1, &c.;—dies, 33;—the great mourning for him, 50.7;—his family in Egypt, Ex.1.1;—his descendants, 1 Ch.2.1, &c.

Jacob's Well, a well of water near the city of Shechem, at which Christ instructed the woman of Samaria, Jn.4.6,12. Still known by the same name, about half a mile south-east of Nablûs, at the foot of Mount Gerizim.

Jaddua, jad-dū'a [known], the son of Jonathan, and the last high-priest mentioned in the Old Testament. Ne. 12.11;—he is thought to be the *Jaddus* who lived in the time of Alexander the Great.

Jael, jā'el [the mountain goat], the wife of Heber the Kenite, Ju. 4. 17;— met Sisera in his flight, and invited him into her tent, 18;—after courteously entertaining him, killed him while asleep, 19–21.

Jagur, ja'gur [lodging-places], a city of Judah, on the south-west of the Dead Sea, Jos. 15. 21.

Jah, a contraction for Jehovah, the proper name of God, importing his self-existence and eternal duration, Ps. 68. 4. *See* JEHOVAH.

Jahaleel, jā-ha'le-lēl [praising God], father of Ziph, 1 Ch. 4. 16.

Jahaz, JAHAZAH, jā'haz, ja-hā'zah [a place trodden down], a city on the northern frontiers of Moab, and near Aroer, and not far from the river Arnon: here Moses defeated the army of Sihon, Nu. 21. 23;—allotted to the Reubenites, and afterwards to the Levites, Jos. 13. 18: 1 Ch. 6. 78;—taken by the Moabites after the death of Ahab, and destroyed by the Chaldeans, Is. 15. 4: Je. 48. 21;—also called Jahaza, Jos. 13. 18;—Jahazah, 21. 36; —Jahzah, 1 Ch. 6. 76.

Jahaziel, ja-haz'ī-el [seeing God], a son of Hebron, 1 Ch. 23. 19;—the name of others also, 12. 4; 16. 6; 2 Ch. 20. 14–17.

Jahdiel, jah'dī-el [whom God makes joyful], one of the posterity of Manasseh, 1 Ch. 5. 24.

Jahleel, jāh'lēl [hoping in God], son of Zebulun, and progenitor of the Jahleelites, Nu. 26. 26.

Jailer, or keeper of a prison, of Philippi, his conversion, Ac. 16. 33.

Jair, jā'er [whom God enlightens], (1) For about twenty-two years a judge of Israel, Ju. 10. 3:—had thirty sons who had thirty cities, 4.—(2) The son of Segub, took several towns from the Amorites, Nu. 32. 40, 41: 1 Ch. 2. 21–23.

Jairus, jā'rus [diffuser of light], a chief ruler of the synagogue at Capernaum, Mar. 5. 22: Lu. 8. 41;—besought Jesus to heal his only daughter; and while doing so, was informed that she was dead, 49;—Jesus restored her to life, 55.

James [supplanter], (1) Son of Zebedee and Salome, and elder brother of John the Evangelist, usually called *James the Greater;* called to attend Jesus, Mat. 4. 21;—his zeal reproved, Lu. 9. 54;—his request to sit at the right hand of Jesus, Mat. 20. 20; Mar. 10. 35;—put to death by Herod Agrippa, Ac. 12. 2.—(2) A son of Cleopas, Mar. 15. 40; — called the 'Lord's brother,' Ga. 1. 19;—an apostle, Mat. 13. 55: 15. 40;—brother of Jude, Lu. 6. 16;—Jesus appears to him after his resurrection, 1 Co. 15. 7;—addresses the apostles about the discipleship of the Gentiles, Ac. 15. 13;—the author of the epistle of James, Ja. 1. 1.

Jamlech, jām'lek [kingly], a prince of the tribe of Simeon, 1 Ch. 4. 34.

Jangling, or unprofitable contention, censured, 1 Ti. 1. 6.

Jannes, jān'nez, and JAMBRES, two Egyptian magicians, who, by their arts, opposed Moses, 2 Ti. 3. 8: Ex. 7. 9–13.

Janohah, ja-nō'hah [rest], a city on the north-east border of Ephraim, Jos. 16. 7;—called Janoah, 2 Ki. 15. 29. Identical with the modern village of *Janûn*, about 12 miles south-east of Nablûs (=Sichem).

Japheth, ja'feth [enlargement], the eldest (Ge. 10. 21; comp. 9. 24) son of Noah;—he and Shem modestly cover their father while he lay exposed, 9. 23;—his enlargement foretold by his father, 27;—his descendants, Ge. 10. 2: 1 Ch. 1. 5.

Japhia, ja-fī'ah [splendid], (1) A city of Zebulun, surrounded with a double wall, Jos. 19. 12. Identical with *Yafa*, about 2 miles south-west of Nazareth, a village of about thirty houses. —(2) One of the sons of David, 2 Sa. 5. 15.

Japhleti, jāf'lā-ti [the Japhletite, deliverer], descendant of a son of Heber, Jos. 16. 3: 1 Ch. 7. 32, 33.

Jareb, jā'reb [adversary], a figurative title of the king of Assyria, Ho. 5. 13; 10. 6.

Jared, jā'red [descent], the son of Mahalaleel, and father of Enoch, Ge. 5. 15: Lu. 3. 37.

Jaresiah, jā-re-sī'ah [whom Jehovah nourishes], one of the 'sons' of Jeroham, 1 Ch. 8. 27.

Jarmuth, jar'mūth [height] (1) A city of Judah, the king of which was killed by Joshua, Jos. 10. 3–5, 22–26; 12. 11. The modern *Yarmuk*. —(2) A Levitical city, Jos. 21. 29, called Remeth, 19. 21, and Ramoth, 1 Ch. 6. 73.

Jasher, ja'sher [righteous], a book or public register in which memorable events were written by a scribe of this name; or the book of the records of 'upright men,' Jos. 10. 13.

Jashobeam, ja-shō'be-am [to whom the prophet turneth], a valiant man in David's army, who with his spear slew 300 men, 1 Ch. 11. 11:—he, with other two of the mighty men, passed through the camp of the Philistines, and drew water for David, 16, 17.

Jashub, ja'shub or jāsh'ūb [turning himself], the third named of the four sons of Issachar, 1 Ch. 7. 1.

Jason, jā'son [healing], a Greek form of Jesus or Joshua, the host of Paul and Silas at Thessalonica; to preserve them from danger, hazarded his life, Ac. 17. 5;—he afterwards appears to have removed to Rome, Ro. 16. 21.

Jasper [polished, glittering], a gem of various colours, white, red, brown, and bluish green, Ex. 28. 20; Eze. 28. 13; Re. 4. 3; 21. 11.

Javan, jā'van [clay], (1) The fourth son of Japheth, and the father of the Ionians or Greeks, Ge. 10. 2;—used for Ionia, Is. 66. 19; Eze. 27. 13;—the Macedonian empire, Da. 8. 21; 10. 20; 11. 2;—the Syrian empire, Zec. 9. 13.—(2) A town in Southern Arabia, whence the Phœnicians bought sword blades, Eze. 27. 19. Probably *Uzal* in Yemen.

Javelin, a spear, or half pike, or kind of dart, Nu. 25. 7: 1 Sa. 18. 10, 11.

Jaw-bone, the bone in which the teeth are fixed, Ju. 15. 15, 17.

Jaws, often used figuratively to denote wicked men's power and cruelty, Job 29. 17; Ps. 22. 15; Is. 30. 28; Ho. 11. 4.

Jazer. *See* JAAZER.

Jealousy, the suspicion between married persons of want of fidelity to each other, Nu. 5. 14;—the trial of it, 11–31;—violence of this passion, Pr. 6. 34; Ca. 8. 6;—its image shown to Ezekiel, Eze. 8. 5.

———, an earnest concern for the welfare of others, joined with fear of their misconduct, 2 Co. 11. 2;—God's regard for his own glory, and his hot displeasure against sin, De. 29. 20; Ps. 78. 58; Is. 42. 13.

Jeberechiah, jēb-er-re-kī'ah [whom Jehovah blesses], father of Zechariah the priest, Is. 8. 2.

Jebus, jē'bus [place trodden down], the capital and stronghold of the Jebusites, an ancient name given to Jerusalem, Jos. 18. 28; 1 Ch. 9. 4. *See* JERUSALEM.

Jebusi, jeb'u-si, the name used for JEBUS in Jos. 15. 8; 18. 16, 28.

Jebusites, jēb'u-sites, the descendants of *Jebus*, the son of Canaan, Ge. 10. 16;—not conquered by Joshua, Jos. 15. 63;—David encouraged his men to kill them, 2 Sa. 5. 8.

Jecamiah, jēk-a-mī'ah [whom Jehovah gathers], son of Jeconiah, 1 Ch. 3. 18.

Jeconiah, jēk-o-nī'ah [whom Jehovah appoints], sometimes called *Coniah* or *Jehoiachin*, king of Judah, the son of Jehoiakim, 1 Ch. 3. 16;—his sons, 17;—succeeds his father, 2 Ki. 24. 6: 2 Ch. 36. 8;—foretold that he should be carried to Babylon, Je. 22. 25;—carried away captive, 2 Ki. 24. 12: Je. 24. 1;—false prophecy respecting his return, 28. 4;—after thirty-seven years' imprisonment in Chaldea, he was released, and raised to dignity, 52. 31.

Jedaiah, je-daī'ah [knowing Jehovah], a priest, who returned from the Babylonish captivity with 973 of his brethren, Ezr. 2. 36; Ne. 7. 39.

Jediael, jēd-i-a'ēl [known of God], a brave officer in David's army, who abandoned Saul, and joined the son of Jesse, 1 Ch. 11. 45; 12. 20.

Jedidah, jēd-ī'dah [well-beloved], the mother of Josiah, 2 Ki. 22. 1.

Jedidiah, jed'id-ī-ah [friend of Jehovah], name given to Solomon at his birth by Nathan, 2 Sa. 12. 25.

Jeduthun, jēd-ū'thun [praising], one of the four great masters of the temple music, 1 Ch. 16. 38, 41, 42;—several of the Psalms bear his name, particularly the xxxix. lxii. lxvii., &c.

Jegar-Sahadutha, jē'gar-sa-ha-dū'thah [pile of testimony], name given by Laban to the heap of stones, memorial of his league with Jacob, Ge. 31. 47.

Jehdeiah, je-dei'ah [whom Jehovah makes joyful], one of David's officials, 1 Ch. 27. 30.

Jehezekel, je-hēz'e-kel [whom God makes strong], one of the priests, 1 Ch. 24. 16.

Jehoadah, je-hō'a-dah [whom Jehovah adorns], a descendant of Saul, 1 Ch. 8. 36.

Jehoahaz, je-hō'a-haz [possession of the Lord], (1) Son and successor of Josiah, king of Judah, 2 Ki. 23. 31: 2 Ch. 36. 1;—carried to Egypt, 2 Ki. 23. 33: 2 Ch. 36. 4;—foretold not to return, Je. 22. 10.—(2) Son and successor of Jehu, king of Israel. 2 Ki. 10. 35;—his death, 13. 9.

Jehoash, je-hō'ash [Jehovah given], or in the contracted form JOASH, (1) The son of Ahaziah, king of Judah, saved by his aunt, and made king after his father, 2 Ki. 11. 12: 2 Ch. 23. 1, &c.;—kills Zechariah, the son of Jehoiada, 24. 21;—killed by his servants, 25: 2 Ki. 12. 20. — (2) King of Israel, son of Jehoahaz, and grandson of Jehu, was wicked, 2 Ki. 13. 10, 11;—died, 13.

Jehohanan, je-hō'ha-nan [whom Jehovah restores], a military commander under Jehoshaphat, 2 Ch. 17. 15; 23. 1.

Jehoiachin, je-hoy'ā-kin [Jehovah appointed], son and successor of Jehoiakim, king of Judah, 2 Ki. 24. 8;—called Conaiah, Je. 22. 24;—Jeconiah, 1 Ch. 3. 17;—Jeconias, Mat. 1. 12.

Jehoiada, je-hoy'a-dah [the Lord knows], the high-priest, preserves Joash from the cruelty of Athaliah, 2 Ch. 23. 1;—anoints him king, 2 Ki. 11. 12;—restores the worship of God, 2 Ch. 23. 16;—his death, 24. 15.

Jehoiakim, je-hoy'ā-kim [whom Jehovah sets up], the second son of Josiah, and the brother of Jehoahaz; his original name was Eliakim, which Necho changed to Jehoiakim, 2 Ki. 23. 34;—succeeds Jehoahaz, 2 Ki. 23. 34: 2 Ch. 36. 4;—conquered by Nebuchadnezzar, 2 Ki. 24. 1;—carried to Babylon, 2 Ch. 36. 6; Da. 1. 1;—his death, after a reign of eleven years, 2 Ki. 24. 6;—foretold to be buried like an ass, Je. 22. 19.

Jehoiarib, je-hoy'a-rib [whom Jehovah defends], the head of the first family of the priests established by David, 1 Ch. 24. 7;—from this illustrious family were the Maccabees descended.

Jehoram, je-hō'ram [exaltation of the Lord], (1) Eldest son and successor of Jehoshaphat, the fifth king of Judah, 1 Ki. 22. 50: 2 Ki. 8. 16: 2 Ch. 21. 1;—the Edomites revolt from him, 8;—the Philistines and Arabs distress him, 16;—receives a letter from Elijah, 12;—his death, 19: 2 Ki. 8. 24;—buried without royal honours, 2 Ch. 21. 14–20.—(2) Or JORAM, tenth king of Israel, succeeds his elder brother Ahaziah, 2 Ki. 1. 17;—goes to war with the Moabites, 3. 6;—killed by Jehu, 9. 11.

Jehoshabeath, je-ho-shāb'e-ath [whose oath is Jehovah], daughter of king Joram and wife of Jehoiada the high-priest, 2 Ch. 22. 11.

Jehoshaphat, je-hosh'a-fat [Jehovah will judge], (1) Son and successor of Asa, king of Judah, 1 Ki. 15. 24: 2 Ch. 17. 1;—his greatness, 12;—makes an alliance with Ahab, 18. 1: 1 Ki. 22. 2;—with Ahaziah, 2 Ch. 20. 35;—joins him in his war with the Moabites and Edomites, 2 Ki. 3. 7;—reproved by the prophet Jehu, 2 Ch. 19. 2;—proclaims a fast, 20. 3;—defeats the Ammonites, Moabites, and Edomites, 22;—makes ships to go to Tarshish which are destroyed, 35: 1 Ki. 22. 48;—dies, 50; 2 Ch. 21. 1.—(2) The son of Ahilud, recorder, or secretary to David, and afterwards to Solomon, 2 Sa. 8. 16; 1 Ki. 4. 3.—(3) VALLEY OF, mentioned only in Joel 3. 2, 12. It is a narrow valley running from north to south between Jerusalem and the Mount of Olives, through which the brook Cedron flows. The 'King's Dale,' mentioned in Ge. 14. 17 and 2 Sa. 18. 18, is probably this valley. Called 'Valley of Decision,' Joel 3. 14.

Jehovah, je-hō'vah, or JAH, one of the Scripture names of God, significant of his *self-existence, and giving existence to all others*, Ps. 83. 18; Is. 12. 2; 26. 4;—it is given both to *Christ* and the *Holy Spirit* (see these articles). The Jews had so great a veneration for this name, that they called it the *ineffable* name, and therefore would not pronounce it; on which account its true pronunciation was forgotten. This name occurs very frequently in the Old Testament; but is commonly rendered LORD in our Bibles, and printed in capital letters, to distinguish it from the name *Lord*, signifying *Ruler* or *Governor*.

Jehovah-Jireh, je-hō'vah-jī'reh [the Lord will see or provide], the name given by Abraham to the place on Mount Moriah where the angel of the Lord appeared to him when he was about to offer up his son Isaac, Ge. 22. 14.

Jehovah-Nissi, je-hō'vah-nis'si [the Lord my banner], name given by Moses to an altar erected in celebration of the great victory over the Amalekites, Ex. 17. 15.

Jehovah-Shalom, je-hō'vah-shāl-lom [the Lord is peace], name given by Gideon to the altar he erected at Ophrah to commemorate the salutation by the angel of the Lord, Ju. 6. 24.

Jehovah-Shammah, je-hō'vah-shām-mah [the Lord is there], the name of the future Jerusalem, the church of God, Eze. 48. 35.

Jehovah-Tsidkenu, je-hō'vah-tsid'-ke-nū [the Lord our righteousness], Je. 23. 6.

Jehozabad, je-hōz'a-bad [whom Jehovah bestows], one of the murderers of Joash, 2 Ch. 24. 26.

Jehozadak, je-hoz'a-dak [the justice of the Lord], son of Seraiah, a high-priest, 1 Ch. 6. 14.

Jehu, jē'hū [he that is], (1) The son of Nimshi and grandson of Jehoshaphat, captain of the troops of Joram, king of Israel, anointed king of Israel, 2 Ki. 9. 6;—kills Joram, king of Judah, in the field of Naboth, 24;—kills the sons of Ahab, 10. 1;—and forty-two priests of Baal, 18;—dies, after reigning twenty-eight years, 35.—(2) *The prophet*, the son of Hanani the seer, reproves Jehoshaphat, 2 Ch. 19. 2.

Jehudijah, je-hu-dī'jah [praise of the Lord], the wife of Ezra, 1 Ch. 4. 18.

Jekameam, jēk-a-mē'am [who gathers the people], of the posterity of Levi, 1 Ch. 23. 19.

Jekamiah, jēk-a-mī'ah [whom Jehovah gathers], of the posterity of Judah, 1 Ch. 2. 44.

Jemima, je-mī'ma [handsome as the day or dove], the name of the first of Job's three daughters, Job 42. 14.

Jemuel, jem-ū'el, or NEMUEL [daylight of God], the first named of the sons of Simeon, Ge. 46. 10: 1 Ch. 4. 24.

Jeopardy, hazard, or peril, Ju. 5. 18; 2 Sa. 23. 17: Lu. 8. 23: 1 Co. 15. 30.

Jephthah, jēf'thah [the opener], one of the judges of Israel, who was the son of Gilead by a concubine, Ju. 11. 1;—thrust out from his father's house by his brothers, 2;—was solicited to head the Gileadites against the Ammonites, 5;—agrees on terms that he should continue to be their head, 9;—first expostulates with the Ammonites, 12–28;—his rash vow, 30. 31;—proves victorious, 33;—is met by his daughter, who was ignorant of his vow, 34;—did with her according to his vow, by devoting her to God in perpetual virginity, 39;—the daughters of Israel went yearly to lament, or *talk with*, and condole with her, 40;—the Ephraimites quarrel with him, 12. 1.—his death, 7;—his faith, He. 11. 32.

Jephunneh, je-fun'neh [nimble], father of Caleb, Nu. 13. 6; 14. 6; 30. 38; 26. 65.

Jerahmeel, jer-ah-mē'el [on whom God has mercy], the tribe descended from, inhabited the southern borders of Judah, 1 Sa. 27. 10: 30. 29.

Jeremiah, jēr-e-mī'ah [exalted of the Lord], called also JEREMY, Mat. 2. 17; JEREMIAS, 16. 14, was the son of Hilkiah the priest of the line of Abiathar (1 Ki. 2. 26–35), and one of the chief of the Hebrew prophets—entered on his office in the thirteenth year of the reign of Josiah B C. 628); —his commission, Je. 1. 4;—a promise from God to himself, 15. 19:—laments over Josiah, 2 Ch. 35. 25;—directed to prophesy in the gates of Jerusalem, Je. 17. 19;—complains of ill-usage, 20. 7;—advises the king to yield to Nebuchadnezzar, 21. 8;—foretells the seventy years' captivity, 25. 8;—apprehended, 26. 8;—acquitted, 16;—writes to the captives at Babylon, 29. 1;—foretells the fate of two lying prophets, 20;—and of Shemaiah, 30;—imprisoned by Zedekiah, 32. 1;—buys a field, 6;—has his prophecies written by Baruch, 36. 1, 32; —foretells the return of the Chaldeans after they had left the city, 37. 6;—put into prison, 14;—into the dungeon, 38. 6;—favoured by Zedekiah, 14;—by Nebuchadnezzar, 39. 11;—goes to Gedaliah, 40. 6;—promises Johanan safety in Judah, 42. 7;—foretells Nebuchadnezzar's conquest of Egypt, 43. 8;—the destruction of his countrymen in Egypt, 44. 11; —gives his prophecy to Seraiah, to be carried to the Euphrates, 51. 59;—complains of the misery of his country, La. 1. 18.

Jeribai, jēr'ī-bī [contentious], one of David's mighty men, 1 Ch. 11. 46.

Jericho, jer'ī-ko [place of fragrance], the largest city in the valley of Jordan, about 20 miles north-east from Jerusalem. First mentioned in Nu. 22. 1;—spies sent to view it, Jos. 2. 1; —taken by Joshua, 6. 20;—rebuilt by Hiel, 1 Ki. 16. 34;—here was a school of the prophets, 2 Ki. 2. 4, 5, 15;—Elisha healed its waters, 2. 19–22;—Christ passed through, Lu. 19. 1;—near it he healed two or perhaps three blind men, Mat. 20. 29–34; Mar. 10. 46–52; Lu. 18. 35;—called the 'city of palm-trees,' De. 34. 3: 2 Ch. 28. 15. It is now a small village called *Riha* or *Eriha*, with about 200 inhabitants.

Jerioth, jer'ī-oth [timidity], wife of Caleb, 1 Ch. 2. 18.

Jeroboam, jēr-o-bō'am [increaser of the people], (1) The son of Nebat, opposes Solomon, 1 Ki. 11. 26;—addressed by the prophet Ahijah, 29;—made king by the ten tribes, 12. 12;—sets up the worship of the calves, 28;—opposed by the prophet at Bethel, 13. 1;—his death, after a reign of twenty-two years, 14. 20. —(2) The son of Joash, succeeds him as King of Israel, 2 Ki. 13. 13; 14. 16;—during his reign luxury, pride, oppression, and idolatry prevailed, Am. 2. 6–16; v. vi.; —dies after a reign of forty-one years, 2 Ki. 14. 29.

Jerubbaal, je-rub-bā'al [let Baal plead], surname of Gideon, Ju. 6. 32; 7. 1.

Jeruel, je-rū'el [founded of God], a wilderness, westward of the Dead Sea, and not far from the desert of Zin, in which Jehoshaphat obtained a signal victory over the Ammonites, Moabites, &c., 2 Ch. 20. 16, &c.

Jerusalem, je-rū'sa-lem [foundation or habitation of peace], the metropolis of the kingdom of Judah, and the seat of government during the reigns of David, Solomon, and their successors. It is distant from the Dead Sea and Jordan valley 15 miles, and from the Mediterranean 31 miles. It was called *Salem* [peace], in the time of Abraham, Ge. 14. 8; He. 7. 2. It is so called also in Ps. 76. 2; and it was called *Jebus* at the time Israel obtained possession of the Holy Land, Jos. 15. 8; 18. 28; 1 Ch. 11. 4. It seems probable, therefore, that the name *Jerusalem* is merely a compound of the terms *Jebus* and *Salem*. It is called Zion, 1 Ki. 8. 1;—city of God, Ps. 46. 4;—city of the Great King, Ps. 48. 2;—the holy city, Ne. 11. 1–18; —city of solemnities, Is. 33. 20. In its

most flourishing state it consisted of four parts, built on four hills; namely, Zion, Acra, Moriah, and Bezetha. In fact, the whole foundation was a high rock, with four heads or hills, and with steep ascents on every side, except the north; and surrounded with a deep valley, which was embosomed with hills. The city was encompassed with three walls, over which there were towers, and appears to have been about 4½ miles in circumference. It was taken by the children of Judah, Ju. 1. 8;—partly inhabited by the Jebusites, 21;—by David, 2 Sa. 5. 6; 1 Ch. 11. 4;—expostulated with, and threatened for its crimes, Je. 1. 15; ii. iii.; 4. 19; v.–ix.; 10. 17, &c.; 11. 1, &c.; Eze. xxi.; 22. 1, &c.;—described as an exposed infant, 16. 1, &c.;—taken by Nebuchadnezzar, 2 Ki. 25. 4; 2 Ch. 36. 17; Je. 39. 1; 52. 4, &c.;—burned, 52. 12;—represented as a female captive, Is. 3. 26;—its desolation lamented, La. i. &c.;—its captivity represented by a figure, Eze. 4. 1; 5. 1;—to be rebuilt, Je. 31. 38;—built after the captivity, Ne. 3. 1, &c.;—after much opposition, 4. 1, &c.;—its walls finished, 6. 15;—its inhabitants chosen by lot, 11. 1, &c.;—the dedication of its walls, 12. 27;—its future state, Eze. 48. 30;—its new name, 35.—Christ's lamentation over it, Mat. 23. 37;—foretells the destruction of the temple, and of it, 24. 2–28;—it represents the gospel, Ga. 4. 26;—a new one descending from heaven, Re. 21. 2, 10. About seventy years after Christ it was besieged, taken, sacked, and burned by Titus. Above 1,000,000 of the Jews perished, and 97,000 were taken prisoners; and our Saviour's prediction—that it should become a heap of ruins—was fully verified. It gradually became settled again; but in the year 134 the Emperor Adrian banished all the Jews, prohibiting their return on pain of death. The temple was demolished, and the site ploughed up. Several hundred years after, this city was again rebuilt. In the year 614 the Persians captured it, and 90,000 Christians were slain. In 637 the Saracens seized it, and kept it till 1079, when the Turks became its masters. It was taken by the first Crusaders in 1099, and held by the Christians till 1187, when it was taken by Saladin. After varied changes it was taken by the Sultan Selim I. in 1517. In 1542 its present walls were built by Soliman the Magnificent. In 1832 the Pasha of Egypt occupied it, but in 1841 it once more passed under the Turkish sceptre. Under the auspices of the 'Palestine Exploration Fund' it is now being explored by means of *excavations*, which have already brought to light many very interesting facts regarding the ancient city, over the ruins of which the modern one is built. Its present population is about 16,000, of whom 4000 are Moslems, 8000 Jews, 1800 Greeks, 1300 Latins, and about 900 of various nations.

Jerusha, je-rū'sha [possessed], the mother of King Jotham, 2 Ki. 15. 33.

Jeshanah, jesh-a'nah, a city of the kingdom of Israel near Bethel and Ephraim, Nu. 34. 4, 2 Ch. 13. 19.

Jeshebeab, jesh-ĕb'e-ab [seat of his father], chief of a family of priests, 1 Ch. 24. 13.

Jeshimon, jĕsh'i-mon [a wilderness], a city in the wilderness of Maon, belonging to the tribe of Simeon, situated in the southernmost part of Palestine, 1 Sa. 23. 24.

Jeshishai, je-shish'ī [grayish], one of the posterity of Gad, 1 Ch. 5. 14.

Jeshohaiah, jesh-o-hī'ah [worshipper of Jehovah], a prince of the tribe of Simeon, 1 Ch. 4. 36.

Jeshua, jesh'u-ah [Jehovah the salvation], the son of Jozedech, and high-priest of the Jews when they returned from Babylon, Ne. 7. 7; 12. 1, 7, 10, 26; Ezr. 2. 2;—called Joshua, Hag. 1. 1, 12; 2. 2, 4; Zec. 3. 1, 7, 10. The name of several other persons, 1 Ch. 24. 11; 2 Ch. 31. 15; Ezr. 2. 6, 40; 8. 33;—also the name of a city of Judah, Ne. 11. 26.

Jeshurun, jĕsh'u-run [upright], a symbolical name given to the people of Israel in token of affection, De. 32. 15; 33. 5, 26; Is. 44. 2.

Jesimiel, jes-im'mī-el [appointed of God], of the tribe of Simeon, 1 Ch. 4. 36.

Jesse, jĕs'se [firm or manly], the son of Obed, and the father of David, Ru. 4. 17, 22;—his descendants, 1 Ch. 2. 13;—Christ is called the 'Root of David,' Re. 5. 5; 22. 16; the 'Root of Jesse,' Is. 11. 10.

Jesting, not to be improperly used, Pr. 26. 18, 19; Ep. 5. 4.

Jesuites, jĕs-ū'ites, the posterity of Jesui, Nu. 26. 44.

Jesus, jē'sus [Saviour], the name by which our glorious Redeemer is called, because he saves his people from their sins, Mat. 1. 21, 25. For his divine character, &c., *see* CHRIST. The principal incidents in his history are his genealogy, both by his father and mother, Mat. 1. 1, &c.; Lu. 3. 23, &c.;—conception, Mat. 1. 18; Lu. 1. 26, &c.;—birth, Mat. 1. 25; Lu. 2. 6;—is circumcised, 21;—visited by the Magi, Mat. 2. 1, &c.;—carried into Egypt, 14;—is brought back, and settles at Nazareth, 23,—is taken to Jerusalem at twelve years of age, Lu. 2. 42;—is baptized, Mat. 3. 13; Mar. 1. 9; Lu. 3. 21; Jn. 1. 32;—his temptation, Mat. 4. 1, &c.; Mar. 1. 12; Lu. 4. 1;—his first disciples, Jn. 1. 35; Mat. 4. 18; Mar. 1. 16; Lu. 5. 1;—his miracles changes water into wine, Jn. 2. 1 (*see* MIRACLES);—attends the first passover at Jerusalem, 13;—his conversation with Nicodemus, 3. 1, &c.;—with the woman of Samaria, 4. 1, &c.;—preaches in Galilee, Mat. 4. 17; Mar. 1. 14; Lu. 4. 14;—at Nazareth, Lu. 4. 16-30;—his discourse on the mount, Mat. v.–vii.;—a similar one on the plain, Lu. 6. 20, &c.;—discourages several persons from following him, Mat. 8. 18; Lu. 9. 57;—discourses with the Pharisees about fasting, Mat. 9. 14; Mar. 2. 18; Lu. 5. 33;—asserts his Godhead, Jn. 5. 17, &c.;—walks in the corn-fields, Mat. 12. 1; Mar. 2. 23; Lu. 6. 1;—calls the twelve apostles, Mat. 10. 2; Mar. 3. 13; Lu. 6. 13;—discourses about the sin against the Holy Ghost, Mat. 12. 31; Mar. 3. 22; Lu. 11. 15;—his mother and brethren desire to speak to him, Mat. 12. 46; Mar. 3. 31; Lu. 8. 19;—sends out the twelve apostles, Mat. 10. 1; Mar. 6. 7; Lu. 9. 1;—discourses about John the Baptist, Mat. 11. 7; Lu. 7. 24;—pronounces woe against Chorazin, &c., Mat. 11. 20; Lu. 10. 13;—dines with Simon the Pharisee, Lu. 7. 36;—reproves those who followed him for the loaves and fishes, Jn. 6. 26;—exhibits himself as the bread of life, 33, 35;—discourses concerning his mission, 5. 17;—concerning traditions, Mat. 15. 1; Mar. 7. 1;—discourses about a sign from heaven, Mat. 16. 1; Mar. 8. 11; Lu. 12. 54;—foretells his sufferings, Mat. 16. 21; 20. 17; Mar. 8. 31; 9. 31; Lu. 9. 18;—his transfiguration, Mat. 17. 1; Mar. 9. 2; Lu. 9. 28; 2 Pe. 1. 16;—again foretells his sufferings, Mat. 17. 22;—pays the tribute-money, 24;—discourses concerning humility and forgiveness, 18. 1; Mar. 9. 33; Lu. 9. 46;—reproves the apostles for rebuking one who cast out devils in his name, Mar. 9. 38; Lu. 9. 49;—leaves Galilee to go to Judea, Jn. 7. 2; Mat. 19. 1;—foretells the destruction of Jerusalem, Lu. 13. 34; 17. 20;—again he foretells it, 21. 5; Mat. 24. 1, &c.; Mar. 13. 1, &c.;—his reply to those who told him that Herod intended to kill him, Lu. 13. 31;—sends forth seventy disciples, 10. 1;—discourses with the Jews about his mission, at the feast of tabernacles, Jn. 7. 11;—his address to the woman taken in adultery, 8. 1;—discourses with the Jews about his being the light of the world, 12;—concerning Abraham's seed, 31;—is entertained by Mary and Martha, Lu. 10. 38;—inveighs against the Pharisees, 11. 37;—discourses about the Galileans slain by Pilate, 13. 1;—discourses about humility and suffering in his cause, 14. 26;—about his being the Messiah, at the feast of dedication, Jn. 10. 22;—concerning divorces, Mat. 19. 3; Mar. 10. 1;—blesses little children, Mat. 19. 13; Mar. 10. 13; Lu. 18. 15;—addresses a rich young man, Mat. 19. 16; Mar. 10. 17; Lu. 18. 18;—retires to Ephraim in the wilderness, Jn. 11. 54;—foretells his sufferings a third time, Mat. 20. 17; Mar. 12. 30; Lu. 18. 31;—entertained by Zaccheus, Lu. 19. 2;—his lamentation over Jerusalem, 19. 41;—sups at Bethany, Mat. 26. 6; Mar. 14. 1; Jn. 12. 1;—makes a triumphal entry into Jerusalem, Mat. 21. 1; Mar. 11. 1; Lu. 19. 29; Jn. 12. 12;—cleanses the temple, Mat. 21. 12; Mar. 11. 11; Lu. 19. 45; Jn. 2. 14;—a voice from heaven is heard in the temple, in answer to his prayer, Jn. 12. 28;—discourses again concerning his mission, 30;—concerning the baptism of John, Lu. 20. 3;—about tribute to Cæsar, Mat. 22. 17; Mar. 12. 13; Lu. 20. 20;—about the resurrection, Mat. 22. 23; Mar. 12. 18; Lu. 20. 27;—about the great commandment, Mat. 22. 35; Mar. 12. 28;—about the Messiah, as the son of David, Mat. 22. 41; Mar. 12. 35; Lu. 20. 41;—inveighs against the Pharisees, Mat. 23. 1; Mar. 12. 38; Lu. 20. 45;—his observation on the poor widow's mite, Mar. 12. 41; Lu. 21. 1;—discourse on watchfulness, Mat. 24. 42; Mar. 13. 33; Lu. 21. 34; 12. 35;—describes the last judgment, Mat. 25. 31–46;—Judas engages to betray him, 26. 14; Mar. 14. 10; Lu 22. 3;—his preparation for the last passover, Mat. 26. 17; Mar. 14. 12; Lu. 22. 7;—censures the contest among the disciples about who should be greatest, Lu. 22. 24;—washes their feet, Jn. 13. 1;—the last supper, Mat. 26. 20; Mar. 14. 18; Lu. 22. 14;—institutes the Lord's supper, Mat. 26. 26; Mar. 14. 22; Lu. 22. 19; 1 Co. 11. 33;—his discourse to comfort his disciples, Jn. 14. 1, &c.;—compares himself to a vine, 15. 1, &c.;—gives the promise of the Holy Spirit, 16. 16, 26; 15. 26; 16. 7;—prays for his disciples, 17. 1, &c.;—his agony in the garden of Gethsemane, Mat. 26. 36; Mar. 14. 32; Lu. 22. 39;—is taken, and carried before Caiaphas, Mat. 26. 57; Mar. 14. 53; Lu. 22. 54; Jn. 18. 12;—is denied by Peter, Mat. 26. 69; Mar. 14. 66; Lu. 22. 54; Jn. 18. 15;—is brought before Pilate, Mat. 27. 11; Mar. 15. 1; Lu. 23. 2; Jn. 18. 28;—examined by Herod, Lu. 23. 6;—crucified, Mat. 27. 33; Mar. 15. 21; Lu. 23. 33;—Jn. 19. 17;—buried, Mat. 27. 60; Mar. 15. 46; Lu. 23. 53; Jn. 19. 42;—his resurrection, Mat. 28. 1; Mar. 16. 1; Lu. 24. 1; Jn. 20. 1;—appears first to Mary Magdalene, Mar. 16. 9;—afterwards to two disciples going to Emmaus, Lu. 24. 13; Mar. 16. 12;—to all the apostles, Mar. 16. 14; Lu. 24. 36; Jn. 20. 19;—to the disciples in Galilee, Mat. 28. 16; 1 Co. 15. 6; Jn. 21. 1;—his final instructions, Mat. 28. 18; Mar. 16. 15; Ac. 1. 3;—his ascension, Mar. 16. 19; Lu. 24. 51; Ac. 1. 9;—appears to Paul on his way to Damascus, Ac. 9. 4, 17;—speaks to him at Corinth, 18. 9;—appears to him at Jerusalem, 22. 17;—to John in Patmos, Re. 1. 13–17.

Jesus, meaning *Joshua*, the son of Nun, the captain of Israel, Ac. 7. 45; He. 4. 9.

Jether, jē'ther [scruples], (1) The husband of Abigail, David's sister, and the father of Amasa, 1 Ch. 2. 17.—(2) The son of Gideon, Ju. 8. 20.—(3) Father of Amasa, David's general, 1 Ki. 2. 5, 32; 1 Ch. 2. 17;—called also Ithra, 2 Sa. 17. 6.

Jethlah, jĕth'lah [high], a city of Dan, Jos. 19. 42.

Jethro, jē'thro [excellence], a priest and prince, or the chief *sheykh*, of Midian, and the father-in-law of Moses, Ex. 2. 16;—his flocks kept by Moses, 3. 1;—Moses solicited him for permission to visit his brethren, 4. 18;—brought to Moses in the wilderness his wife and sons, 18. 1, 2;—is affectionately received by Moses, 7;—took a burnt-offering and sacrifices for God, 12;—his advice to Moses concerning judging the people, 17, &c.

Jewel, a costly ornament of gold, silver, or other precious metals, worn on the forehead, the nose, the ears, and the hand, Ge. 24. 53; Eze. 16. 12, 17, 39;—*figuratively*, the people of God, who are precious in his sight, Mal. 3. 17.

Jewess, a female Jew, as was the mother of Timothy, Ac. 16. 1;—and Drusilla the wife of Felix, 24. 24.

Jewry, the country of Judea, Da. 5. 13; Jn. 7. 1.

Jews, a name which came into use for the first time as a designation of the subjects of the kingdom of Judah, 2 Ki. 16. 6; 25. 25; Je. 32. 12; 38. 19. After the return from captivity it became the designation of the whole Israelitish people. In the N. T. it is used to denote the descendants of Jacob, as distinguished from the Gentiles, Mar. 7. 3; Lu. 23. 51. The original designation of this people was the *Hebrews*, which fell into disuse after the exile. Their great privileges, De. 4. 33; 7. 6; 1 Ch. 17. 21; Ro. 3. 1; 9. 4;—their rejection and dispersion foretold, Le. 26. 33; De. 4. 27; 28. 64; Da. 12. 7; Ho. 9. 17;—are to be recalled and acknowledge Jesus Christ, De. 30. 1; Is. 11. 11; Je. 23. 3; 29. 14; 31. 8; 32. 37; Eze. 36. 33; 39. 25; Ho. 3. 5; Am. 9. 14; Zec. 8. 7; Ro. 11. 1, 23; 2 Co. 3. 16;—in danger from Haman, Es. 3. 8;—allowed to defend and avenge themselves, 8. 7; 9. 5, 15;—Paul laments their case, Ro. 9. 1;—their conversion foretold, 11. 26. *See* ISRAELITES.

Jezebel, jĕz'e-bel [chaste], the wife of Ahab, king of Israel, was daughter of Ethbaal, king of the Zidonians, 1 Ki. 16. 31;—attempted to cut off the prophets of the Lord, 18. 4;—fed at her table 400 idolatrous prophets of the groves, and 450 of the prophets of Baal, 19;—persecutes Elijah, 19. 1;—plots against Naboth, 21. 5;—killed and devoured by dogs, 2 Ki. 9. 33;—the name became proverbial for a wicked woman, 2 Ki. 9. 22; Re. 2. 20.

Jezer, je'zer [formation], the third of the four sons of Naphtali, and head of the family of the Jezerites, Ge. 46. 24; Nu. 26. 49.

Jeziel, je'zī-el [assembled by God], a friend of David, 1 Ch. 12. 3.

Jezoar, jez'o-ar [white,] one of the posterity of Judah, 1 Ch. 4. 7.

Jezrahiah, jez-ra-hī'ah [whom Jehovah brings forth], the chief of the singers at the dedication of the wall of Jerusalem, Ne. 12. 42.

Jezreel, jez'rēl [what God planteth], (1) 'The Versailles of Israel,' a city of great celebrity in the half tribe of Manasseh, situated in the midst of a beautiful and extensive plain of the same name, on the west of Jordan, and the south border of Issachar, Jos. 19. 18;—Abner made Ishbosheth king over it, 2 Sa. 2. 9;—Ahab had his palace in, 1 Ki. 21. 1;—the dogs did eat Jezebel by the wall of, 23; 2 Ki. 9. 30–37;—threatening to revenge on Jehu the blood of, Ho. 1. 4. In the *valley* of Jezreel, lying between the parallel ridges of Gilboa and Moreh, and forming an offshoot of the plain of Jezreel (=Esdraëlon), Gideon gained his memorable victory over the Midianites, Ju. 6. 33. This city is represented by the modern *Zerin*, a village of about twenty houses, situated at the western point of Mount Gilboa.—(2) A city in the south of Judah, Jos. 15. 56;—David took a wife from, 1 Sa. 25. 43.

Jidlaph, jid'laf [tearful], son of Nahor, Abraham's brother, Ge. 22. 22.

Jiphtah, jif'tah [opening], a city in the tribe of Judah, Jos. 15. 43.

Jiphthael, jif'thah-el [God opening], a valley bounding the tribes of Zebulun and Asher, Jos. 19. 14, 27.

Joab, jō'ab [Jehovah-father], the son of Zeruiah, David's sister, and brother to Abishai and Asahel, 1 Ch. 2. 16;—the commander-in-chief of David's army, 2 Sa. 2. 13; 8. 16; 20. 23;—kills Abner, 3. 27;—and Amasa, 20. 10;—remonstrates with David against numbering the people, 1 Ch. 21. 3;—puts words into the mouth of a widow to plead for Absalom's restoration, 2 Sa. 14. 2;—slew Absalom, contrary to David's orders, 18. 14;—dissuades David from mourning for Absalom, 19. 1;—put to death by orders of Solomon, and was buried in his own house, 1 Ki. 2. 5–34.

Joah, jō'ah [Jehovah-brother], (1) Secretary to King Josiah, and by him employed in repairing the temple, 2 Ch. 34. 8.—(2) Secretary to King Hezekiah, sent to receive the propositions of Rabshakeh, 2 Ki. 18. 18.

Joahaz, jo-a'haz, a contracted form of JEHOAHAZ, the father of Joah, recorder in Josiah's reign, 2 Ch. 24. 8.

Joanna, jo-ăn'nah [grace or gift of the Lord], the wife of Chuza, Herod's steward, who, after being cured by Christ, followed him, Lu. 8. 2, 3.

Joash, jō'ash [Jehovah-given], (1) Son and successor of Ahaziah, king of Judah, 2 Ki. 13. 1;—called Jehoash, 12. 1.—(2) Son and successor of Jehoahaz, king of Israel, 2 Ki. 13. 9;—encouraged by Elisha, 15;—defeats Benhadad, 25;—defeats Amaziah, 14. 12;—dies, 16; 13. 13.

Job, jōb [persecuted], the patriarch so renowned for his patience, lived in the country of Uz, probably on the eastern border of Palestine, between the deluge and the call of Abraham; his character and wealth, Job 1. 1, &c.; his losses, 13, &c.;—his children all killed, 18, 19;—his patient resignation, 20–22;—his personal sufferings, 2. 7;—reproves his wife's proposal *to curse God and die*, 10;—he curses his day, 3. 1, &c.;—answers Eliphaz, 6. 1; 7. 1;—replies to Bildad, 9. 1; 10. 1;—to Zophar, 12. 1; xiii. xiv.;—to Eliphaz's second speech, xvi. xvii.;—to Bildad's, xix.;—replies to Zophar's second speech, xxi.;—to Eliphaz's third speech, xxiii. xxiv.;—to Bildad's, xxvi.–xxviii.;—to Zophar's arguments, xxix. xxx.;—asserts his innocence, xxxi.;—submits to God, 40. 3; 42. 1;—is restored to double prosperity, 10, 12;—has the same number of children as before, 13;—his faith in a resurrection, 19. 25;—his age (200 years) and death, 42. 16, 17;—is classed with Noah and Daniel, Eze. 14. 14, 20;—his patience celebrated, Ja. 5. 11.

Jobab, jō'bab [desert], a son of Joktan, Ge. 10. 29;—tribe descended from, 1 Ch. 1. 23.

Jochebed, jok'e-bed [Jehovah her glory], the wife of Amram, and the mother of Aaron, Moses, and Miriam, Ex. 6. 20; Nu. 26. 59.

Joel, jō'el [whose God is Jehovah], (1) One of the minor prophets, the son of Pethuel or Bethuel, Joel 1. 1. See his prophecies.—(2) The eldest son of Samuel, 1 Sa. 8. 2.—(3) The son of Josibiah, 1 Ch. 4. 35;—(4) The son of Zichri, Ne. 11. 9, &c.

Joelah, jo-ē'lah, one of David's friends, 1 Ch. 12. 7.

Joezer, jo-ē'zer [Jehovah is his help], one of the Korhites who resorted to David at Ziklag, 1 Ch. 12. 6.

Jogbehah, jog-bē'hah [lofty], a city in the tribe of Gad, Nu. 32. 35; Ju. 8. 11.

Johanan, jo-ha'nan [Jehovah-granted], contracted form of JEHOHANAN, informs Gedaliah of Ishmael's conspiracy against him, Je. 40. 13;—requests Jeremiah to inquire of God, 42. 1, 2;—goes to Egypt, contrary to the word of God, and takes Jeremiah with him, 43. 1, &c.

John, jon [the gift of God], (1) *The Baptist*, son of Zacharias and Elizabeth, Lu. 1. 13;—his birth, 57;—his habit, Mat. 3. 4;—his testimony to Jesus, Jn. 1. 15, 19; 3. 27; Mat. 3. 11; Mar. 1. 7; his preaching, Mat. 3. 1; Mar. 1. 1; Lu. 3. 3;—imprisoned by Herod, Lu. 3. 19;—is beheaded, Mat. 14. 1; Mar. 6. 14; Lu. 9. 7;—his disciples at Ephesus, Ac. 19. 3.—(2) *The apostle*, son of Zebedee and Salome, was a companion of Peter, Andrew, and Philip, who were all of Bethsaida;—is called by Jesus, Mat. 4. 21;—leans on the bosom of Jesus, 13. 23;—receives his mother after the crucifixion, 19. 25;—his Gospel (written about A.D. 78), its design, Jn. 20. 31;—his attestation to the divinity of our Lord, 1. 1–5; 4. 14; 5. 17–23; 10. 18; 1 Jn. 1. 1;—was banished to Patmos, Re. 1. 9.

John Mark. *See* MARK.

Joiarib, joy'a-rib [Jehovah defends], contracted form of JEHOIARIB, one who returned from the Babylonish captivity, Ezr. 8. 16.

Joined, literally *glued*, the strongest attachment, 1 Co. 6. 16.

Jokdeam, jok'dē-am [burning of the

people], a city in the mountains of Judah, Jos. 15.56.

Jokmeam, jok'me-am [gathered of the people], a city in the tribe of Ephraim, 1 Ch. 6.68.

Jokneam, jok'né-am [possessed of the people], a city of Zebulun, near Mount Carmel. Jos. 12.22; 19.11; 21. 34.

Jokshan, jok'shan [snarer], one of the sons of Abraham by Keturah, Ge. 25.2; 1 Ch. 1.32.

Joktan, jok'tan [small], the second named of the two sons of Eber, and progenitor of thirteen nations in Arabia, Ge. 10.25–30.

Jonadab, jon'a-dab [Jehovah is liberal], a contracted form of JEHONADAB, the son of Rechab, was contemporary with Jehu, and witnessed his zeal in destroying the family of Ahab, 2 Ki. 10.15;—his command to his descendants, Je. 35.6, &c. *See* RECHABITES.

Jonah, jō'nah [a dove], one of the minor prophets, was the son of Amittai of Gath-hepher, 2 Ki. 14 25;—is commanded to go to Nineveh, Jonah 1.2;—flees from the presence of God, 3:—swallowed by a fish, 17;—his prayer, 2. 1;—preaches to the Ninevites, 3.2;—his sorrow and anger because his predictions were not fulfilled, 4.1;—is reproved by God, 4–11;—mentioned by Christ, Mat. 12.39–41.

Jonathan, jon'a-than [gift of God], (1) *A young Levite,* who became priest to Micah, Ju. 17.10;—the Danites take him with them, and he and his posterity were priests to their idol at Dan, 18. 19, 30.—(2) The son of David's brother Shimeah, and one of the chief members of the council by which he administered the civil affairs of his kingdom, 1 Ch. 27. 32; 2 Sa. 21.21; 1 Ch. 20.7.—(3) The eldest son of Saul, distinguished for his piety and his valour, defeats a garrison of the Philistines, 1 Sa. 14.13;—in danger from his father's rash vow, 39;—his friendship for David, 18.1;—informs David of his father's design against him, 19.1;—makes a covenant with him, 20. 1;—takes leave of him, 35;—comforts him at Ziph, 23. 14;—falls along with his father and two brothers at the fatal battle of Gilboa, 31. 2;—his death lamented by David, 2 Sa. 1.11, 17–27.

Joppa, jop'pah [beautiful], called Japho, Jos. 19.46;—a seaport town, on the shores of the Mediterranean Sea, about 37 miles north-west from Jerusalem;—here the wood which Solomon brought from Lebanon was unloaded, 2 Ch. 2.16;—here Jonah found the ship in which he fled, Jonah 1.3; —here Peter restored Dorcas to life, Ac. 9.40;—here he received the messengers of Cornelius, 10.5, 23. The modern name of this city is *Yafa* or *Yaffa,* of about 5000 inhabitants, of whom 150 are Jews, 600 nominal Christians, and the rest Moslems. 'Among its population are fugitives and vagabonds from all countries.'

Jorai, jō'rī [sprinkling], a descendant of Gad, 1 Ch. 5.13.

Joram, jō'ram [high], 2 Ki. 8. 16;—called Jehoram, 3.1–9, King of Israel.

Jordan, jor'dan [flowing down], called 'the river,' Ge. 31.21; the great river of the Holy Land, the uppermost spring of which is the *Hasbâny,* which rises in the great fountain of *Furr* near *Hasbeiya,* about 12 miles north of *Tell-el-Kâdy.* After a course of about 3 miles through a beautiful valley, it enters a dark defile of 6 or 7 miles, issuing from which it enters into a marsh of about 10 miles extent, the termination of which is the lake Merom (*Hûleh*). Leaving this lake it flows rapidly with increasing volume for 12 miles, when it enters the Sea of Galilee. Flowing from the south-east end of this sea it descends with great speed till it is lost in the Dead Sea. Its whole course is in a direct line about 120 miles, and in its windings about 200, and is almost throughout below the level of the Mediterranean. Its Arab name is *Esh-Sheriah* [the watering-place]. The Israelites passed over on the tenth day of the first month (B.C. 1451), Jos. 3. 1, &c.; 4. 11; Ps. 114. 3;—was divided by Elijah, 2 Ki. 2. 8;—by Elisha, 14;—John baptized in, Mat. 3.6;—its 'overflow' spoken of, 1 Ch. 12.15; Je. 12.5.

Jorkoam, jor-kō'am or jor'kŏ-am [paleness of the people], son of Raham, 1 Ch. 2.44.

Josedech, jos'e-dek [whom Jehovah makes just], one of the high-priests, Hag. 1.1.

Joseph, jō'seph [addition, increase], (1) The son of Jacob by Rachel; born, Ge. 30.24;—his dreams, 37. 5, &c.;—sold into Egypt, 28;—bought by Potiphar, 39.1;—put into prison, 20;—interprets the prisoners' dreams, 40.12; —brought before Pharaoh, and interprets his dream, 41. 14, &c.;—set over the land of Egypt, 41;—his sons, 50;—treats his brethren roughly, 42. 9;—his favour to Benjamin, 43.16;—makes himself known to his brethren, 45.1, &c.;—meets his father, 46. 29; —presents him to Pharaoh, 47.7;—gets all the land of Egypt for Pharaoh, 20;—visits his sick father, 48.1;—his death at the age of 110 years, 50.26; —his bones carried out of Egypt, Ex. 13.19.—(2) *The husband of Mary,* and reputed father of Christ, was of the royal line of the house of David, Mat. 1.6, 16; Lu. 1.27;—by occupation a carpenter, Mat. 13. 55;—espoused Mary, Mat. 1.18;—was informed by an angel respecting the extraordinary nature of her conception, and the child she was to bring forth, 20. 21; —was again warned to flee into Egypt, 2.13;—returned and settled at Nazareth, 23;—took Jesus and his mother to Jerusalem, to observe the passover, Lu. 2.41–43;—appears to have died before Christ entered on his public ministry, Jn. 19. 25–27.—(3) *Of Arimathea,* a Jewish senator, and a believer in Christ, Mat. 27.57; Mar. 15. 42; Lu. 23.50; Jn. 19.38;—did not consent to the crucifixion of Christ, Lu. 23.51;—went to Pilate and begged the body of Jesus, 52;—took it down, wrapped it in linen, and buried it in his own new sepulchre, 53.—(4) *Called Barsabas,* one of the two chosen by the early church to fill the vacant office of the apostleship, Ac. 1. 23. *See* BARSABAS and JOSES.—(5) Several others thus named, Nu. 13. 7; 1 Ch. 25.2; Ezr. 10.42; Ne. 12.14.

Joses, or JOSEPH, jō'sez [sparing, exalted], the son of Mary and Cleophas, was the brother of James the Less, and nearly related to Christ, Mat. 13. 55; 27. 56; Mar. 6. 3; 15. 40, 47;—surnamed Barsabas, Ac. 1. 23.

Joshaviah, josh-a-vī'ah [Jehovah is sufficient], one of David's mighty men, 1 Ch. 11.46.

Joshbekasha, josh-bĕk'a-shah [seat in hardness], one of the sons of Heman, 1 Ch. 25.24.

Joshua, josh'u-a [saviour], (1) The son of Nun. His original name was Oshea, Nu. 13.8;—he is also called Hoshea, De. 32.44;—Jesus, Ac. 7.45; He. 4. 8;—he is styled 'Moses' minister,' Ex. 24.13;—he was one of the spies sent to explore the Land of Promise, Nu. 13.16;—he, along with *Caleb,* gave a good account of it, 14.6; —is appointed to succeed Moses, 27. 18;—encouraged by Moses, De. 31.7; —God gives him a charge, 14;—succeeds Moses, 34. 9; Jos. 1. 1;—his instructions, Jos. 1. 8;—an angel appears to him, 5.13;—God encourages him, 8.1;—writes the law on stones, 32;—conquers all the land of Canaan, 11. 16;—his inheritance, 19. 49;—his exhortation before his death, 23.1; 24. 1, &c.;—died at the age of 110 years, 25.29. *The Book of,* was written by Joshua except the last five verses —contains the history of the Israelites under the government of Joshua —sustains the same relation to the Pentateuch that the Acts of the Apostles does to the four Gospels. It embraces a period of 25 years.—(2) *The high-priest* of the Jews when they returned from captivity—the son of Josedech, Hag. 1.1, 12, 14;—was encouraged, along with Zerubbabel, the governor, in rebuilding the temple, after the return from Babylon, 2.4;—a type in the prophecy of Zechariah, Zec. 3. 3;—called Jeshua, Ne. 8.17; 7.7; Eze. 2.2, &c.

Josiah, jo-sī'ah [healed by Jehovah], the son and successor of Amon, king of Judah, succeeds his father, 2 Ki. 21.24; 2 Ch. 33.25;—repairs the temple, 2 Ch. 34.8; 2 Ki. 22.3, &c.;—finds the book of the law, 2 Ch. 34.14;—keeps a solemn passover, 35.1;—slain, 23; 2 Ki. 22. 29;—Jeremiah's lamentation over him, 2 Ch. 35.25.

Josibiah, jos-e-bī'ah [dweller with Jehovah], the father of Jehu, a chief man of the tribe of Simeon, 1 Ch. 4.35.

Josiphiah, jos-e-fī'ah [increased by Jehovah], one who returned from the Babylonish captivity, Ezr. 8.10.

Jot, or TITTLE, a point, or the smallest letter or mark of a word, meaning the least supposable part, Mat. 5.18.

Jotbatha, jot'ba-thah [goodness], the thirty-fourth encampment of the Israelites, a 'land of torrents of water,' Nu. 33.33.

Jotham, jō'tham [Jehovah is upright], (1) The youngest son of Gideon, addresses the people of Shechem in a parable, Ju. 9.7;—his imprecation fulfilled, 56.—(2) *King of Judah,* son and successor of Uzziah, 2 Ki. 15.7; 2 Ch. 27.1;—conquers the Ammonites, 5;—dies, after a reign of forty-one years, during twenty-five of which he was associated with his father, 9; 2 Ki. 15 38.

Journey, *a day's,* the space covered with quails round the camp of Israel, reckoned about 20 miles, Nu. 11. 31; —*a Sabbath-day's,* reckoned by the Jews to be about 7 furlongs or ⅞ of a mile: but it is probable that they were allowed to travel to the synagogue, though much farther distant, Ac. 1.12; 2 Ki. 4.23.

Journeys of the Israelites, or their marches from the time they left *Rameses,* in Egypt, till they pitched their camp in *Gilgal,* in the Land of Promise, seem to have been fifty-two in number, Ex. 12.37; 13.20; 14.2; 15.23, 27; 16.1; 17.1; Nu. 33.1, &c.; Jos. 4.19. When they left Egypt the number of males above twenty years of age was 603,550, and when they entered Canaan it was 601,730.

Joy, or gladness, is an agreeable sensation of the mind, arising from the possession or anticipation of something esteemed valuable, pleasant, or good. Is a gift of God, Ps. 4. 7; Ec. 2. 26; 5. 19, 20. *Natural* joy arises from things which are earthly and perishing, Es. 5.9; 8.16; Ec. 7.14. *Religious and spiritual* joy, experienced by the people of God, *arises from* a warrant to claim God as their Father and portion, 2 Co. 6.18; La. 3.24; Hab. 3.17, 18;—Christ as their all-sufficient Saviour, Jn. 6.37; He. 7.25; —to expect all, while in this world, that God knows to be good for them, Ps. 34.10; 84.11;—and a glorious inheritance beyond the grave, 1 Pe. 1.3, 4;—in its *nature and properties* it is pure, refined, and unknown to the men of the world, 2 Co. 2.14;—sources or causes of it, Jn. 15.10, 11; 16.24; 17.13; Ac. 2. 28; Ro. 15.13;—its sources remain unchangeable, He. 13.5, 8;—it is unspeakable, 1 Pe. 1.8;—it shall be eternal, Is. 35.10; Jn. 16.22. The joy of the wicked is delusive, Pr. 14.13;—short-lived, Job 20.5; Ec. 7.6.

Jozachar, joz'a-kar [Jehovah-remembered], one of the two servants who assassinated Jehoash, king of Judah, in Millo, 2 Ki. 12.20, 21.

Jubilee, the grand sabbatical year among the Hebrews, and celebrated at the end of every seven times seven years, Le. 25.8, 9;—this was the year of general release, not only of all debts, like the common sabbatical or every seventh year, but of all slaves, and of all lands and possessions which had been sold, or otherwise alienated from the families and tribes to which they originally belonged, 10–17.

Judah, jū'dah [the praise of the Lord], the fourth son of Jacob by Leah, Ge. 29.35;—saves Joseph from death, 37. 26;—his sons by Shuah, 38.3, 4;—his guilty connection with Tamar, his daughter-in-law, 15;—his confession of his guilt, 26;—pleads with his father to send Benjamin, along with his brothers, into Egypt, 43.3;—intercedes with Joseph not to detain Benjamin, and offers himself in his room, 44. 18–34;—is constituted, by his father's prophetic blessing, the head of his brethren, from whom their kings were to descend, 49.8–10;—his tribe, and that of Simeon, war with the Canaanites, Ju. 1.1, 17;—their inheritance, Jos. 15.1, &c.;—warned by the example of the ten tribes, Ho. 4.15; —Moses' blessing on the tribe of, De. 33.7;—the boundaries and principal towns of the tribe of, Jos. xv.;—they anointed David king in Hebron, 2 Sa. 2.1–11;—at the division into two kingdoms the tribe of Benjamin alone adhered to that of Judah, 1 Ki. 12. 16–19,—the remaining ten tribes constituting the *kingdom of Israel.*

Judaizing, or attempting to induce the Gentile converts to join with Christianity the religious rites of the Jews, plainly condemned, Ga. 3. 1, &c.; 5. 1; 6. 12; Col. 2. 8, 16.

Judas, jū'das, the graecized form of the Heb. JUDAH [celebrated], (1) The author of 'the epistle of Jude,' the 'brother of James,' Lu. 6.16;—called Lebbeus, Mat. 10.3;—Thaddeus, Mar. 3.18;—his question to Jesus, Jn. 14. 22.—(2) *Iscariot,* is called the 'son of Simon,' Jn. 6.21. The word *Iscariot* may mean *a man of Kerioth* (a town of Judah, Jos. 15. 25). He was one of the twelve disciples of our Lord; —censures Mary for anointing Jesus, Jn. 12.4;—his treachery foretold, Mat. 26.21; Mar. 14.18; Lu. 22.21; Jn. 6.71; 13. 21;—agrees with the priests, Mat. 26.14; Mar. 14.10; Lu. 22. 3;—betrays Jesus in the garden, Mat. 26.47; Mar. 14.43; Lu. 22.47; Jn. 18.3;—hangs himself, Mat. 27.3; Ac. 1.16.—(3) *of Galilee,* his insurrection, Ac. 5.37.—(4) or BARSABAS, commended, Ac. 15.22, 32.

Judea, jū-dē'a, the Greek form of JUDAH, the two words being frequently used indiscriminately for the country of Judah, 1 Sa. 23.3; 2 Ki. 24. 20; 2 Ch. 2. 7;—sometimes the whole land of Canaan, Mat. 24.16; Ac. 1.8. Daniel (2.25; 5.13) uses this name to denote the land of the Jews generally. The *province* of Judea lay in the south of Palestine, and extended from the Jordan to the Mediterranean. In the N. T. it is this province which is generally meant by the name *Judea,* Lu. 5.17; Mat. 4.15; Jn. 4.47, 54. In Lu. 1. 5 it denotes the whole of Palestine.

Judge, to try a cause, Ex. 18.13; 1 Co. 6.2;—to censure rashly, Mat. 7.1; 1 Co. 4.3;—to condemn or punish, Ro. 14.13; He. 13.4.

Judges, (1) Ordinary officers, to be appointed, De. 16. 18; 17. 8;—their qualifications and duty, Ex. 18. 21; 23.3, 6; Le. 19.15; De. 1.13, 16; 16. 18; 17. 8; 2 Ch. 19.6; Ps. lxxxii.; Pr. 18.5; 24. 23; 31.8, 9; Ezr. 7. 25;—bad ones described, 1 Sa. 8.1; Is. 1.23; Ho. 4.18; Zep. 3.3; Mi. 3.9; Lu. 18.2;—bad ones threatened, Pr. 17.15; 24.24; Is. 5. 23; 10.1.—(2) Extraordinary men, raised up by God to deliver Israel from oppression, and execute judgment against their tyrants, before they had a king. When the nation sinned, it was punished by anarchy, invasion, or conquest; but when it had been duly humbled a deliverer was found. On six occasions, extending over a period of about 400 years, the land was invaded by the enemies of Israel. Not many years after the death of Joshua the people fell into the idolatries of the Canaanites, and then the series of oppressions and deliverances began.

	Years.
i. *Servitude,* Chushan Rishathaim, king of Mesopotamia, lasted	8
1. Judge OTHNIEL delivered and judged Israel,	40
ii. *Servitude,* Eglon, king of Moab; Ammon, Amalek,	18
2. Judge EHUD,	80
3. Judge SHAMGAR ('slew of the Philistines'),	unknown
iii. *Servitude,* Jabin of Hazor, in Canaan,	20
4. Judge DEBORAH }	
5. Judge BARAK }	40
iv. *Servitude,* Midian, Amalek, and children of the East,	7
6. Judge GIDEON,	40
King ABIMELECH,	3
7. Judge TOLA,	23
8. Judge JAIR,	22
v. *Servitude,* Ammonites with Philistines,	18
9. Judge JEPHTHAH,	6
10. Judge IBZAN,	7
11. Judge EGLON,	10
12. Judge ABDON,	8
vi. *Servitude,* Philistine,	40
13. Judge SAMSON ('in the days of the Philistines'),	20
14. Judge ELI,	40
15. Judge SAMUEL,	12

Judges (BOOK OF), gives the history of the Jews under the fifteen judges, extending over a period of 450 years, Ac. 13. 20. It is generally supposed that Samuel the prophet, the last of the judges, was the author of it.

Judging, *others* rashly and censoriously, condemned, Mat. 7.1; Lu. 6.37; Ro. 2.1; 14.3, 4; 1 Co. 4.5; Ja. 4. 11, 12; —*ourselves,* or trying our character by careful and impartial self-examination, commanded, 1 Co. 11.31; 2 Co. 13.5. *See* EXAMINATION.

Judgment (FUTURE), intimations of it, Ps. 1.5; 9.7; l.; Ec. 3.17; 11.9; 12.14; —to be administered by Christ, Mat. 16.27; 25.31; Jn. 5.22, 27; Ac. 10.42; 17.31; Ro. 2.16; 2 Co. 5. 10; 2 Ti. 4. 1; —the time of it unknown, Mat. 24.44; Mar. 13.32; 1 Th. 5.2; 2 Pe. 3.10;—why delayed, 9.15.

Judgment, *to be preceded by* false Christs, Mat. 24. 5, 24;—the appearance of the man of sin, 2 Th. 2. 8; 1 Jn. 2.18;—the preaching of the gospel among all nations, Mat. 24. 14; Lu. 21. 24; Ro. 11. 25; Re. 14. 6;—the conversion of the Jews, Ho. 3.5; Ro. 11. 23, &c.; 2 Co. 3. 16;—remarkable wars and other calamities, Mat. 24.6, 21.

———, *the circumstances of it:* a trumpet will be sounded, Mat. 24.31; 1 Co. 15.52; 1 Th. 4.16;—a change will take place in the bodies that are raised, Mat. 22.30; 1 Co. 15.42; Phi 3.21; Col. 3.4; 1 Jn. 3. 2;—a conflagration or change in the world, Zep. 3.8; 2 Th. 1. 8; 2 Pe. 3. 7;—Christ coming in the clouds, Da. 7. 10, 13; Mat. 16. 27; 24. 30; 26.64; Lu. 21.27; Ac. 1.11; 1 Th. 3. 13; 4.16; Re. 1.7;—who will then judge all men, Mat. 24.31; 25.31; Ro. 14.10; 2 Co. 5.10; Jude 15; Re. 20.12; 22.12;—according to their works, Job 34.11; Ps. 62.12; Pr. 24.12; Ec. 11.9; 12.14; Je. 17.10; 32.19; Eze. 18. 20; Mat. 16.27; 25.35–45; Ro. 2. 6; 1 Pe. 1. 17; Re. 20. 12, 13; 22. 12;—heathens, by the law of conscience, Ro. 2.12, 14, 15;—Jews, by the law of Moses, 12;—the apostles to be judges with Christ, Mat. 19. 28; Lu. 22. 30; 1 Co. 6. 3;—the righteous will be separated from the wicked, Mat. 13.49; 25.32. The coming of the judgment calls to *repentance,* Ac. 17. 30, 31;—*holiness,* 2 Co. 5.9, 10; 2 Pe. 3. 11, 14; —*prayer* and *watchfulness,* Mat. 25.13; Mar. 13.33.

Judgments of God, meaning his *law* or *word:* so called because they are the rule by which he will judge all to whom they are given, and by which they ought to judge themselves, Ps. 19.9; 89. 30; 119. 13, 20, 30, 39, 43, &c. &c.

———, the punishments which he inflicts on transgressors, are all righteous, Ps. 97.2; 145.17; Ro. 2. 2; Re. 16. 7; 19. 2;—sometimes dark and unsearchable, Ro. 11.33;—illustrate the righteous character of God, Ex. 9.14–16; Eze. 39.21, 22; Da. 9.14.

———, on sinners, examples of: on *individuals,* Cain, Ge. 4. 11;—Canaan, 9.25;—Achan, Jos. 7. 25;—Saul, 1 Sa. 15.23;—Uzzah, 2 Sa. 6. 7;—Ahab, 1 Ki. 22. 38;—Gehazi, 2 Ki. 5. 27;—Jezebel, 9. 39;—Nebuchadnezzar, Da. 4. 31;—Ananias, &c., Ac. 5.5, 10;—Herod, 12. 23;—Elymas, 13. 11;—on *nations* or *communities:* the universal deluge, Ge. 6. 7;—the confusion of languages, 11. 7;—the destruction of Sodom and Gomorrah, 19.24;—the plagues of Egypt, Ex. vii.–xii.;—the drowning of Pharaoh and his hosts, 14.28;—the sufferings

of Israel in the wilderness, Nu.21 6; 25.9;—people of Ashdod, 1 Sa. 5.6;—Amalekites, 1 Sa. 15.3, &c. *See* FAMINE, PESTILENCE, PLAGUE, &c.

Judgment Hall, the hall in the palace of the Roman governor, where cases were tried and adjudicated upon, Jn. 18. 28;—called the 'common hall,' Mat.27.27;Mar.15.16.

Juice, sap of grapes, Ca.8.2.

Julia, jū'lĭ-a, a friend of Paul's, to whom he sends his salutations, Ro. 16.15.

Julius, jū'lĭ-us, the centurion of Augustus' band, to whose care Festus committed Paul, to be conveyed prisoner to Rome, Ac. 27. 1;—showed much kindness to Paul, 2;—saved him from the murderous design of the soldiers, 43.

Jumping, leaping or skipping, Na. 3.2.

Junia, jū'nĭ-a, an early convert to Christianity, of whom Paul speaks in honourable terms, Ro.16.7.

Juniper, the Heb. word so rendered probably denotes a species of broom: the Spanish broom. This wood burns with a remarkably bright flame, and emits great heat, Ps. 120. 4;—Elijah rested under shade of, 1 Ki.19.4,5.

Jupiter, jū'pi-ter [helping father], perhaps derived from *Ja, Jao*, or *Jehovah;* the supreme god of the heathens, whom they regarded as the chief governor of heaven and earth, and whom they represented as notorious for his wicked and lascivious intrigues;—the inhabitants of Lystra called Barnabas Jupiter, Ac. 14. 12;—his priests wished to offer sacrifice to Paul and Barnabas, 13,18.

Jushabhesed, jū-shăb'he-sed [returner of kindness], one of the posterity of king David, 1 Ch.3.20.

Just, upright or righteous, God is perfectly and essentially, De.32.4; Is.45.21; Zep. 3.5;—Christ is, Ac. 3. 14;—the Just One, 7.52; 1 Pe.3.18;—good men are, in respect of honesty and equity in their transactions, Ge. 6.9; Pr.3.33; 4.18; 10.7; Mat.1.19;Lu.2.25.

Justice, required of man, De. 16.20; Ps.82.3; Mat. 7.12; Lu.6.31; Ro. 13.7; Phi.4.8; Is.56.1; Eze.45.9; Mi.6.8.

Justice of God, the infinite rectitude of his nature, by which he must render to every one his due, Ge.18.25; De. 32. 4; 2 Ch.19.7; Job 8.3; Ps.145. 17; Je. 9. 24; 32. 18; Da. 9. 14; Eze. 18. 25; Re.15.3; 19.1,2.

Justification. This word occurs only in Ro.4.25; 5.16,18. It denotes that relation to the law of God into which a sinner is brought by virtue of the righteousness of Christ being imparted to him. It is a judicial act of God proceeding from his infinite heart of compassion. It involves pardon and restoration to the divine favour; is an individual and instantaneous act, admitting of no degrees, Jn.5.24; Ro. 8. 1;—not to be attained by the law, Ac.13.39; Ro.3.20; 8.3; Ga.2.16; 3.11; He.7.19;—nor by any other performance, Job 9.2; 25.4; Ps.130.3; 143. 2;—is given unto us by the grace of God, Ro.3.24; 4.4; 11.5; Ep.2.8; 2 Ti. 1.9; Tit.3.5;—through the merits and blood of Christ, Ac.13.38; Ro.5.9,19; 1 Co. 1. 30;—by the means of faith, Ro. 3.22; 4.16; Ga.2.16; 3. 11, 24; Ep. 2.8; He.10.38; 11. 7;—it is an act of justice as well as of grace; the law being perfectly fulfilled, and divine justice satisfied, by Christ, Is.42. 21; Ro. 3. 24–26;—is complete and blessed, 8. 30–39.

———, *effects* or *blessings* of, are entire freedom from all *penal* evil in this life, and that which is to come, Ro.8.28; 1 Co. 3.22;—peace with God, Ro.5.1;—access to God through Christ, with filial confidence, Ep. 2. 18; 3. 12;—the joyous attainment of eternal life, Ro.5.9; 8.30.

———, *evidences* of, are deliverance from the dominion of sin, Ro.6.1–22;—supreme love to the Saviour, 1 Jn.4.19;—persevering reliance on his blood, Ga. 2.16; Phi. 3.8,9;—devotedness to his service, 2 Co. 5. 14, 15; Ga. 2. 20;—justice in all our dealings with our fellow-men, Mi.6.8; 1 Th.2.10.

———, *excellencies* of this method of, are that it supports the honour of God's perfections and government, Ps.85.10; Ro.3.26;—humbles the sinner, and glorifies the Saviour, 27; Re. 1.5,6;—places all the children of God on the same level, in regard to want of merit in themselves, and obligations to divine grace, Ro. 3.30; 10.12; Col. 3.11;—establishes the faith and hope of believers on a sure and everlasting foundation, Ro.8.30–34.

Justification, the seeming difference between Paul's account of, Ro.3.24, 28; Ga.2.16; and that of James, Ja. 2.24; arises from the following causes: Paul treats of the justification of our *persons* before God, Ro.3.26; but James of the justification of our faith before men, as professed believers, Ja.2.18;—Paul speaks of those who are 'without strength, ungodly and sinners,' till the moment they are justified, Ro.4.5; 5.6,8,10; but James of them who are already righteous, and who give proof of it by their works, Ja.2.14,21,22;—in the justification mentioned by Paul, works have no share, Ro. 4. 6; 11.6; but in that by James, it is by good works alone that it can have existence, Ja.2.17,26.

Justle, to clash, Na.2.4.

Justus, jus'tus [righteous], (1) Another name for Joseph, surnamed Barsabas, Ac.1.23.—(2) A pious man, in whose house Paul preached at Corinth, 18.7.—(3) Called also Jesus, a fellow-labourer of Paul's, Col.4.11.

Juttah, jut'tah [extended], a city of Judah; identical with *Yutta*, a large village about 5 miles south of Hebron, Jos.15.55.

K.

Kab. *See* CAB.

Kabzeel, kăb'zēl [God gathers], a city of Judah, near the west shore of the Dead Sea, towards its southern extremity, Jos. 15.21;—here Benaiah, the general of Solomon's army, was born, 2 Sa.23.20;—called Jekabzeel, Ne.11.25.

Kadesh, kā'desh [a holy place], a place in the north-west of the desert of Paran, forming the south border of the land of the Hebrews, and the west of that of the Edomites, Nu.20.16; 34. 4;—was called at an earlier period En-Mishpat [fountain of judgment], Ge. 14. 7, and Kadesh-Barnea, Nu.32.8; 34.4; Jos. 10. 41;—here the Israelites long sojourned, De.1.46;—from it the spies were sent to explore the Promised Land, Nu.13.26; 32.8;—here Miriam died, or, as some think, in another place of the same name, Nu. 20. 1;—here, at the waters of Meribah, Israel rebelled, and Moses incurred the divine displeasure, Nu.20. 10; De. 32.51.

Kadmiel, kăd'mĭ-el [one before God], a returned captive, Ezr.3.40; Ne.7. 43.

Kadmonites, kăd'mon-ites [people of the East], ancient inhabitants of Canaan, Ge.15.19.

Kanah, ka'nah [of reeds], (1) A river on the south border of the western Manassites, Jos.16.8;17.9.—(2) A city of Asher, not far from Zidon, Jos.19. 28.

Kareah, ka-rē'ah [bald head], father of Johanan, Je.40.16.

Karkaa, kar-ka'ah [a floor or foundation], a city in the borders of Judah, Jos.15.3.

Kedar, kē'dar [black, black-skinned], a son of Ishmael, and father of the Kedarenes, who resided in Arabia, Ge. 25. 13;—in this country David seems to have sojourned, Ps. 120. 5: —descendants of, traded with the Tyrians, Eze.27.21;—to be conquered, Je.49.23;—to add to the glory of the church, Is. 60. 7;—the 'children of,' 21. 17;—their tents, like those of all the other nomad tribes of Arabia, were black;—were rich in flocks and celebrated as warriors, 1 Ch.1.29; Ca. 1.5; Is.42.11; 49.28; Je.2.10.

Kedemah, kĕd'e-mah [ancient], the youngest son of Ishmael, Ge.25.15;—his posterity resided to the eastward of Gilead, and seem to have given name to the city of Kedemoth, near the river Arnon, De.2.26; Jos.13.18; 21.37.

Kedemoth, kĕd'e-moth [antiquities], a city of Reuben, near the river Arnon, Jos.13.18; 21.37.

Kedesh, kē'desh [sanctuary], a town in Upper Galilee, which belonged to the tribe of Naphtali, Jos.19.37;—appointed one of the three cities of refuge on the west of Jordan, 20.7; 21. 32.

Keep, to hold fast, 2 Ti. 1. 14;—to watch over, Ps.127.1;—to save, Jn.17. 15;—to perform fully, Mat.19.17; 26. 18.

Keeper, one who keeps, Ge. 4. 2; 39. 21; Ps.121.5; Ac.16.27,36.

Kehelathah, ke-hĕl'a-thah [assembly], an encampment of Israel, Nu. 33. 22.

Keilah, kei'lah [fortress], a city of Judah, north-west of Hebron, Jos. 15. 44;—saved by David from the ravages of the Philistines, 1 Sa. 23. 1–5; —here Abiathar came to David, 6;—from it David and his men departed, being warned by God, 12.13;—rulers from, assisted Nehemiah in rebuilding Jerusalem, Ne. 3. 17, 18;—has been identified with *Kîla*, a ruin situated on a cliff 8 miles from Eleutheropolis (*Beit Jibrin*).

Kemuel, kĕm'u-el [assembly of God], (1) The third son of Nahor, and father of Aram, Ge. 22. 21.—(2) A prince of the tribe of Ephraim, one of those appointed to divide the land of Canaan, Nu.34.24.

Kenath, kē'nath [possession], a city of Bashan in Argob, 1 Ch.2.23;—was taken by Nobah a Manassite, and called after his own name, Nu.32.42. Now *Kunawât*.

Kenaz, kē'naz [hunting], the fourth son of Eliphaz, the son of Esau, and one of the dukes of Edom, Ge.36.15; —the name also of the father of Othniel and the brother of Caleb, Ju. 1.13; 3.9.

Kenites, kēn'ites [smiths, or dwellers in a nest], an ancient people, who inhabited a district lying to the westward of the Dead Sea, and extending their borders far into the Arabian desert;—Jethro, a 'priest of Midian,' the father-in-law of Moses, was one of them, Ju. 1. 16;—their land promised to the Hebrews, Ge. 15. 19;—for the sake of Jethro, they were not cut off, but allowed to dwell in the tribe of Judah, 1 Sa.15.6; Ju.1.16.

Kenizzites, kēn'niz-zites, one of the tribes of the ancient Canaanites, who seem to have dwelt in the mountains of Judah, Ge.15.19.

Kerchiefs, used by the false prophets, were head-tiers, turbans, or vails bound to the head so as to cover the face, Eze.13.18,21.

Kerioth, kēr'ĭ-oth [cities], (1) A city of Judah, Jos. 15. 25, supposed to have been the birth-place of Judas Iscariot;—(2) of Moab, Je.48.24;—called Kirioth, Am.2.2.

Kernel, the substance within a shell, Nu.6.4.

Keturah, ke-tū'rah [incense], the wife of Abraham, Ge.25.1;—called also his *concubine*, and by some thought to have been so, long before the death of Sarah, 1 Ch.1.32;—her descendants, the Keturaïte Arabs, Ge.25.2–4; 1 Ch. 1.32.

Key, *literally*, an instrument to open a lock, Ju. 3.25;—*figuratively*, an emblem of power and government, Is.22.22; Re.3.7; 9.1; 20.1;—the authoritative administrations of the gospel, in publishing its truths, dispensing its ordinances, and pointing out the characters both of the righteous and the wicked, Mat.16.19; Jn. 20.23.

Keziz, kē'ziz [the end], VALLEY OF, a place mentioned among the cities of Benjamin, Jos.18.21.

Kibroth-Hattaavah, kib'roth-hat-ta'a-vah [the graves of lust], the place where Israel loathed the manna, and lusted after other food; and where they were smitten with a great plague, Nu.11.4,34,35.

Kick, *figuratively*, to rebel wantonly and stubbornly against God, 1 Sa.2. 29; De.32.15.

Kidneys, the inward parts of some animals, Ex.29.13; Le.9.10.

Kidron, or CEDRON, ki'dron [turbid], a brook which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the Mount of Olives;—David crossed it in his escape from Absalom, 2 Sa.15. 23;—near by it, Asa, Hezekiah, and Josiah burned the idols and abominations of their predecessors, 1 Ki.15. 13; 2 Ki.23.4; 2 Ch.29.16;—Christ passed it in his way to Gethsemane, Jn. 18.1.

Kin, a relation, Le.18.6; 20.19; 2 Sa. 19.42; Mar.6.4.

Kindness, love, good-will, Ac.28.2; 2 Co.6.6; Ep.2.7; Col.3.12.

Kindred, relation, affinity, Ge.12.1; Lu.1.61; Ac.4.6; 7.13.

Kine, the old plural of *cow*, cows, Ge. 32.15; 41.2; De. 7.13;—*figuratively*, proud, grovelling, and powerful rulers, Am.4.1; Eze.39.18.

King, the chief ruler of a tribe, city, or kingdom:—the first of whom we read was Nimrod, Ge. 10. 8–10;—at first the extent of the dominions of kings was often very limited, as appears from seventy of them being conquered by Adonibezek, Ju.1.7;—thirty-two being subject to Benhadad, 1 Ki. 20. 1;—thirty-one being conquered by Joshua, Jos.12.24;—Saul was the first in Israel, 1 Sa.11. 15;—to him succeeded David, 2 Sa. 5. 1–3;—Solomon was his successor, 1 Ki.1.39;—after him the tribes were divided (B.C. 975) into the *kingdom of Judah*, and the *kingdom of Israel*, 12. 16–20. The kingdom of *Judah*, including the tribes of Judah and Benjamin, was governed by twenty kings; and the kingdom of *Israel*, including the other ten tribes, was governed by nineteen kings. The following is a table of these kings, with the years of each in his reign, and the year before Christ when they died:—

KINGS OF JUDAH.

	Reigned	B.C.
1. Rehoboam,	16 years, died	958
2. Abijah or Abijam,	3 ,, ,,	955
3. Asa,	41 ,, ,,	914
4. Jehoshaphat (his son Jehoram being associated with him about three years),	25 ,, ,,	889
5. Jehoram,	4 ,, ,,	885
6. Ahaziah,	1 ,, ,,	884
7. Queen Athaliah,	6 ,, ,,	878
8. Joash or Jehoash,	40 ,, ,,	839
9. Amaziah,	29 ,, ,,	810
10. Uzziah or Azariah,	52 ,, ,,	758
11. Jotham,	16 ,, ,,	742
12. Ahaz,	16 ,, ,,	726
13. Hezekiah,	29 ,, ,,	698
14. Manasseh,	55 ,, ,,	643
15. Amon,	2 ,, ,,	641
16. Josiah,	31 ,, ,,	610
17. Jehoahaz, 3 months.		
18. Jehoiakim,	11 ,, ,,	599
First captivity, B.C. 606.		
19. Jehoiachin or Jeconiah, 3 months,	,,	599
Second captivity, 599.		
20. Zedekiah or Mattaniah,	11 years, ,,	588
Final captivity, 588.		

KINGS OF ISRAEL.

	Reigned	B.C.
1. Jeroboam I.,	22 years, died	954
2. Nadab,	2 ,, ,,	953
3. Baasha,	24 ,, ,,	930
4. Elah,	2 ,, ,,	929
5. Zimri,	7 days.	
6. Omri,	12 years, ,,	918
7. Ahab,	22 ,, ,,	897
8. Amaziah,	2 ,, ,,	896
9. Jehoram,	12 ,, ,,	884
10. Jehu,	28 ,, ,,	856
11. Jehoahaz,	17 ,, ,,	839
12. Jehoash,	16 ,, ,,	825
13. Jeroboam II.,	41 ,, ,,	784
Interregnum,	11 ,,	
2 Ki.14.23, comp.15.8.		
14. Zachariah,	6 mths. ,,	773
15. Shallum,	1 mth. died	772
16. Menahem,	10 years, ,,	762
17. Pekahiah,	2 ,, ,,	759
18. Pekah,	20 ,, ,,	738
Interregnum,	9 ,,	
2 Ki.15.30, comp. 17.1.		
19. Hoshea,	9 ,, ,,	721
Captivity to Assyria, 721.		

See each of these kings in their names. —After their return from Babylon, the Jews had no kings for about 400 years; but were ruled by deputy-governors under the Persians or Greeks. Subsequently to that period, Hircanus, Aristobulus, Janneus, and his sons Hircanus and Aristobulus, all high-priests, ruled with supreme power. After these governed Herod the Great, Archelaus, Herod Agrippa, and Agrippa his son, who all were tributary to the Romans; and during the reign of the last of these Jerusalem was destroyed by Titus (A.D. 70).

Kingdom of God, or OF HEAVEN, the church of Christ, on earth, or in celestial glory, or inclusive of both states; announced by Daniel, Da.2. 44; 7.9,22;—by John the Baptist, and by Jesus, Mat.3.2; 4.17; 10.7; 12.28; Mar.1.15; Lu.10.9,11; 17.20;—a subject for prayer, Mat.6.10; Lu.11.2;—to be sought for, Mat.6.33; Lu.12.31; —the qualifications for it, Mat.7.21; Mar.9.37; Lu.9.62; 13.24; Jn.3.3; Ac. 14.22; Ro.14.17; 1 Co.6.9; 15.50; 2 Th. 1.4,5.

Kings, their duty, De.17.14; 2 Sa.23. 3; Ps.2.10; Pr.14.35; 16.12; 17.7; 20. 28; 25.2; 31.4;—the Israelites desire one, 1 Sa. 8. 5;—the Israelites forewarned of the consequences of having one, 1 Sa. 8. 11, &c.;—respect due to them, Pr.24.21; Ec.8.2; Ro.13.1; 1 Pe. 2.13,14,17;—under the control or direction of God, Ps.76.12; Pr.21.1;—the ceremony of making one, 2 Ki. 11.12;—precepts about them, Pr.25. 1;—the misery of having a foolish and bad one, Pr.28.15,28; 29.12; Ec. 4.13; 10.5,6,16;—their power, Ec.8. 2,4; 10.20.—*Books of*, contain the annals of the Jewish nation from the close of David's reign to the destruction of the kingdom of Judah and the desolation of Jerusalem, together with the subsequent liberation of Jehoiachin from his prison in Babylon, a period of about 427 years. Probably they were compiled by Jeremiah or Ezra from previously existing records which had been written by several of the prophets.

King's Dale, probably the plain of Rephaim, or the valley of Jehoshaphat, Ge.14.17, comp. 2 Sa.18.18.

Kinsfolk, relations, 1 Ki.16.11; 2 Ki. 10.11; Job 19.14; Lu.2.44; 21.16.

Kir [a wall], the country between the Black Sea and the Caspian, to which the Syrians, and part of the Hebrews, were carried captive by the Assyrians, 2 Ki. 16. 9;—prediction of Amos concerning, Am.1.5; 9.7.

Kir-Haresheth, kir-hăr'e-sheth [brick fortress], a principal city of the Moabites, ravaged by Jehoram, 2 Ki.3. 25;—long after ruined by the Assyrians, and by the Chaldeans, Is. 15.1; 16.7,11; Je. 48.31;—called also Kir-Haresh, Is. 16. 11;—Kir-Haraseth, 2 Ki.3.25; and Kir-Heres, Je.48.31,36. It stands on the southern frontier of Moab, about ten miles from the south-east corner of the Dead Sea. At Dibon, in this region, was discovered in 1869 the celebrated Moabite stone, a black basaltic block containing a Phœnician inscription relative to the deeds of a Moabitish king in his war against Joram, king of Israel. *See* MESHA.

Kiriath, kir'e-oth [cities], a city of Moab, which was ruined when that country was conquered by Nebuchadnezzar, Am.2.2;—called Keriath, Je. 48.24.

Kirjathaim, ker'jath-ā'im [the two cities], also called Kiriathaim, (1) A city of the Reubenites, on the east of Jordan, and 10 miles west of Medeba, Nu.32.37; Je.48.1,23; Jos.13.19. —(2) A city of Naphtali, 5 miles north-west of the head of the Sea of Galilee,

1 Ch. 6.76;—probably same as Kartan, Jos 1.32.

Kirjath-Arba, ker'jath-ăr'bah [city of Arba], the ancient name of Hebron, the place where Sarah died, Ge.23.2; Jos.14.15; 20.7.

Kirjath-Huzoth, ker'jath-hū'zoth [a city of streets], the royal residence of Balak, Nu 22.39.

Kirjath-Jearim, ker'jath-jē'rim [the city of woods or forests], a town of Judah, on the confines of Benjamin, Jos.15.9;—its inhabitants receive the ark from the Philistines, 1 Sa.7.1;—from it David removed the ark, 1Ch. 13.6;—called Kirjath-Arim, Ezr.2.25; —Baalah, Jos 15 9, 10;—Baale of Judah, 2 Sa 6 2;—Kirjath-Baal, Jos. 18 14. Now called *Kuryet el-Enab*, 8 miles west of Jerusalem.

Kirjath-Sepher, ker'jath-sē'fer [city of the book], sometimes called Debir, taken by Othniel, to whom Caleb gave his daughter in marriage as a reward for, Ju 1 11–13;—called Kirjath-Sannah [palm-city], Jos 15.19.

Kish [hard], 1 The son of Ner and father of Saul, 1 Sa 9 1.—(2) The son of Gibeon, 1 Ch 8 30.—(3) The son of Mahli, 23 21.—4 The son of Abdi, 2 Ch 29 12

Kishon, kī shon [tortuous, winding stream], an 'ancient river,' a brook in the Holy Land, which rises in Mount Tabor, and flows nearly westward into the Mediterranean, near the northern base of Mount Carmel; the scene of the defeat of Sisera and of the destruction of the priests of Baal by Elijah, Ju.4.7,13; 5.21; 1 Ki. 18.40. Its modern name is *Nahr Mukutta*.

Kiss, used as a token of affection to kindred, Ge. 27. 26; 31.28; 1 Ki.19.20; —an expression of friendship, real or pretended, 1 Sa.20.41; 2 Sa.20.9; Mat. 26.49;—of homage, 1 Ki.19.18; Ps.2. 12.

Kite, a species of falcon, somewhat larger than a tame pigeon, Le.11.14; De.14.13.

Knead, to work dough with the fist, Ge.18.6; 1Sa.28.24; 2Sa.13.8; Je.7.18.

Knee, to bow it to another, imports reverence and honour to him, Ge. 41.43;—religious worship, 1 Ki.19.18; Is.45.23; Ro.14.11; Phi.2.10.

Kneeling, a becoming posture for prayer and supplication, Ps.22.29; 95. 6; 99.5; Ro. 14.11; Ep.3.14; Phi.2.10.

———, examples of it: of Solomon at the dedication of the temple, 1 Ki.8.54; 2 Ch.6.13;—of Ezra, Ezr. 9.5;—of Daniel, Da.6.10;—of Jesus, Lu.22.41;—of Stephen, Ac. 7.60;—of Peter, 9.40;—of Paul, 20.36; 21.5.

Knife, to cut with, Ge. 22. 6; Ju. 19. 29; Pr.23 2; 30.14.

Knit, to make close, Ju. 20. 11; 1 Ch. 12.17; Ac.10.11; Col.2.2.

Knock, to employ earnestness and importunity, as Christ does with sinners, Re.3.20;—as we are required in prayer, Mat.7.7,8; Lu.11.9.

Knowledge, in general, and especially that which is religious; evil of being without it, Pr. 19. 2; Is. 27. 11; 2 Th. 1 8;—its great value, Pr.8.10,11; 2Ti. 3.15;—bestowed on those who earnestly and diligently seek it, Pr.2.3–6; Ja. 1.5;—the fear of the Lord is the beginning of, Pr. 1.7; 9.11; Ps. 111.10;—despised by fools, Pr.1.22;—valued and treasured up by the wise, 10.14; 15.14;—aggravates guilt, when men act contrary to it, Lu.12.47; Jn. 15.22; Ro.1.21; 2.21; Ja.4.17;—ought to be communicated, De.6.7; Ps.78.4; 119.13; Mat.5.14; 10.27; 1Co.12.7, &c.; 1 Pe.4.10.

Knowledge of God, his underived, eternal, and perfect acquaintance with all things, past, present, and future, 1 Sa. 2. 3; Job 37. 16; Ps. 147. 5; Da.2. 22; Ac.15.18; He.4 13.

———, *our acquaintance*, with his Scripture character and will, is either merely *speculative*, Tit. 1.16;—or *spiritual* and *saving*, Jn. 17 3;—this includes a holy reverence for God, Je.10.7; Re.15.4;—love to him as supremely great and good, Ps 18. 1; Zec. 9. 17;—humble confidence in his mercy and promise, Ps. 9.10;—sincere, universal, and persevering obedience to his will, 1 Jn.2.3.

Knowledge of God, *to increase in*, we must depend on him from whom all light proceeds, Ja. 1.6;—diligently study his revealed will, Pr.2.3–5; Ho. 6. 3;—cultivate a humble frame of mind, Ps. 25. 9;—watch against corrupt affections, Lu. 21. 34;—meditate frequently on his love and grace, Ps. 104. 34;—prefer this knowledge to everything else, Phi 3 8.

Kohath, kō'hath [assembly], the second son of Levi, and father of the *Kohathites*, Ge. 46. 11; Nu. 4. 18, 34, 37;—from him by Aaron, the son of Amram, sprung the Hebrew priests, Ex.6.18; 1Ch.6.2,3.

Kolaiah, kol-ī'ah [the voice of the Lord], one who returned from the Babylonish captivity, Ne.11.7.

Korah, kō'rah [ice], (1) The son of Esau by Aholibamah, Ge.36.14,18.—(2) The son of Izhar, and great-grandson of Levi, Ex. 6.21;—his rebellion against Moses and Aaron, Nu. 16.1–3; —his awful punishment, in which 250 were swallowed up in the earth, 32.

Korahites, ko'rah-hites, sons of Korah, a family of Levites and singers, 1 Ch. 9.19–31;—twelve psalms attributed to, Ps. xlii.–xlix. lxxxiv. lxxxv. lxxxvii. lxxxviii.

Kushaiah, kush-ī'ah, the same who is called Kishi in 1 Ch. 6. 44;—the father of Ethan, 1 Ch.15.17.

L.

Laadah, lā'a-dah [order], one of the grandsons of Judah, 1 Ch.4.21.

Laadan, lā'a-dan [put in order], a son of Ephraim, 1 Ch.7 26.

Laban, lā'ban [white, shining], (1) The son of Bethuel, the brother of Rebekah, and father of Leah and Rachel; kindly receives Abraham's servant, Ge. 24. 29;—approves the proposal of giving Rebekah to be the wife of Isaac, 50.51;—his friendly reception of Jacob, 29. 13;—agrees to give him Rachel to wife, as a reward for his service, 15–29;—deceives him by substituting Leah in her place, 23; —afterwards gives him Rachel also, 29;—induces Jacob to tarry with him by fixing his wages, 30. 27–34;—pursues after Jacob, and overtakes him, 31. 22, 23;—warned by God, in a dream, not to hurt Jacob, 24;—makes a covenant with Jacob, 44;—parted peacefully from him, 55.—(2) One of the stations of the Israelites after crossing the Red Sea, De.1.1.

Labour, toil, the appointed lot of all men, Ge.3.19;—diligence in, approved and commanded, Pr.13.11; 16.26; 28. 19; Ec.5.12; Ac.20.35; Ep.4.28; 1 Th. 2.9; 4.11; 2 Th. 3.10;—more for spiritual than worldly things, Jn.6.27.

Lachish, la'kish [obstinate, tenacious], a city of Judah, south of Jerusalem, taken by Joshua, Jos. 10.31,32;—Amaziah fled to, from a conspiracy, 2 Ki. 14.19;—fortified by Rehoboam, 2 Ch. 11.9;—the king of Babylon fought against, Je. 34. 7;—inhabited after the return from Babylon, Ne.11.30.

Lacking, wanting, or without, Le.2. 13; 1 Co.16.17; 2 Co.11.9; 1 Th.3.10.

Ladder, Jacob's, Ge.28.12.

Laden, oppressed with a burden, as with taxes, 1 Ki. 12. 11;—with ceremonial observances, Lu. 11.46;—with sin, Is. 1.4; Mat.11.28.

Lady, a female of distinction, Es.1.18; 2 Jn.1. 5;—*figuratively*, a powerful city, as Babylon, Is.47.5,7.

Lahairoi, la-hī'roy [who liveth and seeth me], a well near which Isaac dwelt, Ge.24.62; 25.11; 16.14.

Lahmam, lah'mam [place of fight], a place in the plains of Judah, Jos.15. 40;—Heb. *Lahmas*.

Laish, la'ish [strong, a lion], (1) The father of Phalti, to whom Saul gave Michal, David's wife, 1 Sa. 25. 44; 2 Sa. 3.15.—(2) The original name of the city of Dan, Ju.18.14,29;—called Leshem, Jos.19.47.—(3) A village of Benjamin near Jerusalem, Is. 10.30.

Lake, a confluence of waters, surrounded by land; such as that of Merom, Jos.11.7;—Gennesaret, Lu. 5. 1;—Dead Sea, or Sodom, Jos.3.16; —*figuratively*, hell, Re.19.20; 20.10; 21.8.

Lamb, one to be offered every morning, and another every evening, Ex. 29.38,39; Nu.28.3;—two to be offered in the morning, and two in the evening of Sabbath, 9, 11;—the paschal, a type of Christ, Ex.12.5,46; Le.9.3; 23.12; Jn.19.36; 1 Pe.1.19;—Christ so called, Jn.1.29,36; Re.5.6; 13.8;—on Mount Zion, 14.1;—overcomes the seven kings, 17.10–14;—his wife, 21.9.

Lamech, la'mek [overthrower, wild man], (1) Descendant of Cain by Methusael, Ge. 4.18;—the first who practised polygamy, 19;—his children, 20–22;—his speech to his wives, 23,24.—(2) The son of Methuselah, and father of Noah, Ge.5.25;—his age and death, about five years before the flood, 28–31.

Lamentations of Jeremiah, one of the sacred books, written by that prophet, in which he pathetically bewails the destruction of the city and temple of Jerusalem, the overthrow of the state, and the dispersion of the people. The book consists of five lyric poems: comp. the ancient elegies, 2 Sa.1.17,18; 3.33; 2 Ch.35.25.

Lame Persons, cured by Jesus, Mat. 11.5;—by Peter, Ac. 3.2;—by Paul, 14.8.

Lamp, *figuratively*, an open and visible profession of religion, Mat.25. 1,3,4,7,8;—a son or successor, who preserves one's name from being extinguished, 1 Ki. 15. 4; Ps.132. 17;—outward prosperity, Pr. 13. 9; 20.20.

Lamps, in the tabernacle, how lighted, Nu.8.1.

Lancets, LANCES, short spears, 1 Ki. 18.28; Je.50.42.

Land, to be redeemed, Le.25.23–28.

Landmarks, not to be removed, De. 19.14; 27.17; Pr.22.28.

Languages, confounded at Babel, about a century after the flood, Ge. 11.1, &c.;—gift of, at the day of Pentecost, Ac. 2. 4;—conferred by the apostles, 8. 17;—on Cornelius, 10.46; —by Paul at Ephesus, 19. 6;—one among many gifts of the same Spirit, 1 Co.12.10.

Languish, to become weak or feeble, applied to persons, Ps.41.3; Is.19.8; Ho.4.3;—to fields and plants, Is. 16. 8; Joel 1. 10,12.

Laodicea, la-od-ī-cē'ah. There were six cities so called in Asia; that mentioned in Scripture was in Southern Phrygia, about 40 miles east of Ephesus. It was originally called Diospolis, and afterwards Rhoas. Paul's concern for the saints in, Col.2.1; 4. 13;—salutations to them, 15;—charge to read an epistle to them, and one from them, 16;—Christ's message to the church there, Re. 3. 14. It was destroyed by an earthquake in the year A.D. 63, but was soon rebuilt. It became a Christian city of eminence, the see of a bishop, and the meeting-place of councils. It was destroyed by the Mohammedans, and is now a scene of utter desolation.

Lapidoth, lăp'ī-doth [torches], (1) The husband of Deborah the prophetess, Ju.4.4.—(2) The name of the place also where she dwelt, 5.

Lapping, drinking from the hollow of the hand, as did the three hundred who followed Gideon, Ju.7.5–7.

Lapwing, supposed to be the modern *hoopoe;* unclean according to the law of Moses, Le.11.19.

Large, Assyria was extensive, Is.22. 18; Ho. 4.16;—great liberty and comfort, Ps. 18.19; 31.8; 38.5.

Lasciviousness, lewdness or lust, manifested either by words or actions, censured, Mar. 7.21; Ro. 13.13; 2 Co. 12.21; Ga. 5.19; Ep.4.19; 5.3; Col.3.5; 1 Pe.4.3; Jude 4.

Lasea, la-sē'ah, a city of Crete, about the middle of the southern coast, 5 miles east of Fair Havens, and close to Cape Leonda, Ac.27.8.

Lasharon, la-shā'ron [the plain], a city whose king Joshua vanquished, Jos. 12.18.

Last Times or DAYS, **their errors and degeneracy foretold,** 1 Ti.4.1; 2 Ti. 3. 1; 2 Pe.3.3,4.

Latchet, a string that fastens the shoes, Is.5.57; Mar.1.7; Lu.3.16.

Latin, the language of the ancient Romans, Lu.23.38; Jn.19.20.

Lattice, a window made in the form of network, with small cross bars of wood or iron, prior to the invention of glass, Ju. 5. 28; 2 Ki.1.2; Ca.2.9.

Laud, to praise or extol, Ro.15.11.

Laughter, immoderate, its folly, Pr. 14. 13; Ec. 2.2; 7.3,6; Ja. 4.9;—sometimes innocent, Ec.3.4;—of Sarah, reproved, Ge. 18.13.

Launched, put from shore into the sea, Lu.8.22; Ac.21.1.

Laurel, or BAY-TREE, the prosperity of the wicked compared to, Ps.37. 35.

Laver, a vessel for washing, used in the service of the tabernacle, stood between the altar of burnt-offering and the entrance to the holy place, Ex. 30.17; 38.8;—ten for the temple, 1 Ki. 7.38; 2 Ch.4.6.

Lavish, indiscreetly liberal. Is.46.6.

Law, sometimes denotes the *whole revealed will of God*, contained in his Word, Ps. 1.2; 19.7; 40.8; 94.12; 119. 18,29,34,44,51,53,55, &c.; Is.8.20; 42. 21; Jn.12.34; Ro.2.14, &c.

——, sometimes means the *Mosaical economy*, as distinguished from the Christian, Jn. 1.17; Mat. 11.13; 12.5; Ac. 13.39; 18.13; 28.23; Ro.6.14; He. 7.19.

——, sometimes the *ceremonial observances* of the Jewish dispensation, Lu.2.27; Ac. 15.5,24; Ep. 2.15; He. 9. 22; 10.1;—this could not procure pardon and eternal life, He.10.1–4;—is abolished by Christ, Ac. 15.24; Ga.3. 24; 4.4; 5.1.

——, sometimes the *judicial* or civil, for the distribution of justice; which, among the Jews, was incorporated with both the moral and the ceremonial, Jn.7.51; 18. 31; Ac.19.38; 23. 3; 1 Co.6.1,6,7; 1 Ti.1.9.

——, frequently, in the New Testament, the *five books of Moses*, Lu. 24.27,44; Ac.13.15;—the *moral law*, or the Decalogue as delivered to Moses, Ex.20.3–17; Mat.v.–xvii.; Lu. 10.27; Ro.7.7;—it is perpetually binding on all who have access to it, Mat. 5.17,18;—holy, just, and good, Ro.7. 12;—spiritual, requiring the obedience of the heart, as well as of the life, Mat. 5.28; Ro. 7.14;—none can obey it perfectly, 3.9–12,19,23; Ga.3. 22; Ja.3.2;—justification and eternal life cannot be obtained by it, Ro. 3. 20; Ga. 2. 16;—curse pronounced against all who break it, De. 27.26; Ga. 3.10;—Christ has redeemed his people from this curse, 2 Co.5.21; Ga. 3.13;—by it is the knowledge of sin, Ro. 3.20; 7.7;—is a schoolmaster to bring sinners to Christ, Ga.3.24;—is a rule of life to all believers, Jn.14.21; 1 Co.7.19; 1 Jn.2.4; Re.22.14.

——, *positive*, that which is not founded in the nature of things, as is the moral, but which rests solely on the divine appointment; the prohibition given to man in innocence, Ge. 2.17; —the holy rite of baptism, Mat. 28. 19;—the ordinance of the Lord's supper, Mat. 26.26,27; Lu. 22.19,20.

——, of nature, the will of God relating to human actions, discoverable by the light of nature, and obligatory on all mankind, Ro.1.19,20; 2. 14,15.

Lawful, things that are so not always expedient, Mat. 17. 25; 1 Co. 6.12; 10. 23.

Lawgiver, God is the supreme, Is.33. 22; Ja.4.12.

Lawsuits among Christians ought, if possible, to be avoided, by a reference to the judgment of their brethren, Mat.5.40; 1 Co.6.1–7.

Lawyers, men who were conversant with the Jewish laws, and professed to explain them to the people; but who, on account of their binding heavier burdens on others than themselves, &c., were censured by Christ, Mat.5.20; 23.2,13, &c.; Mar.12.38; Lu. 11.46.

Lazarus, lăz'a-rus [help of God], (1) The brother of Martha and Mary, raised from the grave by Jesus, Jn. 11.41;—sat at table with Christ, 12.2; —visited by many Jews, 9.—(2) The name of the poor and afflicted man in the parable, Lu.16.20, &c.

Lead, a heavy metal, used in very ancient times, Ex. 15. 10; Nu. 31. 22; Zec. 5.6–8;—poured into engraven characters to make them better seen (or perhaps the *hammer* of lead), Job 19. 24;—the Egyptians sank as, Ex.15.10;—the Jews, on account of their heavy guilt, compared to, Ezc. 22.18,20.

Lead, to conduct and guide, as God does his people, De.4 27; 32 12; Ps. 23.3; Is. 48.17;—by his Word, Ps.119. 105; 2 Ti. 3. 16;—by his providence, Ps.37.23; Pr.16.9;—by his Holy Spirit, Eze.36.27; Jn. 16.13;—*promises* that he will thus lead his people, Is.40 11; 42. 16; 49.10; 57. 18; Je. 31. 9; Ps. 25. 9; 32.8;—*prayers* for this blessing, Ps. 5.8; 25.5,9; 31.3; 43.3; 61.2; 139.24.

Leaf, of a tree, the life of man frail as, Is. 64.6;—*figuratively*, an evidence of grace, Ps.1.3;—prosperity, Is.1.30; Je.17.8.

League, a covenant or solemn agreement, Jos.9.6; Ju.2.2; 1Sa.22.8; 2Sa. 5.3, &c.

Leah, lē'ah [wearied], the eldest daughter of Laban, Ge.29.16;—given treacherously for a wife to Jacob, 23; —favoured of the Lord, 31;—Dinah her daughter, 34.1;—her sons, 35.23; —buried in the same cave with Sarah, Abraham, &c., 49.31.

Leanness, thinness of flesh, Ge. 41. 3, 4;—*figuratively*, want of spiritual comfort and improvement, Ps.106.15; Is.10.16; 24.16.

Leaping, jumping, 2 Sa. 6. 16; Ca. 2. 8; Ac.3.8.

Learning, gaining knowledge; valued and sought after by the wise, Pr.1.5; 9.9;—the Scriptures are designed to impart it to us, Ro 15.4.

Leasing, falsehood or lies, Ps. 4.2; 5. 6.

Leathern, made of leather, 2 Ki. 1.8; Mat.3.4.

Leaven, ferment mixed with any body to make it light; and hence it is used to signify dough or bread thus prepared, Ex. 12. 15; 13. 7; 34. 25;—*figuratively*, whatever produces a change in the mass with which it mixes, as the gospel does among men for the better, Mat.13. 33; Lu. 13.21; —erroneous doctrines and notorious sinners for the worse, Mat. 16. 6, 12; 1 Co. 5.6–8.

Lebanon, lĕb'a-non [whiteness], always with the article *the* in prose, as 1 Ki. 5. 6, 9, 20; Eze. 3.7. It is so called either because the whole range is composed of whitish limestone rock, or more probably because snow covers its summits during most of the year. It consists of two distinct ranges, which run parallel for about 100 miles. The long narrow valley, from 5 to 8 miles in width, lying between is called Cœle-Syria (Hollow Syria), and the 'valley of Lebanon,' Jos. 2.17. The eastern range is usually designated by Latin writers *Antilibanus*, the southern peak of which is Hermon. Lebanon was famous for its cedars, Ps.29.5; 92.12; Is.14.8;—its fragrance, Ca. 4.11; Ho. 14. 6;—the source of many streams, Ca.4.15;—the emblem of wealth, majesty, and glory, Ps. 72.16; 133.3; Is 35.2; 60.13. The average height of the western range, the Lebanon, is from 6000 to 8000 feet; that of the eastern range, the Anti-Lebanon, about 5000 feet; its loftiest peak, the Hermon, being 10,000 feet high. The four great rivers of Syria have their source in the Anti-Lebanon. The ruins of the whole district are very extensive, and full of interest.

Lebbeus, leb-bē'us, or THADDEUS, the same with Judas or Jude, the apostle, Mat.10.3; Mar. 3.18;—the brother of Jesus, Mar.6.3; Lu.6.16; Ac.1.13.

Lebonah, le-bō'nah [frankincense], a place between Shiloh and Bethel, now called the valley of *Khan Lebban*, Ju.21.19.

Lecah, lē'kah [going], probably a town of Judah, 1 Ch.4.21.

Ledges, small mouldings on the edge, 1 Ki.7.28,35,36.

Leeks, plants similar to onions, Nu. 11.5;—rendered 'grass,' 1 Ki. 18. 5;—'herb,' Job 8.12;—'hay,' Pr. 27. 25.

Lees, the dregs of wine settled at the bottom; hence 'wines on the lees' signifies old and pure wine, Is.25.6;—*figuratively*, men settled in a sinful course, 48.11; Zep.1.12.

Legion, in the Roman army, was a body of infantry consisting of ten cohorts, or 6000 men;—used to signify a vast multitude, Mar.5.9; Lu.8.30; Mat.26.53.

Lehabim, lē'ha-bim [flame], descendants of Ham, probably identical with the Lubim, or Libyans, Ge.10.13; 1 Ch.1.11.

Lemuel, lĕm'eu.el, [of God], supposed by some to be Solomon; lessons from his mother to him, Pr.31.1, &c.

Lending, to a poor brother, recommended, De. 15. 7; Ps. 37. 26; 112. 5; Mat.5.42; Lu.6.35;—the house not to be entered to recover a thing lent, De. 24.10.

Lentiles, a kind of grain resembling fitches, or small pease, Ge.25.34;2 Sa. 23.11.

Leopard, a beast of prey, of the cat tribe; strong, swift, fierce, and voracious, Is.11.6; Je. 13. 23; Hab.1.8;—*figuratively*, a persecuting power, Da.7.6; Re.13.2.

Leprosy, an infectious and terrible disease, common in Syria and in many warm countries, but sometimes found also in cold countries, as Norway, &c. It first attacks the skin, but at last it affects the whole system. Patients often live many years, but are seldom, if ever, cured. To be judged by the priest, De.24.8;—laws concerning it, Le. 13. 1, &c.;—how cleansed, 14. 1, &c.;—in a garment, 13. 47;—in a house, 14. 33;—how cleansed, 48;—of Moses' hand, Ex.4. 6;—of Miriam, Nu.12.10;—of Naaman, 2 Ki. 5. 1;—of Gehazi, 27;—of Uzziah, 2 Ch.26.20;—cured by Jesus, Mat.8.2; Mar.1.40; Lu.5.12; 17.12.

Let, used to signify to *hinder*, Ex.5. 4; Is.43.13; Ro.1.13; 2 Th.2.7.

Letters, or epistles, sent from David to Joab, 2 Sa.11.14;—from Jezebel to the people against Naboth, 1 Ki.21. 9;—from the King of Syria to the King of Israel, 2 Ki.5.6,—from Jehu to the Samaritans, 10.1;—from Elisha to Jeroboam, 2 Ch.21.12;—from Sennacherib to Hezekiah, 2 Ki.19.10,14; Is. 37. 4, 14;—from Bishlam, &c., to Artaxerxes, Ezr. 4. 7;—from Tatnai to Darius, 5.6;—from Sanballat to Nehemiah, Ne.6.5;—from Nehemiah to Sanballat, 6.8;—from Jeremiah to the captives at Babylon, Je.29.1;—from the apostles to the church at Antioch, Ac.15.23;—from Claudius Lysias to Felix, 23.25.

Letushim, le-tū'shim [the hammered], great-grandson of Abraham by Keturah, Ge.25.3.

Leummim, le-um'mim [peoples], great-grandson of Abraham, Ge.25.3.

Levi, lē'vi [joined], (1) The third son of Jacob and Leah, born, Ge.29.34; —assisted Simeon in massacring the Shechemites, 34. 25;—his sons, and his age, Ex.6.16;—his descendants, 1 Ch.6.1–53.—(2) The tribe of, separated from the rest for the service of the sanctuary, De.10.8.

Leviathan, le-vī'a-than, a terrible animal, described in Job xli.; but not identified by modern naturalists. The most probable supposition is that it is the crocodile, the well-known animal inhabiting the Nile and other eastern rivers, of great strength and swiftness in swimming, as well as of enormous voracity. It is mentioned Ps. 74. 14;—*figuratively*, some formidable monarch, Is.27.1.

Levites, lē'vites, descendants of Levi; accepted instead of the first-born, Nu.3.12,40;—numbered, 15;—again in the land of Moab, 26. 57;—the great families of: Kohathites, who had charge of the sacred vessels, 3. 31;—Gershonites, of the hangings and curtains of the tabernacle, 4. 22–26; —and the Merarites, of the boards and pillars, 7. 1–9;—their age in service, 4.3; 8.23;—consecrated, 8.5;—their inheritance, De.18.1;—their portion of meat, 3,4;—not to be deserted when poor, 12.19;—forty-eight cities with fields and gardens given to them, Nu.35.1; Jos.21.2, &c.;—*six* of these were CITIES OF REFUGE;—genealogies and offices of the Levites, 1 Ch. 9. 14, &c.;—the services appointed them by David, 23.24;—their charge of the treasury, 26. 20;—their charge in future time, Eze. 44. 10;—were superannuated at 50 years of age, Nu.4.47; 8.25,26.

Leviticus, le-vit'i-kus, the third book of Moses, so called because it consists chiefly of laws relating to the Levitical priesthood; contains the history of the first month of the second year of the wanderings in the wilderness.

Levy, a number of men raised from the general population, 1 Ki.5.13,14; 9. 15;—to impose a tax, Nu. 31. 28; 1 Ki.9.21.

Lewdness, or lustful licentiousness, condemned, Ju. 20. 6; Eze. 22. 11;—*figuratively*, idolatry with its impure rites, Je.11.15; 13.27; Eze. 16. 43; 22. 9; 23.27,29, &c.

Liberality, or bounty, the alms given to the poor, 1 Co.16.3; 2 Co.8.2.

Libertines, 'freedmen,' *libertini*, as they were called by the Romans, Ac. 6. 9. Those here referred to were probably Jews who had been taken prisoners in war and reduced to slavery, and had afterwards been emancipated and permitted to return to their own country.

Liberty, *of conscience*, is that freedom from restraint in our choice of, and judgment about, matters of religion, which every man has a right to exercise, Ro.14.4; Ja.4.12.

———, *Christian* and *spiritual*, consists in freedom from the yoke of the ceremonial law, Ro. 6. 14; Ep.2. 15;—from the curse of the moral law, Ga.3.13;—from the guilt, power, and defilement of sin, Ro.8.1; 6.14; 1 Co. 6. 11;—from the dominion of Satan, Col.1.13; 1 Jn.3.8;—from the corruption of the world, Ga. 1.4;—from a spirit of bondage, and in the enjoyment of freedom of access to God, Ro.8.15; Ep. 2. 18;—from the fear of death and the grave, Ho. 13. 14; 1 Co. 15.55, 56;—and from eternal punishment, 1 Th.1.10; 5.9.

———, *Christian*, how to be used, 1 Co.7.22; Ga.5.1,13; 1 Pe.2.16.

Libnah, lib'nah [whiteness], (1) A city in the southern part of the tribe of Judah, Jos.15.42;—given to the priests, 21.13;—the inhabitants of, offended with Jehoram for his idolatry, revolted, 2 Ki. 8. 22;—sustained a terrible siege from Sennacherib, Is.37. 8; 2 Ki. 19. 35.—(2) A place near Mount Sinai, where the wandering Hebrews encamped, Nu.33.20.

Libni, lib'ni [whiteness], the son of Gershon, Ex.6.17.

Libya, lib'e-a, Heb. *Phut*, a general name for Africa, but properly that part of it which lay on the south coast of the Mediterranean, westward of Egypt; its inhabitants mentioned as a warlike race, Je.46.9;—its fall, with that of Egypt, foretold, Eze.30. 5;—men from, at Jerusalem, on the day of Pentecost, Ac.2.10.

Lice, a well-known insect, one of the plagues of Egypt, Ex. 8. 16–18; Ps. 105.31.

Licence, or permission, Ac.21.40; 25. 16.

Lie. *See* LYING.

Lieutenants, the deputy-governors of the Persian king, Ezr.8.36; Es.3.12.

Life, *natural*, God its author and preserver, Ge. 2. 7; Ac.17.28; Job 12. 10; Ps.36.6; 66.9; Da.5.23;—the value of it, Job 2. 4; Ps.49.8; Mat.16.26; Mar. 8.36; Lu.9.25;—short and uncertain, 1 Ch.29.15; Job 7.16; Ps.39.5,6,9; 103. 15; Is.40.6; Lu.12.20; Ja.4.14; 1 Pe.1. 24;—full of trouble and vanity, Job 5.7; 14.1; Ec.1.2; 12.8. Figures illustrating its character: *a pilgrimage*, Ge. 47. 9;—*a tale*, Ps. 90. 9;—*a post*, Job 9. 25;—*a ship*, 9. 26;—*an handbreadth*, Ps. 39. 5;—*a dream*, 73. 20; —*a sleep*, 90. 5;—*a shadow*, Ec.6.12; —*a vapour*, Ja.4.14;—*a flower*, Job 14. 2;—*grass*, Is. 40. 6; 1 Pe. 1. 24;—*wind*, Job 7. 7;—how it should be spent, Lu. 1. 74, 75; Ro. 14. 8; 1 Pe.1. 17; Ec.3.12.

——, *spiritual*, consists in being quickened by the Spirit of God, Ep.2.1,5; —in living in the service of God, Ga. 2. 19, 20;—is imparted by Christ, Ja. 5. 21, 25; 6. 33, 51–54; 14. 6;—it is accompanied with spiritual-mindedness, Ro. 8. 6;—it is hidden and secure, Col.3.3.

Life, *eternal*, through Christ, Jn. 3. 15,36; 4.14; 6.40; 10. 28; 17. 2; 2 Ti.1. 10; 1 Jn.4.9; 5..2;—consists in never-ending freedom from death, Lu.20. 36; Re.21.4;—in a body and soul resembling Christ, Phi. 3. 21; 1 Co. 15. 48, 49, 53; 2 Co.3.18; 1 Jn.3.2;—in the enjoyment of unspeakable bliss, 1 Pe. 1.4; Re.7. 16, 17;—and in the assurance that their happiness shall never end, 1 Th.4.17; Re.3.12.

——, *long*, promised as the reward of virtue, Ex.20.12; De.5.33; 6.2; Pr. 3. 2,16; 9.11; 10.27;—not to be preferred to our duty, Mat.10.39; 16.25; Mar. 8.35; Lu.9.24; 17.33; Jn.12.25.

Light, created, Ge.1.3;—brighter than the sun appearing to Paul, Ac. 26. 13;—Christ so called, Jn.1.9; 8.12; 9. 5; 12.35,46.

Lightning, consumes the sacrifices, Le. 9. 24; 1 Ki. 18. 38; 2 Ch. 7. 1;—destroys the enemies of David, 2 Sa.22. 15; Ps.18.14;—directed by God, Job 28.26; 37.3; 38.25; Ps.144.6.

Lign-aloes, line-āl'oes, a species of odoriferous tree, 8 or 10 feet high, from both the flower and the wood of which a rich and costly perfume is obtained, Nu.24.6; Ps.45.8.

Ligure, a precious gem, said to resemble the carbuncle, Ex.28.19; 39. 12.

Likeness. *See* FIGURE and IMAGE.

Likhi, lik'hi [learned], one of Manasseh's posterity, 1 Ch.7.19.

Lily, the lotus or water-lily, Ho. 14. 5;—used as food, Ca.4.5;—*of the valleys*, *i.e.* of the water-courses, Ca. 2. 16. In Ca.5.13 allusion is probably made to the Persian lily. The 'lily of the field' was the scarlet martagon lily, Mat.6.28.

Lime, the manufacture of, known to the ancients, Am.2.1;—the bones of the king of Edom burned to, Is.33. 12.

Limit, bound, Eze. 43. 12; Ps. 78. 41; He.4.7.

Lineage, family, race, or progeny, Lu. 2.4.

Linen, cloth made of the fibre of hemp or flax, Ex.28.42; 1 Sa.2.18; Mat.27. 59;—emblematical of righteousness, Re.15.6; 19.8,14.

Lingered, hesitated, Ge.19.16; 43.10; 2 Pe.2.3.

Lintel, the upper part of a door-frame, Ex. 12. 22; 1 Ki. 6. 31; Am.9.1; Zep.2. 14.

Linus, li'nus, a disciple mentioned by Paul, 2 Ti.4.21.

Lion, the noblest, strongest, and the fiercest of the beasts of prey. It is found only in torrid climates, and much less numerous now than formerly. Slain by Samson, Ju. 14. 5, 18;—by David, 1 Sa.17.34,—killed a prophet, 1 Ki.13.24;—killed one who did not obey a prophet, 20. 36;—inhabited the banks of the Jordan, Je.49.19; 50. 44;—an emblem of the Israelites, Eze.19.1, &c.

Lips, unclean, 15.6.5;—burning, Pr.26. 23;—covering of, a token of mourning, Eze.24.22.

Liquor, any strong drink, Ex.22.29; Nu.6.3.

Listeth, willeth, or thinketh fit, Mat. 17.12; Mar.9.13; Jn.3.8; Ja.3.4.

Litters, a kind of close conveyance like the eastern palanquin, Is.66.20.

Lively, full of life, Ex.1.19; Ps.38.19; Ac.7.38; 1 Pe.1.3; 2.5.

Liver, one of the entrails, Ex.29.13; Le.3.4; Pr.7.23.

Lizards, animals with a long body, and four legs; some of which live both on land and in water, Le.11.30.

Lo-Ammi, lo-ăm'mi [not my people], symbolical name of a son of Hosea, Ho.1.9.

Lo Ruhamah, lo-ru-ha'mah [not obtaining mercy], symbolical name of a daughter of Hosea, Ho.1.6.

Loathe, or dislike, as God does all iniquity, Je. 14. 19; Zec. 11. 8;—as a good man does himself, on account of sin, Eze.6.9; 20.43; 36.31.

Loaves, of bread, twenty feed a great number, 2 Ki. 4. 42;—five feed 5000, Mat.14.15;—seven feed 4000, 15.32.

Locks, the hair of the head, Nu. 6. 5; Ju. 16. 13; Is. 47. 2; Eze. 44. 20;—instruments for fastening doors, Ju. 3. 23,24; Ne.3.3,6, &c.

Locust, a flying insect, most destructive to the fruits of the ground in the East. It is from 2 or 3 inches long, and of the thickness of a man's thumb. Its head is shaped like that of a horse. The mouth is large, and furnished with teeth, which make a crackling sound like fire among stubble or the rattling of hail-stones. The plague of, Ex.10.4; Ps.78.46; 105.34; —sometimes used for food, Mat.3.4; —*figuratively*, teachers of false doctrine, Re.9.3;—terrible judgments of, Joel 1.1, &c.; 2.1, &c.

Lodebar, lo-dē'bar [without pasture], a city in the tribe of Gad not far from Mahanaim; here Mephibosheth resided with Machir the Ammonite, 2 Sa.9.4,5.

Lofty, high, proud, Ps.131.1; Pr.30. 13; Is.2.11,12; 57.7,15.

Log [a basin], a liquid measure, one-twelfth of an hin, equal to the cubic contents of six hen-eggs, according to the Rabbinists,=21·6 cubic inches.

Lois, lō'is, the grandmother of Timothy, distinguished for her faith, 2 Ti 1.5.

Long-suffering, bearing injuries or provocations for a long time; a characteristic of God, Ex.34.6,7; Nu.14. 18; Ne.9.17; Ps.86.15; Ro.9.22; 1 Pe. 3.20; 2 Pe.3.9. Illustrated, Ps.78.38; Is.48.9; Mat.23.37; 1 Ti.1.16.

Lord, one who has rule and authority; —in the Hebrew Old Testament, the name *Jehovah* (*see* JEHOVAH) often occurs, and is commonly rendered Lord, and printed in capital letters (LORD), and applied equally to the Father, the Son, and the Holy Spirit, Ge. 2.4,5,7,8; Is.6.1, comp. with Jn. 12.41; Je.31.31,34, comp. with He.10. 15,16;—in small characters (Lord or lord), it is applied not only to the supreme God, but to kings, Ge.40.1; 2 Sa.19.19,20;—to princes and nobles, Ge.42.10,30;—to prophets, 1 Ki.18.7; 2 Ki.2.19;—to husbands, Ge.18.12.

Lord's Day, observed, Ac.20.7; 1 Co. 16.2; Re.1.10. *See* SABBATH.

Lord's Supper, instituted, Mat.26.26; Mar. 14. 22; Lu. 22. 19; 1 Co. 11. 23;—called also the *communion*, 10.16;—the *eucharist* (*see* EUCHARIST), Lu. 22.17;—the *feast*, 5.8;—the *breaking of bread*, Ac. 2. 42; 20.7;—*the cup of the Lord*, and the *Lord's table*, 1 Co. 10.21;—enjoined by Christ on all his friends, Lu.22.19; 1 Co.11.24;—guilt and danger of profaning it, 27,29;—self-examination required to prevent its abuse, 28;—was observed statedly and frequently by the primitive church, Ac. 2. 42; 20. 7;—tempers of mind with which it should be observed, 1 Co.5.7,8;—ought to be followed with holiness of life, 2 Ti.2.19; Tit.2.11–13; 1 Jn.2.6.

Lot [a covering, vail], (1) The son of Haran, and nephew of Abraham, accompanies Abraham, Ge. 12. 5;—separates from him, and resides in Sodom, 13.10;—rescued from its destruction, 19.1, &c.;—his sons by his daughters, Ge.19.31;—vexed with the society of the wicked, 2 Pe.2.7;—his wife turned into a pillar of salt, Lu. 17.32.—(2) A portion of anything, an inheritance, Jos.15.1; Ps.125.3; Is.17. 14.

Lots, casting of, disposed of by God, Pr. 16. 33;—cast for the scape-goat, Le.16.8;—to divide the land of Canaan, Nu.26.55;—cast by Saul, 1 Sa. 14. 40;—for the garments of Jesus, Mat. 27. 35;—for the choice of an apostle, Ac.1.26.

Love OF GOD to all men, is from everlasting, Je. 31. 3; Ep. 1. 4;—is complete, De. 7. 8; 10. 15; Ex. 33. 19; Ro.9.15,21;—is altogether unmerited, Ro.5.8; De.7.7; Job 7.17;—purely disinterested, Job 22.2; 35.7,8; 1 Jn.4.10; —discriminating, or distinguishing, 2 Th.2.16; He.2.16; Jude 6;—incomparably condescending, Ps.8.4; Job 7.17; —unspeakably great, Jn.3.16; Ep.2. 4;—fraught with the richest blessings, Ep.1.3,4; 1 Jn.3.1,2;—unchangeable, Zep. 3. 17;—eternal, Is. 54. 10; Ro. 8. 35–39;—discovered, in giving his Son, Jn.3.16; 1 Jn.4.9;—in Christ's death, Ro. 5. 8; 1 Jn. 4. 10;—in providential dealings, De. 7.13–15; 23.5; He.12.6; —in leading me to love himself, 1 Jn.4.19;—in preserving them, Ps.37. 28; 41.11; 127.2.

Love OF MEN to God, ought to be sincere, 1 Sa. 16. 7;—supreme, De. 6. 5; 10. 12;—constant, Jude 21;—progressive, Phi. 1. 9;—operative, exciting to honour and obey him, 1 Jn.2.5; 5.3; 2 Jn.6

———— to God, commanded, De. 11.1; 19.9; 30.16; Jos.22.5; 23.11;—its character, De.6.5; 10.12; 30.6; Mat. 22. 37; Lu. 10. 27;—is produced in the heart by the Spirit, Ro.5.5; Ga.5.22; 2 Th.3.5;—*produces* brotherly love, 1 Jn. 3. 17; 4. 20, 21; 5. 1, 2;—obedience, 5.3; 2 Jn.6;—hatred of sin, Ps.97.10; —*manifests itself* in frequently thinking of him, Is.26.8,9;—aspiring after conformity to his image, 2 Co. 3. 18; Ep. 5. 1;—thirsting after communion with him, Ps.42.1,2; 63.1;—studying in all things to please him, 1 Jn. 5. 3; —grieving for dishonour done to him, and for the hiding of his face, Job 23. 3; Ps.51.3,4;—delighting in his word, ordinances, and people, Ps.19.10; 27. 4; 84.1,2; 1 Jn.4.21; 5.1.

————, *brotherly*, consisting in good will to all men, especially the saints; and in a readiness to promote their best interests, Le.19.18; Mat. 22.39; Jn.13.34; 15.12,17; Ro.12.9,10; 13.8; 1 Co.13.1; Ga. 5.6,13; 6.10; Col.3.14; 1 Th.3.12; 4.9; Ep.4.1,32; 5.2; Phi.2. 1; 1 Ti.1.5; He.13.1; Ja. 2. 8; 1 Pe.1. 22; 3.8; 4.8; 1 Jn.2.9; 3.10,23; 4.7,11, 20; 2 Jn. 5;—*exemplified:* Joseph, Ge.45.15;—Ruth, Ru.1.16,17;—Jonathan, 1 Sa. 20. 17, 41, 42;—centurion, Lu.7.5;—and others, Ac. 2. 46; 16.15; Ro.16.3,4; Phi.4.15; 2 Ti.1.16–18. *See* AFFECTION and CHARITY.

————, as it relates to the saints of God, consists in esteeming them because they profess and appear to be his children, 1 Jn. 5. 1;—and *is manifested* in preferring their company, Ps.119.63; Ac.2.44; 4.32;—tenderly sympathizing with them amid their joys and sorrows, Ro.12.15; 1 Co. 12. 26;—aiding them in bearing their burdens, Ga. 6. 2; 1 Th. 5. 14;— supplying their wants, Mat. 25. 35; 1 Jn.3.17,18;—praying for them, Ep.6. 18; Phi.1.4;—reproving and admonishing them in the spirit of meekness, Le.19.17; Mat.18.15; He.10.25.

———— OF CHRIST, and of his religion, Mat.10.37; Jn.15.9; 21.15, &c.; 1 Co. 16.22; 1 Pe.1.8;—*to us*, Jn.15.13; Ro. 8.35; Ep.5.2,25;—notices of its manifestations, Lu.19.10; 23.34; Ga. 2. 20; 1 Jn.3.16; Re.1.5; He.7.25; 9.24;—the same in its properties with God's love to his people (which see).

————, the peculiar law of the gospel, Jn.13.34; 15.12,17; Ga.6.2; 1 Jn.3.23; 4.21.

———— OF OUR COUNTRY: in Nehemiah, Ne. 2.3;—in David, Ps.25.22; 51. 18; 122. 6; 124.1; 126.1; 137. 5;—in Paul, Ro.10.1.

———— OF THE WORLD, dangerous, Mat.6.24; 13.22; 19.22; 1 Ti.6.9; 2 Ti 4.10; Ja.1.27; 4.4; 1 Jn.2.15.

Loving-kindness, tender regard, mercy, and favour of the Lord, Ps. 26.3; 36.10; Je.9.24;—certain features of it: *good*, Ps.69.16;—*excellent*, 36. 7;—*marvellous*, 17. 7; 31. 21;—*multitudinous*, Is.63.7;—*everlasting*, 54. 8;—*better than life*, Ps. 63. 3;—its actings, 40. 11; 119. 76, 88; Je. 31. 3; Ho.2.19.

Low Country, the western portion of Judah, 2 Ch.26.10;—called also the *valley*, Jos.15.33;—*vale*, 1 Ki.10.27; —*low plains*, 2 Ch.27.28.

Lowering, or gloomy, cloudy, Mat. 16.3.

Lower parts of the earth, the earth itself, Ep. 4. 9;—the valleys, or the Gentile world, Is. 44. 23;—the womb of a mother, Ps.139.15;—the grave, or state of the dead, 63.9.

Lowing, or making a bellowing noise like oxen, 1 Sa.6.12; 15.14; Job 6.5.

Lowliness, meekness and humility, commended, Ep. 4. 2; Phi. 2. 3. *See* HUMILITY and MEEKNESS.

Lubim, lū'bim (dwellers in a scorched land], people of Africa, 2 Ch. 12. 3; 16.8.

Lucas, lū'kas, the same with Luke, Phile.24.

Lucifer, lū'cī-fer [light-bringer, the morning star], the title by which Isaiah describes Nebuchadnezzar, Is.14.12.

Lucius, lū'shī-us [of light], of Cyrene, a Greek colony in the north of Africa, Ac.13.1.

Lucre, worldly gain, riches, 1 Sa.8.3; 1 Ti.3.3; Tit.1.7,11; 1 Pe.5.2.

Lud [strife, inhabitants of the desert], a people of Asia Minor descended from the son of Shem, Ge.10.22.

Ludim. lū'dim, the descendants of Mizraim, the second son of Ham, Ge.10.13;1 Ch.1.11;—called Lydians, Je.46.9; which is an inaccurate rendering for *Ludim*.

Luhith, lū'hith [a floor made of boards], a place in Moab, Is.15.5; Je. 48.5.

Luke, LUCAS [light-giving], the evangelist, and constant companion and assistant of Paul; —mentioned by Paul, Col.4.14; 2 Ti.4.11.

Lukewarmness, or indifference in religion, censured, 1 Ki. 18. 21; Mat. 8. 21; Lu 9 59; Ac.26.29; Re.3.15.

Lunatics, persons affected with a species of madness, supposed to be influenced by the moon, cured, Mat. 4.24; 17.15, &c.

Lurk, to lie concealed and in wait, Pr. 1.11,18; Ps.17.12.

Lusts, or lewd desires, of the flesh to be repressed, Mat. 5.29; 15.19; Ro.8. 13; 1 Co. 9. 27; Ga. 5.16,19; Col. 3.5; 1 Pe. 2.11;—*unnatural*, Ro. 1. 26; Ep. 5.12; 1 Th.4.5.

Luz [an almond-tree], (1) The ancient name of Bethel, Ge.28.19.—(2) A city in Arabia Petrea, about the south-east of the Dead Sea; built by a person who had resided at Bethel, Ju.1. 25,26.

Lybia. *See* LIBYA.

Lycaonia, ly-kā-ō'nī-a, a province of Asia Minor, bounded by Cappadocia on the east, Galatia on the north, Phrygia and Pisidia on the west, and by Cilicia on the south. Its chief cities were Iconium, Derbe, and Lystra :—churches planted here by Paul and Barnabas, Ac. 14 6;—the 'speech of,' Ac. 14. 11; supposed to have been the ancient Assyrian.

Lycia, ly'sī-a, a province in the south-west of Asia Minor, bounded on the north by Phrygia, on the south by the Mediterranean, on the east by Pamphylia, and on the west by Caria. It anciently contained about twenty-three cities, the chief of which were Patara and Myra; —Paul came to Myra, Ac.27 5:—a few Greek Christians are in this province, and the Mahometans prevail

Lydda, lid'dah, the Greek form of *Lod*, called Diospolis [city of Jupiter], a few miles east of Joppa, on the road to Jerusalem;—Peter visited the saints here, Ac 9.32 :—here he cured Eneas, who had kept his bed eight years, 33, 34;—its inhabitants generally turned to the Lord, 35 ;—it is now a poor village called *Ludd*.

Lydia, (1) A maritime province in the west of Asia Minor. That mentioned in Eze.30.5 was *Lud*, a place on the continent of Africa, comp. Is. 66. 19; Eze.27.10.—(2) A woman, converted, Ac 16. 14;—she and her household baptized, 15.

Lying, uttering falsehood, knowing it to be false, forbidden, Le.19 11; Pr. 24.28; Ep. 4. 25; Col 3. 9;—hateful to God, Pr.6.16, 17; 12. 22;—threatened with severe punishment, Ps.5 6; Pr. 12. 19, 19. 5, 9; Re. 21 8, 27;—abominable in the sight of men, Ps 101.7; 119.163; 120.2; Pr 13 5; 19 22,—characteristic of a wicked man, Ps. 52. 3; 58. 3; Pr. 14. 5, 25; Is. 30. 9; —comes from the devil, Jn. 8. 44; Ac. 5. 3;—punishment of, Ps.5.6; 120. 3, 4; Pr. 19.5; Je.10 36; Re.21.8,27 22 15.

——, *examples* of: Cain to God, Ge. 4.9;—of Sarah, 18. 15;—of Jacob to his father, 27. 18,—of the prophet in Bethel, 1 Ki.13.18;—of Gehazi, 2 Ki. 5 25;—of Ananias and Sapphira, Ac. 5.1, &c.

Lying, prevarication, quibbling, or double-dealing;—examples censured: of Abraham, Ge.12.11–13; 20.2,9;—of Isaac, 26.7,18;—of Rachel, 31.34,35; —of Saul, 1 Sa. 15. 13–28;—of Peter, Mat.26.72.

Lysias, lis'ī-as, the chief captain of the Roman band at Jerusalem, rescues Paul, Ac. 21. 31; 23. 23;—writes to Felix about him, 23.26;—sends him to Cesarea, 33.

Lystra, lis'tra, a city of Lycaonia, in Asia Minor, about 40 miles west of Iconium;—here Paul and Barnabas were taken for gods, Ac.14.11;—the native place of Timothy, 16.1,2.

M.

Maacah, mā'a-kah [oppression], a small kingdom adjoining Argob and Bashan, 2 Sa. 10. 6, 8;—inhabited by the Maachathi, De. 3. 14, or Maachathites, Jos.12.5; 13.11–15.

Maachah, mā'a-kah [oppression], (1) The son of Nahor, Ge. 22. 24;—supposed to be the father of the Maachathites, De. 3. 14; Jos. 12. 5.—(2) Daughter of Talmai, king of Geshur, was the wife of David, and mother of Absalom and Tamar, 2 Sa. 3. 3.—(3) The mother or grandmother of Asa, king of Judah, 1 Ki.15.10.—(4) The father of Achish, king of Gath, 2. 39.—(5) The head of the tribe of Simeon in the days of David, 1 Ch. 27.16.

Maaseiah, mā-a-sei'ah [work of Jehovah], (1) The son of Ahaz, assassinated, 2 Ch.27. 7.—(2) A porter of the temple, Ne.12.41,42.

Maaziah, mā-a-zī'ah [consolations of Jehovah], a chief of the families of the priests, 1 Ch.24.18.

Macedonia, mas-se-dō'ni-a, a large country north-east of Greece, peopled by the descendants of Javan. In the time of the Romans the whole country between Taenarus (Cape Matapan) and the valley of the Danube, was divided into three districts, viz. Illyricum, Achaia, and Macedonia (which included Thessaly, and formed with it one province). Its metropolis was Thessalonica. It was a famous monarchy under Philip and his son Alexander the Great; to visit which Paul was directed by a vision, Ac.16.9;—Silas and Timothy preached in it, 18. 5;—churches in, exemplary in their contributions to the poor saints, Ro.15.26, 2 Co.8.1–5.

Machir, ma'kir [sold], the son of Manasseh, grandson of Joseph, and chief of the Machirites, Ge.50 23; Nu.32. 39;—to him, or rather his seed, Moses gave Gilead, 40.

Machpelah, mak-pē'lah [portion, lot, double cave], the name of the burying-place of the patriarchs, which Abraham bought from Ephron the Hittite, for a burying-place for Sarah, Ge. 23. 9, 17; xix. ;—himself buried there, 25.8,9;—also Isaac, Rebekah, and Jacob, 49.29–32. Over this spot a large mosque has been built. In 1862 it was visited by the Prince of Wales and Dean Stanley. The cave itself, however, beneath the mosque has never yet been entered by any traveller.

Madai, mād'ī [middle land], the name of the third son of Japheth, and of the nation (the Medes) that sprang from him, Ge.10.2, 2 Ki.17.6.

Madmannah, mad-mān'nah [dung-hill], a city of Judah, lying toward the coast of Edom southward, Jos. 15 31; 1 Ch. 2. 49; -was invaded by the Assyrians, Is 10.31. It has been identified with *El Minyây*, about 15 miles south-west of Gaza.

Madness, insanity, rage, De. 28. 28; Lu.6.11; 2 Pe 2.16.

Magdala, māg'da-lah [a tower or greatness], a town on the west of the Sea of Tiberias, either the same with *Dalmanutha*, or near it, Mat.15.39, compared with Mar. 8 10. Now a small village called *Mejdel*, about 3 miles north of Tiberias, containing about twenty wretched hovels.

Magdalene, măg'da-lē'ne, a woman dispossessed of devils by Christ, Lu. 8.2; Mat.27.56. Probably a native of Magdala.

Magi, mā'gī, or wise men from the East, the priest class among the Persians, Je.39. 3, 13;—their journey to see Jesus, Mat.2.1, &c.

Magicians, diviners or fortune-tellers, sent for to interpret Pharaoh's dreams, Ge.41.8;—oppose Moses, Ex.7.11,22; 8. 7;—could not produce the lice, 18; —of Babylon sent for to find out and interpret the dream of Nebuchadnezzar, Da.2.2;—Jews forbidden to consult, Le.19 31; 20.6.

Magistrates, civil rulers, or rulers over particular cities; to be respected, Ex. 22. 28; De. 17. 8, &c.; Ac.23. 5;—heathen, to be obeyed by Christians, Ro. 13. 1, 3; Tit.3. 1; 1 Pe. 2. 13;—not a terror to the good, but to the evil, Ro.13.4; 1 Pe.2.14.

Magnifical, stately, very great, 1 Ch. 22.5.

Magnificence, worldly grandeur, its vanity, Ec.2.4, &c.; Ac.19.27.

——, of Solomon, 1 Ki. 4.21, &c.; 10.1, &c.; 2 Ch.1.14, &c.; 9.9.

Magnify, to make great, as God does his word, Ps. 138. 2;—his mercy, Ge. 19. 19;—Jesus did the law, Is. 42. 21;—God does men, Jos.3.7; 4. 14; 1 Ch.29.25; 2 Ch.32.23;—men do God, by proclaiming his greatness, Ps.34. 3; 69.30; Lu.1.46.

Magog, mā'gog, the second son of Japheth, and a tribe descended from him, Ge. 10. 2; 1 Ch. 1. 5. Generally understood of the Scythians. Scythia = the land of Magog, Eze.38.2. *See* GOG.

Mahalaleel, ma-hāl'a-leel [praise of God], the son of Cainan, of the race of Seth, Ge.5.15.

Mahalath, mā'ha-lath [smoothness], (1) The wife of Rehoboam, 2 Ch.11. 18.—(2) The daughter of Ishmael, whom Esau married, Ge. 28. 9;—called Bashemath, 36.3.

Mahanaim, mā-ha-nā'im [camps], a town east of Jordan, on the north bank of the Jabbok, in the territory of Gad, to the site of which Jacob gave this name, Ge.32.1,2;—given to the Levites, Jos. 21. 38;—here Ishbosheth fixed his residence during his short reign, 2 Sa. 2. 8;—hither David retired from the fury of Absalom, 17. 27.

Mahazioth, ma-hāz'ī-oth [vision], a chief of the singers in the temple, 1 Ch.25.30.

Maher-shalal-hash-baz, mā'her-shāl'al-hāsh'baz [hastening to the spoil], a child so called, to signify a future event, Is.8.1, &c.

Mahlah, māh'lah [disease], one of the daughters of Zelophehad, who, with her sisters, received her portion of the Land of Promise, because their father died without male issue, Nu. 26.33; 27.1; Jos.17.3; 1 Ch.7.18.

Mahlon, māh'lon [sick], the son of Elimelech and Naomi, who married Ruth, but died without children, Ru. 1.2,5.

Maiden. a woman servant, Ex. 2. 5; Ru.2.8,22; Lu.12.45.

Mail, or coat of mail, a piece of armour for the protection of the body in war, 1 Sa.17.5.

Maimed, persons who either wanted members of their body, or had lost the use of them;—cured, Mat.15.30, 31.

Maintain, to uphold, to plead, 1 Ki. 8.45; Ps.140.12; Tit.3.8.

Majesty, the infinite greatness of God, 1 Ch.29.11; Job 37.22; Ps.93.1; 104 1; 145 5;—the royal pomp of earthly kings, Es.1.4; Da 4.30,36; 5.18,19.

Makkedah, māk-kē'dah or mak-kē-dah [place of shepherds], a city of the tribe of Judah, 12 miles south-west from Jerusalem, Jos.10.10,17, 21, 29; 15.41.

Malachi, māl'a-kī [angel of Jehovah], the last in order of the Old Testament prophets, was contemporary with Nehemiah; prophesied about 430 B.C. After him no prophet arose in Israel till the time of John the Baptist, of whose appearing he foretold, Mal 4.5,6;—referred to by our Lord, Mat. 11. 10; 17. 10–12. Of the personal history of the prophet nothing is known.

Malchiah, māl-kī'ah [Jehovah's king], the keeper of the prison at Jerusalem, into the miry dungeon of which Jeremiah was cast, Je. 38. 1–6;—several other persons of this name, 1 Ch. 6. 40; 9 12; Ezr.10.25; Ne.3.11,14.

Malchiel, māl'ki-el [God's king, *i.e.* appointed by God], a grandson of Asher, 1 Ch.7.31.

Malchiram, mal-kī'ram, a son of Jeconiah, 1 Ch.3.18.

Malchishua, māl-kī-shū'ah [king of help], the third son of Saul, who perished in battle with his father and two brothers, 1 Sa.31.2; 1 Ch.10.2.

Malchom, māl'kom, or MILCOM, an idol of the Ammonites, said to be the same with Moloch, 1 Ki. 11. 33. *See* MOLOCH.

Malchus, māl'kus, a servant of Caiaphas, whose ear Peter cut off, but who was healed by Christ, Jn.18. 10. All the evangelists record the event, but the names of Peter and Malchus are only mentioned by John.

Malefactors, evil-doers, offenders against the law, criminals; two crucified with Christ, Lu.23. 32, 33, 39;—Christ arraigned as one, Jn.18.30.

Males, all who were able to travel required to attend at the tabernacle or temple *thrice* a year, namely, at the *passover*, *pentecost*, and *feast of tabernacles*, Ex.23.17; 34.23; De.16.16.

Malice, deep-rooted ill-will or violent hatred, forbidden, Ge.34.7,25; 37.5, 18; Pr.17.5; 24.17; 26.24; Mar. 6. 17; 1 Co.5.8; 14.20; Ep.4.31; Col.3.8; Tit. 3.3; 1 Pe.2.1,16;—may work its own ruin, Ps.7.15,16; 9.15; 35.8; Pr. 5. 22; 26.27; Es.7.10;—punishment of, Am. 1.11,12; Ob.10–15.

Malice, of Cain to Abel, Ge. 4.8;—of Esau to Jacob, 27. 41;—of Saul to David, 1 Sa.19.10;—of Joab to Abner, 2 Sa. 3.27;—of Haman to Mordecai, Es.3.6;—of the presidents, Da.6.4;—of Herodias, Mar.6.19;—of the scribes and Pharisees to Jesus, Mar. 11. 18, &c. In Ja.1.21 the word is rendered 'naughtiness.'

Maliciousness, the same as malice, Ro.1.29; 1 Pe.2.16.

Malignity, a temper of mind obstinately bad, and delighting in what is evil, Ro.1.29.

Mallows, a plant, supposed to be of the bramble kind, with leaves like the lettuce; used for food, Job 30.4.

Malluch, māl'luk [reigning], one who signed the covenant with Nehemiah, Ne.10.4.

Mammon, a Syriac word signifying *riches*, Lu.16.9,11;—personified, Mat. 6.24; Lu.16.13.

Mamre, mām're [fruitfulness], (1) The brother of Aner and Eshcol, was an Amorite, and the friend of Abraham, Ge.14.13.—(2) The country where he dwelt, called by his name, 13.18; 23 17;—was one of Abraham's favourite places of residence, 18.1,10,14. The cave of Machpelah, now covered by the great *Haram* in Hebron, lay 'before Mamre,' Ge.23 17,19; 25.9.

Man, his primeval dignity, Ge. 1. 26, 27; 2.7; Ps.8.5; Ec.7.29;—his fall, Ge. 3.17; 6.5; 8.21; Ps. 14.3; Je.17.9;—universal corruption of his nature, Job 14.4; Ps. 51. 5; Jn. 3. 6; Ro. 3.23; Ga.5.17; Ep.2.1, &c.;—his mortality, Job 7.10; 14.5,7,10,12; Ec.12 7; Ro.5. 12, 1 Co.15 22;—what is best for him in this world, Ec.2.24; 3.12,22; 5.18; 7.1–3,5,8; 9.7;—the great business of his life, 12 13; Am. 4. 12; Lu. 10. 27; Mar.8.36; 2 Pe.1.10.

——, his frailties, Ps 39.5,11; 62.9; 78. 39. 103 14; 144.4; 146. 3. Ro. 7.18; 1 Pe.1.24.

——, his dignity restored by Christ, 1 Co. 15. 49. Ep. 5. 25, 27; Phi. 3. 21, Col. 3.4, 10; He.2.10; 2 Pe.1.4; 1 Jn. 3 2.

Manaen, ma-na'en [comforter], one of the five prophets at Antioch, an early believer and acquaintance of Herod, Ac.13 1.

Manahethites, ma-nāh'eth-ites [rest], of the posterity of Judah, 1 Ch.2.52, 54.

Manasseh, ma-nās'seh [forgetfulness], (1) The eldest son of Joseph, Ge. 41. 51;—blessed by his grandfather Jacob, 48.8–14;—his inheritance, Jos. 13.29; 17.1;—his descendants, 1 Ch. 7. 14;—the chief men of the half tribe, 5.23; —conquered by Pul, king of Assyria, 26.—(2) Fourteenth *king of Judah*, succeeds his father Hezekiah, 2 Ki. 21.1; 2 Ch.33.1;—he was very wicked and idolatrous, 2–9;—shed much innocent blood, 2 Ki.21.16; 24.4;—was carried to Babylon, 2 Ch. 33. 11;—prayed, was converted and restored, 13;—dies, aged sixty-eight years (B.C. 664), 20; 2 Ki.21.18.

Mandrakes, found by Reuben in the field—uncertain whether they were some kind of pleasant flowers, or citron apples, or a plant usually so called—supposed to remove barrenness, and therefore earnestly sought by Rachel, Ge.30.14–16; Ca.7.13.

Maneh [part, portion], a mina = $\frac{1}{60}$th part of a talent = 100 shekels, or 50 ounces avoirdupois weight, 1 Ki. 10. 17; 2 Ch. 9. 16;—divided into three parts, Eze.45.12.

Manger, the wooden trough in which horses are fed; served for the cradle of Christ, Lu.2.7,12,16.

Manifest, to make apparent, or clearly visible, as God was in the flesh, 1 Ti. 3.16;—as Christ did his glory, by his miracles, Jn. 2. 11;—as he will make the counsels of men's hearts, 1 Co.4.5.

Manifold, many in number, great and various, as are the mercies of God, Ne.9.19,27;—his works, Ps.104.24;—his wisdom, Ep 3.10;—our sins, Am. 5.12.

Manna [what is it?], the food with which God miraculously fed the Israelites in the wilderness for forty years, and sustained almost *three millions* of men, women, and children!—described, Ex. 16. 14, 15;—regulations respecting the gathering and preparing of it, 16–21;—a double quantity to be gathered on the sixth day, as none fell on Sabbath, 22–30; —an omer of it preserved, 16. 32;—ceased while encamped at Gilgal, after the first passover in Canaan, Jos.5.10,12;—hidden, promised, Re. 2.17.

Manner, custom, deportment, Ge. 25. 23; 1 Co.15.33; He.10.25.

Manoah, ma-nō'ah [rest], the father of Samson, was of the tribe of Dan, Ju.13.2;—entreated the Lord that the angel who appeared to his wife might come again to instruct them ?—his prayer answered and his interview with the angel, 9–21;—his fears quelled by his wife, 22,23.

Mansions, fixed dwellings, the abodes of the blessed, Jn.14.2.

Man-slaughter, killing a person without malice, as in a sudden quarrel, or by accident;—the law respecting it, Ex. 21.18; Nu. 35.22; De. 19. 4; Jos. 20.1.

Man-stealing, laws against it, Ex.21. 16; De.24.7.

Mantle, a cloak, Ju.4.18; 1 Sa. 28.14; 1 Ki 19.13,19.

Maon, ma'on [a dwelling-place], a city of Judah; here Nabal dwelt, and near which David hid himself, Jos. 15.55; 1 Sa. 23. 24; 25. 2;—identified with *Main*, about 7 miles south-east of Hebron.

Mar, to disfigure, Le.19.27;—to spoil or render useless, 2 Ki.3.19; Je. 13.7; Mar.2.22.

Marah, mā'rah [bitterness], a place on the east side of the western gulf of the Red Sea, so named from its bitter waters, Ex.15.23.

Maralah, mār'a-lah [trembling], a city in the tribe of Zebulun, Jos. 19. 11;—identified with *M'alâl*, about 4 miles south-west of Nazareth.

Maranatha, mār-an-ā'thah, two Aramaic or Syriac words, meaning *the Lord cometh*, 1 Co.16.22. *See* ANATHEMA.

Marble, a species of limestone, of various colours, which takes a fine polish, provided by David for building the temple, 1 Ch. 29. 2;—pillars and pavement of, in Ahasuerus palace, Es.1.6.

Marches, of the Israelites in the wilderness. *See* JOURNEYS

Mareshah, ma-rē'shah [place at the top], a city in the tribe of Judah, Jos. 15.44;—fortified by Rehoboam, 2 Ch.

11. 8;—native place of Eliezer the prophet, 20.37;—near to it Asa routed the Ethiopians, 14.9.

Mariners, seamen or sailors; the inhabitants of Zidon were, Eze.27.8,9, 27,29;—those in the ship with Jonah, Jonah 1.5.

Marishes, or marshes, miry places, Eze.47 11.

Mark, John surnamed Mark, Ac.12. 12;—was the nephew probably of Barnabas, Col.4.10. His mother was that Mary in whose house the disciples frequently met, and where Peter found them praying, Ac.12.12–16;—accompanies Paul and Barnabas to Antioch, 12. 25;—his conduct disapproved of by Paul, and left by him on his second progress, 15.37;—accompanied Barnabas, 39. *Gospel of*, describes the *actions* rather than the *discourses* of Christ;—was probably written at Rome and for the Romans.

Markets, the places of selling meat, &c., Mat.11.16; 23.7; Lu.11.43; 20.46.

Marriage, its institution, Ge. 2.21;—to be contracted between one man and one woman, Le. 18. 18; Mal. 2. 14, 15; Mat.19.5,9; Ro.7.2,3; 1 Co.7.2,12,14; —is honourable, He.13.4;—indissoluble, Mat. 19. 6; 1 Co. 6.16; Ep.5.31;—unlawful ones, Le. 18. 1, &c.;—with strangers forbidden to the Jews, Ezr. 10.1; Ne.13.23;—lawful for all Christians, 1 Co.7.38; 1 Ti.5.14; He.13.4;—when prudent, 1 Ti.5.14; 1 Co.7.2,9; —not prudent in time of persecution, 1 Co. 7. 1, 7, 26;—between persons of different religions censured, Ge.34.14; De.7.3; Jos.23.12; 2 Ki.8.18; 2 Co.6. 14;—none in heaven, Mat.22.30; Mar. 12.25; Lu.20.35;—attended with feasting, Ge. 29. 22; Mat. 22. 3; Jn. 2.1;—the happiness of a suitable one, Pr. 12. 4; 18.22; 19.14; 31. 10, &c.;—the misery of an unsuitable one, 12.4; 19. 13; 21.9,19; 25.24; 27.15;—duties of, *see* HUSBANDS and WIVES.

Marrow, the fat contained in the hollow of bones, Job 21. 24;—the secret dispositions, thoughts, and designs of the soul, He.4.12;—the rich blessings of grace, Ps.63.5; Is.25.6.

Mars-Hill, Ac.17.19. *See* AREOPAGUS.

Mart, a market, a place of public traffic, Is.23.3.

Martha, mär'tha [stirring up, bitter, provoking, a lady], the sister of Lazarus, too much occupied at the entertainment of Jesus, Lu. 10. 38;—her behaviour at the death of her brother, Jn.11 1,20;—Jesus sups at her house, 12.2.

Martyrdom, suffering death for attachment to Christ and his gospel; the obligation of submitting to it, rather than renounce Christ, Mat.10. 28, 37: 16. 24; Mar. 8. 34; Lu. 14. 26; Ac.5.40; 9.16; 20.24; 21.13; 1 Co.4.12; Phi. 1. 29; 1 Ti. 4. 10; 1 Pe. 4.19; Re. 12.11;—will be amply rewarded, Mat. 5. 10; Ro. 8. 17; 2 Ti. 1. 12; 2.12; 1 Pe. 4.13; Re.2.10; 6.11; 7.14.

———, of Abel, Ge. 4. 8, with 1 Jn. 3. 12;—of Urijah, Je. 26. 20–23;—the Baptist, Mar. 6. 27;—of Stephen, Ac.7.57;—of the apostle James, 12.2; —of the ancients, He. 11. 13, 36;—of Antipas, Re.2.13.

———, sufferings approaching to it, of the apostles, Ac. 5. 40;—of Paul, 13.50; 14.19; 16.23; 2 Co.6.4; 11. 23, &c.

Marvel, to wonder, Ge.43.33; Ec.5.8; Mat.8.10,27, &c.

Marvellous, wonderful, Job 5. 9; Ps. 17.7; Jn.9.30.

Mary, Heb. MIRIAM [exalted], (1) *The mother of Jesus*, a descendant of the royal house of David, Mat.1.6–16;—addressed by the angel Gabriel, and conceives by the almighty agency of the Holy Ghost, Lu.1.26–35;—her song, 46–55;—married to Joseph, who had previously espoused her, Mat.1. 18, 19;—brings forth the Saviour in Bethlehem, Lu.2.1–7;—she, with her husband, brought the infant to Jerusalem, to present him to the Lord, 21–24;—she accompanied her husband every year to the passover, 41; —took Jesus with her when he was twelve years old, 42;—attended him to a marriage, Jn.2.1;—inquires for Jesus when he was teaching, Mat. 12.46; Mar.3.31; Lu.8.19;—at his crucifixion, and committed to the care of John, Jn. 19. 25;—with the other disciples after the resurrection of Jesus, Ac.1.14.—(2) *Magdalene*, dispossessed of seven devils, Lu. 8. 2;—witnessed Christ's crucifixion afar off, Mat.27.56;—attended his burial, 60, 61;—brought spices to embalm his body, Mar.16.1;—the first to see Jesus after his resurrection, Mat. 28. 1, 9; Mar. 16. 1, 9; Jn. 20. 14;—she was not the 'woman in the city which was a sinner,' mentioned in Lu.7.37, and the idea that she was of unchaste character has no foundation.—(3) *The sister of Lazarus*, attends the discourse of Jesus while her sister was busy in preparing to entertain him, Lu. 10. 39;—pours precious ointment on him at the supper in Bethany, Mat. 26. 7; Mar.14.3; Jn.11.1,2; 12.3. —(4) *The wife of Cleophas*, the mother of James and Joses, and supposed to be the sister of the Virgin Mary;—stood by the cross, Mar.15.40; Jn.19. 25.—(5) *The mother of John Mark*, Ac.12.12.

Mash, or MESHECH, mē'shek [drawn out], the fourth son of Aram, and grandson of Shem, Ge.10.23; 1 Ch.1. 17.

Masons, those who work and build in stone, eminently distinguished in their art in the time of David and Solomon, 2 Sa.5.11; 2 Ki.12.12; 1 Ch.22.2; 2 Ch. 24.12.

Masters, their duty to instruct their servants as well as their children, Ge. 18. 19; Jos. 24. 15; Ac. 10. 2;—should select those of upright moral character, Ps.101.6,7;—not to permit them to labour on the Sabbath, Ex.20.10; —to use them with tenderness, Le. 25. 43; 46. 53; De. 24. 14; Job 31. 13; Mat. 8. 5; Lu. 7. 2; Col.4.1; Ep.6.9;—to pay them duly, Le.19.12; De.24.15; Je.22.13; Mal.3.5; Ja. 5.4;—good masters, Abraham, Ge. 18. 19;—Joshua, Jos.24.15;—centurion, Lu.7.2,3.

Matri, ma'tri [son of Jehovah], one of Saul's progenitors, 1 Sa.10.21.

Matrix, the womb, Ex.13.12,15; 34. 19; Nu.3.12; 18.15.

Mattan, măt'tan [gift], a priest of Baal, killed before the altar of his false god, 2 Ki.11.18; 2 Ch.23.17.

Matthan, mat'than [gift], the son of Eleazar, father of Jacob, and grandfather of Joseph the husband of Mary, Mat.1.15,16.

Matthew, măth'thū [God's gift], a native of Galilee, called also Levi, Mar.2.14;—a tax-gatherer under the Romans; called to attend Jesus, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27;—makes a feast, and introduces many publicans and sinners to Christ, Mat. 9. 10;—numbered with the apostles, 10. 3; Mar.3.18; Lu.6.15; Ac. 1.13. *Gospel of*, probably written about A.D. 61, was principally intended for Palestine; its design was to prove to the Jews that Jesus was the Christ.

Matthias, mat-thī'as [given of the Lord], chosen in the place of Judas Iscariot, Ac.1.26.

Mattock, an instrument made of wood, in common use in Egypt, Is. 7.25;—in 1 Ch.13.20 the word so rendered means a ploughshare, in 2 Ch. 34.6 it properly means district.

Maul, a hammer, Pr.25.18.

Mazzaroth, probably means the twelve signs of the zodiac, Job 38.32.

Meadow, a flat grassy surface, generally flanked by rivers or lakes, Ge. 41.2,18; in Job 8.11 the word is rendered 'flag.'

Measure, (1) To compute its quantity, Ex. 26. 2; Mat. 7. 2; Ga. 1. 13.—(2) Heb. *seäh*, the third part of an ephah, Ge.18.6; 1 Sa.25.18; 2 Ki.7.1, 16;—the Greek equivalent occurs, Mat.13.33; Lu.13.21.

Meat-offering, rules concerning it, Le.2.1; 6.14; Nu.15.1.

Meats, clean and unclean, Le.11.1; De.14.3, &c.;—to Christians, Ac.15. 29; Ro.14.2,6,14,20; 1 Co. 8. 8, 10; 10. 25; Col.2.16; 1 Ti.4.3.

Mebunnai, me-bun'nai [building], one of David's mighty men, 2 Sa.23.27.

Medad, mē'dad [love], one of the seventy elders chosen by Moses, Nu. 11.26,27.

Medan, mē'dan [strife], the third son of Abraham by Keturah, Ge.25.2.

Meddle, to provoke, interpose, De.2. 5,19; 2 Ki.14.10; Pr.20.19.

Meddling, with strife, danger of, Pr. 26.17.

Medeba, med'e-bah [waters of quiet], a city of the tribe of Reuben, situated about 4 miles south-east of Heshbon, Jos. 13. 16;—afterwards it was taken by the Moabites, Is.15.2.

Medes, mēēds, the inhabitants of Media, destined to conquer Babylon, 2 Ki.17.6; Da.5.28,31; Is.21.2.

Media, mē'dĭ-a [the middle land], the country of the Medes, bounded on the north by part of the Caspian Sea; on the south by Persia, Susiana, and Assyria; on the east by Parthia and Hyrcania; and on the west by Armenia Major;—it was partly into this country that Shalmaneser carried the ten tribes captive, 2 Ki.17.6; 18.11; Is.13.17,18; 21. 2, 3; Je.25.25. The Medes and Persians, who were both branches of the great Aryan family of nations, were united under Cyrus into one monarchy, B.C. 558, Es.1.3,14,18,19; Da.6.8,12. It is now included under the dominion of the Shah of Persia.

Mediator, (1) A messenger or *internuntius*, as Moses, Ga.3.19.—(2) An efficient peacemaker who reconciles parties at variance, 1 Sa.2.25; Job 9. 33;—Christ the only one between God and man, 1 Ti.2.5; He.8.6; 9.15; 12.24.

Medicine, what tends to remove or prevent diseases either of body or soul, Pr. 17. 22; Je. 30. 13; 46. 11;—leaves of certain trees to become such, Eze.47.12; Re.22.2.

Meditation, fixed and deep thought on religious subjects, the duty and benefit of it, Ge. 24. 63; Ps.1.2; 4. 4; 77.12; 107.43; 119.15,78,97,148; 143.5; Pr.4.26.

Mediterranean Sea. This name is not found in Scripture, but the sea is frequently referred to. It is spoken of as the 'great sea,' Nu.34.6,7; Jos. 1.4; Eze. 47. 10, 15, 20;—'sea of the Philistines,' Ex.23.31;—'sea of Joppa,' Ezr.3.7;—'the sea,' Jos.15.4,46; —'hinder sea,' Zec. 14. 8;—'utmost sea,' De.11.24.

Meekness, a mild and winning sweetness of temper, not easily ruffled by ill-treatment, or provoked to resentment;—*is manifested*, by studying not to give just ground of offence to others, Ac. 24. 16; 1 Co. 10. 32;—by calmness under provocations, Lu.21. 19; Tit.1.7;—by a forgiving and pacific disposition, Mat.5.44; Ro.12.18; 2 Ti.2.22;—by docility in receiving, and promptitude in obeying the word of God, Ja.1.21,22;—by resignation to the will of God under trials, 1 Sa. 3.18; Ps.39.9; Job 1.21;—is produced by the Holy Spirit, Ga.5.22,23.

———, *excellency and advantages* of: it is observing what God has required, Mat.11.29; Ga.6.1; Ep. 4.1,2; 1 Ti. 6. 11; 2 Ti. 2. 25;—a noble victory over corrupt nature, Pr.16. 32; 19.11;—is a characteristic of true wisdom, Ja. 3. 17;—an ornament to our nature, 1 Pe.3.4;—productive of much happiness both to its possessor, and those about him, Is. 29. 19; Mat. 11.29;—has many promises annexed to it, Ps.22.26; 25.9; 37.11; 147.6; 149. 4; Pr.3.34; Is.29.19; 57.15; 66.2; Mat. 5.5; 11.29; Col.3.12; Ja.3.13.

———, *to obtain, and to cultivate it*, we ought to consider that it is enjoined by God, Zep.2.3; Col.3.12; 1 Ti.6.11;—attended with many advantages (*see* above);—to guard against the contrary temper of mind, Ep.4.31; Col.3.8,13,14;—earnestly to pray for it, Zep. 2. 3; Mat. 7. 7;—and often to meditate on the examples of it in good men, but especially in Christ. *See* next article.

———, examples: of Abraham to Lot, Ge.13.8;—of Moses, Nu.12.3; —of Micaiah to the prophet Zedekiah, 1 Ki.22.24;—of Jeremiah, Je.26. 14;—of Jesus, Is.53.7; Mat.11.29; Jn. 18.19, &c.

Megiddo, me-gid'do [place of troops], an ancient royal Canaanitish city at the north-east base of Mount Carmel, Jos.17.11; Ju.1.27;—near to it Jabin's army was routed by Deborah and Barak, Ju.5.19;—here, too, Pharaoh-Necho defeated and mortally wounded good king Josiah, 2 Ki. 23. 29,30. The plain on the southern border of which it stood is called the 'valley of Megiddo,' 1 Ch. 35. 22;—Megiddon, Zec.12.11.

Mehetabel, me-hĕt'a-bel [blessed of God], wife of Hadad, a king of Edom, 1 Ch.1.50.

Mehujael, me-hū'ja-el [smitten of God], a grandson of Enoch, Ge.4.18.

Mehuman, me-hū'man [faithful, eunuch], an officer of Ahasuerus, Es. 1. 10.

Mejarkon, me-jär'kon [the waters of yellowness], a city of Dan, near the brook called the Waters of Jarkon, Jos.19.46.

Mekonah, mĕk'o-nah [a place or base of a pillar], a city of Judah, Ne.11.28.

Melchi, mĕl'ki [my king], an ancestor of Joseph, Lu.3.28.

Melchiah, mel-kī'ah [Jehovah's king], son of Pashur the priest, Ne. 11. 12; Je.38.1.

Melchizedec, mel-kiz'ze-dek [king of righteousness], King of Salem, and priest of the most high God, blesses Abraham, Ge.14.18;—a type of Jesus, He. 5. 6; 7. 1, 15;—Abraham said to have paid tithes to him, 7.2.

Melech, mē'lek [a king], a descendant of king Saul, 1 Ch.8.35.

Melita, me-lī'tah, now called *Malta*, an island in the Mediterranean Sea, 20 miles long and 12 broad;—on the coast of which Paul was shipwrecked, Ac.28.1, &c. Since 1814 it has been a British dependency. Its population is about 120,000, for the most part Roman Catholics excessively ignorant.

Melody, sweet musical sounds, Am.5. 23;—of the *heart* ought to accompany the voice, in praise to God, Ep. 5. 19.

Melons, herbaceous, climbing plants of the gourd tribe, which produce a fruit the richest and most highly flavoured of all the fleshy fruits;—the Israelites lusted after those of Egypt, Nu.11.5.

Melted, made or become liquid, Ex. 16.21; Ju. 5. 5;—applied to the heart as denoting loss of courage, Jos. 5.1; —from distress, Ps.22.14.

Members, parts of the body, Ps.139. 16; Mat.5.29; Ja.3.6.

Memorial, that which hands down or preserves the memory of a person or event; as, the names of God, Ex.3. 15;—the day of the passover, 12.14; —the record of a victory, 17.14, &c.

Memory, the power of retaining or recollecting things past, 1 Co.15.2;—memorial, name, report, Pr.10.7; Is. 26.14.

Memphis, mĕm'fis (Heb. *Moph*, Ho. 9. 6), a large and celebrated city of Egypt, situated on the west side of the river Nile, about 20 miles south of Cairo, and on the south-west of which stand the renowned *pyramids*. It was the capital of the Pharaohs, who reigned in Lower Egypt in the time of the patriarchs who sojourned there. It is said to have had a circumference of about 19 miles. But its glory has long ago departed. Under the name of *Noph* it is prophesied of, Je.46.19; Is.19.13; Eze.30. 16. Its site is now marked by the insignificant village of *Mitraheny*.

Menahem, mēn'a-hem [comforter], the son of Gadi, cut off Shallum, and seized the crown of Israel, 2 Ki.15. 14;—laid waste Tiphsah for refusing to acknowledge him king: purchased, at 1000 talents of silver, the friendship of the King of Assyria, 19;—reigned ten years, and dies, 17.21,22.

Menstruous, monthly flux, or what is defiled by it, Is. 30. 22; La. 1. 17; Eze.18.6.

Meonothai, me-on'o-thī, a son of Othniel, 1 Ch.4.14.

Mephaath, mĕf'a-ath [splendour], a city of Reuben, east of Nebo, and 6 miles south-west of Medeba, Jos.13. 18; 21.37.

Mephibosheth, me-fib'o-sheth [utterance, or fame of Baal], (1) A son of king Saul by Rizpah, 2 Sa. 21.8,9.—(2) The son of Jonathan, received by David, 2 Sa.9.6;—falsely accused by Ziba, 16.1;—excuses himself, 19.24.

Merab, mē'rab [increase, growth], the elder of the two daughters of Saul, who promised her in marriage to David, but gave her to another, 1 Sa.14.49; 18.17,19.

Meraioth, me-rī'oth [rebellions], (1) A son of Ahitub, Ne.11.11; 12.15.—(2) A son of Zerahiah, 1 Ch.6.6.

Merari, mĕr'a-ri [bitter], the third son of Levi, 1 Ch.6.1,16; Ge.46.11.

Merathaim, mĕr-a-thā'im [the land of double captivity], a poetical name for Chaldea, Je.50.21; Eze.23.23.

Merchandise, trade, commerce, De. 21.14; Mat.22.5; 2 Pe.2.3; Re.18.11.

Merchants, those of Midian, and other parts of Arabia, were the most ancient, Ge. 37. 28;—those of Nineveh and Jerusalem, numerous and wealthy, Na.3.16; Eze.17.4.

Mercurius, mer-kū'rī-us, or MERCURY, one of the fabulous heathen gods, Ac. 14. 12;—the god of merchandise.

Mercy, clemency, affectionate pity, Ge.24.27; Pr.14.21; Je.6.23; Ho.4.1.

———— OF GOD, his compassion to the miserable, Ex. 20. 6; 34. 6; 2 Sa. 24. 14; Ps. 57. 10; 86. 5; 100. 5; 103. 8; 119.64; Is.1.18; 1 Pe.1.3;—it is *tender*, Ps.25.6; 40.11; 79.8; 103.4;—*rich*, Ep. 2.4;—*abundant*, 1 Pe.1.3;—*free*, Ex. 33. 19; Ro. 9. 18; Tit. 3. 5;—*manifold*, Ne.9.27; La.3.32;—*filling the earth*, Ps. 119. 64; 145. 9;—*everlasting*, Ps. 100. 5; 103. 17; 138. 8. Character of parties towards whom it is exercised, 1 Ki.8.23; Ps.103.17; Pr.28.13; Is.49. 13; 54.7; 55.7; Je.3.12; Joel 2.13.

————, the duty of man, Pr.3.3; Zec. 7. 9; Lu.6.36; 10. 30, &c.; Ro.12. 8; Col.3.12; Ja. 3.17;—the reward of it, Ps.37.26; 112. 4, &c.; Pr.3.3,4; 11. 17; 16.6; 21.21; Is.58.6; Mat.5.7; Lu. 6.35; Ja.2.13.

Mercy-seat, or *Propitiatory*, the covering or lid of the ark of the covenant, or holy chest, which contained the tables of the law, and over which the cherubim were placed, and the Shekinah resided; and from which God mercifully spake to his people, Ex.25.17,20,22; 26.34; 37.6; Le.16.13; 1 Ch.28.11. The holy of holies called 'the place (more correctly 'the house') of the mercy-seat,' 1 Ch.28.11.

Meribah, me-rī'bah [chiding], (1) A place where the people of Israel murmured, on the west gulf of the Red Sea, Ex.17.1–7. (2) Another fountain having a similar history in the desert of Zin near Kadesh, Nu.20.13,34; 27. 14; De.32.51; Ps.95.8.

Meribbaal, me-rib'bā-al [contender against Baal], son of Jonathan; also called Mephibosheth, 1 Ch.8.34.

Merodach, me-rō'dak, an idol of the Babylonians, probably the planet Mars, Je.50.2.

Merodach-Baladan, or BERODACH-BALADAN, the son of Baladan, king of Babylon, sent to congratulate Hezekiah on his recovery, 2 Ki.20. 12; Is.39.1.

Merom, mē'rom [heights], a marshy lake through which Jordan flows. It lies near Mount Hermon;—near it Jabin and other kings met to fight Joshua, Jos. 11. 5. It is now called *El-Hûleh*.

Meronothite, me-ron'o-thite, (1) A native of some place called Meroneth, 1 Ch. 27. 30.—(2) A repairer of the walls of Jerusalem, Ne.3.7.

Meroz, mē'roz [secret], a city or place near the brook Kishon, whose inhabitants refused to assist their brethren in their contest with Sisera, Ju. 5.23.

Mesha, mē'shah [retreat], (1) The King of the Moabites, tributary to the King of Israel, 2 Ki.3.4;—revolted, 5; —overcome in war, and in rage sacrificed his eldest son, 24–27. The 'Moabite stone,' discovered in 1868 amid the ruins of *Dhibân* (the ancient Dibon), in the heart of the old country of Moab, contained an inscription which was found to be a record of the exploits of Mesha, in singular harmony with the Biblical records of that period. This stone, of black basalt, was erected B.C. 896, in the second year of the reign of Ahaziah

sing of Israel, the very year of Elijah's translation. During all these ages it had stood unchanged till the period of its discovery. It was afterwards broken into fragments by the Bedouins, but impressions of the inscription had been previously obtained, so that with the aid of what is found on the fragments it may be regarded as complete. It is the only extant specimen of Moabite literature.—(2) A place in the possession of the Jokhanites in south-eastern Arabia, Ge. 10.30.

Meshach, mē'shak [ram], the sun-god of the Chaldeans, the name given to Mishael, one of the Hebrew youths who were Daniel's companions, Da. 1.7.

Meshech, mē'shek [drawing out, possession], the sixth son of Japheth, Ge. 10.2: Ps.120.5.

Meshelemiah, mēsh-el-e-mī'ah [whom Jehovah treats as a friend], the father of Zechariah, one of the porters of the tabernacle of the congregation, 1 Ch. 9.21:—called Shelemiah, 26.14;—Shallum, 9.18.

Meshullam, me-shul'lam [friend, *i.e.* of God], one who returned from the Babylonish captivity, Ne.3.4,30; 10.20. There are about twenty different persons of this name mentioned in Scripture

Mesopotamia, mēs-o-po-tā'mi-a [middle of rivers], Heb. *Aram-naharaim* [Aram of the two rivers], a province situated between the rivers Tigris and Euphrates, called by the Hebrews *Padan-aram*, Ge.28.2. This region, Syria or Aram, 'between the two rivers,' is nearly 700 miles long, and from 50 to 250 broad. Here Abraham, Nahor, Sarah, Rebekah, Leah, Rachel, and all the children of Jacob, save Benjamin, were born, Ge.11.31; xxix. xxx.; Ne. 9.7; Ac. 7.2;—from it came Balaam to curse Israel, De.23.4;—persons from it were present at Jerusalem on the day of Pentecost, Ac.2.9. It is now under Persian rule.

Mess, a share of meat at table, Ge. 43.34.

Message, an errand,—an awful one to Egion, Ju. 3.20;—the revelation of God's will so called, 1 Jn.1.5.

Messenger, 1 Sa.11.7; 2 Ch.36.2;—the spies so called, Jos.6.17;—minister of the gospel, 2 Co. 8.23;—Christ the Messenger of the Covenant, Mal.3.1.

Messiah [anointed], a Hebrew word of the same import with *Christ* in Greek;—prophecies relating to him, and the glories of his reign, Is.2.2; 9.6, &c.; 11.1, &c.; xii.; 32.1, &c.; Je.23.5: 33.15; Eze. 34.23; Da. 2.44; 7.27; Am.9.11; Mi.4.1; 5.2, &c.; Zec.3.8; 6.12; 9.9; Mal.3.1;—to be cut off, Da. 9.26;—mourning for him, Zec.12.10;—expected by the Jews at the time of our Saviour, Mar.15.43; Lu.2.38; Jn.4.25; 10.24; 11.27. *See* PROPHECIES, CHRIST, JESUS.

Mete, measure, Ex. 16.18; Ps. 60.6; 108.7; Mat.7.2; Mar.4.24; Lu.6.38.

Metheg-Ammah, mē'theg-ăm'mah [the bridle of Ammah, *i.e.* of the mother city], was either Gath, or some other city near it;—it was taken from the Philistines by David, 2 Sa. 8.1.

Methuselah, me-thū'se-lah [man of arms], the son of Enoch, Ge.5.21;—father of Lamech, 25;—died at the age of 969 years, and was the oldest of whom we read, 27;—was contemporary with Adam 243 years, and with Noah 600 years;—the flood commenced that very year in which he died, A.M. 1656.

Meunim, me-eū'nim [dwelling-places], one of the order of Nethinims, Ne.7.52.

Miamin, mi-a'min [the right hand], a returned captive, Ezr. 10.25; Ne. 12.5.

Micah, mī'kah [who is as Jehovah?], (1) One of the minor prophets, who began to utter his predictions about 750 years before Christ, Mi. 1.1;—he continued prophesying about fifty years, from the commencement of the reign of Jotham to the close of that of Hezekiah, Je. 26.18.—(2) An Ephraimite, the son of a rich and superstitious widow, Ju. 17.1, &c.;—robbed of his gods by the Danites, 18.18.

Micaiah, mī-kai'ah [who is as Jehovah?], (1) A prophet of the Lord in the days of Ahab, who hated him for his faithfulness, 1 Ki.22.8;—foretells the death of Ahab, and the defeat of Israel, 17–28.—(2) The mother of Abijah, 2 Ch. 13.2;—the son of Gemariah, who informed the princes of Judah that Baruch had read to the people Jeremiah's prophecies, Je.34.11.

Michael, mī'ka-el [who is like God?], an archangel, or the chief of the angelic princes, Da.10.13; 12.1;—his contention with the devil, Jude 9;—fights against the dragon, Re.12.7.

Michal, mī'kal [who is as God?], the youngest daughter of Saul, married to David, 1 Sa.18.20;—saves his life by a stratagem, 19.12;—given to Phalti, 25.44;—brought back to David, 2 Sa. 3.13;—despises him for dancing before the ark, 6.16,20.

Michmash, mik'mash [something hidden], a city of Benjamin, near to which Jonathan and his armour-bearer began a noted defeat of the Philistines, 1 Sa. 13.5; 14.1, &c.;—it was rebuilt after the captivity, Ne.11.31. The insignificant modern village of *Mukhmas*, about 7 miles north of Jerusalem, occupies its site.

Michmethah, mik'me-thah [hiding-place], a town on the north border of Ephraim, Jos.16.6; 17.7.

Middlemost, in the midst, Eze.42.5.

Midian, mid'ī-an [strife], the fourth son of Abraham by Keturah, Ge.25.2;—he was the father of the Midianites, 37.28;—he gave name to the land of Midian (Madian, Ac. 7.29), into which Moses fled, and where Jethro, his father-in-law, resided, Ex.2.15,16; 18.1;—'curtains of,' Hab.3.7.

Midianites, descendants of Midian, settled on the borders of Moab and Edom, Ge. 36.35;—to a company of, Joseph was sold, 27.25;—joined with Moab in inciting Balaam to curse Israel, Nu.22.4–7;—to be vexed for enticing the Israelites to the worship of Baal-peor, 25.17;—defeated, 31.1;—offering after the victory over them, 48;—oppress the Israelites, Ju.6.1;—conquered by Gideon, 7.16; 8.17,28.

Midnight, Ex.11.4; 12.29; Mat.25.6.

Midwives, their laudable behaviour in Egypt, Ex.1.15;—God's kindness to them, 20,21.

Migdal-El, mig'dăl-el [the tower of God], one of the 'fenced cities' of Naphtali, Jos.19.38.

Migdal-Gad, mig'dăl-găd [the tower of Gad], a town of Judah in the plain of Philistia, about 2 miles east of Ascalon, Jos.15.37.

Migdol, mig'dol [a tower], (1) A place on the west coast of the Red Sea, near to which the Hebrews encamped before they passed through it, Ex. 14.2; Nu. 33.7,8.—(2) A city in the north-east border of Lower Egypt, where a colony of Jews settled after the destruction of Jerusalem, Je.44.1; 46.14.

Mightily, powerfully, De.6.3; Ac.18.28; 19.20; Col.1.29.

Mighty Men, Heb. *Gibborim*, David's body-guard, composed originally of the 600 men who joined him in his exile. They were formed into three divisions of 200 each, and thirty bands of twenty each. The captains of the twenties formed 'the thirty,' and of the two hundreds 'the three;' and the captain of the whole guard was called 'the captain of the mighty men,' a post held by Abishai the son of Zeruiah, 2 Sa.23.8–39; 1 Ch.11.11–47.

Milcah, mil'kah [a queen], (1) Daughter of Haran and Nahor's wife, Ge. 11.29; 22.20.—(2) One of Zelophehad's daughters, Nu.26.33.

Milcom, mil'kom. *See* MOLECH.

Mildew, a destructive dew, which spots and corrodes plants, De.28.22; Am.4.9; Hag.2.17.

Mile, the Roman mile = a thousand paces, or 1618 yards, thus 142 yards less than our mile, Mat.5.41.

Miletum, mi-lē'tum, a place where Paul left Trophimus sick, 2 Ti. 4.20;—probably the same as Miletus.

Miletus, mi-lē'tus, a seaport city in Asia Minor, and about 40 miles south of Ephesus;—Paul's arrival at, and address to the elders of Ephesus, Ac. 20.15–17. It originally stood on the coast; but now, by reason of the silting up of the Meander, it is 10 miles inland. The ruins of the city bear the name of *Melas* among the Turks.

Milk, the land of Canaan flowed with, or was rich in pasture, Jos. 5.6;—*figuratively*, the elementary or most simple parts of instruction, 1 Co.3.2; He. 5.12;—that which is *sincere*, is pure and unadulterated truth, 1 Pe. 2.2.

Millennium, the thousand years during which Christ shall reign gloriously in his church, Re.20.1–8.

Millet, a coarse grain given to cattle, but seldom used by men, except in times of great scarcity, Eze.4.9.

Million, ten hundred thousand, Ge. 24.60.

Millo, mil'lo [fullness], (1) A noted person, whose family assisted the Shechemites in making Abimelech king, Ju.9.6.—(2) A place where king Joash was murdered, 2 Ki.12.20.—(3) The name of a part of the citadel of Jerusalem, probably the rampart, 2 Sa. 5.9; 1 Ch. 11.8; 1 Ki. 9.15,24; 11.27. In the Heb. the definite article is always prefixed to it—'*the* Millo.'

Mills, MILLSTONES, were anciently small, about the size of a common grindstone, and easily turned by the hand; and in which corn was ground by women and slaves, De.24.6; Ju. 16.21; Is.47.2; Je.25.10; Mat.24.41.

Mincing, walking with proud and affected gait, Is.3.16.

Mind, a *carnal*, or fleshly and unrenewed, Ro.8.6,7; Col. 2.18;—a *spiritual*, or renewed and heavenly, Ro. 8.6;—a *double*, or deceitful and inconstant, Ja.1.8;—a *reprobate*, one given up of God, Ro.1.28.

Mingled, mixed, Ex.9.24; Mat.27.34; Mar.15.23; Re.8.7.

Miniamin, min-ni'a-min [right hand], one of the high-priests, Ne.12.17,41.

Minister, (1) A servant; Christ so called, Ro.15.8; He.8.2.—(2) Angels, Ps.104.4.—(3) Those who preach the gospel, and dispense the ordinances of baptism and the Lord's supper, 1 Co. 3.5.—(4) Magistrates, Ro. 13.4,6.

Ministers, of the gospel of Christ, are styled *pastors*, Ep. 4.11;—*teachers*, 1 Co. 12.28;—*labourers*, Mat. 9.38; 1 Co. 3.9;—*workers*, 2 Co. 6.1;—*stewards*, 1 Co.4.1,2; 1 Pe.4.10;—*watchmen*, Is. 52.8; Ep.6.18;—*bishops* or overseers, 1 Ti.3.1; Tit. 1.7;—*rulers*, 1 Ti.5.17;—*preachers*, 2.7; 2 Ti.1.11;—*elders* or presbyters, Tit.1.5; 1 Pe. 5.1;—*servants*, 2 Ti.2.24; 2 Pe.1.1;—*angels*, signifying messengers or persons sent, Re.2.1,8,12,18; 3.1,7,14.

———, the qualifications which they ought to possess, 1 Ti.3.1–8; Tit. 1.6–9;—holy and pure, Le.21.6; Is. 52.11; 1 Ti. 3.9;—patient, 2 Co. 6.4; 2 Ti.2.24;—humble, Ac.20.19;—disinterested, 2 Co. 12.14; 1 Th. 2.6;—affectionate, Phi.1.7; 1 Th.2.8,11.

———, in what light to be considered, 1 Co. 4.1; 2 Co. 5.20; 6.1;—to have a regular call from Christ and his church, Jn.10.1; Ac.1.15–26; 14.23; 26.16; 1 Ti. 4.14; Tit. 1.5; He. 5.4.

———, *their duty:* diligent in studying, preaching, &c., Ro. 12.7; 1 Co. 9.16; Phi.1.20; Col.4.4; 1 Ti. 4.13; 5.17; 2 Pe.1.12;—strive to edify, Je.3.15; Jn.21.15–17; Ac.20.28; 2 Co. 12.19; 1 Pe. 5.2;—preach with boldness, Is.58.1; Eze.2.6; Mat.10.27,28; Ac.4.19,31; 5.29; Ep. 6.19;—without reserve, Ac.5.20; 20.20,27; Ro.15.19;—in purity, 2 Co.2.17; 4.2; 2 Ti.2.15; Tit. 1.9;—much in prayer, Ac. 6.4; Ep.1.15–20; 3.14–19;—reprove, if necessary, 1 Th.2.2; 1 Ti.5.20; 2 Ti.4.2; Tit.1.13; 2.15;—guard men from sin, 1 Co.4.2; 1 Th. 2.11; 1 Ti. 4.6; He.13.17;—set good examples, Mat.23.3; Ro.2.21; 2 Co.6.4; 1 Th.2.10; 2 Th. 3.7; 1 Ti.6.11; Tit.2.7; 1 Pe.5.3;—peaceable and patient, 1 Co. 9.19; 2 Co.6.3; 1 Ti. 3.3; 2 Ti. 2.24; Tit. 1.7;—not worldly-minded, 1 Co.10.33; 1 Ti.3.3; 2 Ti.2.4; Tit. 1.7; 1 Pe. 5.2;—how to behave to those who oppose them, Mat. 10.14; Lu. 9.5; 10.11; Ac. 18.6; Ga.6.1; 2 Ti.2.25.

Ministers, ought to be treated with respect, Mat.10.40; Lu.10.16; Jn. 13.20; 1 Co.16.10,16; Phi.2.29; 1 Th. 4.8; 5.12; 1 Ti.5.17; He.13.7,17;—entitled to a maintenance, Mat.10.10; Lu.10.7; 1 Co.9.7; Ga.6.6; 1 Th.2.6; 2 Th.3.9; 1 Ti. 5.18; 2 Ti. 2.6;—to be much prayed for, Ep.6.18,19; Col.4.3; 1 Th. 5.25; 2 Th.3.1.

Ministration, (1) The period of continuance in office, Lu.1.23.—(2) Distribution of alms, Ac.6.1; 2 Co.9.13.—(3) 'Ministration of death;' 'of the Spirit,' 2 Co.3.7,8.

Minni, min'ni [division], supposed to be a contraction for Armenia, Je. 51. 27.

Minnith, min'nith [allotment], a town of the Ammonites, a few miles east of Heshbon, Ju. 11.33;—famed for its fine wheat, Eze.27.17.

Minstrel, a musician or piper, 2 Ki. 3.15; Mat.9.23.

Mint, a well-known garden herb, of which the Pharisees paid tithes, though not required by the law, Mat. 23.23. The law required tithes only of the produce of the field, De. 14. 2.

Miracles, wonderful effects, above human or natural power, performed in attestation of divine truth, and therefore the proper evidence of a divine mission, Ex.4.2; Jos. 2.10; 5.1; 1 Ki.18.24; Jn. 5.36; 10.25; Ac.16.25;—the *reality* of those wrought by Christ, and by prophets and apostles, proved by their *number* and *variety*;—their being performed *publicly*, and not in a corner;—before *enemies* as well as friends;—*instantaneously*, and not by slow degrees;—*independent* of all second causes;—were such as *all men could examine* and judge of; and all served *an important end*, worthy of a divine author, viz. to establish divine truth. For the illustration of these, see the following articles.

———, wrought by *Moses* and *Aaron;* their rod became a serpent, and swallowed the rods of the magicians, Ex.7.10,12;—turned the waters of the Nile into blood, 20;—covered the land of Egypt with frogs, 8.6;—caused the dust of the land to become lice, 17;—brought grievous swarms of flies, 24;—a murrain, or death of cattle, 9.3;—boils and blains on man and beast, 10;—grievous thunder, lightning, and hail, 23;—locusts over the land, 10.12;—palpable and awful darkness, 21;—divided the Red Sea, 14.21;—sweetened the bitter waters of Marah, 15.25;—brought water for all the congregation out of the rock at Rephidim, 17.6;—obtained victory for Israel over Amalek, by holding up Moses' hand, with the rod of God, 9–13, &c.

———, in feeding the Israelites by manna. *See* MANNA.

———, by *Joshua;* when Jordan overflowed its banks, it parted, and allowed the Israelites to pass over dry, Jos.3.14–17;—the walls of Jericho fell down flat, when he taught the Israelites to shout, 6.8–21;—at his word the sun and moon stood still, 10.12.

———, wrought by *Elijah;* caused the widow of Zarephath's barrel of meal not to waste, 1 Ki.17.14–16;—raised to life the widow's son, 21–23;—obtained fire from heaven to consume the sacrifice, 18.30–38;—obtained rain, after a long drought of three years and a half, 41–45;—twice brought fire from heaven, which consumed each time a captain and fifty men of Ahaziah, 2 Ki.1.10,12;—divided Jordan, 2.8.

———, wrought by *Elisha;* divided Jordan, 2 Ki.2.14;—healed the waters at Jericho, 21.22;—obtained a large supply of water, 3.16–20;—multiplied the widow's oil, 4.3–6;—raised to life the son of the Shunammite, 32–35;—prevented the fatal effects of poison, 40, 41;—fed a hundred men with a few loaves, 42–44;—cured Naaman's leprosy, 5.10,14;—inflicted the leprosy on Gehazi, for his sin, 27;—caused iron to swim, 6.6;—smote the army of the king of Syria with blindness, 18;—man revived by touching Elisha's bones, 2 Ki.13.21.

Miracles, *Daniel*, Shadrach, Meshach, and Abed-nego, were cast into a burning fiery furnace, but unhurt, Da. 3.19–26;—Daniel cast into a den of lions, was preserved, 6.10–24.

———, *Jonah* fled from God's command; was cast into the sea, and was preserved three days and three nights; and was restored, and obliged to perform his commission, Jonah 1.1–10; 2.1–4.

———, performed by *Christ;*—turned water into wine, Jn.2.7;—healed a nobleman's son at Capernaum, 4.50;—passed unseen through the multitude, Lu. 4.30;—gives a miraculous draught of fishes, 5.4;—cured a demoniac, Mar. 1.25; Lu. 4.33;—healed Peter's wife's mother, Mat.8.15; Mar.1.29; Lu.4.38;—cured multitudes, Mat.4.24; Mar.1.34;—cleansed a leper, Mat.8.3; Mar.1.40; Lu.5.12;—healed the paralytic let down in a bed, Mat.9.6; Mar.2.3; Lu.5.18;—the impotent man at Bethesda, Jn.5.5–9;—the withered hand, on the Sabbath, Mat. 12.10; Mar.3.1; Lu.6.6;—cured a great number, Mar.3.10; Lu. 6.17;—the centurion's servant, Mat. 8.5; Lu. 7.1;—raised to life the widow's son at Nain, Lu. 7.7–15;—healed a demoniac, Mat.9.32; Lu.11.14;—stilled the tempest, Mat.8.24; Mar.4.37; Lu.8.23;—cast out a legion of devils, Mat. 8.28; Mar.5.2; Lu. 8.26;—healed a woman of a bloody issue, Mat.9.20; Mar. 5.25; Lu. 8.43;—raised the daughter of Jairus, Mat.9.18; Mar.5.22; Lu.8.41;—gave sight to two blind men, Mat. 9.27;—cured a dumb demoniac, 32; Lu. 11.14;—gave power to the apostles to heal, Mat. 10.1; Mar.3.15; 6.7; Lu.9.1;—healed many, Mat.14.14; Lu.9.11;—fed five thousand with five loaves and two fishes, Mat.14.17; Mar.6.35; Lu.9.12; Jn.6.5;—walked on the sea, Mat. 14.26; Mar. 6.48;—healed the daughter of the Syro-Phenician woman, Mat.15.22; Mar.7.24;—one who was deaf and dumb, Mar.7.32;—healed multitudes, Mat. 15.30;—fed four thousand with seven loaves and a few fishes, 34; Mar.8.5;—cured a blind man, Mar.8.22;—a deaf and dumb demoniac, Mat. 17.14; Mar.9.14; Lu.9.37;—causes a fish to bring the tribute money, Mat. 17.27;—gives sight to a man born blind, Jn. 9.6, 7;—healed a woman who had been diseased eighteen years, Lu. 13.11;—cured the dropsy on the Sabbath, 14.2;—cleansed ten lepers, 17.12;—raised Lazarus from the grave, Jn. 11.44;—cured blind Bartimeus, Mat. 20.34; Mar. 10.52; Lu. 18.42;—withered the barren fig-tree, Mat.21.19; Mar.11.13;—restored the ear of Malchus, Lu.22.51;—caused a miraculous draught of fishes after his resurrection, Jn.21.6.

———, wrought by the *Apostles* in the name of Christ;—Peter healed a lame man, Ac.3.6;—many signs and wonders wrought by the apostles, 5.2;—the Holy Ghost communicated by Peter and John, 8.14–17;—Eneas made whole, 9.34;—Dorcas restored to life, 40;—Paul heals a cripple at Lystra, 14.8–10;—casteth out a spirit of divination from a damsel, 16.16;—the Holy Ghost given by the imposition of hands, 19.6;—restored Eutychus to life, 20.10–12;—healed the father of Publius, and many others, 28.8,9.

———, pretensions to them in proof of idolatry not to be regarded, De. 13.1;—delusive ones foretold, Mat. 24.24; 2 Th.2.9; Re.13.13; 16.14; 19. 20.

Miriam, mir'i-am [bitterness], the same name as Mary in the N. T., the sister of Moses and Aaron, leads the song after the passage through the Red Sea, Ex. 15.20;—her punishment for complaining of Moses, Nu. 12.14;—her death at Kadesh-barnea in the first month of the fortieth year after the exodus, 20.1.

Mirth, unseasonable, reproved, Pr.14. 13; 25.20; Ec. 2.2; 7.2;—sometimes allowable, 3.4. *See* JOY.

Miscarrying, abortive, Ho.9.14.

Mischief, hurt or injury, falls upon the contrivers of it, Ps.7.14; 9.15; 52.1; 57.6; 64.8; Pr.4.16; 26.27; Ec.10.8; Is.33.1.

———, or violence, complained of and censured, Ps. 140. 1, &c.; Pr. 10. 23; 14.17; 21.10.

Miserable, unhappy, Job 16.2; 1 Co. 15.19; Re.3.17.

Mishael, mi-shā'el [entreaty], (1) One of the sons of Uzziel the uncle of Moses, Ex.6.22.—(2) One of Daniel's companions, Da. 1. 6.—(3) One that stood by Ezra, Ne.8.4.

Misrephoth-Maim, mis're-foth-mā'im [burnings of water], a place on the sea-coast, a few miles north of Sidon:—to this place Joshua pursued the Canaanites who had arrayed themselves against him, Jos.11.8.

Mist, a moist and dusky vapour, Ge. 2.6;—blindness, Ac.13.11;—inextricable gloom, 2 Pe.2.17.

Mite (Gr. *lepton*), a small copper coin equal in value to about $\frac{1}{8}$th of a penny, Mar.12.42; Lu.12.59; 21.2.

Mithredath, mith're-dath, (1) An officer of Cyrus, Ezr.1.8. In Ezr. 7. 21, and Da. 3.23, this word is rendered 'treasurer'—(2) One who opposed the rebuilding of the walls of Jerusalem, Ezr.4.7.

Mitre, a kind of turban or crown for the high-priest, Ex.28.36; 39.30.

Mitylene, mit-i-lē'ne, the chief city of the island of Lesbos, in the Ægean Sea;—through it Paul passed in his way from Corinth to Judea, Ac.20.14. The modern town is called *Mitylen*.

Mixed, joined, Ex.12.38; Ne.13.3; Ho.7.1; He.4.2.

Mixtures, in seed and cattle to be avoided, De.22.9, &c.

Mizpeh, miz'peh [a watch-tower], (1) A city of the tribe of Judah, situated in the plain of Philistia, Jos.15.38.—(2) A city of Benjamin, Jos. 18.26;—here Saul was elected king, 1 Sa.10. 17–21;—Gedaliah was assassinated, 2 Ki. 25. 23, 25; Je. 40. 6–15.—(3) On Mount Gilead, named by Laban, Ge. 31. 23, 25, 48, 52;—here Jephthah resided, Ju.11.11.—(4) Mizpeh of Moab, where the king lived to whom David committed the care of his parents, 1 Sa. 22. 3.—(5) The land of Mizpeh, Jos.11.3.—(6) The valley of Mizpeh, Jos. 11. 3, 8. This is probably the country of Cœle-Syria.

Mizraim, miz-ra'im [distress, straitness], (1) The son of Ham, Ge. 10. 6, 13.—(2) The name by which Egypt is generally designated in the Hebrew Scriptures. It is a word in the dual number signifying the *two Misr, i.e.* the Upper and the Lower *Misr*, the name by which Egypt is still spoken of by the Arabs. In Is. 11. 11 the name denotes Lower Egypt as distinguished from Pathros or Upper Egypt.

Mnason, nā'son, an aged disciple of Christ, a native of Cyprus, Ac.21.16.

Moab, mō'ab [of the father], (1) The son of Lot by his eldest daughter, and the father of the Moabites, Ge. 19.37.—(2) An ancient kingdom, eastward of the Dead Sea, and southeast of Judea, the inhabitants of which are called Moabites. *See* MOABITES.

Moabites, mō'ab-ites, not to be received into the congregation of Israel, De.23.3;—conquered by David, 2 Sa. 8. 2;—rebel after the death of Ahab, 2 Ki.1.1;—defeated, 3.24;—the king sacrifices his son, 27;—their desolation foretold, Is.15.1, &c.; 16.1; Je.48.1; Eze.25.8; Am.2.1; Zep.2.8;—to be restored, Je.48.47.

Mob, at Thessalonica, raised against Paul by the Jews, Ac.17.5;—at Ephesus, 19.25–41;—metaphorically represented, Ps.65.7.

Mocking, at others censured, Job 13. 9; Ps.35.16; Pr. 17. 5; 30. 17;—of Ishmael at the birth of Isaac, Ge.21.9;—of young men at Elisha, 2 Ki.2.23;—of Sanballat and Tobiah, Ne.2.19; 4.1–3;—of Herod and his men of war at Christ, Lu.23.11;—of the Roman soldiers, 36;—of the Jews at the apostles, Ac. 2.13;—of the Athenians at Paul's preaching, 17.32.

Moderation, calmness of mind, temperance, equanimity, enjoined, 1 Co. 7.29,31; Phi.4.5.

Modesty, humble and chaste deportment, enjoined, Ep.5.3,4; 1 Ti.2.9.

Moisture, sap, wetness, Ps. 32.4; Lu. 8.6.

Moladah, mol'a-dah [birth, lineage], a city in the extreme south of Judah, afterwards given to Simeon, Jos.15. 26; 19.2; 1 Ch.4.28.

Mole, Is. 2. 20, a well-known animal that burrows in the earth. The word so rendered in Le. 11. 30 means properly the chameleon;—that rendered 'weasel' in 29 is properly the mole.

Molech, mō'lek [king], the national god of the Ammonites. It was made hollow and a fire was kindled within it, and when the arms were red-hot the victims were cast into them and immediately consumed. Children not to be sacrificed to him, Le.18.21; 20.2; —some of them were, 2 Ki.16.3; 21.3, 6; Je. 32. 35; Eze. 20. 31;—called Milcom, 1 Ki.11.5;—Moloch, Ac.7.43.

Mollified, softened, Is.1.6.

Molten, melted, Ex. 32.4; 1 Ki. 7.16; Job 28.2; Mi.1.4.

Moment, the shortest space of time, Ps.30.5; Lu.4.5; 1 Co.15.52.

Money, traded with anciently by *weight*, not coined;—Abraham weighed 400 shekels of silver as the price of his burying-place, Ge. 23.15,16;—Joseph was sold for 20 shekels of silver, 37.28;—coined, used in the time of Christ, Mat.22.19,20.

———, usefulness of, Ec.7.12; 10.19; —danger from the love of it, 1 Ti.6. 10.

Money-changers, persons who, at a certain rate of profit, gave smaller pieces of money for greater, or greater for smaller, to accommodate those who came to the temple;—twice driven by Christ out of the courts of the temple, Mat.21.12; Jn.2.14,15.

Monsters, things unnatural, La.4.3.

Month, the time of a moon's revolution. *See* YEAR.

Monuments, tombs, or idol-temples, by sleeping in which idolaters expected dreams or visions from their gods, Is.65.4.

Moon, a secondary planet, always attendant on our earth. Her diameter is 2175 miles, and 240,000 miles distant from us. She has no light, except what she reflects from the sun. Her appointment and use, Ge. 1. 14; Ps. 104.19;—stood still, Jos. 10.12;—an object of idolatrous worship, De. 17.3; Job 31.26; Je.44.17;—called 'the lesser light,' Ge. 1. 16;—the church compared to, Ca.6.10.

Moral Duties, exhortation to them, Ro. 12. 1, &c.; Ep. 4. 1; 5. 1, &c.; Phi. 4.8; Col. 3.1; 1 Th.4.1; 5.4; Tit. 3.8; He. 13.1, &c.; 1 Pe. 1.15; 2 Pe.1.5;—comprised in a small compass, Mi. 6. 8; Mat.7.12; 22.37; Ga.5.14.

Morasthite, mo-rās'thite, an inhabitant of Morasheth, Je.26.18;—Micah the prophet said to be one, Mi.1.1.

Mordecai, mor'de-ky [a votary of Merodach], the son of Jair, of the family of Saul, and one of the chiefs of the tribe of Benjamin; was carried to Babylon along with Jehoiachin, king of Judah;—the guardian of Esther, Es. 2. 5;—discovers a treason, 21;—rewarded for it, 6. 6;—his mourning on account of a decree against the Jews, 4.1;—advanced, 8.1,15; 10.3;—returned to Jerusalem, Ezr.2.2; Ne. 7.7.

Moreh, mō'reh [high oak], (1) An oak, or grove of oaks near Shechem, the first halting-place of Abram after his entrance into Canaan, Ge. 12. 6;—again mentioned on the entrance of the Israelites into Canaan, De. 11.30. —(2) A hill in the plain of Jezreel, Ju.7.1,12.

Moriah, mo-rī'ah [the appearance of Jehovah], a mountain within the walls of the east part of Jerusalem:—here Abraham intentionally offered Isaac, Ge. 22. 2:—here Solomon built the temple, 2 Ch.3.1. The great mosque is now on its summit.

Morning, *eyelids* of, or first appearance of light, Job 41.18;—*wings* of, rapid spread of the sunbeams, Ps.139.9.

Morsel, a small piece of bread, Ge.18. 5; Ps.147.17; Pr.17.1; He.12.16.

Mortal, liable to death, as the body of man is, Job 4.17; Ro.6.12; 8.11; 1 Co. 15.53.

Mortar, cement to connect stones in building, Ge.11.3; Le.14.42;—also a vessel for braying in with a pestle, Nu.11.8; Pr.27.22.

Mortgaged Land, consigned to a creditor to be his, if not redeemed within a limited time, Ne.5.3.

Mortification, or putting to death the body of sin, how to be exercised, Ec. 7.2; Mar. 8.34; 1 Co. 9.25; Ga. 6.14; Col. 3.5.

Mosera, mo-sēr'ah [learning, discipline, a bond], the place where Aaron died and was buried, De.10.6;—also called Moseroth, as one of the places where Israel encamped, Nu.33.30.

Moses, mō'zez [drawn out of the water], the brother of Aaron, and the illustrious Jewish lawgiver (*see* AARON);—born, Ex.2.2;—the son of Amram, 1 Ch. 6. 3;—saved by Pharaoh's daughter, Ex. 2. 5;—kills an Egyptian, 12;—goes to Midian, 15; —marries Zipporah, 21;—his sons, 22; —God appears to him in the bush, 3. 2;—in Midian, 4. 19;—returns to Egypt, 20;—circumcises his son, 25; —meets Aaron, 27;—his age at the time, 7.7;—his rod becomes a serpent before Pharaoh, 10;—his song after passing through the Red Sea, 15.1, &c.;—goes up to Mount Sinai, 24.1; —builds an altar, 4;—continues forty days without food, 18;—desires to see the glory of God, 33.18;—shown it, 34. 5;—passes a second time forty days without food, 28;—his face shines, 29;—complains of his charge, Nu.11.10;—smites the rock at Meribah, 20.7;—his address to the Israelites before his death, and recapitulation of their history, De.1.1, &c.;—his warning concerning their future disobedience, 31.29;—his song on the same subject, xxxii.;—blesses the tribes, xxxiii;—not permitted to go over Jordan, 3. 26;—views the land of Canaan from Mount Nebo, 34.1;—dies, 5;—his age, 7;—and character, 10;—his prayer, Ps. xc.;—his laws to be remembered, Mal. 4. 4;—the Israelites said to be baptized to him, 1 Co.10.1;—his faith celebrated, He.11. 23–28.

Mote, a speck, or minute particle of dust, Mat.7.3,4,5; Lu.6.41,42.

Moth, a very small and frail insect, Ps. 39. 11; Mat. 6. 19;—emblem of men's weakness, Job 4.19;—devastations of, Ps.50.9.

Mother. This name among the Hebrews denotes also a grandmother, 1 Ki.15.10;—a distant female ancestor, Ge.3.20. *See* PARENTS.

Mountains. Palestine is very mountainous. The expression 'mountains of Israel,' Eze. 36. 1, denotes the entire country. The most celebrated were Carmel, near the Mediterranean, Jos.19.26;—Ebal, in Samaria, 8. 30;—En-gedi, near the Dead Sea, 15.62;—Gaash, in Ephraim, 24.30;—Gilboa, south of the valley of Jezreel, 2 Sa. 1. 21;—Gilead, beyond Jordan, Ge.31.21;—Gerizim, in Samaria, Ju. 9.7;—Hermon, beyond Jordan, Jos. 11. 3;—Hor, in Idumea, Nu.20.25;—Horeb, near to Sinai, De. 1. 2;—Lebanon, or Libanus, which separates Canaan on the north from Syria, 3. 25;—Moriah, on which the temple was built, 2 Ch.3.1;—Nebo, part of the mountains of Abarim, Nu. 32.3; —Olives, on the east of Jerusalem, Mat.21.1;—Paran, in Arabia, Ge.14. 6; De.1.1;—Pisgah, in the country of Moab, Nu. 21. 20;—Seir, in Idumea, Ge.14.6;—Sinai, in Arabia, Ex. 19. 2; De.33.2;—Sion, or Zion, in Jerusalem, 2 Sa.5.7; 2 Ki.19.21;—Tabor, in Lower Galilee, to the north of the great plain, Ju. 4. 6;—*figuratively*, a difficulty is a 'great mountain,' Zec. 4.7, or comp. Ps.30.7; 36.6; 46.3; 97.5; 125.2; Is.54.10; Je. 3. 23;—Messiah's kingdom compared to a mountain, Is.2.2; 11.9; Da.2.35.

Mourning, grief, for the dead not to be attended with disfiguring the body, De. 14. 1;—accompanied with plaintive music, Mat. 9. 23;—preferable to laughter, Ec.7.2;—threatened to the Israelites, Am.8.10; Mi.1.16; Zec. 12. 11;—over mystical Babylon, Re.18.19.

Mourning FOR SIN the evidence of repentance, Ps.38.6; 51.2; Mat.5.4; 1 Co.5.2; Ja.4.9.

——— for Jacob, Ge.50.3;—for Aaron, Nu.20.29;—for Moses, De.34. 8;—of David for his child, 2 Sa.12.16; —of the king of Israel for the famine in Samaria, 2 Ki.6.30;—of David for Saul and Jonathan, 2 Sa. 1.11;—for Abner, 3. 31;—for Absalom, 18. 33, &c.;—for his friend, Ps.35.13;—of the Israelites after the destruction of Jerusalem, La. 2. 10;—of Darius on the condemnation of Daniel, Da. 6. 18.

Movable, capable of being moved, Pr. 5.6.

Mower, a cutter of hay or corn, Ps. 129.7; Am.7.1.

Mowings (KING'S). The best or earliest of the pasture was assigned to the king for his war-horses, Am. 7.1.

Mufflers, vails or masks with which women cover their face, all except the eyes, Is.3.19.

Mulberry-trees, trees which, as the name imports, produce berries full of cooling and pleasant juice, 2 Sa.5.23, 24. They abound in Syria;—their leaves are the appropriate food of the silk-worm;—called 'sycamine-tree,' Lu.17.6.

Mules, the mongrel produce of the horse and ass, very sure-footed, and hardy for travelling;—David and his sons rode on one at his coronation, 1 Ki. 1. 33, 38;—Ahab had vast numbers of them, 1 Ki. 18. 5;—breeding of, forbidden, Le.19.19.

Multiply, to increase in number, Ge. 1.22; Ex.1.10; 2 Co.9.10.

Multitude, a great number, not to be followed to do evil, Ex. 23. 2; Mat. 7.13.

Munition, a fort or fortification, Is.29. 7; 33.16; Na.2.1.

Murder, killing any person wilfully and unlawfully; forbidden, Ex.20.13; De.5.17;—punishable with death, Ge. 9. 6;—laws relating to it, Nu. 35. 30; Le.24.17.

———, *uncertain*, how expiated, De.21.1.

——— of Abel by Cain, Ge. 4. 8;—of the sons of Gideon, Ju. 9. 5,24;—of Abner by Joab, 2 Sa. 3. 27;—of Amasa by Joab, 20.8;—of Baasha by Zimri, 1 Ki. 16. 9;—of Naboth by Ahab, 21. 8;—Zechariah by Joash, 2 Ch.24.21;—of Zechariah king of Israel by Shallum, 2 Ki. 15. 10;—of Amon by his servants, 21.23.

Murmuring, or unreasonable complaining, censured, 1 Co. 10. 10; Phi. 2.14; Jude 16.

——— of the Israelites at Moses in Egypt, Ex.5.20; 14.11;—at Marah, 15.23;—at Sin for want of bread, 16.2; —for water, 17.2;—at Taberah, Nu. 11.1;—at the report of the spies, 14. 1;—after the death of Korah, &c., 16. 41;—loathing manna, &c., 21.5.

Murrain [death], a plague among cattle, Ex.9.3.

Muse, to think closely, or to consider, Ps.143.5.

Mushi, mū'shi [the One withdrawn], a son of Merari, 1 Ch.6.19; 23.23; 24. 26.

Musical Instruments, invented by Jubal, son of Lamech, Ge.4.21;—used at the conveyance of the ark, 1 Ch. 15. 28;—regulated for the national worship by David, 16.42; 2 Ch.29.25; —to be used in praising God, Ps.33. 2; 81. 2; 92. 3; 108. 2; 150. 3;—their effect on Saul, 1 Sa.16.14,23;—many of them mentioned as used in Babylon, at the worship of the golden image, Da.3.5,10,15.

Musicians, men skilled in harmony, Re.18.22.

Mustard, a well-known plant, which grew in Canaan to the height of a tree, Mat.13.31.

Muster, to array, or to put an army into rank and order, 2 Ki.25.19; Is. 13.4; Je.52.25.

Mutter, to grumble, Is.8.19; 59.3.

Mutual, relating to both parties, Ro. 1.12.

Muzzle, to put anything in or on the mouth of a beast, to restrain it from eating, De.25.4; 1 Co.9.9; 1 Ti.5.18.

Myra, my'rah, a city of Lycia, near the Mediterranean Sea, and 40 miles east of Patara;—here Paul embarked for Rome, Ac. 27. 5;—now called *Dembra*.

Myrrh, a gum or resin taken from the *Cystus creticus*, a thorny tree 8 or 9 feet high, which abounds in Arabia. It was an ingredient in the holy ointment, Ex.30.23;—used in embalming the dead, Jn.19.39;—as a perfume, Es. 2. 12; Ps. 45. 8; Pr. 7. 17,—wine mingled with, Mar.15.23, comp. Mat. 27.34.

Myrtle, a beautiful and fragrant tree, ever green, and which produces rosy flowers, Ne.8.15; Is.41.19; 55.13; Zec. 1.8,10,11.

Mysia, mis'i-a, the north-west province of Asia Minor, on the Egean Sea;—Paul passed through and embarked at Troas on his first voyage to Europe, Ac.14.7,8.

Mystery, that which was hid, or known *obscurely* or *darkly* before, but is now clearly revealed; as the gospel or new economy, Ep.3.3,4,9, 6.19; Col.1.26; 2.2;—the doctrines of the gospel, Mar. 4.11; Ro. 16. 25;—some spiritual truth, *couched* or *hidden* under external representation or similitude, Re. 1. 20; 17. 7;—truths, which, after they are revealed, have something in them dark and unfathomable, 1 Ti. 3.16;—'mystery of iniquity,' 2 Th.2.7.

N.

Naamah, nā'a-mah [pleasant], (1) Daughter of Lamech, and sister of Tubal-Cain, Ge. 4. 22.—(2) An Ammonitess, the wife of Solomon, and mother of Rehoboam, 1 Ki. 14. 21.—(3) A town in the plain of Judah, Jos. 15.41.

Naaman, nā'a-man [pleasantness], a distinguished general in the army of the King of Syria, 2 Ki.5.1;—directed by a little maid to apply to Elisha for the cure of his leprosy, 2,3;—slights the means prescribed by the prophet, 11;—prompted by his servants, he uses it, and is cured, 14; —his grateful acknowledgments to the prophet, 15;—resolves to serve only the God of Israel, 17,18.

Naamathite, nā'a-ma-thite, one of Job's three friends, Zophar, who lived at Naamah, Job 2.11; 11.1; 20.1.

Naashon, nā-ash'on, Aaron's brother-in-law, Ex.6.23; Nu.7.17;—also called Nahshon, Ru.4.20; or Naasson, Lu. 3.32.

Nabal, nā'bal [a fool], a rich man of Maon, in the tribe of Judah;—his ungrateful behaviour to David, 1 Sa. 25.2;—his death, 38.

Naboth, nā'both [fruits], an Israelite of the city of Jezreel; had a vineyard near the palace of Ahab, which he coveted, 1 Ki. 21. 1, 2;—refuses to part with it, 3;—murdered by the contrivance of Jezebel, 21.1, &c.

Nachon, nā'chon [prepared], the threshing-floor by which Uzzah died, 2 Sa. 6. 6;—called also Chidon, 1 Ch. 13. 9; and after the death of Uzzah was called Perez-Uzzah.

Nadab, nā'dab [gift], (1) (and ABIHU, sons of Aaron), slain for offering strange fire, Le.10.1, &c.—(2) *King of Israel*, succeeds his father Jeroboam, 1 Ki.14.20;—dies, 15.27.

Nahallal, nā-hāl'al [pasture], a city of the tribe of Zebulun, Jos.19.15;—given to the Levites, 21.35.

Nahash, nā'hash [serpent], (1) A king of the Ammonites, threatens the inhabitants of Jabesh-gilead, 1 Sa.11.1; —defeated by Saul, 11.—(2) Another name for Jesse, or, as some suppose, the wife of Jesse, and mother of David, 2 Sa. 17. 25; comp. 1 Ch.2.13,15, 16.

Nahor, nā'hor [snorting], son of Terah, and brother of Abraham, Ge. 11. 26; —married Milcah, 29;—his descendants, 22.20.

Nahum, nā'hum [comforter], one of

the minor prophets, who uttered his predictions against Nineveh in the reign of Hezekiah (B.C. 713), which were fulfilled in the destruction of that city about a century after Nahum. He is called the 'Elkoshite,' but his personal history is quite unknown, Na.1.1.

Nails, large spikes or pegs, were commonly fixed in the walls of the houses, in ancient times, for hanging clothes, &c. on, Ezr.9.8: Is.22.23,25

Nain, nā'in [beauty], a town in Galilee, about 2 miles south of Mount Tabor, memorable as the place where Christ restored to life the son of a widow, Lu.7.11–15:—the place exists under the name of *Nein*.

Naioth, ny'oth [habitations], a part of the town of Ramah, or a place near it, where Samuel and David dwelt, 1 Sa.19.18,19,22

Naked, altogether unclothed, Ge.2.25;—the duty and reward of clothing them who are, Mat.25.34–36:—guilt and punishment of slighting them, 41–43:—without a cloak or mantle, and with nothing more than a shirt, Is.20.3;Mi.1.8;Jn.21.7 (*see* CLOTHES):—*figuratively*, those who are destitute of an interest in the righteousness of Christ, and of personal holiness, Re.3.17,18.

Name, reputation or character; the value of a good one, Pr 15.30; 22.1; Ec.7.1;—how to be obtained, Ps.112.6; Pr.10.7.

—— OF GOD, to be reverenced, Ex.20.7; Le.19.12; Ps.111.9; Mat.6.9.

—— OF JESUS, to be reverenced, Phi.2.10;—prayer to be made in it, Jn.14.13, 16.23; Ro.1.8; Ep.5.20; Col 3.17. He.13.15; 1 Pe.2.5.

Names or TITLES given to Jesus illustrating his character and office. *See* CHRIST.

—— given for particular reasons: in the case of Noah, Ge.5.29;—of Abraham, 17.5;—of Sarah, 15;—of Isaac, 19; 21.6;—of the sons of Jacob, 29.33, &c.;—of John the Baptist, Lu.1.7,13;—of Jesus, Mat.1.21.

Naomi, na-ō'mī [beautiful, agreeable], the wife of Elimelech, and the mother-in-law of Ruth, Ru.1.2–5;—returns from the land of Moab to Bethlehem, 6–22;—sends Ruth to glean, 2.2;—instructs her how to act towards Boaz, 3.1, &c.

Naphtali, năf'tha-li [my wrestling], the sixth son of Jacob, Ge.30.8; 35.25;—his sons, 46.24;—prophetic blessing given him by his father, 49.21;—to his descendants by Moses, De.33.23;—inheritance of his tribe, Jos.19.32;—his descendants, 1 Ch.7.13. After the captivity Naphtali became the most densely populated district in Palestine, and was the principal scene of our Lord's public labours. In the N.T. it is called *Nephthalim*, Mat.4.13 2.1–12.

Napkin, a cloth to wipe the hand, &c., Lu.19.20; Jn.11.44; 20.7.

Narcissus, nār-cis'sus, a person of note at Rome, the Christians in whose family are kindly saluted by Paul, Ro.16.11.

Narrow, or of small breadth, the way to heaven is, Mat.7.14.

Nathan, nā'than [given], a prophet of the Lord: commends David for his intention to build a temple, 2 Sa.7.3;—reproves him for his adultery with Bathsheba, 12.1,—prevents Adonijah from being made king, 1 Ki.1.11–27,—sent by David to anoint Solomon, 32, &c.;—wrote the history of David, 1 Ch.29.29.

Nathanael, na-thăn'a-el [the gift of God], one of the twelve disciples of Christ, much commended by him, and supposed to be the same with Bartholomew; attends Jesus, Jn.1.45–50:—saw Christ after his resurrection, 21.2.

Nations, all shall worship the Lord, Ps.86.9;—the gospel to be preached to all, Mat.24.14: Mat.13.10; Lu.24.7;—that oppress the Jews to be destroyed, Je.25.12;—represented as angry before the great day of wrath, Re.11.18;—dispersion of. Ge.x.

Native Country country in which a person is born, Je.22.10.

Nativity, the birth of a person, or the origin of a nation, Eze.16.3,4;—place of birth, Ge.11.28; Ru.2.11; Je.46.16.

Natural, produced by nature, Ro.1.26,27; 1 Co.2.14; 15.44.

Nature, the ordinary course of things which God has fixed, Ro.1 26,27;—the light of reason, 2.14;—common sense, or the general consent of nations, 1 Co. 11.14;—substance or essential parts, He.2.16;—birth or natural descent, Ga.2.15; Ep.2.3.

Naughty, useless, corrupt, or bad, Pr. 6.12;17.4; Je.24.2.

Navel, the middle of the body, Job 40.16; Pr.3.8; Eze.16.4.

Navy, a fleet of ships, 1 Ki. 9. 26, 27; 10.11,22.

Nazarene, naz-a-reen', an inhabitant of Nazareth so called, Mat. 2.23;—a name given by way of contempt to the followers of Christ, because he was of Nazareth, Ac.24.5.

Nazareth, năz'a-rĕth [separated, sanctified], a small obscure city of mixed race, in the tribe of Zebulun, in Lower Galilee, about 70 miles north of Jerusalem, 6 west of Mount Tabor, and 24 south-east of Acco or Acre. It is not mentioned in the O. T. It was noted for the wickedness of its inhabitants, Mar.1.9; Lu. 4.29;Jn.1.46;—here Christ dwelt from his childhood till he commenced his public ministry, Lu.2.51; 4.16;—here he preached, and an attempt was made to put him to death, 16–30. After this he made Capernaum his chief place of residence, 'his own city,' Lu.4.16–31; Mat. 4. 13–16. It still exists under the name of *en-Nāsirah*, having about 400 inhabitants.

Nazarites, năz'a-rites, persons devoted to the service of God, or bound by a vow, either for a specified time or for life;—rules concerning them, Nu.6.2, &c.;—'charges' for the sacrifices at the completion of the vow, Ac.21.24.

Neapolis, ne-ăp'po-lis [new city], a seaport city on the east of Macedonia, a few miles south of Philippi, which Paul visited, Ac. 16. 11. The site is occupied by the Turkish village of *Kavalla*, with about 6000 inhabitants, nine-tenths of whom are Mahommedans, the rest Greeks.

Neariah, ne-a-rī'ah [servant of Jehovah], one of the posterity of David, 1 Ch.3.22,23.

Nebaioth, ne-by'oth [heights], the chief and oldest of the Ishmaelite tribes, descended from the eldest son of Ishmael, Ge.25.13; 1 Ch.1.29.

Nebat, nē'bat [beholder], of the tribe of Ephraim, and race of Joshua, was the father of Jeroboam, the first king of the ten tribes who revolted from the house of David, 1 Ki.11.26.

Nebo, nē'bo [the head]. (1) A city of the Reubenites, east of Jordan, in the vicinity of Heshbon, Nu.32.3,38; 33.47:—its fall predicted as a city of Moab, Je.48. 1, 22.—(2) A city in the land of Judah, about 12 miles west of Jerusalem, Ezr.2.29; 10.43: Ne.7.33.—(3) A mountain beyond Jordan, where Moses died, forming part of the range of Abarim, De.32 49: 31.1.—(4) An idol of the Chaldeans, supposed to be the planet Mercury, Is. 46.1.

Nebuchadnezzar, neb-ū-kad-nēz'zar [treasure of Nebo], generally called Nebuchadrezzar in Jeremiah, also in Eze.30.18;—the great king of Babylon, the son and successor of Nabopolassar;—carries Jehoiakim captive, 2Ch.36.6:—and Jehoiachin, 10;—foretold to conquer the neighbouring nations, Je.27.1;—uses divination in marching to Jerusalem, Eze.21.19;—takes Jerusalem, and burns it and the temple, 2 Ch.36.19;—his dream of the great image, Da. 2. 1, &c.;—requires all men to worship his golden image, 3.1, &c;—his dream of the great tree, 4 5;—interpreted by Daniel, 19;—his praise of the true God, 2.47; 3.28; 4.37;—his arrogance, 4.30;—his insanity, 33;—restoration, 35;—dies after a reign of forty-three years, probably about 561 B.C.

Nebuzar-Adan, neb-ū-zar'a-dan [chief of the executioners], general of the armies of Nebuchadnezzar, besieged Jerusalem, 2 Ki.25.8;—destroyed that city, and took the people captive, 9–20; Je. 39. 1–14;—liberated the prophet Jeremiah, 40.1–6.

Necessary, things that are most so, Job 23. 12; Pr. 4.7; Ec. 12. 13; Mat. 6. 33; Lu.10.42; 12.31; Jn.6.27.

——, *for temporal life*, Ge. 28. 20: Pr. 30.8; 1 Ti.6.8.

Necessity, excuses legal injunctions, Mat.12.1, &c.; Mar.2.23; Lu.13.15.

Necho, nē'ko, king of Egypt (B.C. 610., 2 Ch.35.20;—defeated by Nebuchadnezzar, 2 Ki.24.7; Je.46.2.

Necromancy, pretending to foretell future events by questioning the dead, De.18.11. *See* DIVINATION.

Nedabiah, ned-a-bī'ah [whom Jehovah impels], one of David's posterity, 1 Ch.3.18.

Needful, necessary, Lu.10.42; Ac. 15. 5; Phi 1.24; Ja 2.16.

Needle, an instrument for sewing, Mat 19.24.

Neesing, sneezing, expresses the manner in which the leviathan breathes and throws forth water, Job 41.18;—a symptom of returning life, 2 Ki.4. 35.

Neginoth, neg'i-noth [stringed instrument], title of Ps.iv.

Neglect, no attention, Mat.18.17;1 Ti. 4.14; He.2.3.

Negligent, careless, 2 Ch.29.11; 2 Pe. 1.12.

Nehemiah, ne-he-mī'ah [whom Jehovah comforts], the inspired author of the book which bears his name;—laments the state of Jerusalem, Ne. 1. 1, &c.;—his prayer, 5:—thirteen years after the return of Ezra to the land of Israel is sent (about 444 B.C.) by Ahasuerus to Jerusalem, 2. 1;—arrives there, 9:—urges the Jews to build, 17;—rebukes the usurers, 5.6; —finishes the wall, 6.15. *The Book*, is a continuation of that of Ezra; —it brings to a close the history of the Old Testament. After the time of Nehemiah Judea became subject to the governor of Syria.

Nehiloth, ne-hē'loth [perforated], an instrument of music, title of Ps.v.

Nehushtan, ne-hush'tan [a piece of brass], the name given by Hezekiah to the brazen serpent made by Moses, 2 Ki.18.4.

Neigh, to cry as a horse, Je. 5. 8; 8. 16; 13.27.

Neighbour, to be loved as one's self, Le. 19. 18; Mat.22.39; Mar.12.33; Ja. 2.8.

Nemuel, nem-eu'el [day of God], son of Simeon, 1 Ch. 4. 24;—also called Jemuel, Ge.46.10; Ex.6.15.

Nephews, the sons of a brother or sister, used to signify grandchildren, Ju.12.14; Job 18.19; Is.14.22; in 1 Ti. 5.4 means descendants. The word is derived from *nepos*, and in old English means grandson.

Nephishesim, ne-fish'e-sim [expansions], one in the order of the Nethinims, Ne.7.52.

Nephtoah, nef-tō'ah [open, or an opening], a well in the tribe of Benjamin, Jos.18.15.

Nereus, nē're-us, one noticed by Paul, Ro.16.15.

Nergal, nēr'gal [man-devourer], an idol of the Cuthites, a tribe of the Chaldeans or Persians, 2 Ki.17.30.

Nero, nē'ro, one of the most wicked and infamous of the Roman emperors, from whose household some were converted to the Lord, Phi.4.22.

Nest, for birds, high habitation, Nu. 24.21; De.22.6; Job 29.18; Hab.2.9.

Net, an instrument for catching fishes, birds, wild beasts, &c., Job 18.8; 19. 6; Ps.9.15; 10.9: Mat.4.18; 13.47.

Nethaniah, nēth-a-nī'ah [given of Jehovah], (1) One of the royal race of Judah, Is.40.8, 14; 41.6, 11.—(2) One of the four sons of Asaph, 1 Ch. 25. 2.—(3) A Levite, 17. 8.—(4) The father of Jehudi, Je.36.14.

Nether, the lower, Ex.19.17; De.24.6; Jos. 5.19: Eze.31.14,16,18.

Nethermost, the lowest, 1 Ki.6.6.

Nethinims [dedicated persons], the hereditary temple servants—at first a portion of the conquered Gibeonites given as sacred servants to the priests, 1 Ki. 9. 20–22;—not called by this name till after the captivity, Ne.3.26, 7.46,60,73; 10.28:—Ezra brought 220 of them with him out of captivity, Ezr.8.17–20;—their service, 1 Ch.9.2; Ezr.2.43,58.

Netophah, ne-tof'fah [dropping], a village and district of the same name, lying between Bethlehem and Anathoth, 1 Ch. 9.16; Ezr.2.22; Ne.7.26; Je.40.8.

Nettles, common stinging herbs, Job 30. 7;—the presence of, betokens neglect, hence the allusions in Pr.24.31; Is.34.13; Ho.9.6.

Nevertheless, notwithstanding that, Mat.14.9; Ro.5.14; Ep.5.33.

New Creature, every one who is in Christ is, 2 Co.5.17; Ga.6.15; Ep.2.10. This *newness* described as a spiritual resurrection, Ro.6.4–6; Ep.2.1,5; Col. 2.12; 3.1. *See* REGENERATION.

New Heart and **Spirit**, promised, Eze.11.19: 36.26,27.

New Heavens and **Earth**, promised, Is.65.17; 66.22; Re.21.1; 2 Pe.3.13.

New Jerusalem, the glorious state of the church during the millennium, Re.3.12; 21.2.

New Moons, offerings on them, Nu. 28.11.

Nibhaz, nib'haz [barker], the idol-god of the Avites, who was worshipped in the likeness of a dog, 2 Ki.17.31.

Nicanor, ni-kā'nor [a conqueror], one of the seven first deacons of the church at Jerusalem, honourably mentioned, Ac.6.3–6.

Nicodemus, nik-o-dē'mus, a Pharisee and ruler among the Jews; his conversation with Jesus, Jn.3.1;—pleads in his favour, 7.50;—comes to embalm him, 19.39.

Nicolaitans, nik-o-lā'ī-tans, an early sect of heretics, a class of Gnostics noted for their wickedness, Re.2.6,15.

Nicolas, nik'o-las [conquering the people], a proselyte of Antioch and one of the deacons of the church in Jerusalem, Ac.6.5.

Nicopolis, ni-kop'o-lis [a city of victory], the name of several ancient cities. That to which Paul refers was probably in Epirus. It was founded by Augustus to commemorate the battle of Actium, Tit.3.12.

Night, used for a season of adversity, Is.21.12;—a time of ignorance, Ro. 13.12;—death, Jn.9.4.

Night-hawk, probably the night-owl, an unclean bird according to the law, De.14.15; Le.11.16.

Night-watches, the periods into which the night was divided, for changing the watchmen or sentinels, Ps. 63. 6; 119.148. There were four night-watches: (1) From sunset to the third hour of the night, Mar.11.11; Jn.20.19. (2) From the third hour of night to midnight. (3) Cock-crowing, to the third hour after midnight. (4) To the twelfth hour of the night, called also morning, Jn.18.28.

Nile, a celebrated river of Egypt, which flows from south to north. The great problem of its source has not yet been conclusively settled. The great lake Nyanza in Africa near the equator is supposed to be its main source. It begins to swell at the middle of June, attains its greatest height in September, and subsides to its usual level about the end of October, and, on the northern part of Egypt, it spreads about 20 miles on each side. When the waters subside the inhabitants sow their seed, which settles into the mud, and without further trouble produces a rich crop. It is called *Sihor* [the black river], Jos. 13. 3; Je. 2. 18:—and the River of Egypt, Heb. *Nahar Mitzraim*, Ge.15.18.

Nimrah, nim'rah [limpid, pure], a place 2 miles east of the Jordan, on the road from Jericho to es-Salt; also called Beth Nimrah and Nimrim, Nu. 32.3,36.

Nimrim, nim'rim [limpid, pure], 'the waters of,' same as Nimrah, Is.15.6; Je.48.34, comp. Nu.32.3,36.

Nimrod, nim'rod [rebel], the son of Cush, and founder of the Babylonian empire;—his exploits, Ge.10.8–10.

Nineveh, nin'e-veh [habitation of Ninus], the ancient capital of Assyria, usually called *Ninus* by the Greeks and Romans after the name of its founder, who, according to Assyrian mythology, was the son of Nimrod. The marginal reading of Ge.10.11 is to be preferred. It is said to have been 60 miles in circumference, and in the time of Jonah, its population, reckoning children the fifth part, must have been 600,000. It outstripped even Babylon itself in its dimensions. Diodorus Siculus affirms that its walls were 60 miles in compass, 100 feet in height, and so thick that three chariots abreast could be driven along their top; and they were defended by 1500 towers, each 200 feet high. In the year 601 before Christ, it was completely destroyed by fire; and soon after the time of Christ not a trace of it could be found. Jonah preaches there, Jonah 3. 3;—spared on repentance, 10, 11;—threatened with destruction, Na. i. ii. iii. The last notice of it in Scripture is in Zep. 2. 13–15, about 630 B.C. It was for a long time well nigh forgotten. Shapeless mounds opposite Mosul were all that tradition could point to as remaining of it. By recent excavations on the site, commenced in 1842 by M. Botta, French consul at Mosul, and in 1845 by Layard and others, many remarkable sculptured monuments have been discovered, which, from their structure and inscriptions, illustrate certain notable features of that ancient city, and confirm notices of it in the histories of ancient authors.

Nisan, nī'san [month of flowers or new day], the first month of the Jewish *ecclesiastical* year, Ne. 2. 1. It began about the time of the vernal equinox, as the *civil* year like that of the Egyptians began about the time of the autumnal equinox. *See* ABIB.

Nisroch, nis'rok [great eagle], an idol of the Assyrians, 2 Ki.19.37; Is.37.38.

Nitre, Pr.25.20; Je.2.22, not saltpetre, but *natron* or soda, a natural mineral alkali, an incrustation found at the bottom of various lakes in Egypt after the summer heat has evaporated the water. It is used for washing.

No [place, portion], a once populous city of Egypt, generally thought to be Thebes or Diospolis, Je. 46. 25; Eze. 30. 14, 15, 16. In Na. 3. 8 it is called 'populous No,' in the Heb. *No-Amon, i.e.* No of Amon, meaning the place, or possessions, or chief seat of the Egyptian god Amon. It originally stood on both sides of the river Nile, about 500 miles from its mouth. In the time of its splendour it extended on both sides as far as the mountains; it had 100 gates; and on an emergency could send into the field by each of these gates 20,000 fighting men and 200 chariots. About 81 B.C., after a siege of three years, it was finally destroyed by Ptolemy X. Extensive ruins still mark its site. 'It is impossible to wander among these scenes and behold these hoary yet magnificent ruins without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation.—All is gloomy, awful, grand.—The walls of all the temples are covered with hieroglyphics. Many of these afford happy illustrations of Egyptian history.'—*Robinson.*

Noah, nō'ah [rest], the tenth in descent from Adam through Seth. He was the son of the second Lamech the son of Methuselah, and was born forty-six years after the death of Adam, and fourteen after that of Seth. He was contemporary with Enos for sixteen years, and with Terah the father of Abraham 128 years. Born, Ge. 5.28;—his character, 6. 9;—forewarned to build the ark, 13,14, &c.;—saved from the deluge, 8. 1;—offered sacrifice to God, 20;—his intoxication, 9.21;—died 350 years after the flood, aged 950 years, 20;—his descendants, 10 1;—mentioned together with Job and Samuel as singularly righteous, Eze. 14.14;—his faith celebrated, He. 11.7;—called a preacher of righteousness. 2 Pe.2.5.

Nob [a high place], a small town built on a conical rocky *tell* about 2 miles north of Jerusalem;—David fled to, 1 Sa. 21. 1;—here Doeg, by Saul's

orders, murdered eighty-five priests with their families, 22. 18, 19;—here the Benjamites resided after the captivity, Ne. 11. 32.

Nobles, persons of high birth and station, Ex. 24. 11; Ju. 5. 13;—not many such effectually called, 1 Co. 1. 26.

Nod [banishment], a land so called from Cain's having fled to it, Ge. 4. 16.

Noisome, offensive, disgusting, noxious, Ps. 91. 3; Eze. 14. 21; Re. 16. 2.

Noph, noff, a city of Egypt, the ancient Memphis, capital of the country in the time of the patriarchs, Is. 19. 13; Je. 2. 16. *See* MEMPHIS.

North, used relatively to the situation of any country in regard to Judea, Je. 6. 1;—denotes Media and Assyria, 4. 12.

Nostrils, cavities of the nose, Ge. 2. 7; 7. 22; Job 4. 9; 27. 3; Is. 2. 22.

Notable, very remarkable, distinguished, Da. 8. 5, 8; Mat. 27. 16; Ac. 2. 20; 4. 16.

Nourish, to feed or maintain, Ge. 47. 12; 2 Sa. 12. 3;—to instruct and build up in faith and comfort, 1 Ti. 4. 6.

Novice, one newly converted, and who is unexperienced and unskilful, 1 Ti. 3. 6.

Numbering of the people by David, 1 Ch. 21. 1; 2 Sa. 24. 1. In this business Joab was occupied nine months and twenty days, 2 Sa. 24. 3, 9.

Numbers (THE BOOK OF), contains an account of the two numberings of the people—at the commencement of their journeyings, when there were in all 625,850 including the Levites, and at the close, when they were about to enter Canaan (xxvi.), when there were in all 625,030, being a decrease of only about 1000, though half a million had perished in the wilderness;—the great lesson of this book, He. 3. 19; 4. 1.

Nurse, a woman who suckles a child, Ex. 2. 7;—*figuratively,* good kings and queens, Is. 49. 23;—faithful ministers of the gospel, 1 Th. 2. 7.

Nurture, education, instruction, Ep. 6. 4.

Nuts, various fruits of them, Ge. 43. 11; Ca. 6. 11.

Nymphas, nim'fas [bridegroom], a Christian in Laodicea, noted for the piety of his household, Col. 4. 15.

O.

Oak. The word frequently so rendered (*alah*) denotes the *terebinth* or turpentine-tree, which abounds in Syria and Palestine. From its size and foliage as well as its age, it formed an important landmark, Jos. 24. 26; Ju. 6. 11; 2 Sa. 18. 9; 1 Ch. 10. 12. The word *plains* denotes groves of oaks in Ge. 12. 6; 13. 18; 14. 13; 18. 1; Ju. 9. 6; where, as also in Ge. 35. 8; Jos. 19. 32; Zec. 11. 2, the common oak is meant, and is the rendering of a different Hebrew word (*allon*);—of Bashan celebrated, used in ship-building, Eze. 27. 6;—emblem of greatness and distinction, Is. 2. 13; Zec. 11. 2.

Oars, instruments to row boats with, Is. 33. 21; Eze. 27. 6, 29.

Oaths, or solemn vows by appeal to God, to be strictly performed, Nu. 30. 2; Ps. 15. 4; Mat. 5. 33;—false ones condemned, Le. 6. 3; 19. 12; Je. 7. 9; Eze. 17. 15; Zec. 5. 4; 8. 17; Mal. 3. 5.

———, *light ones,* not to be taken, Ex. 20. 7; Le. 19. 12; Zec. 5. 3; Mat. 5. 34; 23. 16; Ja. 5. 12.

———, taken by lifting up the hand to God, Ge. 14. 22;—putting the hand under the thigh, 24. 2; 47. 29;—by the name of God, De. 6. 13.

———, *examples of God:* to Abraham, Ge. 22. 16; He. 6. 13;—against Amalek, Ex. 17. 16;—against Moses, De. 4. 21;—against the house of Eli, 1 Sa. 3. 14;—to David, 2 Sa. 3. 9; Ps. 89. 35, 110 4;—against the Israelites, Nu. 14. 28–35; De. 1. 34; Ps. 95. 11;—against the Assyrians, Is. 14. 24;—for the restoration of Israel, 54. 9, 62. 8;—against the Jews going to Egypt, Je. 44. 26.

———, imposed on Abraham's servants Ge. 24. 3;—on Joseph by Jacob, 47. 31; 50. 5;—on the Israelites by Joseph, 50. 25.

Oaths, required in case of a pledge, Ex. 22. 11;—of a wife suspected of adultery, Nu. 5. 21;—of the spies of Rahab, Jos. 2. 12;—mentioned in the prayer of Solomon, 1 Ki. 8. 31;—in favour of Joash by the high-priest, 2 Ki. 11. 4;—of the priests and Levites by Ezra, Ezr. 10. 5;—by Nehemiah, Ne. 5. 12;—of the people, 10. 29;—of Jesus by the high-priest, Mat. 26. 63.

———, *taken voluntarily:* by Isaac and Abimelech, Ge. 21. 31;—by Jacob to Laban, 31. 53;—by Moses, Jos. 14. 9;—by David and Jonathan, 1 Sa. 20. 42;—by Saul to the witch of Endor, 28. 10;—by David, Ps. 132. 2;—(or rather appeals) by Paul, Ro. 1. 9; 2 Co. 1. 18, 23; 11. 31; Ga. 1. 20; 1 Th. 2. 5, 10.

———, *rash ones:* by Esau to Jacob, Ge. 25. 33;—by the Israelites to the Gibeonites, Jos. 9. 19;—by Jephthah, Ju. 11. 30;—(or adjuration) by the high-priest to Jesus, Mat. 26. 63;—by the Israelites in Mizpeh, Ju. 21. 1;—by Saul, 1 Sa. 14. 24, 39, 44;—by Herod to the daughter of Herodias, Mat. 14. 7, 9.

Obadiah, ob-a-di'ah [servant of the Lord], twelve persons of this name are mentioned. The most noted are: (1) The prophet who wrote that book which bears his name.—(2) The governor of Ahab's house, who concealed and fed 100 prophets whom Jezebel sought to destroy, 1 Ki. 18. 3, 4;—meets Elijah, 7.—(3) A valiant man who came to join David's army in the wilderness, 1 Ch. 12. 9.—(4) Another whom Jehoshaphat sent into the cities of Judah to instruct the people, 2 Ch. 17. 7.—(5) One of the principal men in the days of Nehemiah, Ne. 10. 5.

Obed, o'bed [a servant], (1) The son of Boaz and Ruth, was the father of Jesse, and grandfather of David, Ru. 4. 17.—(2) One of David's valiant men, 1 Ch. 11. 47.

Obed-edom, o'bed-e'dom [a servant of Edom], a Levite of the time of David, receives the ark, and his prosperity in consequence of it, 2 Sa. 6. 10; 1 Ch. 13. 14.

Obedience to the revealed will of God, is expressly commanded, De. 13. 4; 27. 10; 30. 2, 8; Je. 7. 23; 26. 13; Mat. 7. 21;—it ought to be *universal,* 2 Co. 7. 1; Ja. 2. 10, 11;—*sincere,* Ps. 51. 6; 1 Ti. 1. 5;—*cheerful,* 1 Co. 9. 17; 2 Co. 9. 7;—the fruit of *love,* 2 Co. 5. 14; 1 Jn. 5. 3;—*diligent,* He. 6. 11, 12; 2 Pe. 1. 5;—*uniform,* Ps. 106. 3; 119. 44, 112; Ac. 2. 42;—*undeviating,* De. 5. 32, 33; 28. 14;—*persevering,* Ro. 2. 7; Ga. 6. 9;—from respect to the *authority* of God, and with an eye to his *glory,* 1 Co. 10. 31;—to be performed in dependence on the assistance of the Holy Spirit, Ps. 71. 16; 1 Pe. 1. 2;—and with reliance on the blood of Christ for its acceptance with God, Ep. 1. 6. Exemplified by Noah, Ge. 6. 22;—Abraham, 12. 1–4; 22. 3, 12;—Caleb and Joshua, Nu. 32. 12;—Asa, 1 Ki. 15. 11;—Joseph, Mat. 1. 24;—wise men, 2. 12;—Paul, Ac. 26. 19.

Obedience, *advantages of:* it *adorns* and *commends* the gospel, Mat. 5. 16;—is an *eviaence* of a gracious state, 7. 21; Ja. 1. 22–25;—rejoices the hearts of God's people, Ac. 11. 23; 3 Jn. 3;—silences gainsayers, Tit. 2. 8; 1 Pe. 2. 15;—is accompanied with present peace, Ps. 25. 12, 13; 119. 165;—is glorifying to God, Jn. 15. 8; Phi. 1. 11;—is encouraged by many promises, Ex. 19. 5; 23. 22; Le. 26. 3–12; De. 26. 16–19; 30. 16; 32. 46, 47; Is. 1. 19; Je. 7. 23; Job 36. 11; Pr. 8. 32; Lu. 11. 28;—leads to eternal glory, Ro. 2. 7; 6. 22; Re. 22. 14.

———, better than sacrifice, 1 Sa. 15. 22; Ps. 50. 8; 51. 16; Pr. 15. 8; Is. 1. 11, &c.; Je. 7. 21; Ho. 6. 6; Am. 5. 22; Mi. 6. 6; Mat. 9. 13; 12. 7.

———, *of Christ* as Mediator, was cheerful and voluntary, Ps. 40. 6–8; He. 10. 5–7;—absolutely perfect, 1 Pe. 2. 22; He. 7. 26;—in the room and stead of his people, Ro 5. 19. Phi. 2. 8; He. 5. 8, 9;—well-pleasing and acceptable to God, Mat. 12. 18, Jn. 8. 29; 2 Pe. 1. 17.

Obeisance, honour and reverence to a superior, Ge. 37. 7, 9; 43. 28; Ex. 18. 7; 2 Sa. 1. 2; 14. 4.

Oblation, an offering or sacrifice, Le. 2. 4; 3. 1; 7. 14, &c. *See* OFFERING and SACRIFICE.

Obscure, dark, or little known, Pr. 20. 20; Is. 29. 18; 58. 10; 59. 9.

Obscurity, darkness, calamity, Is. 29. 18; 58. 10; 59. 9.

Observation, a mark or notice, Lu. 17. 20.

Observe, to mark with attention, Ge. 37. 11; De. 11. 32;—to put in practice, Ex. 12. 17; 31. 16; Mat. 28. 20.

Obstinacy, or stubbornness, reproved, De. 21. 18; 30. 17; 1 Sa. 15. 23; Ps. 58. 4; Pr. 29. 1; Is. 30. 9; 42. 18; 43. 8; Je. 5. 21; Eze. 12. 2; Mat. 13. 15; Ac. 3. 23; 7. 51.

Occasion, a season or ground, Ge. 43. 18; Ro. 7. 8; Ga. 5. 13; 1 Ti. 5. 14.

Occupation, trade or employment, Ge. 46. 33; Ac. 18. 3; 19. 25.

Occupy, to employ or use, Ex. 38. 24; Eze. 27. 9; Lu. 19. 13.

Occurrent, taking place, 1 Ki. 5. 4.

Odd, not even, Nu. 3. 48.

Odious, hateful, 1 Ch. 19. 6; Pr. 30. 23.

Odour, fragrant or sweet smell, Le. 26. 31; Jn. 12. 3.

Offences, or grounds of causing others to stumble and offend, to be avoided, Mat. 5. 29; 18. 7, &c.;—not to be given to Christian brethren, 1 Co. 8. 9; 9. 19, &c.; 10. 32;—how to behave when they arise, Ps. 25. 9; Mat. 18. 15;—'offence of the cross,' that is, the gospel, which is a stumbling-block to carnal men, Ga. 5. 11.

Offerings, OBLATIONS, and SACRIFICES, in the Jewish worship, were of three kinds:—those which were *bloody,* and which consisted of slain animals, Le. 1. 2, 14; 3. 2, 7;—those which consisted of *fruits* and *meats,* 2. 11; 23. 10;—the *heave*-offering, Ex. 29. 27;—*wave,* 24;—and those which consisted of *drink* or *wine,* Ex. 29. 40; Nu. 15. 4, 7.

———, by *fire* were, the *burnt*-offering, Le. 1. 3, &c.;—the *meat*-offering, 2. 1, &c.;—*peace*-offering, 3. 1, &c.;—the *sin*-offering, 4. 2, &c.;—the *trespass*-offerings, 5. 15, &c.;—and the *consecration*-offering for the priests, 8. 22, &c.

———, besides those which were prescribed and obligatory, there were *free-will* offerings sometimes made, Le. 22. 21; Nu. 15. 3; De. 16. 10; 23. 23; Ezr. 1. 4; 3. 5; 7. 16.

———, those called *thank-offerings* were of the same kind with the peace-offerings, and were intended to return thanks to God for favours obtained, 2 Ch. 29. 31; 33. 16; Am. 5. 22.

———, to be according to ability, 1 Ch. 29. 13, &c.; Ezr. 2. 69; Mar. 12. 43; 2 Co. 8. 12; 1 Ti. 6. 17;—for the tabernacle, Ex. 35. 4, &c.;—for its dedication, Nu. 7. 1;—of David for the temple, 1 Ch. 29. 2, &c.;—of the primitive Christians, Ac. 4. 34.

——— OF SACRIFICES to be without blemish, Le. 22. 21.

——— OF THE WICKED an abomination, Pr. 15. 8; 21. 27; 28. 9; Is. 1. 18; 61. 8; 66. 3.

Officers, or servants intrusted with authority over others; as those of Pharaoh, Ge. 40. 2;—of David, 1 Ch. 26. 29; 27. 25;—of Solomon, 1 Ki. 4. 7; 2 Ch. 8. 10.

Offscouring, the refuse or basest of all things, La. 3. 45; 1 Co. 4. 13.

Offspring, children or posterity, Job 5. 25; 21. 8; 27. 14; Is. 44. 3; 48. 19; Re. 22. 16.

Oft, and **Often,** frequent observance of the Lord's supper, 1 Co. 11. 25, 26.

Og [giant], king of Bashan, of gigantic stature, conquered, Nu. 21. 33; De. 3. 1.

Ohel, o'hel [tent], one of the posterity of David, 1 Ch. 3. 20.

Oil, for burning in the sanctuary, Ex. 27. 20; Le. 24. 1;—the sacred, for consecrating, Ex. 30. 23; 37. 29;—of the widow not failing, 1 Ki. 17. 14;—multiplied, 2 Ki. 4. 4;—used as a medicine, Lu. 10. 34;—applied to the sick, Ja. 5. 14;—*oil-tree,* probably the olive, Is. 41. 19.

Ointment, oil perfumed, used to anoint the head, &c., Ps. 133. 2; Ec. 9. 8; Mat. 26. 7;—used as a medicine, Ec. 10. 1; Is. 1. 6.

Old age, to be respected, Le. 19. 32; 1 Ti. 5. 1;—what renders it valuable and venerable, Pr. 16. 31; 20. 29;—the infirmities of it, Ec. 12. 1, &c.;—the duty required of it, Tit. 2. 2.

———, of the antediluvians, Ge. 5. 1, &c.;—of Abraham, 25. 7;—of Isaac, 35. 29;—of Jacob, 47. 28;—of Joseph, 50. 26;—of Moses, De. 34. 7;—of Caleb, Jos. 14. 10.

Olives (MOUNT OF), Zec. 14. 4; usually OLIVET, called also MOUNT OF CORRUPTION, 2 Ki. 23. 13. A hill on the east side of Jerusalem, from which it was separated by the Kidron valley, Eze. 11. 23; Zec. 14. 4. It derived its name from the olive-trees which abounded on its sides, Ne. 8. 5, some of which still remain. David went up it when he fled from Absalom, 2 Sa. 15. 30. It was a favourite resort of Jesus. By way of, he entered Jerusalem, Mat. 21. 1; Mar. 11. 1;—at night he abode in, Lu. 21. 37; Jn. 8. 1;—retired to, after the passover, Lu. 21. 39; Mat. 26. 30;—ascended to heaven from, Ac. 1. 12. The ridge extends about a mile from north to south, and is about 220 feet above the site of the temple. It has three summits with distinct names.

Olive-tree, an evergreen which produces an oblong fruit, from which an oil is expressed, De. 24. 20; 28. 40;—its leaves and branches an emblem of peace, Ge. 8. 11;—proverbial for its fatness, Ju. 9. 8, 9;—a symbol of fresh and living piety, Ps. 52. 8;—the church, Ro. 11. 17, 24;—two in the vision of Zechariah, Zec. 4. 3.

Olympas, o-lim'pas, a saint at Rome saluted by Paul, Ro. 16. 15.

Olympic Games, were celebrated by the ancient Greeks in honour of Jupiter Olympius, every fifth year, for five successive days, in the plains of Elis, near the city of Olympia and Mount Olympus, in the Morea of Greece. They were attended by immense multitudes of all ranks, and consisted in feats of valour and agility. The victor in any of them had awarded him, by the judges, a chaplet of wild olive. Similar to them were the *Isthmian Games,* celebrated in the isthmus of Corinth; and those instituted by Herod in some parts of Judea. Though none of these is directly mentioned in Scripture, yet there are several obvious and beautiful allusions to them, 1 Co. 9. 24–27; Phi. 3. 12–14; 1 Ti. 6. 12; 2 Ti. 2. 5; 4. 7, 8; He. 12. 1–3.

Omega, the last letter of the Greek alphabet. *See* ALPHA.

Omer [a heap or sheaf], occurs only in Ex. 16. 16–36, a dry measure equal to the tenth of an ephah, whence called 'a tenth deal,' Le. 14. 10; 23. 13; Nu. 15. 4, &c.

Omitted, neglected, left undone, Mat. 23. 23.

Omnipotence of God, his power to do all things, Ge. 17. 1; 18. 14; Job 23. 13; 42. 2; Ps. 135. 6; Je. 32. 17; Da. 4. 35; Mat. 19. 26; Lu. 1. 37; Re. 19. 6.

Omnipresence of God, his being present everywhere, 1 Ki. 8. 27; Ps. 139. 7, &c.; Pr. 15. 3; Je. 23. 23.

Omniscience of God, his seeing and knowing all things, Job 26. 6; 28. 24; 34. 21; Ps. 33. 13; 94. 9; 139. 1, &c.; Je. 32. 19; Mat. 10. 29; Ac. 15. 18. *See* GOD.

Omri, om'ri [a sheaf], king of Israel, succeeds Zimri, 1 Ki. 16. 21;—builds Samaria, which became the capital of the kingdom of the ten tribes, 24;—dies, 28.

On [light, the sun], rendered in the Septuagint version *Heliopolis* [city of the sun], one of the oldest cities in the world. In Je. 43. 13 it is called Beth-Shemesh, in Eze. 30. 17 Aven. It was situated in the land of Goshen in Egypt, about 20 miles from Memphis.

Onan, o'nan [strong], second son of Judah, his sin and punishment, Ge. 38. 4–10.

Onesimus, o-nes'i-mus [profitable], a slave of Philemon, who had fled from him and come to Rome, where he was converted;—was sent back, recommended to his master, by Paul, Phile. 10;—sent by Paul to Colosse, Col. 4. 9.

Onesiphorus, o-ne-sif'o-rus [bringing profit], one of the primitive Christians, not ashamed of Paul's chains, 2 Ti. 1. 16;—his household saluted, 4. 19.

Onions, much used in Egypt, Nu. 11. 5

Ono, o'no [strong], (1) A city of Benjamin, about 5 miles north of Lydda, 1 Ch. 8. 12.—(2) A plain near it of same name, Ne. 6. 2, called 'the valley of Chareshim,' 1 Ch. 4. 14, and 'valley of the craftsmen,' Ne. 11. 34.

Onycha, o-ny'kah, an odoriferous spice, an ingredient in the sacred ointment, Ex. 30. 34.

Onyx, a kind of chalcedony, half-transparent (like the *human nail,* hence its name) with variously-coloured belts and veins, and therefore called 'the banded agate,' Ex. 28. 20; Job 28. 16; Eze. 28. 13.

Open, to unlock, Ac. 16. 26;—to explain, Lu. 24. 32;—to receive an answer to our prayers, Mat. 7. 7;—to receive Christ into the heart, Re. 3. 20.

Operation, work, Ps. 28. 5; Is. 5. 12; 1 Co. 12. 6; Col. 2. 12.

Ophel, o'fel [the hill, swelling mound], apart of ancient Jerusalem surrounded and fortified by a separate wall, 2 Ch. 27. 3; 33. 14; Ne. 3. 26; 11. 21. It was the continuation of the ridge of Moriah south of the temple.

Ophir, o'fir [abundance], (1) The son of Joktan, and descendant of Shem, Ge. 10. 29.—(2) The name of a country possessed by his posterity, which abounded in gold and precious stones, 1 Ki. 9. 28; 10. 11; 22. 48; 1 Ch. 29. 4; 2 Ch. 8. 18; Job 22. 24; Is. 13. 12;—the gold of, proverbial for its fineness, Job 22. 24; 28. 16; Ps. 45. 9; Is. 13. 12. Its locality has not been identified: some place it on the east coast of Africa, and some in India.

Ophrah, off'rah [fawn], (1) The native place of Gideon, Ju. 6. 11, 24;—also the place of his burial, 8. 32; 9. 5.—(2) A place in Benjamin, Jos. 18. 23; 1 Sa. 13. 17.

Opinion, a sentiment, a notion, 1 Ki. 18. 21; Job 32. 6, 10, 17.

Opportunity, to do good not to be neglected, Is. 55. 6; Mat. 5. 25; Jn. 9. 4; 12. 35; Ga. 6. 10.

Opposers, or adversaries, of the truth, how to behave to them, Lu. 9. 54; 2 Th. 3. 14; 2 Ti. 2. 24.

Oppression, severity, or unjust and harsh treatment, forbidden, Ex. 22. 21; Ps 12. 5; Pr. 22. 16, 22; Je. 22. 17; Eze. 22. 29; Mi. 2. 2; Zec. 7. 10; Mal. 3. 5.

Oppressions, that are in the world, Ec. 3. 16; 4. 1; 5. 8; 7. 7.

Oracle, a divine revelation, such as is the whole inspired volume, 2 Sa. 16. 23; Ac. 7. 38; Ro. 3. 2; 1 Pe. 4. 11;—the holy of holies, from which God often revealed his will to the Jews, 1 Ki. 6. 16; 8. 6; 2 Ch. 4. 20;—the temple generally, Ps. 28. 2.

Oration, a public discourse or speech, Ac. 12. 21.

Orator, a public speaker, an advocate, Ac. 24. 1.

Orchard, a garden of fruit-trees, Ca. 4. 13; Ec. 2. 5.

Ordain, to command, 1 Co. 9. 14;—to appoint, Ro. 7. 10;—to give rules and directions, 1 Co. 11. 2; He. 9. 6.

Ordained, determined for eternal life, Ac. 13. 48.

Order, to regulate, Ex. 27. 21; Ju. 13. 12; 1 Ki. 20. 14; Ps. 110. 4; Col. 2. 5; He. 7. 11.

Ordinances of God, are his fixed arrangements of natural events, Job 38. 33; Ps. 119. 91; Je. 31. 35, 36;—his commandments in general, Ex. 18. 20; Le. 18. 4;—his directions respecting his worship, Mal. 3. 7, 14; He. 9. 1, 10;—the offices of civil magistracy, Ro. 13. 2.

Ordination, or the regular appointment of Christian ministers, Mar. 3. 14; Ac. 1. 22; 6. 3; 1 Ti. 4. 14; 5. 22; 2 Ti. 2. 2; Tit. 1. 5;—not to be given to those who are not duly qualified to receive it, Ac. 6. 3; 1 Ti. 3. 10; 5. 22.

Oreb, o'reb (THE ROCK), [raven's crag] the place where the men of Ephraim put to death Oreb a prince of Midian, from whom it derived its name, Ju 7. 25; Ps. 83. 11; Is. 10. 26.

Organ, a musical instrument, supposed to have been like the 'Pan's pipes'

of the Greeks, Ge. 4. 21; Job 21. 12; 30. 31; Ps. 150. 4.

Orion, o-rī'on, a southern constellation seen in November, and hence associated with the bands of frost which no one can dissolve, Job 9. 9; 38. 31; Am. 5. 8.

Ornaments, such as jewels, rings, bracelets, &c.:—given by Abraham's servant to Rebekah, Ge. 24. 22;—earrings, 35. 4; Ex. 32. 2;—of Solomon's bride, Ca. 1. 10,—various, used by the Israelitish women, Is. 3. 18, &c.:—Christian wives cautioned against excess in, 1 Pe. 3. 3–5.

Ornan, or'nan, a Jebusite whose thrashing-floor David purchased, 2 Sa. 24. 16, 24. *See* ARAUNAH.

Orpah, or'pa [fawn], Naomi's daughter-in-law, Ru. 1. 4–14.

Orphans, those who are early deprived of their parents; the charge concerning them, Ex. 22. 22; De. 10. 18; 24. 17; 27. 19; Job 22. 9; 31. 17; Pr. 23. 10; Is. 1. 17, 23; Ja. 1. 27;—are under the protection of God, Ps. 10. 14, 18; 68. 5; 146. 9; Pr. 23. 11.

Oseas, o-zē'as, or OSEE, ō'zee (Ro. 9. 25), the Greek form of Hosea.

Ospray, a species of eagle, an unclean bird. Le. 11. 13: De. 14. 12.

Ossifrage, the great sea-eagle, so called from the idea of its breaking the bones of its prey, De. 14. 12.

Ostrich, the tallest of all birds, one species reaching the height of 7 feet, and another of 10 feet. It is an unclean bird according to the law, of great voracity, and gregarious. Its cry is piercing and mournful. The female described, Job 39. 18; La. 4. 3. The word meaning ostrich is rendered *owl* in Job 30. 29; Is. 13. 21; 34. 13; Je. 50. 39.

Otherwise, in a different manner, Mat. 6. 1; Ro. 11. 6; Phi. 3. 15.

Othniel, oth'nī-el [the lion of God], the son of Kenaz, by his valour obtained for his wife Achsah, the daughter of Caleb, Ju. 1. 11;—first judge of Israel;—delivers Israel from the King of Mesopotamia, 3. 9.

Ouches, sockets for fastening the precious stones in the high-priest's ephod, Ex. 28. 11, 13, 14; 39. 6, 13.

Outcast, an exile, one driven from home and country, Ps. 147. 2; Is. 11. 12: 16. 3, 4; 27. 13; Je. 49. 36.

Outgoings, outmost or farthest borders, Jos. 17. 9, 18; 18. 19; 19. 14, 22; Ps. 65. 8.

Outlandish, of another country or nation, Ne. 13. 26.

Outrageous, violent, furious, Pr. 27. 4.

Outward, external, apparent, Mat. 23. 27; Ro. 2. 28; 1 Pe. 3. 3.

Oven, a place for baking of bread, Le. 2. 4: 26. 26;—persons inflamed with lust, compared to, Ho. 7. 4, 6, 7;—the day of judgment, Mal. 4. 1.

Overcharge, to fill or burden too much, Lu. 21. 34; 2 Co. 2. 5.

Overcome, to subdue or vanquish, Ge. 40. 19; Lu. 11. 22; Ro. 3. 4.

Overflow, to be full, to deluge, De. 11. 4: Ps. 69. 2, 15; Is. 8. 8; 10. 22.

Overlay, to cover, Ex. 25. 11; 26. 32;—to smother, 1 Ki. 3. 19.

Overpass, to omit, Je. 5. 28.

Overplus, what is left more than sufficient, Le. 25. 27.

Overseer, one who overlooks or takes charge of a business, Ge. 39. 4; 41. 34; 2 Ch. 2. 18;—a pastor or bishop, Ac. 20. 28.

Overshadow, to cover with a shadow, Mat. 17. 5; Mar. 9. 7; Ac. 5. 15;—to operate by almighty and creating agency, Lu. 1. 35.

Oversight, superintendence, or charge of, Nu. 3. 32; 4. 16; 1 Pe. 5. 2;—error or mistake, Ge. 43. 12.

Overtake, to catch anything by pursuit, Ge. 44. 4; Ho. 2. 7; 1 Th. 5. 4.

Overthrow, to overturn, defeat, or ruin, Ge. 19. 25; Ex. 14. 27; De. 12. 3; Ac. 5. 39; 2 Ti. 2. 18.

Overwhelm, to swallow up, Ps. 78. 53: 124. 4;—to cover with gloom and sorrow, 55. 5; 61. 2; 77. 3.

Owe, to be in debt to another, Mat. 18. 24, 28; Lu. 7. 41; 16. 5;—to be guarded against, Ro. 13. 8.

Owl, a bird of the hawk kind; haunts solitary and desolate places;—seeks its prey by night;—makes a doleful cry, Le. 11. 17; De. 14. 16; Is. 34. 14; Ps. 102. 6.

Ox, that gores, the law concerning it, Ex. 21. 28, 35;—of an enemy to be restored, 23. 4; De. 22. 1;—that treads the corn not to be muzzled, De. 25. 4;—quoted by Paul, 1 Co. 9. 9.

Ozem, ō'zem [strength, viz. of God], the sixth son of Jesse, and brother of David, 1 Ch. 2. 15.

Uzias, o-zī'as [strength of Jehovah], the son of Joram, and father of Jotham, Mat. 1. 8, 9.

P.

Paarai, pā'a-rī [revelation of Jehovah], the Arbite, one of David's mighty men, 2 Sa. 23. 35;—called Naarai, the son of Ebai, 1 Ch. 11. 37.

Pace, a geometrical measure of 5 feet;—a step, reckoned at 2½ feet, 2 Sa. 6. 13.

Pacify, to appease, reconcile, or quiet one who is angry, Pr. 16. 14; Es. 7. 10; Ec. 10. 4; Eze. 16. 63.

Padan-Aram, pā'dan-ā'ram [the plain, or arable land of Aram=Syria], the tract of country called Padan, Ge. 48. 7; Mesopotamia, Ge. 24. 10; and 'the country of Syria,' Ho. 12. 12. This name was more specially given to that portion of the country which bordered on the Euphrates. From it Rebekah, Isaac's wife, was brought, Ge. 24. 10; 25. 20;—to it Jacob fled from Esau, 28. 6, 7; 31. 18; 35. 9, 26.

Paddle, an iron instrument for digging holes in the earth, De. 23. 13.

Pagiel, pa'gī-el [event of God], a head of the tribe of Asher, Nu. 1. 13; 7. 72.

Painful, full of pain, Ps. 73. 16.

Painting of the face, the practice of harlots, and proud and shameless women, 2 Ki. 9. 30; Je. 4. 30; Eze. 23. 40.

Pair, two joined, Lu. 2. 24; Re. 6. 5.

Palace, a magnificent house, fit for kings, 1 Ki. 16. 18; 21. 1; 2 Ch. 9. 11;—the temple at Jerusalem, 1 Ch. 29. 1, 19;—the church, Ps. 45. 15;—the pretorium or barracks of the imperial guards, Phi. 1. 13;—the residence of the high-priest, Jn. 18. 15.

Paleness, want of colour, Je. 30. 6.

Palestine, pal'es-tine [land of strangers or emigrants], called Canaan, Nu. 33. 5;—Land of Promise, Ge. 13. 15;—Land of Jehovah, Ho. 9. 3;—Land of Israel, 1 Sa. 13. 19;—Immanuel's Land, Is. 8. 8:—the Holy Land, Zec. 2. 12. The Hebrew word *Pelesheth,* usually rendered Palestine, is also sometimes rendered Philistia, Ps. 60. 8; 87. 4; 98. 9; and Palestina, Ex. 15. 14; Is. 14. 29, 30. The name Palestine originally meant only 'the land of the Philistines.' Its boundaries as described by Moses, Nu. 34. 1–12;—as allotted to the twelve tribes, Jos. 13. 8–32; xv.–xix. Modern Palestine is divided into two pashalics—Sidon, including western Palestine, and Damascus, comprehending all east of Jordan. Palestine is now 'a land of ruins.' 'Everywhere are seen the remains of cities and villages.'

Palmer-worm, an insect of the locust tribe, Joel 1. 4; Am. 4. 9.

Palm-tree, grows very tall and upright, and is an evergreen, producing fruit called *dates,* Ex. 15. 27; Le. 23. 40; De. 34. 3; Ju. 1. 16;—its branches a symbol of joy and victory, Jn. 12. 13; Re. 7. 9;—abounded in the valley of the Jordan;—Jericho called the 'city of palm-trees,' De. 34. 3.

Palsy, a well-known disease, which unfits the whole or part of the body for action, and sometimes deprives it of feeling: cases of, cured, Mat. 4. 24; 8. 6; 9. 2; Lu. 5. 18; Ac. 8. 7; 9. 33.

Paltiel, pāl-tī'el [deliverance of God], a prince of the tribe of Issachar, Nu. 34. 26.

Pamphylia, pām-fil'ī-a [a nation made up of every tribe], a province of Asia Minor, bounded on the east by Cilicia, on the west by Lycia, on the north by Pisidia, and on the south by the Mediterranean Sea, which washes its coasts, Ac. 27. 5;—in Perga, one of its principal cities, Paul and Barnabas preached the gospel, 13. 13; 14. 24;—in this province John Mark deserted them, 15. 36–38;—strangers from, in Jerusalem on the day of Pentecost, 2. 10.

Panic, fear, or sudden consternation and terror, threatened, Ex. 15. 16; Le. 26. 8, 36; De. 2. 25; 32. 30; Jos. 23. 10.

———, of the inhabitants of Canaan before Jacob, Ge. 35. 5;—before Joshua, Jos. 2. 9; 5. 1;—of the Philistines before Jonathan, 2 Sa. 14. 15;—before David, 1 Ch. 14. 15, &c.;—of the Assyrians at the siege of Samaria, 2 Ki. 7. 6.

Pannag, pan-nag', a Hebrew word untranslated, Eze. 27. 17; probably means some kind of spice or balsam, something savoury.

Pant, to gasp for breath, Ps. 38. 10; 42. 1; 119. 131; Is. 21. 4; Am. 2. 7

Paper-reeds, a kind of bulrushes which grow by the banks of the Nile, in Egypt, of the skins or films of which paper was long made, Is. 19. 7; 2 Jn. 12. *See* BOOKS.

Paphos, pā'fos, a famous city of Cyprus, situated on the western coast of the island, where Paul preached, and converted Sergius Paulus, the Roman proconsul, Ac. 13. 6, 12;—here Elymas the sorcerer was struck blind, 8. 11. Its modern name is *Baffa,* where ruins are found.

Parable, (1) A dark or obscure saying, Ps. 49. 4; 78. 2.—(2) A fictitious narrative under which some important truth is conveyed, as Jotham's, of the trees making a king, the first parable on record, Ju. 9. 7;—of the poor man's ewe lamb by Nathan, 2 Sa. 12. 1;—the woman of Tekoah's, of two brothers striving together, 14. 1;—a prophet's, of the prisoner that escaped, 1 Ki. 20. 39;—Jehoash's, of the thistle and the cedar, 2 Ki. 14. 9;—of the vineyard yielding grapes, Is. 5. 1. Of this class also are the parables of the N.T.—(3) The name is sometimes used to denote a discourse in figurative or poetical language, Nu. 23. 7; Job 27. 1.

Parables of Jesus, are variously reckoned according to the range of signification given to the name. Some reckon as many as fifty, others reckon only thirty. They may be divided into three groups: (1) The parable of the sower, Mat. 13. 3; Mar. 4. 3; Lu. 8. 5;—the wheat and tares, Mat. 13 24;—the grain of mustard-seed, 13. 21; Mar. 4. 30; Lu. 13. 18;—the leaven, Mat. 13. 33; Lu. 13. 20;—the hidden treasure, Mat. 13. 44;—the pearl of great price, 45;—the seed opening insensibly, Mar. 4. 26;—the net cast into the sea, Mat. 13. 47.—(2) Of the unmerciful servant, 18. 23;—the two debtors, Lu. vii.;—the good Samaritan, x.;—the friend at midnight, xi.;—the rich fool, xii.;—the fig-tree, xiii.;—the great supper, xiv;—the lost sheep, xv.;—the lost piece of money, xv.;—the prodigal son, xv;—the unjust steward, xvi.;—the rich man and Lazarus, xvi.;—the unjust judge, xviii.;—Pharisee and publican, xviii.;—the labourer and the vineyard, Mat. xx.—(3) Of the pounds, Lu. xix.;—the two sons, Mat. xxi.;—the vineyard let to husbandmen, xxi.;—the marriage feast, xxii.;—wise and foolish virgins, xxv.;—talents, xxv.;—sheep and goats, xxv.

Paradise, a word of Persian origin, meaning a tract of pleasure-ground like the English *park.* The corresponding Hebrew word is rendered 'forest,' Ne. 2. 8; 'orchard,' Ec. 2. 5; Ca. 4. 13.—(1) The earthly, in which Adam was put, Ge. 2. 8. *See* EDEN.—(2) The heavenly, promised to the penitent thief, Lu. 23. 43;—Paul caught up to, 2 Co. 12. 4;—the tree of life in it, Re. 2. 7.

Paramour, a whorish lover or mistress; the heathen so called, whose idolatries the Jews followed, Eze. 23. 20.

Paran, pā'ran [a place of caves], a desert of Arabia Petrea, lying to the southward of Palestine, and to the north-east of the eastern gulf of the Red Sea; here Ishmael dwelt, Ge. 21. 21;—here the cloud rested in the march of the Israelites, Nu. 10. 12;—here they pitched their camp, 12. 16;—from it the spies were sent to view the Land of Promise, 13. 3;—to it David went after the death of Samuel, 1 Sa. 25. 1;—Mount Paran in the wilderness of Paran, De. 33. 2; Hab. 3. 3.

Parcel, a small lot, a quantity, Ge. 33. 19; Ru. 4. 3; 1 Ch. 11. 13.

Parched, scorched or dried, Is. 35. 7; Je. 17. 6.

Parchment, called by the Romans *pergamenum* (because it was prepared chiefly at Pergamus), whence parchment, sheep-skin dressed for writing on, 2 Ti. 4. 13. The skins of young calves when so prepared are called *vellum.*

Pardon, of sins, God only has power to grant, Mar. 2. 7, 10–12;—is the gift of free grace, Ep. 1. 6, 7;—through the mediation of Christ, He. 9. 9–28; 1 Jn. 1. 7. *See* FORGIVENESS.

Parents, to be honoured, Ex. 20. 12; De. 5. 16; Ep. 6. 2;—law against cursing them, Ex. 21. 17; Le. 20. 9; Pr. 20. 20;—or smiting them, Ex. 21. 15.

———, *their duty,* to educate their children religiously, Ge. 18. 19; De. 4. 9; 6. 6, 7; 11. 19; 32. 46; Ps. 78. 5; Pr. 22. 6; Joel 1. 3; Ep. 6. 4;—not to spare necessary correction, 1 Sa. 3. 13; Pr. 13. 24; 19. 18; 22. 15; 23. 13, 14; 29. 15, 17;—not to discourage them too much, Ep. 6. 4; Col. 3. 21;—to provide for their children, 2 Co. 12. 14; 1 Ti. 5. 8;—partiality to children to be avoided, Ge. 37. 3, 4; Mat. 22. 16; 1 Ti. 5. 21;—their joy or sorrow from their children's education, Pr. 10. 1; 15. 20; 17. 21, 25; 19. 13; 29. 15, 17.

———, examples: of Abraham, Ge. 18. 19;—of David, 1 Ch. 28. 9;—of Job, Job 1. 5;—of Lemuel, Pr. 31. 1;—of the parents of Timothy, 2 Ti. 1. 5; 3. 15.

Parlour, a lower room for reception and entertainment of visitants, Ju. 3. 20, 23; 1 Sa. 9. 22.

Parmashta, pār-māsh'ta [superior], one of Haman's sons, Es. 9. 9.

Parmenas, par'me-nas [abiding], one of the seven deacons of the church in Jerusalem, Ac. 6. 5, 6.

Parricide, or the murder of a father, punishable with death, Ex. 21. 15;—committed by the sons of Sennacherib, 2 Ki. 19. 37.

Partaker, an associate, a sharer, Ps. 50. 18; 1 Co. 9. 10, 23; 1 Pe. 5. 1.

Parthians, par'thī-ans, the inhabitants of Parthia, in the north-west of Persia, Ac. 2. 9. Parthia is bounded on the east by Asia, on the west by Media, on the north by Hyrcania, and on the south by Caramania, and extends about 600 miles in length. It formed part of the great Persian monarchy. Revolting from the Macedonian power it became an independent kingdom, B.C. 256, whose sovereigns are known by the name of the Arsacidæ. In A.D. 226 it was again subdued by the Persians.

Partial, inclined only to one part, Mal. 2. 9; Ja. 2. 4.

Partiality, unfair and unjust treatment of others, to be avoided, Mat. 22. 16; Ja. 2. 1, 9; Jude 16.

Particular, individual, 1 Co. 12. 27; Ep. 5. 33.

Partition, a wall that divides two apartments, 1 Ki. 6. 21. The middle wall of, refers to the wall separating between the court of the Gentiles and that of the Jews, Ep. 2. 14.

Partner, a sharer, Lu. 5. 7, 10; Pr. 29. 24; 2 Co. 8. 23; Phile. 17.

Partridge, the bird so called is unknown in the East. That mentioned, 1 Sa. 26. 2; Je. 17. 11, was a species of grouse abundant in Palestine.

Paruah, pār-ū'ah [flourishing], one of the tribe of Issachar, 1 Ki. 4. 16.

Parvaim, par-vā'im, a place famous for fine gold, probably identical with Ophir, 2 Ch. 3. 6.

Pas-Dammim, pas-dam'im [the cessation of blood], the scene of a fierce contest with the Philistines, 1 Ch. 11. 13;—called Ephes-Dammim, 1 Sa. 17. 1.

Pashur, pāsh'ur [a priest], to be punished for smiting Jeremiah, called also Magor-missabib, 'terror round about him,' Je. 20. 1–20.

Passages, roads, Ju. 12. 6; 1 Sa. 14. 4: Je. 22. 20; 51. 32.

Passion, natural affection or infirmity, Ac. 14. 15; Ja. 5. 17;—suffering and death of Christ, Ac. 1. 3.

Passover, the first of the three great annual Jewish festivals, so called because the destroying angel *passed over* the houses of the Israelites, while he slew all the first-born of the Egyptians;—instituted, Ex. 12. 3, 43; 13. 5;—rules concerning it, Le. 23. 4; Nu. 9. 1; De. 16. 1;—offerings on it, Nu. 28. 16;—observed by Hezekiah, 2 Ch. 30. 1;—by Josiah, 35. 1;—after the captivity, Ezr. 6. 19;—Christ compared to it, 1 Co. 5. 7.

Pastoral Life, the origin of it, Ge. 4. 20. *See* SHEPHERD.

Pastors, shepherds, or ministers of the gospel, whose business it is to feed the sheep of Christ, Je. 3. 15; 10. 21; 23. 1, 2; Ep. 4. 11. *See* MINISTERS.

Pasture, a place for feeding flocks and herds of cattle, Ge. 47. 4; 1 Ch. 4. 39–41;—spiritual nourishment, Ps. 23. 2; Jn. 10. 9.

Patara, păt'a-rah, a seaport town of Lycia, in Asia Minor, with a large harbour on the east side of the river Xanthus, and about 40 miles west of Myra;—Paul visited it on his journey from Greece to Syria, Ac. 21. 1. The church of, was represented by its bishop in the Council of Nice (A.D. 325). The site of the city is now a desert. Ruins of great extent are seen rising above the mounds of sand which cover the place.

Pate, the crown of the head, Ps. 7. 16.

Pathros, pā'thros [region of the south], a city and district of Upper Egypt, mentioned by several of the prophets, Is. 11. 11; Je. 44. 1, 15; Eze. 29. 14; 30. 14;—its place is not found.

Pathrusim, păth-rū'sim, the plural of Pathros, the name of a tribe descended from Mizraim, a grandson of Ham the patriarch, Ge. 10. 14; 1 Ch. 1. 12.

Patience, or calmness of mind in bearing evils, persisting in duty, and in waiting for promised good, recommended, Job 2. 10; Ps. 37. 1, 7; Pr. 3. 11; 24. 10; Ec. 7. 8; Mi. 7. 7, 9; Lu. 21. 19; Ro. 12. 12; 1 Th. 5. 14; He. 10. 36; 12. 1, &c.; Ja. 1. 3; 5. 7; 1 Pe. 2. 19; 2 Pe. 1. 6.

———, motives to cultivate it, are the command of God, 1 Ti. 6. 11; He. 12. 1; 2 Pe. 1. 6;—his patience with us, Ex. 34. 6; Ro. 2. 4; 9. 22; 1 Pe. 3. 20;—our present state renders it necessary, He. 10. 36;—the evils which flow from the want of it, and the advantages which attend it, Ec. 7. 8; Ps. 37. 7–11;—our trials are less than we deserve, Ezr. 9. 13; La. 3. 39;—they are intended for our benefit, Ro. 8. 28; 2 Co. 4. 17;—they will soon terminate in triumph, Ro. 8. 18; Ja. 5. 7, 8;—the example of good men, and especially of Christ. *See* next article.

———, examples: of Moses, Nu. 12. 3;—of Job, Job 1. 20;—of David, Ps. 40. 1;—of Simeon, Lu. 2. 25;—of Paul, 2 Ti 3. 10;—of the Thessalonians, 1 Th. 1. 3;—of the religious in former times, He. 10. 34;—of Christ, Is. 53. 7; 1 Pe. 2. 23;—the impatience of the apostles, Lu. 9. 54.

Patience of God, is his long-suffering or forbearance, Nu. 14. 18; Ps. 86. 15;—he is called the God of patience, Ro. 15. 5;—it is exercised towards all the people, Is. 30. 18; Ro. 3. 25; 1 Ti. 1. 16; 2 Pe. 3. 9;—and towards his enemies, Ec. 8. 11; Ro. 2. 4;—it is manifested by giving warnings of his judgments, Am. 1. 1; Jonah 1. 2; 1 Pe. 3. 20; 2 Pe. 2. 5;—by delaying to execute them, Ps. 50. 21; 2 Pe. 3. 9.

———, examples of: towards the antediluvians, Ge. 6. 3;—the inhabitants of Sodom, 18. 20, 21;—Pharaoh, Ex. 5. 2; 7. 4;—the Israelites in the wilderness, Ac. 13. 18;—the Amorites and Canaanites, Ge. 15. 16; Le. 18. 28;—the Gentile world, Ac. 17. 30;—fruitless professors, Lu. 13. 7.

Patmos, pat'mos, one of the Sporades [the scattered isles], a rocky and bare island in the Egean Sea, situated about 45 miles westward of Miletus. It is about 30 Roman or 28 English miles in circumference:—to

lt the apostle John was banished, and here he had the prophetic visions recorded in the Apocalypse, Re. 1. 9. It has a safe and large harbour. It is now called *Patino*, with a population of about 4000.

Patriarch, the head or prince of a family, applied chiefly to those who lived before the time of Moses, Ac. 2.29; 7.8,9; He.7.4.

Patrimony, the goods or inheritance left by a father to his child, De.18.8.

Patrobas, pat-rō'bas, a Christian at Rome, noticed by Paul, Ro.16.14.

Pattern, an example or model, Ex. 25.9,40; Nu.8.4; Tit.2.7; He.8.5; 9. 23.

Patterns, Christ, and the prophets and apostles are to be ours, Mat.11. 29; Jn.13.15; 1 Co.4.16; 11.1; Phi.2.5; 3.17; 1 Th.1.6; He. 6. 12; 12. 2; 1 Pe. 2. 21; 1 Jn. 2. 6. *See* EXAMPLE.

Pau, pa'ū [a bleating], a city in the land of Edom, Ge.36.39;—also called Pai, 1 Ch.1.50.

Paul [little], originally called Saul, Ac.13.9;—a native of Tarsus in Cilicia, of the tribe of Benjamin, Ro. 11. 1;—was a Pharisee of the strictest order, Ac.23.6;—educated by Gamaliel, 22.3;—a persecutor of Stephen, 8.1;—of the church in general, 9.1;—struck blind on his way to Damascus, 3; 22.6;26.13;—his conversion, 9 (A.D. 37);—first visit to Jerusalem, 9. 26; Ga. 1.18;—first residence at Antioch, Ac. 11. 25–30;—second visit to Jerusalem, 11. 30; 12. 25;—*first missionary journey* (A.D. 45–47), 13.2; 14. 26;—second residence at Antioch, 14. 28;—third visit to Jerusalem, 15.2–30; Ga. 2. 1–10;—*second missionary journey* (A.D. 53?), 15.36,40; 18.22;—fourth visit to Jerusalem, 18.21,22;—third residence at Antioch, 18.22,23;—*third missionary journey* (A.D. 54–58), 18.23; 21.15;—fifth visit to Jerusalem and arrest and imprisonment at Cesarea, 21. 15; 23.35;—voyage to and arrival at Rome (A.D. 60, 61), 27.1; 28.16;—where he continues two years, 31.

——, his character of the heathen world, Ro.1.19, &c.;—of the Jews, 2. 17;—exhorts to moral duties, 12. 1, &c.;—to candour, 14. 1; 15. 1;—his preaching not rhetorical, 1 Co.2.3;—his condescension to all persons, 9.19; 10.33;—disclaims dominion over the faith of Christians, 2 Co. 1. 24;—his zeal and disinterestedness, 4. 1; 6. 4; 7. 2; 11. 7; 12.13;—exhorts to a liberal contribution to the poor Christians at Jerusalem, 8. 7;—complains of his opposers at Corinth, 10.2; 11.13;—his revelations, 12.1, &c.; Ga. 2. 2;—his sufferings, 2 Co. 11. 23; Phi. 1. 13;—threatens his opposers, 2 Co.13.2;—an apostle appointed by Christ himself, Ga.1.1, 12;—his history, 1. 16, &c.;—opposes Peter, 2. 11;—desires to die, Phi.1.20;—his advantages as a Jew, 3.4;—rejoices in his sufferings, Col. 1. 24;—at Philippi and Thessalonica, 1 Th.2.2;—proposes his example to Christians, 1 Co. 11. 1; Phi. 3.17; 2 Th. 3.7;—commends himself, 2 Co.11.5; 12.11; 1 Th.2.5;—calls himself the chief of sinners, 1 Ti. 1. 15;—his near view of death, 2 Ti.4.6;—leaves his cloak and parchments at Troas, 13;—sends Tychicus to Ephesus, 12;—deserted at his first hearing before Nero, 16;—his epistles commended by Peter, 2 Pe.3.15.

Pavilion, a tent, chiefly one for a king, prince, or general, 1 Ki. 20. 12, 16; Je.43.10;—God makes darkness his, 2 Sa. 22. 12; Ps. 18. 11;—hides his people in his, 27.5; 31.20.

Paw, the foot of a horse or lion, Le. 11.27; 1 Sa.17.37; Job 39.21.

Peace, God the author of temporal peace, Le. 26.6; 1 Ch.22.9; Ps. 147. 14; Is.45.7;—God in Christ the author of spiritual peace, Ro. 15. 33; 16. 20; Phi.4.9; 1 Tn. 5. 23; 2 Th.3. 16; Is.9. 6;—Christ gives peace, Lu.24.36; Jn. 14.27; 20.19,21; 2 Th. 3.16;—imparted through Christ's atonement, Is.53.5; Ro.5 1; Ep. 2. 14, 15; Col. 1. 20;—who may look for peace, Le. 26. 3–6; Ps. 119.165; 29.11; 55.18; Pr. 16.7; Is.26. 12;—promised, *to the church*, Is. 54. 13; 66.12;—*to saints*, Ps. 72.3,7; Is. 55.12;—*to the meek*, Ps.37.11;—*to the obedient*, Ps. 119. 165; Is. 48.18; Je.6. 16; Ro 2.10;—*to the repentant*, Is.57. 18, 19; Mat. 11. 28, 29;—to be cultivated, Ps. 34. 14; 133. 1; Pr. 3. 30; 15. 17; 17. 1, 14, 17; 20.3; 25.8; Zec.8.19; Mar. 9. 50; Ro.12.18; 14. 19; 2 Co. 13. 11; 1 Th.5.13; He.12.14; 2 Ti.2.22; 1 Pe. 3. 11;—by what means, Pr. 15.1; 25.9,15; Col.3.13; 1 Th.4.11.

Peace-makers, their blessedness, Mat. 5.9; Ja.3.18.

Peace-offerings, rules concerning them, Le.3.1, &c.; 7.11;—the priest's portion of them, 28.

Peacock, a large and well-known fowl, with a fine crest of feathers, and a tail peculiarly beautiful;—imported by Solomon, 1 Ki.10.22; 2 Ch.9.21;—described, Job 39.13.

Pearl, a hard, white, shining gem, found in some shell-fishes of the oyster species, Job 28.18; Mat. 7. 6; 13. 45;—the gates of the New Jerusalem, each of one, Re.21.21.

Peculiar Treasure and **People**, the church is to God, Ex.19.5; De. 14. 2; Ps.135.4; Tit.2.14.

Pedahzur, ped'ah-zur [whom the rock, *i.e.* God, preserves], a head of the tribe of Manasseh, Nu.1.10.

Pedaiah, ped-a'yah [whom Jehovah preserves], grandfather of Jehoiakim, 1 Ki.23.36;—others so named, 1 Ch. 3.19.

Pedigree, genealogy, or descent by parentage, Nu.1.18.

Peeled, stripped of the bark, clothes, or skin, Is.18.2,7; Eze.29.18.

Peep, to chirp faintly as young birds do, the sound attributed to departed spirits, and produced probably by the art of *ventriloquism*, practised by wizards, and 'them that have familiar spirits' (rendered by the LXX. 'ventriloquists'), Is.8.19; 29.4.

Pekah, pē'kah [open-eyed], the son of Remaliah, commanded the army of Pekahiah, king of Israel, and, after conspiring to slay him, succeeded him, 2 Ki.15.25;—confederate with Rezin, king of Syria, against Judah, Is.7.1;—cut off 120,000 of Judah, and took 200,000 prisoners, 2 Ch.28.6–8;—slain, 2 Ki.15.30.

Pekahiah, pĕk-a-hī'ah [the Lord has opened his eyes], the seventeenth king of Israel, succeeds his father, Menahem, 2 Ki.15.22;—slain, 25.

Pekod, pē'kod [visitation], a name given to Babylonia, Je.50.21;—to its inhabitants, Eze.23.23.

Pelatiah, pĕl-a-tī'ah [whom Jehovah delivers], (1) Son of Benaiah, a prince who lived in the time of Zedekiah, king of Judah, Eze.11.1,13.—(2) Son of Hananiah, 1 Ch.3.21.

Peleg, pē'leg [division], the son of Eber, in whose days men were *divided* by the confusion of language, Ge.10.25; 11.16.

Pelethites, pe'leth-ites [runners, couriers], valiant soldiers, who with the Cherethites formed David's bodyguard. They were probably of Cretan origin, 2 Sa.8.18.

Pelican, a large tropical bird, with long crooked beak, the fore part of the head towards the throat naked, with a bag or pouch under the bill, and which haunts the swamps of the desert, Le.11.18; De.14. 17; Ps.102.6. The word is rendered 'cormorant' in Is.34.11 and Zep.2.14.

Peniel, pe-ni'el [the face of God], a place on the east of Jordan, near the brook Jabbok, so named by Jacob, because he here saw *the face of God*, Ge.32.24–30;—here the Gadites built a city, the tower of which Gideon cast down, Ju.8.8,9,17;—it was rebuilt by Jeroboam, 1 Ki.12.25. PENUEL (Ju. 8.9) was probably the original form of the name. This is the form given in the Samaritan Pentateuch.

Peninnah, pe-nin'nah [coral], one of the wives of Elkanah, the father of Samuel, 1 Sa.1.2.

Penny, a Roman silver coin, the *denarius*, = 10 ases = between 6*d.* and 7*d.*, current among the Jews in the time of Christ, Mar.6.37; 12.15; Re. 6.6. The penny brought to Christ, Mat.22.15–21; Mar.12.15–17; Lu.20. 19–25, was a *denarius* of Tiberius. The rate of wages a penny (*denarius*) a day, Mat.20.2,9,13.

Pens, used in writing by the ancients were not quills, but made of small and strong reeds, Ju.5.14; Ps.45.1; 3 Jn. 13;—those for graving in stone, &c., were of iron, Job 19.24; Je.17.1.

Pentecost, the second of the three great annual festivals of the Jews, thus named because it was kept on the fiftieth day from the morrow after the first passover Sabbath, Le.23.15, 16. It lasted for one day only. It was the harvest feast, and was called *the feast of weeks*, because it was kept seven weeks after the passover, Ex. 34.22;—directions how it ought to be observed, De. 16. 9;—the descent of the Spirit upon it, Ac.2.1, &c.

Penury, poverty, Pr.14.23; Lu.21.4.

People OF GOD, the church of Israel, Ju. 20. 2; 2 Sa. 14. 13; Ps. 47. 9;—professing and genuine Christians, He. 4.9; 1 Pe.2.10.

——, their duty to God's ministers, Mat. 10.14; Lu.10.16; 1 Co. 4.1; 9.14; Ga.6.6; 1 Th.4.8; 5.12; 1 Ti.5.17; He.13.7,17.

Peor, pē'or [the cleft], a mountain in Moab, near to the mountains of Nebo and Pisgah; Balak brought Balaam to the top of, Nu.23.28;—the idolatry of the Israelites, in worshipping Baal-peor, called the *matter* and the *iniquity* of, 25.3,18; 31.16; Jos.22.17.

Peradventure, perhaps, may be, Ge. 18.24,28,29,32; 24.5,39; Ex.13.17; 32. 30; Jos.9.7; Ro.5.7; 2 Ti.2.25.

Perceive, to know, or discover, De. 29.4; 1 Jn.3.16.

Perdition, destruction, final ruin, Phi. 1.28; 1 Ti.6.9; He.10.39;—Judas, called the son of, Jn. 17. 12;—and also Antichrist, 2 Th.2.3.

Peres-Uzza, pe'res-uz'za [the breach of Uzzah], a place near Jerusalem, where Uzzah, the son of Aminadab, was smitten by God because he laid his hands on the ark, 1 Sa. 6.8;—called Nachon, 2 Sa.6.6;—Chidon, 1 Ch.13.9.

Perfect, God is absolutely and infinitely, Mat.5.48;—the *law*, or word, of the Lord is completely, Ps.19.7;—his *work* is, and his *way*, De.32.4; 2 Sa.22.31;—faithful and eminent saints are now comparatively, as Noah and Job, Ge.6.9; Job 1.1,8; 2.3;—believers in Christ shall all in due time be completely, Ep.4.13; Col.1.28; 4.12; He. 12. 23;—prayer to God to make his people, Jn.17.23; Col.4.12; 1 Th.3.10; He.13.21; 1 Pe.5.10.

Perfection, none can find out God to, Job 11.7;—in obedience and holiness, not attainable by man, Job 9.20; 15. 14; Pr.20.9; Ro.3.10; 1 Jn.1.8;—to be aimed at, De.18.13; 1 Ki.8.61; Mat. 5.48; Lu. 6.36; 2 Co.13.9,11; Ep. 5.1; He.13.21;—blessings resulting from, Ps. 37. 37; Pr. 2. 21;—will be attained by saints, Jn.17.23; Ep.4.13; Col.1.28.

Perform, to fulfil or execute, Ge.26.3; Mat.5.33; Ro.4.21; 2 Co.8.11.

Perfume, what gives a sweet odour or agreeable smell, Ex. 30. 35; Pr.7. 17; 27.9; Is.57.9.

Pergah, per'gah, a city of Pamphylia, on the Cestrus, about 40 miles north from the Mediterranean shore. Paul and Barnabas landed here on their voyage from Paphos, and here they left Mark, Ac.13.13;—on his return from the interior of Pamphylia Paul again visited it and preached the gospel, 14.25.

Pergamos, per'ga-mos [height, elevation], a city of Mysia in Asia Minor, situated about 20 miles from the sea on the river Caicus, 'in one of the most lovely and fertile valleys of the world.' Under the Romans it became the capital of a province called Asia Propria. It was famous for its immense library, collected in rivalry of that of Alexandria. From it our 'parchment' (*pergamenum*) derives its name. Christ's message to the church there, Re. 2. 12–17; called 'Satan's seat,' because it was the head-quarters of the opposition to Christ and his gospel in that region. The modern city, which abounds in ruins of great extent, is called *Bergama*. Its population is estimated at from 14,000 to 30,000, of whom 3000 are Greeks, 300 Armenians, and the rest Turks.

Perilous Times, in the last days, 2 Ti.3.1.

Perils, or imminent dangers, endured by Paul, 2 Co.11.26.

Perish, to lose natural life, Nu.17.12; Jonah 1.6; Mar.4.38;—to be subjected to eternal punishment, Jn.3.15; 1 Co. 1.18; 2 Co.2.15; 2 Pe.2.12.

Perizzites, pĕr'iz-zites, a tribe of the ancient Canaanites, Ge.13.7; 15.20;—delivered into the hands of Judah, Ju.1.4;—Solomon made them to pay tribute, 2 Ch.8.7;—not mentioned in the catalogue of Canaanitish tribes, Ge.x.

Perjury, swearing falsely; forbidden, Ex.20.16; Le.6.3; 19.12; De.5.20; Zec. 5.4; 8.17; 1 Ti. 1. 10;—of Zedekiah against Nebuchadnezzar, 2 Ch.36.13.

Permit, to allow or suffer, 1 Co.16.7; He.6.3; Ac.26.1; 1 Co.14.34.

Pernicious, destructive, very hurtful, 2 Pe.2.2.

Perpetual, everlasting or endless, Ps. 9.6; Je.50.5;—to the end of time, Ge. 9.12; Ex.31.16;—the continuance of the legal dispensation, Ex.29.9; 30.8.

Perplexed, greatly vexed or disturbed, Es.3.15; Is.22.5; Joel 1.18; Lu.9. 7; 2 Co.4.8.

Persecution, or oppression and exposure to suffering and death, for Christ's sake; foretold to be the lot of the apostles and primitive Christians, Mat.10.18; Jn.15.18–21;—saints may expect persecution, Mat.10.17; 2 Ti. 3.12; Ga.4.29; Ac.14.22;—ought not to fear it, Mat. 10. 26, 28; Lu.12.4; 1 Pe. 3.14; Re. 2. 10; Is. 51.7;—how to behave under it, Mat.5.44; 10.22; Ro. 12.14; 1 Co.4.12; 2 Co.12.10; 1 Pe.4.19; —the reward of it, Mat.5.10; 16.25; Mar.8.35; Lu.9.24; 1 Pe.4.14; Ja.1.2; Re. 6.9; 7.13. Exemplified: *David*, Ps. 31. 15; 119. 157, 161;—*Jeremiah*, Je. 18. 18–20; 32. 2; 38. 9;—*three Hebrews*, Da. 3. 13–21;—*Daniel*, 6. 5;—*man born blind*, Jn.9.28,34;—*Peter*, Ac. 4. 3;—*church at Jerusalem*, 8.1; —*Paul*, 9.23; 16.22.

Perseverance, or steadfast continuance, *in duty* enjoined, Mat.10.22; 24. 13; Lu.9.62; Ac.13.43; 1 Co.15.58; 16. 13; Col.1.23; 2 Th.3.13; 1 Ti.6.14; He. 3.6,14; 10.38; 2 Pe.3.17; Re.2.10,25.

—— OF THE SAINTS, or their continuance in a state of grace, till they are brought to glory, appears from the eternal love of God, Ro. 8.29; Ep.1.3; Je.31.3; Mat.24.22–24; Ac. 13.48;—the immutability of *love, wisdom*, and *faithfulness*, in the riches of grace, Je. 31. 3; Ep. 3. 10; 1 Th. 5. 24;—their being saved by Christ, because of his obedience and suffering, Je. 32. 40; Jn. 17. 2, 6;—and secured by him, Jn. 11. 42; 17. 11, 15, 20; Ac. 20. 28; Tit. 2. 14;—their *union* to Christ, Ep.1. 23; Jn. 17. 21, 23;—his *intercession* for them, Jn.17. 24; Ro.8.34;—the *work* of the Holy Spirit, in renewing them, and dwelling in them, Jn.3.5,6,8; Tit.3.5; Ga. 4.6; Ro.8.9,11;—and from many express *declarations* and *promises*, Job 17.9; Ps.94.14; 125.1,2; Pr. 4.18; Is. 54.7–10; Je.32.38–40; Jn.3.14,15; 5.24; 10.27,28; Ro. 8.29,30; Phi. 1.6; He. 13.5.

Persia, per'shī-a (Heb. *Pharas*), an ancient kingdom of Asia. In the height of its glory it was 2800 miles long and 2000 broad, and included parts of Europe, Asia, and Africa. In this extensive sense the name occurs in 2 Ch. 36.20,22; Ezr.4.5,7,24; 6.14; Da.10.13, 20; 11.2. From the south of the Caspian Sea to Hindostan a continued chain of deserts extends; and in the southern provinces the plains, as well as the mountains, are sterile and bare. The northern districts, on the contrary, are remarkable for their beauty and fertility. The rivers of Persia are few and small; and, instead of falling into the sea, most of them flow into lakes in the interior. The established religion is the Mohammedan; but there are still some who adhere to the ancient worship of *fire*;—Es.1.3, 14,18; Eze. 27.10; 38.5;—predictions respecting, Da.8.20.

Persians, the inhabitants of Persia, foretold to conquer Babylon, Is.21.2.

Persons of men not regarded by God, or not valued on account of their rank or wealth, De.10.17; 2 Ch.19.7; Job 34.19; Ac.10.34; Ro.2.11; Ga.2.6; Ep.6.9; Col.3.25; 1 Pe.1.17.

Persons, when not to be regarded by men, Le.19.15; De. 1. 17; 16.19; Pr. 24.23; Mat.22.16; Ja.2.1; Jude 16.

Persuade, to advise or excite to the performance of something, 2 Ch. 32. 11; 1 Ki.22.20–22; Ac.13.43; 14.19;—to believe and be assured, Ro.4.21; 8.38; 14.14; 2 Ti.1.12; He.11.13.

Perverseness, spiteful and obstinate crossness, and adherence to what is wrong, Pr.11.3; Is.59.3; Eze.9.9.

Pervert, to put out of order, to corrupt, De.16.19; 1 Sa.8.3; 24.17; Ac.13. 10; Ga.1.7.

Pestilence, a contagious and fatal distemper, or kind of plague, threatened for disobedience, Le. 26. 25; Nu. 14. 12; De. 28. 21;—three days of, sent on Israel for the sin of David, by which 70,000 perished, 2 Sa.24.13,15; —foretold by Christ, Mat.24.7.

Pestilent Fellow, one who is ill-disposed, Ac.24.5.

Peter, pē'ter [a rock or stone], the son of Jonas, and hence called Simon Bar-jona, and brother of Andrew, Ju. 1. 40;—his name originally was *Simon*, 42;—Jesus called him *Cephas* or *Peter*, which is of the same import, 42;—a native of Bethsaida, 45; —attends Jesus, Mat.4.18; Lu.5.11; Jn. 1. 41;—rebukes him, Mat. 16. 22; Mar. 8. 32;—is sharply rebuked by Christ, Mat. 16. 23;—acknowledges him to be the Messiah, 16; Jn. 6. 69;—protests that he will not deny him, Mat.26.35;—draws his sword in defence of Christ, and cuts off Malchus' ear, Jn. 18. 10;—denies him, Mat.26.69; Mar.14.69; Lu.22.54; Jn. 18.15, &c., 25;—sees him after his resurrection, Lu. 24. 34; 1 Co. 15. 5;—three times avows his love to Christ, Jn. 21. 15–17;—addresses the disciples about a successor of Judas, Ac.1. 15;—his speech to the Jews on the day of Pentecost, 2.14;—cures a lame man at the gate of the temple, 3.1; —imprisoned together with John, 4. 3;—many cures performed by him, 5. 15;—imprisoned, and released by an angel, 18,19;—speaks boldly before the magistrates, 29;—communicates the Holy Spirit to the Samaritans, 8. 17;—confounds Simon Magus, 20; —cures Eneas of the palsy, 9. 33;—raises Dorcas to life, 36;—converts Cornelius, 10. 24;—defends himself about preaching to the Gentiles, 11. 2;—imprisoned by Herod and delivered by an angel, 12. 3, &c.;—opposed by Paul, Ga.2. 11;—expects to die soon, 2 Pe. 1. 14;—his testimony to the transfiguration of Jesus, 18;—commends Paul's epistles, 3.15. *Epistles of*, were not addressed to any particular church, and hence are called *general*. The first was written from Babylon (1 Pe.5.13), on the Euphrates, where many Jews resided, though the city was in ruins.

Pethahiah, pĕth-a-hī'ah [whom Jehovah sets free], a head of the division of the priesthood, 1 Ch.24.16.

Pethor, pē'thor [a table], a city of Mesopotamia, about the east bank of the Euphrates, and the native place of Balaam, Nu.22.5; De.23.4.

Pethuel, pĕ-thū'el [man of God], the father of Joel the prophet, Joel 1.1.

Phalti, făl'ti [deliverance of Jehovah], the son of Laish, married Michal, after Saul had taken her from David, 1 Sa.25.44;—from him David afterwards took her, 2 Sa.3.15.

Phanuel, fa-nū'el, the father of the prophetess Anna, Lu.2.36.

Pharaoh, fā'ro [the king], the name of a race of kings who successively sat on the throne of Egypt:—

——, first mentioned in Scripture, takes Sarah from Abraham, Ge.12 15;—restores her, 20.

——, second, his prophetical dream, Ge.41.1, &c.;—exalts Joseph, 39–45;—his kind reception of Jacob and his sons, 47.1–10.

——, third, oppressed and persecuted the Israelites, Ex. 1. 8–11;—commanded their male children to be drowned, 22;—his daughter saves Moses, and adopts him for her son, 2.5–10.

Pharaoh, fourth, Moses sent to him, Ex. 3. 10;—his obduracy foretold, 19;—God's message to him, 4. 22, 23;—refuses to let Israel go, 5. 1, 2;—hardens his heart, 7. 14;—drowned in the Red Sea, 14. 23.

———, fifth known to us, gave protection to Hadad, son of the King of Edom, who was contemporary with David, 1 Ki. 11. 15–22.

———, sixth, gave his daughter in marriage to Solomon, 1 Ki. 3. 1;—took Gezer, and gave it for a present to his daughter, 9. 16.

———, seventh mentioned, is he with whom Hezekiah made a league, 2 Ki. 18. 19–21.

Pharaoh-Hophra, fā'ro-hof'rah, grandson of the former, entered into alliance with Zedekiah, king of Judah, against the King of Babylon, Je. 46. 2, 16;—predictions against him, Is. 19. 1, &c.; 20. 4; Eze. 29. 1; 30. 20–26; 31. 2; 32. 2;—reigned over Egypt twenty-five years.

Pharaoh-Necho, fā'ro nē'ko, carries Jehoahaz captive to Egypt, 2 Ki. 23. 33;—foretold not to return, Je. 22. 10;—his defeat foretold, Eze. 17. 17.

Pharisees, fār'i-sees [separatists], a much celebrated religious sect among the Jews, which sprang up after the return from captivity; they represented the prevailing legal spirit of Judaism;—they laid claim to superior sanctity, Lu. 18. 9–12;—for a pretence made long prayers, Mat. 23. 14; Mar. 12. 40;—paid tithes of what was not required, Mat. 23. 23; Lu. 11. 42;—fasted often, Lu. 18. 12;—made broad their phylacteries, Mat. 23. 5;—added the traditions of the fathers to the written law, Mar. 7. 3, 8, 13;—but they were proud, arrogant, and avaricious; and therefore their hypocrisy was often exposed and severely censured by Christ, Mat. 5. 20; 15. 3, &c.; 16. 6, 12; 23. 1, 23, 33; Mar. 8. 15; Lu. 11. 38, 42; 12. 1; 16. 14; 18. 9.

Pharpar, fār'par [swift], one of the 'rivers of Damascus,' 2 Ki. 5. 12. Its modern name is *Awaj*. Its volume is about one-fourth of that of the Abana. Its total length is about 40 miles.

Phebe, fē'be [shining, pure], a deaconess of the church at Cenchrea, near Corinth, Ro. 16. 1, 2.

Phenice, fe-ni'se [palm], (1) A seaport town, more properly *Phœnix*, now *Lutro*, on the south-west shore of the island of Crete, Ac. 27. 12.—(2) The accurate form of *Phenicia*, Ac. 11. 19; 15. 3.

Phenicia, fe-nish'i-a, a small country on the coast of Syria, stretching from the promontory of Carmel about 120 miles north, with an average breadth of 20 miles. The name is probably derived from the Greek *phœnix* (a palm-tree); it does not occur in the Old Testament. Those scattered by the persecution which followed the death of Stephen came to, Ac. 11. 19;—Paul and Barnabas passed through, 15. 3;—Paul went in a ship bound for, 21. 2;—Tyre and Sidon were principal cities of.

Phichol, fi'kol [all-commanding], general of the army of Abimelech, king of Gerar, Ge. 21. 22.

Philadelphia, fil-a-dĕl'fi-a [the love of the brother], a city of the province of Lydia, in Asia Minor, about 25 miles south-east of Sardis, and about 70 north-east of Smyrna;—Christ's message to the church there, Re. 3. 7. Its modern name is *Allah Shehr* [city of God]. The population is about 15,000, most of whom are Turks. It contains the ruins of some twenty-five churches.

Philemon, fi-lē'mon, a rich and pious citizen of Colosse, to whom Paul addressed the epistle which bears his name, Phile. 1.

Philetus, fi-lē'tus [beloved, amiable], an apostate Christian, 2 Ti. 2. 17, 18.

Philip, fil'lip [warlike, lover of horses], (1) The *apostle*, a native of Bethsaida, attends Jesus, Jn. 1. 43;—Greeks come to him desiring to see Jesus, 12. 22;—Jesus questions him about the loaves, 6. 5;—he desires to see the Father, 14. 8.—(2) The *evangelist*, one of the seven deacons, Ac. 6. 3–5;—preaches to the Samaritans, 8. 5;—to the eunuch of the Queen of Ethiopia, 26;—carried to Azotus, and goes thence to Cesarea, 40;—receives Paul and his companions, 21. 8.—(3) The son of Herod the Great, and of Mariamne his third wife, the daughter of Simon the high-priest;—his wife, Herodias, was taken from him by his brother, Mat. 14. 3; Mar. 6. 17.—(4) The son of Herod the Great and Malthace his fourth wife, and tetrarch of Batanea, Trachonitis, and Auranitis, Lu. 3. 1.

Philippi, fil-lip'pī [warlike men, lovers of horses], one of the chief cities of Macedonia, lying on the borders of Thrace, and on the banks of the river Gangitis (now *Angista*), a deep and rapid stream, about 70 miles north-east from Thessalonica. It was repaired and named by Philip, the father of Alexander the Great. Paul and Silas came hither from Neapolis and there abode 'certain days,' and preached by 'a river side where prayer was wont to be made,' Ac. 16. 12, 13;—here Lydia was converted, and she and her family baptized, 14, 15;—here they cast out a spirit of divination, 16–18;—here they were beaten and imprisoned, 22, 23;—here the jailer was converted, and he and his family baptized, 25–34;—here a church was formed, to which (about A.D. 62) Paul wrote the epistle to the Philippians, Phi. 1. 1. The Philippian Christians were very kind to Paul, and sent to relieve his temporal wants, 2 Co. 11. 9; 1 Th. 2. 2. The city is now wholly in ruins.

Philistia, fil-lis'ti-a [land of strangers], or the 'land of the Philistines,' embraced the coast plain on the south-west of Palestine, extending for about 40 miles from Joppa to the valley of Gerar on the south, and with a breadth of from 10 to 20 miles. The Philistines probably emigrated originally from Crete (=Caphtor) either directly or through Egypt into Palestine, Ps. 60. 8; 87. 4; 108. 9.

Philistines [strangers], the inhabitants of Philistia, conquered by Shamgar, Ju. 3. 31;—oppress the Israelites, 16. 7; 13. 1;—in the battle of Aphek they carried away the ark of God and slew 30,000 Israelites, 1 Sa. 4. 1–11. They put the ark in the temple of Dagon, 5. 1;—suffer in consequence of it, 3, 8, 10;—send it back, 6. 10;—defeated after a sacrifice by Samuel, 7. 9;—suffer no smith in Israel, 13. 19;—defeated by Saul, 14. 20, 31;—by David, 2 Sa. 5. 17, 22;—were defeated by the Amalekites, 1 Sa. xxx.; 1 Ch. 12. 19;—at Gilboa they defeated the Israelites, 1 Sa. xxxi.; 1 Ch. 10. 1. Under Solomon they were tributary, 1 Ki. 2. 39, 40; 4. 21, 24;—distress Jehoram, 2 Ch. 21. 16;—their destruction foretold, Je. 47. 1; Eze. 25. 15; Am. 1. 6; Zep. 2. 4; Zec. 9. 5.

Philologus, fil-lol'o-gus [a lover of learning, a lover of the word], noticed by Paul, Ro. 16. 15.

Philosophy [love of wisdom], *heathen*, the folly of it, 1 Co. 1. 19; 2. 6; Col. 2. 8.

Phinehas, fin'ne-as [mouth of brass], (1) *The son of Eleazar*, kills Zimri and Cozbi, Nu. 25. 6; Ps. 106. 30.—(2) *The son of Eli*, his guilt and death, 1 Sa. 1. 3; 2. 12, 22, 34; 3. 13; 4. 11.

Phlegon, flē'gon, one of the Christians at Rome to whom Paul sent his salutation, Ro. 16. 14.

Phrygia, fridj'i-a [dry, barren], an inland province of Asia Minor. Its boundaries are not clearly defined. Its principal cities were Laodicea, Hierapolis, and Colossæ. In his missionary journeys Paul twice traversed the province, where he preached the gospel and formed a church, Ac. 16. 6; 18. 23.

Phut [afflicted], a country of Africa, peopled by the third son of Ham, Ge. 10. 6;—its inhabitants leagued with, if not subject to, the Egyptians, about Hezekiah's reign, Na. 3. 9. Some have identified it with Nubia, others have supposed that it was west of Lybia on the north coast of Africa; but more generally it has been identified with Lybia, Je. 40. 9; Eze. 27. 10; 30. 5; 38. 5.

Phygellus, fy-jēl'lus, and HERMOGENES, forsook Paul in his distress, 2 Ti. 1. 15.

Phylacteries [preservations], small square boxes made of parchment or skin, containing slips of parchment with these passages written on them: Ex. 13. 2–10, 11–17; De. 6. 4–9; 11. 13–21, and which the Jews wore, bound on their foreheads or arms; from a false interpretation of Ex. 13. 9, 16; Nu. 15. 38, 39;—the Pharisees made theirs broad from ostentation, Mat. 23. 5. *See* FRONTLETS.

Physicians, (1) Embalmers of dead bodies, Ge. 50. 2.—(2) Doctors of medicine, 2 Ch. 16. 12; Mat. 9. 12; Mar. 5. 26.—(3) Healers of sorrow and spiritual distress, Je. 8. 22; Job 13. 4.

Pictures, for worship, and images of the Canaanites, to be destroyed, Nu. 33. 52.

Piece *of money*, Mat. 17. 27, the *stater* (*i.e.* standard coin), a Greek imperial silver coin equal to a shekel (=about 2*s.* 1*d.*);—*of silver*, Lu. 15. 8, the Greek *drachma*, nearly =8*d.*;—'thirty pieces of silver,' *i.e.* shekels, Mat. 26. 15; 27. 3–6, 9; comp. Zec. 11. 12, 13; Ex. 21. 32.

Pierce, to bore through, greatly pain, Nu. 24. 8; 2 Ki. 18. 21; Ps. 22. 16; Lu. 2. 35.

Pierced, prophecies that Christ should be, Ps. 32. 16; Zec. 12. 10.

Piety, occurs only in 1 Ti. 5. 4, where it means natural affection on the part of children.

Pigeons, *young*, or doves, a burnt-offering, Le. 1. 14;—offered by those who could not afford a lamb, for a trespass-offering, 5. 6, 7;—offered by women, after childbirth, who could not give a lamb, 12. 8; Lu. 2. 24.

Pihahiroth, pī-ha-hī'roth, an Egyptian word meaning *a place where grass or sedges grow*, the pass through which the Hebrews marched to the west shore of the Red Sea, Ex. 14. 2; Nu. 33. 7, 8.

Pilate (PONTIUS), pī'lat, pon'shī-us, the sixth Roman procurator of Judea; questions Jesus, Mat. 27. 11; Mar. 15. 1; Lu. 23. 1; Jn. 18. 33;—is warned by his wife not to condemn Christ, Mat. 27. 19;—attempts to release him, 23;—attests Christ's innocence, 24;—yet delivers him to be crucified, 26;—directed the inscription to be placed over his cross, and refused to change it, Jn. 19. 19–22;—permitted Joseph to bury the body of Jesus, Mat. 27. 57–66. After holding the office of procurator for about ten years, Pilate was summoned to Rome to answer to charges brought against him, but before he arrived Tiberius died. Soon after this Pilate committed suicide.

Pile of wood for burning dead corpses in, allusions to, Is. 30. 33; Eze. 24. 9.

Pilgrimage, the journey of a pilgrim, human life compared to, Ge. 47. 9; Ex. 6. 4; Ps. 119. 54.

Pilgrims, those who travel on a religious account; good men compared to, He. 11. 13; 1 Pe. 2. 11.

Pillar, the cloud in the wilderness, which resembled one, Ex. 13. 21;—erected for a monument or memorial by Jacob at Bethel, Ge. 28. 18;—at the grave of Rachel, 35. 20;—by Joshua, Jos. 24. 26;—by Absalom, 2Sa. 18. 18;—two for support and ornament in Solomon's temple, 1 Ki. 7. 15; 2 Ch. 3. 17.

Pillow, a cushion to sleep on, Ge. 28. 11; 1 Sa. 19. 13; Mar. 4. 38; Eze. 13. 16.

Pilot, one who steers a ship, Eze. 27. 8, 28.

Pine-tree, is somewhat akin to the fir, but more solid and durable, Is. 41. 19; 60. 13. In Ne. 8. 15 probably means cypress.

Pinnacle of the temple. It is uncertain what is meant by this expression. Some think it denotes the roof of 'Solomon's porch,' others the roof of the temple, and others one of its wings or battlements, Mat. 4. 5; Lu. 4. 9.

Pipe, a musical instrument, a tube, 1 Sa. 10. 5; 1 Ki. 1. 40; Zec. 4. 2, 12; 1 Co. 14. 7.

Pirathon, pir'a-thon [peak], a place in Ephraim where Abdon was buried, Ju. 12. 13, 15;—an inhabitant of, called a Pirathonite, 1 Ch. 27. 14; 11. 31.

Pisgah, piz'gah [the heights, an isolated peak], like Abarim, the name of the range of hills of which Nebo was one of the peaks. Moses is sometimes said to view Canaan from Nebo, and sometimes from Pisgah, De. 3. 27; 34. 1;—Balak brought Balaam to the top of, Nu. 23. 14.

Pisidia, pi-sid'i-a [a pitch-tree], a mountainous province of Asia Minor, having Phrygia on the north and Pamphylia on the south. Paul entered it with Barnabas from Pamphylia, Ac. 13. 14;—after having been 'expelled out of their coasts,' they again returned through Pisidia to Pamphylia, 14. 21–24.

Pison, pī'son [overflowing], one of the four great rivers which watered the garden of Eden, Ge. 2. 11, 12. The most ancient opinion identifies it with the Ganges, but nothing definite is known of it.

Pit, a hole in the ground, in which eastern monarchs often kept their prisoners, Is. 24. 22; 51. 14;—the grave, Job 17. 16; Ps. 28. 1; 30. 3;—deep distress, Ps. 40. 2; 88. 6;—a place to entrap game, Eze. 19. 8;—hell, Re. 9. 2; 20. 1.

Pitch, with which the ark of Noah was covered, supposed to be a sort of bitumen or asphalt, Ge. 6. 14. The ark of Moses covered with, Ex. 2. 3; called 'slime,' Ge. 11. 3; 14. 10.

Pitcher, a vessel for carrying liquids, Ge. 24. 14; Ju. 7. 16; Mar. 14. 13.

Pithom [the narrow place], one of the treasure-cities built by the Hebrews in Goshen for Pharaoh, Ex. 1. 11.

Pitiful, tender, La. 4. 10; Ja. 5. 11; 1 Pe. 3. 8.

Pity, tender feeling for pain and misery, manifested by God to his people, Ps. 103. 13; Ja. 5. 11;—required of us to the poor and afflicted, Job 6. 14; Ps. 41. 1, 2; Pr. 28. 8.

Plague, a contagious disease, the pestilence, inflicted on Pharaoh on account of Sarah, Ge. 12. 17;—on the Israelites in the wilderness, Nu. 14. 37; 16. 46; 25. 9;—for David's numbering the people, 2 Sa. 24. 15;—denotes the judgment of God, Ex. 9. 14;—any calamity or scourge, Mar. 5. 29, 34; Lu. 7. 21.

Plagues of Egypt, cover a period of six weeks, Ex. xiv.–xvii.

Plain, smooth, flat, Ge. 11. 2; 13. 10; Ps. 27. 11; Pr. 15. 19;—distinctly, Mar. 7. 35;—the 'plain,' the lower valley of the Jordan, extending southward from the Dead Sea, De. 1. 1, 7; 2. 8; 3. 17; Jos. 3. 16; 1 Sa. 23. 24;—the country between Joppa and Gaza (the *Shephelah*), Jos. 11. 16; 1 Ch. 27. 28; Je. 17. 26;—plain (more correctly *oak*) of Moreh, Ge. 12. 6;—Mamre, 13. 18;—Zaanaim, Ju. 4. 11;—'of the pillar,' 9. 6;—Meonenim, 37;—Tabor, 1 Sa. 10. 3.

Planets [wanderers], those stars (known to the ancients before the invention of telescopes) which change their places in the heavens, and appear brighter and larger than the fixed stars. They all move round the sun; and the secondaries or moons which several of them have also move round their respective planets, 2 Ki. 23. 5.

Plantation, a place planted, Eze. 17. 7.

Plants, created, Ge. 1. 11;—children compared to, Ps. 128. 3; 144. 12.

Platter, a large flat vessel, Mat. 23. 25; Lu. 11. 39.

Pleasant, delightful, Ge. 2. 9; 3. 6; Ps. 16. 6; Is. 2. 16; Mal. 3. 4.

Pleasantness, delightfulness, Pr. 3. 17.

Pleasure, enjoyment, its vanity, Ec. 2. 1–12.

Pledges, pawns which a lender takes from a borrower to secure the return, or payment, of what is lent;—laws concerning them, De. 24. 6–17.

Pleiades, that cluster of little stars commonly called *the seven stars*, though their number is vastly greater, Job 9. 9; 38. 31. They appear in April, and thus are associated with spring.

Plenteous, copious, fruitful, Ge. 41. 34; Ps. 86. 5; Mat. 9. 37.

Plenty, abundance, our duty to be thankful for it, Ex. 23. 16; De. 16. 10; Ps. 103. 1, 5.

Plotteth, or formeth devices to hurt, the wicked, Ps. 37. 12.

Plowing, or tilling the ground, not to be done with an ox and ass together, De. 22. 10;—Elijah found Elisha engaged in, 1 Ki. 19. 19;—the sluggard will not engage in, Pr. 20. 4. In Ge. 45. 6 'earing' properly means plowing.

Plow-shares, promises that swords shall be beat into, or war cease, Is. 2. 4; Mi. 4. 3; Joel 3. 10.

Plumb-line, the line on which the plummet, or leaden weight, of masons and carpenters hangs, for discovering the exactness of their work;—an emblem of the rejection of Israel, Am. 7. 7.

Plummet, a leaden weight, 2 Ki. 21. 13; Is. 28. 17; Zec. 4. 10.

Plunge, to put suddenly under water, Job 9. 31.

Poets, composers of poems or songs, heathen ones quoted, Tit. 1. 12, from Epimenides a poet of Crete; Ac. 17. 28, from Aratus of Cilicia. The book of Job, the Psalms, the Song of Solomon, the Lamentations of Jeremiah, a great part of the prophetical writings, and many passages in the historical books of the Hebrew Scriptures, are poetical compositions.

Poison, of serpents, De. 32. 24, Ps. 58. 4;—of dragons, De. 32. 33;—of asps, Job 20. 16; Ro. 3. 13.

Policy, art of government, prudence, Da. 8. 25.

Poll, the head, Nu. 1. 2, 18, 20, 22; 3. 47;—to clip short the hair of the head, Eze. 44. 20; Mi. 1. 16.

Pollute, to defile ceremonially, Ex. 20. 25; 2 Ki. 23. 16;—to defile morally, Eze. 20. 13, 31; 23. 30; 36. 18.

Pollux, pol'lux, Ac. 28. 11. *See* CASTOR.

Polygamy, having more wives than one, disapproved, Ge. 2. 24; Mat. 19. 4; Mar. 10. 6; Ro. 7. 3; 1 Co. 7. 2. *See* MARRIAGE.

Polytheism, having more gods than one, expressly condemned, Ex. 20. 3; Is. 43. 10; 44. 8; Ho. 13. 4.

Pomegranates [granate apples, *i.e.* apples with many grains], brought by the spies from Eshcol, Nu. 13. 23;—abounded in Canaan, De. 8. 8;—representations of, placed at the bottom of the high-priest's robe or ephod, Ex. 28. 33, 34; 39. 24, 25.

Pommel, a round ball or knob, 2 Ch. 4. 12, rendered 'bowls,' 1 Ki. 7. 41.

Pomp, noisy or gaudy appearance, Is. 5. 14; 14. 11; Eze. 7. 24; 30. 18; Ac. 25. 23.

Pond, or POOL, containing standing water, Ex. 7. 19; 2 Sa. 2. 13; 4. 12; Is. 35. 7; 41. 18; Jn. 5. 2; 9. 7.

Ponder, to weigh in the mind, to muse or consider, Pr. 4. 26; 5. 21; 21. 2; Lu. 2. 19.

Pontus, pon'tus [the sea], a province of Asia Minor, bounded on the north by the Pontus Euxinus (Euxine Sea), whence it took its name, on the south by Cappadocia, on the east by Colchis, and on the west by Paphlagonia and Galatia;—Peter mentions it in his first epistle, 1 Pe. 1. 1. Under Nero it became a Roman province along with Cappadocia. Jews had established themselves here, Ac. 2. 9;—here Aquila lived, 18. 2.

Pools, of water, Bethesda, Jn. 5. 2;—Siloam, 9. 7;—Gibeon, 2 Sa. 2. 13;—Hebron, 4. 12;—Samaria, 1 Ki. 22. 38;—*Upper Pool*, 2 Ki. 18. 17;—*Lower*, Is. 22. 9;—*King's*, Ne. 2. 14;—*Old*, Is. 22. 11.

Poor, those who have little of this world's goods, through the providence of God, 1 Sa. 2. 7; Ps. 75. 7;—promises to them who are, Job 5. 15; 36. 15; Ps. 9. 18; 68. 10; 69. 33; 72. 2, 4, 12, 13; 102. 17; 109. 31; 113. 7; 140. 12; Is. 14. 30; Ja. 2. 5;—duties of the rich to them, Le. 25. 35; De. 15. 7; Ps. 41. 1; 112. 9; Pr. 3. 9, 10, 27; 11. 24, 25; 14. 21, 31; 19. 17; 22. 9; 28. 27; Is. 58. 6–12; Eze. 18. 7, 9; Mar. 10. 21; 1 Ti. 6. 17–19; He. 13. 16;—character and danger of those who neglect and despise them, De. 15. 9; 24. 15; Pr. 11. 26; 17. 5; 21. 13; 28. 27; Mat. 25. 41–46; Ja. 2. 15, 16; 1 Jn. 3. 17;—their advantages, Ps. 37. 16; Pr. 28. 6; Ec. 5. 12;—on a level with the rich, Pr. 22. 2; Mat. 11. 5; Lu. 7. 22; Ja. 1. 9; 2. 5;—their condition sometimes preferable to that of the rich, Pr. 15. 16; 16. 8; 19. 1; 28. 6; Mat. 19. 23; Lu. 6. 20;

—**the inconvenience and danger of poverty**, Pr. 14. 20; 18.23; 19. 4, 7; 30. 9; Ec. 9.15;—through vice and idleness, Pr. 6.11; 10.4; 13.4; 19.15; 20.13; 23.21; 28.19. Examples of caring for the poor, Ru. 2.14; Job 29.12–16; Je. 39.10; Ac. 9. 36, 39; 11.29,30; 2 Co. 8. 1–5.

Poor in spirit, or the humble, their blessedness, Is. 66.2; Mat. 5.3.

Poplar-tree, is somewhat similar to the willow, Ge. 30.37; Ho. 4.13.

Populous, full of people, De. 26. 5; Na. 3.8.

Poratha, por'a-tha, a Persian name, one of the sons of Haman, slain along with his nine brothers, Es. 9.8.

Porch, the entrance hall, Eze. 40.7,48; —the 'porch of the Lord,' 2 Ch. 15. 8: 29. 17, denotes the temple;—the fore court or passage leading from the court to the temple, Mat. 26.71.

Porcius, por'shus, Porcius Festus, a Roman governor of Judea, Ac. 24.27.

Porters, those who keep, and shut or open the gates of a city or house, 2 Sa. 18. 26; 2 Ki. 7. 10;—David appointed 4000 in the temple, 1 Ch. 23.5;—they were divided and arranged under principal directors, 26. 1–13; 2 Ch. 8. 14.

Portion, the share of goods which is allotted to one, Ge. 14.24; 31.14; Lu. 15.12;—God is his people's, Ps. 16.5; 119. 57; 142. 5; La. 3. 24;—the final state of man, Ps. 11.6; Mat. 25. 46;—to be a 'portion for foxes' is to be slain and left unburied, Ps. 63.10;—a 'worthy portion,' 1 Sa. 1.5.

Possess, to hold or enjoy, Ge. 22.17; Nu. 13.30; Lu. 18.12.

Possession, having in one's power, Ge. 17.8; Ps. 2.8; Mat. 19.22.

Possible, all things so with God, Ge. 18.14; Job 42.2; Je. 32.17; Mat. 19.26; Lu. 1.37; 18.27.

Post, (1) A pillar, Ex. 12.7; Ju. 16.3.—(2) A swift messenger, 2 Ch. 30.6; Es. 3.13; 8.14; Job 9.25.

Posterity, offspring, children, descendants, Nu. 9.10; 1 Ki. 16.3; 21.21; Ps. 49.13: 109.13.

Pot, *boiling*, an emblem of Jerusalem, Eze. 24.1, &c.;—a 'seething pot,' Job 41.31;—rendered 'basket,' Je. 24.2;—'kettle,' 1 Sa. 2.14;—'caldron,' 2 Ch. 35.13.

Potentate, a mighty sovereign and ruler, 1 Ti. 6.15.

Potiphar, pot'i-far, the chief officer of Pharaoh's body-guard, to whom Joseph was sold, Ge. 37.36; 39.1;—advances Joseph, 4;—is deceived by his wife, and casts Joseph into prison, 20.

Potiphera, pot-i-fe'rah [sun's own], a priest of On, whose daughter Asenath became the wife of Joseph, Ge. 41.45.

Potsherds, pieces of broken earthen vessels, men compared to, Is. 45.9;—*figuratively*, things that are worthless, Ps. 22.15; Pr. 26.23; Is. 45.9.

Pottage, broth, flesh cut in small pieces and boiled with rice, flour, parsley, &c., Ge. 25.29; 2 Ki. 4.38–40.

Potter, one who makes earthen vessels, a type of the sovereign power of God, Je. 18.2; Ro. 9.21;—the breaking of his vessels an emblem of the destruction of Jerusalem, Je. 19.1, 11; —*potter's field*, Mat. 27.7. *See* ACELDAMA.

Pourtray, to paint or draw a picture, Eze. 4.1; 8.10; 23.14.

Power, no security against evils, Job 1.1, &c.; 12.17; 34.24; Ps. 33.16; 44.6; Lu. 1.51.

——— OF GOD, described as *sovereign*, Job 9. 12; Da. 4.35; Ro. 9. 21;—*great*, Ps. 66. 3; 79. 11; Is. 40. 26; Na. 1.3;—*irresistible*, De. 32.39; 2 Ch. 20.6; Job 11. 10; Da. 4. 35;—*glorious*, Ex. 15. 6; Is. 63. 12;—*unsearchable*, Job 5. 9; 9. 10;—*incomprehensible*, Job 26.14; 37. 23; Ec. 3.11;—a motive to obedience, Ps. 76. 7; Is. 26.4; Mat. 10. 28; 1 Pe. 5.6.

———, *all, given to Christ*, Mat. 11. 27; 28.18; Jn. 3.35; Ep. 1.20; 1 Pe. 3.22; Re. 1.1.

Praise OF GOD, exhortation to it, &c., Ps. 22.23; 67 3; 69.34; 119.164; Is. 38. 19; Ac. 2. 47; 16. 25;—ought to be offered not only with the voice, but with the understanding and heart, Ps. 47.7; 111.1; 138.1; 1 Co. 14.15; Ep. 5.19; Col. 3. 16;—should be frequent, Ps. 34.1; 35.28; 119.164; 145.2; He. 13.15;—should be expressed by *singing*, Ps. 13.6; 18.49; 21.13; 30.4; 33. 3; 89. 1; 104.33; 147.1; Is. 12. 5; 42. 10; 44.23; 48.20; 49.13; Mat. 26.30; Ac. 16.25; Ep. 5.19; Col. 3.16; Ja. 5.13.

Praise of God, the subjects of, are, God's goodness, love, and mercy, Ps. 28.7; 57.9,10; 63.3; 89.1; 106.1; Is. 12. 2,4,5; his majesty and glory, Ps. 96. 1, 6; 138. 5; Is. 24. 14; Eze. 3. 12;—his holiness, Ex. 15.11; Is. 6.3;—his wisdom, Da. 2. 20; Ro. 16.27; Jude 25;—his justice and righteousness, Ps. 7. 17; xcviii.; 101. 1; 145. 7;—the gift of his Son Christ Jesus, Lu. 1.63,69,70; 2. 10, 11, 13, 14, 28–32; 2 Co. 9. 15; —redemption, with all its blessings, through him, Is. 44. 23; Ps. 103.1–5; 1 Co. 15.57; 2 Co. 2.14; Ep. 1.3–6; 1 Pe. 1.3,4; Re. 1.5,6; 5.12,13; 7.9,10;—the obedience and faith of the saints, Ro. 6.17; 2 Co. 8. 16; Ep. 1.15,16; Phi. 1.3; Col. 1. 3, 4; 1 Th. 2. 13; 3. 9; 2 Th. 1. 3; —all his wonderful works, of creation, providence, and grace, Ps. 9 1, 26 7; 75.1; 104. 24; 111.1,2; 139.14; 150.1,2; Re. 15.1, &c. &c.

——— OF MEN, no proper principle of action, Mat. 6 1, Ga 5.26; Phi 2 3.

Prancing of horses, their springing and bounding, Ju 5 22, Na. 3.2

Prating, talking excessively and carelessly, Pr. 10 8, 3 Jn 10.

Prayer TO GOD, an approach of the soul to God with the request for help or blessing, the obligation and use of, 2 Ch. 7. 14; Ps. 105. 4; Is 63. 15, &c, Mat. 7 7, Lu. 18.1; Phi 4.6, Col. 4.2, 1 Ti. 2.1, 1 Pe 1.17

———, its *posture—standing*, 1 Ki. 8.22; Mat. 6.5; Mar 11.25, Lu 18 11; —*kneeling*, 1 Ki. 8.54; Ac. 9 40; 20.36, 21.5.

———, *different kinds of—mental* or *ejaculatory*, without the utterance of the voice, Ex. 14.15; 1 Sa. 1.13; —*secret*, or alone in the closet, Da 6.10; Mat. 6.6; 14.23; Lu 6.12; Ac. 10.9;—*family*, or with our household, Jos. 24.15; 2 Sa. 6. 20;—*social* and *public*, Lu. 1.10; Ac. 1.14; 2.42; 12.12; 16.13, 16; 21.5.

———, *a due preparation for it*, Job 11.13; Ps. 66.18; 145.18; Pr. 15.8, 29; 28.9; Is. 1.15; 29.13; 59.2; Mar. 7.6; 11. 25; Jn. 9. 31; 1 Ti. 2. 8; Ja. 1. 6; 4. 3;—to be presented in faith, Mat. 21.22; Mar. 11.24; He. 11.6;—with the whole heart, Je. 29. 13; La. 3.41; Ps. 119. 58, 145; He. 10. 22;—with desire to be answered, Ps. 27.7; 102.2; 108.6; 143.1; —in the name of Christ, Jn. 14.13,14; 15.16; 16.23; Ep. 5.20; He. 13.15; 1 Pe. 2.5;—with dependence on the assistance of the Holy Spirit, Ro. 8.15,26; —with the spirit and understanding, Jn. 4.22–24; 1 Co. 14.15;—with trust in God, Ps. 56.9; 86.7; 1 Jn. 5.14;—with importunity, Ge. 32.26; Lu. 11.8,9; 18. 1–7;—with fervour, Ps. 59. 17; Lu. 6. 22; 11.8; 18. 1; Ro. 12. 12; Ep. 6. 18;—frequently, Ps. 55.17; 86.3; 119.164; Da. 6.10; Lu. 2.37; 18.1; 21.36; Ac. 10. 2; 1 Th. 3.10; 5.17; 1 Ti. 5. 5; 2 Ti. 1. 3; 1 Pe. 4.7;—without ostentation, Mat. 6. 6; Lu. 18. 11;—without vain repetitions, Ec. 5.2; Mat. 6. 7;—for all conditions of men, Ep. 6.18; 1 Ti. 2.1.

———, its prevalence when properly made, Ps. 34.15; 145. 18; Is. 30.19; Je. 29. 12; Mat. 7.7; Jn. 15. 7; Ja. 1. 5; 5. 14; 1 Pe. 3.2; 1 Jn. 3.22; 5.14.

———, *examples of answers to it:* of Abraham's servant, Ge. 24. 12;—of Jacob, 32.9;—Moses, Ex. 32. 11, 31; Nu. 14.13; De. 3.23;—Gideon, Ju. 6.17, 37;—Manoah, 13.8;—Samson, Ju. 16. 28;—Hannah for a child, 1 Sa. 1.10;—David, 2 Sa. 7.18; 1 Ch. 29.10; Ps. 5.1, &c. &c.;—Solomon at the dedication of the temple, 1 Ki. 8. 22; 2 Ch. 6.12; —Hezekiah, 2 Ki. 19. 15; 20.2;—Manasseh in his distress, 2 Ch. 33.12;—Daniel, Da. 9. 3;—Jonah, Jonah 2.1, &c.;—Habakkuk, Hab. 3. 1, &c.;—Asa, 2 Ch. 14.11;—Jehoshaphat, 20.6; —Ezra, 9.6;—the Levites, Ne. 9. 5;—Esther, Es. 4.16;—Amos, Am. 7. 2, 5; —Zacharias for a son, Lu. 1.13;—blind man, Lu. 18. 38, 41–43;—thief on the cross, Lu. 23. 42, 43;—Cornelius, Ac. 10. 1;—Paul and Silas, Ac. 16.25, 26.

———, *examples of, for others:* of Abraham for Abimelech, Ge. 20.17;—Isaac for his wife, 25. 21;—Moses for the people, Ex. 32.11; 33.12; Nu. 11.2; —for Miriam, 12.13;—Samuel for the people, 1 Sa. 12.23;—the Christians for Peter, Ac. 12.5;—Jesus for his executioners, Lu. 23. 34;—Stephen for his persecutors, Ac. 7. 60;—Paul for the Jews, Ro. ix.; 10. 1;—the church for him, 15.30;—for Christians, 2 Co. 1.11; Ep. 1. 16; 6. 18; Col. 4. 3; 1 Th. 5. 25; 2 Th. 3.1; He. 13.18;—for enemies, Mat. 5.44; Lu. 23.34.

Prayer, proper to precede great undertakings:—of Elisha before he raised the dead child, 2 Ki. 4.33;—of Jesus before the appointment of the twelve apostles, Lu. 6. 12;—of the apostles before the appointment of a successor to Judas Iscariot, Ac. 1.24.

———, *forms or patterns of it:* of Moses for the people, Nu. 6. 22;—on the removal of the ark, 10.35;—of the elders of a city clearing themselves of a murder, De. 21 8;—on offering the first-fruits, 26.3,5,13;—by Jesus for all Christians, Mat. 6.9; Lu. 11.2; Jn. 17.1, &c

Preaching the gospel of Christ, a divine institution, Mat 28.19; Mar. 16. 15;—though accounted foolishness by many, yet is the wisdom and power of God, 1 Co 1 18-21;—honoured in the conversion of 3000 on the day of Pentecost, Ac. 2 41;—other 2000 added to their number, 4 4;—the Ethiopian eunuch, 8 35;—Cornelius and his friends, 10. 34–44;—Lydia, 16 14,—the jailer at Philippi, 31–34;—and by it all the Christian churches were planted and watered, 1 Co 3 6.

——— of the gospel of Christ ought to be *plain* and easily understood, 1 Co. 14. 19;—*scriptural* in sentiment and style, 2 4,13; Tit 2 1;—*full*, keeping nothing back, Ac. 20.20,27;—*bold* and undaunted, 9. 27, 29; 14 3;—*solemn*, and free from all theatrical airs and levity, 2 Co. 4. 5; 1 Ti. 3. 8;—*earnest* and warm, 1 Co. 2.4, Col 1 28;—*affectionate* and winning, 1 Th. 2. 7, 8;—and with a *desire* to bring men to Christ, 2 Co 5.20.

——— (called *prophesying*), more useful than the display of spiritual gifts, 1 Co. 14. 1, &c.

Precepts, injunctions or commands, Ne. 9. 14; Is. 28.10; 29.13;—the whole word of God, Ps. 119.4,15,27,40,45, &c.

———, or rules of virtue and prudence in general, Pr. x.–xxiv.

Precious, or highly valuable, as Christ is to believers, 1 Pe. 2.4,7;—his blood or sacrifice, 1. 19;—the promises, 2 Pe. 1.4.

Predestinate, to fix or decree beforehand, as God has done all things from eternity, Ep. 1.11.

Predestination, or God's pre-ordination, or fore-appointment of certain objects to a particular end: thus he is frequently mentioned as disposing of the good things of this world according to his will and pleasure, in such terms as imply his predestination of those matters, as De. 8.18; 1 Ch. 29.12; 2 Ch. 1. 11; Job 1. 21; 9. 12; Ps. 75.7; Da. 4.17, &c.

———, the establishment of Israel in Canaan, and the destruction of several wicked states and kingdoms, predestinated, Ge. 12.7; 13.15; Ex. 7. 4; 9.16; De. 2.30; Jos. 11.20; Is. 44.28; 46.9.

———, particular persons have been predestinated to advance God's glory, and to serve his purposes in different manners:—Pharaoh, Ex. 9. 16;—the Canaanites, Jos. 11. 20;—Cyrus, Is. 44.28;—Jeremiah, Je. 1.5;—Paul, Ac. 9.15; Ga. 1.15,16.

———, God frequently produces good from men's evil intentions, and this is represented as his predestination, Ge. 50.20; 45.5,7; Job 5.12; Ps. 33.10; 127.1; Pr. 16. 9, 33; 19. 21; Ac. 2.23; 4.26–28.

———, the means of our redemption, and the propagation of the gospel, were predestinated, Ge. 3. 15; 12.3; 49.10; Ps. 40.7–10; Mat. 16.18; Lu. 18. 33; Jn. 7. 30; 8. 20; 13. 21; Ac. 16.7; Ro. 9.9; Ep. 5.1, 11.

———, some persons have been predestinated to grace and glory, Lu. 10. 20; 12.32; Ac. 13. 48; Ro. 8. 28, 29; 9. 29; Ep. 1.4,5; 2 Ti. 1.9; 1 Pe. 2.9. *See* ELECTION.

Predestination, dooms no man to eternal damnation, except as the merited punishment of his unbelief, rejection of Christ, and obstinate continuance in sin, Ps. 9. 17; Mat. 25. 41–43; Jn. 3.36; Ro. 2.6,8,9; Ga. 6.7,8; Re. 21.8; 22.15.

Pre-eminence, superiority, precedence, highest in honour, power, &c., as Christ is, Col. 1.18;—man has not, above beasts, in respect of liability to death, Ec. 3. 19;—Diotrephes proudly sought, 3 Jn. 9.

Prefer, to regard more, Ps. 137.6; Da. 6.3; Jn. 1.15,30.

Prejudice, prepossession, or a judgment or opinion formed before examination;—effects of it, 1 Sa. 10. 27; Mat. 13.55; Lu. 19. 14; Jn. 1. 46; 7. 48, 52; 9.16; Ac. 2.13; 17.18; 21.28; 22.22.

Premeditate, to think of and study a matter beforehand, Mar. 13.11.

Preparation (DAY OF), Mat. 27. 62, the first day of the feast of Passover.

Prepare, to make ready, or qualified, Ex. 15.2; Mat. 11.10; Lu. 3.4.

Presbytery, an ecclesiastical court of elders, or presbyters, for ordaining church officers, and governing the church, 1 Ti. 4.14.

Prescience OF GOD, his perfect and eternal foreknowledge of all things, Ac. 15.18; 17.26; He. 4.13.

Prescribing, ordering, or commanding, Ezr. 7.22, Is. 10.1.

Presence, being present, Ge. 3.8; Lu. 13 26; Ac 3.19, 1 Co. 1.29.

Present, ready, Ps. 46.1; Lu. 5.17; Ro. 7.18; 1 Co 3.22.

Presents, or gifts, of Abimelech to Abraham, Ge. 20. 14;—of Abraham's servant to Rebekah, 24 22, 53;—of Jacob to Esau, 32.13;—of Jacob and his sons to Joseph, 43.11;—of Joseph to his brethren, 45. 22;—of David's father to Saul, 1 Sa. 16. 20;—to the captain of the host, 17.18;—of Jonathan to David, 18.4;—of the Queen of Sheba to Solomon, 1 Ki. 10.10;—of the King of Syria to Elisha, 2 Ki. 5.5; —of the wise men, Mat. 2.11.

———, advantages resulting from, Pr. 17. 8; 18. 16; 21. 14;—danger of judges accepting of, 29.4; Ec. 7.7.

Preservation, our being daily kept in life, and from hurt, is from God, Ps. 3.5; 4.8; 121.8; La. 3.22; Mat. 6.11; Ac. 17.28.

Presidents, chief rulers under the king, Da. 6.2,3,4,6.

Presses, vessels or cisterns into which the juice of the grapes flowed, Is. 16. 10; Hag. 2.16.

Presume, venture, De. 18.20; Es. 7.5.

Presumption, or *self-confidence* and *obstinacy* manifested, Job 15. 25, 26; Pr. 12. 15; Ho. 12. 8; Lu. 18. 11; Ro. 1. 32; Re. 3.17;—reproved, or punished, Ps. 19.13; Pr. 27.1; Lu. 12.18; Ja. 4. 13; Re. 18.7.

———, *sins of*, peculiarly heinous, Nu. 15. 30; De. 17. 12; Ps. 19.13; 59. 5; Mat. 18. 17; Lu. 12. 47; Ja. 4.17. Exemplified, builders of Babel, Ge. 11.4;—Israelites, Nu. 14.44;—Korah, &c., Nu. 16.3,7;—men of Bethshemesh, 1 Sa. 9.19;—Jeroboam, 1 Ki. 13.4; —Benhadad, 1 Ki. 20. 10;—Uzziah, 2 Ch. 26.16;—sons of Sceva, Ac. 19.13, 14.

Presumptuous, haughty, irreverent, Ps. 19.13; 2 Pe. 2.10.

Pretorium, the head-quarters of the Roman governor, built by Herod at Jerusalem, Mar. 15. 16;—rendered 'common hall,' Mat. 27.27;—'hall of judgment,' Jn. 18.28,33; 19.9. In Ac. 23. 35 'hall of judgment' refers to Herod's palace at Cesarea. In Phi. 1.13 'palace.'

Prevail, to overcome, Ge. 7. 20; Job 18.9; Mat. 16.18.

Prevarication. *See* LYING.

Prevent, to anticipate, or to go before, Ps. 79.8; 88.13; 119.148; Mat. 17. 25; 1 Th. 4.15.

Prevention, of evil advised, Pr. 14.16; 22.3; Mat. 10.23.

Prey, to plunder, Je. 30. 16;—what is taken by spoil or plunder, Ge. 49.9, 27; Nu. 14.3; 23.24; 31.12.

Price, value, Le. 25. 16; Mat. 13. 46; 1 Pe. 3.4.

Prick, to pierce, Nu. 33.55; Ps. 73.21; Ac. 2.37; 9.5. The 'pricks' mentioned Ac. 9. 5 were *goads*, long pointed sticks used to drive oxen by pricking them.

Pride, or *conceit*, hateful to God, Pr. 6. 16, 17; 16. 5; Am. 6. 8;—hinders in seeking God, Ps. 10. 4; Ho. 7. 10;—reproved, Ps. 101. 5; 131.1; 138.6, Pr. 3.7; 6.17; 8.13; 16.18; 17.19; 21.4; 26. 12; 29. 23; Ec. 7. 16; Is. 5.21; Je. 9. 23; Lu. 1.51; 18.9; Ro. 12.16; 1 Co. 4.7; 8.2; 2 Co. 10.18; Ga. 6.3; Phi. 2 3; Ja. 4.6.

———, or *ambition to exalt one's self*, Ps. 131. 1; Pr. 17.19; 18.2; 25.6; Je. 45. 5; Mar. 9. 34; 10. 42; Lu. 11. 43; 14.9; Ro. 12. 16; 1 Th. 2. 6;—motives to guard against it, Ps. 10.4; 12.3; 18.27; Pr. 6.17; 13.10; 15.25; 16.5; 28.25; Is. 14.13, &c.;—the marks of it, Ps. 13.4; Pr. 17.19; 30.12; Mat. 23. 5; Lu. 11.43; Jn. 7.18.

———, *examples of it*, punished in the case of Korah, Dathan, and Abiram, Nu. 16.1;—of Haman, Es. 3.1, &c.;—of Nebuchadnezzar, Da. 4 30;—of Simon Magus, Ac. 8. 9, 10;—of Herod Agrippa, 12.22.

Priests, those who offered sacrifice to God, instructed the people, and interceded for them; the first mentioned is Melchizedec, Ge. 14. 18;—prior to the time of Moses, no distinct class of men were appointed to this office, but every father of a family seems to have acted as priest of his household; as Abel, Ge. 4. 4;—Noah, 8. 20;—Abraham, 22. 13;—Isaac, 26.25;—Jacob, 33.20; 35.7.

———, from the giving of the law by Moses all the male posterity of Aaron were appointed to be priests, Ex. 28.1, &c.;—their consecration, 29. 1, &c.;—their offerings at that time, Le. 6.19;—their garments, Ex. 28.40; 39.27, &c.;—forbidden to drink wine during their ministration, Le. 10.8;—their portion of the sacrifices, Nu. 8. 9; De. 18. 3;—the heave-offering out of it, Nu. 18.25;—their mourning, Le. 21. 1;—their marriages, 13;—to be without blemish, 17;—when they must abstain from holy things, 22.1;—their genealogies, 1 Ch. 9. 10;—distributed into orders by David, 24. 1, &c.;—and Levites, their cities, 6.54;—who of them returned from Babylon with Zerubbabel, Ne. 12.1;—their offices in the temple, 44;—ordinances for them in future time, Eze. 44. 17;—priesthood of Christ foretold and executed, Ps. 110.4; Je. 33.17; Zec. 6.12; He. 4.14; 5.1; 7.11; 8.1, &c.

———, *High*, or chief of all the priests, was Aaron himself, and after him the eldest son of the eldest branch of his family, Ex. 28.1; Nu. 20.28;—he was to be clothed with peculiar garments, Ex. 28.2–14;—to wear a breastplate, with twelve precious stones, bearing the names of the twelve tribes of Israel, 15–29;—to him pertained the *Urim* and the *Thummim*, 30;—his long robe had golden bells and pomegranates fixed to its hem, 33–35; —his head was crowned with a mitre, on which was a plate of gold with this inscription, HOLINESS TO THE LORD, 36–38;—was to be consecrated by being anointed with the holy oil, and by sacrifice, 29.1–37;—not to uncover his head, or rend his clothes, Le. 21. 10;—to marry only a virgin of his own people, 13. 14;—he alone entered into the holy of holies, 16.1, &c.; —was supreme judge of all controversies in the Jewish church, Mat. 26.3; Lu. 22.54.

——— (HIGH), *Christ our great*, He. 4. 14;—this was foretold of him, Ps. 110.4;—he was called of God, as was Aaron, He. 5.4,5;—was anointed with the Holy Ghost above measure, Ac. 4.27; 10.38;—voluntarily offered himself, in soul and body, a sacrifice for men, Is. 53.5,10; Mat. 20.28; Jn. 10.11; Ep. 5.2; Tit. 2.14; He. 9.26; 10.5;—as his sacrifice was infinitely perfect, he needed to offer it only once, He. 10–14;—he has entered into the most holy place to present it to God, 9.12; —he intercedes for his people, Ro. 8. 34; He. 7.25; 1 Jn. 2.1.

Prince, the son of a king, or one possessed of high rule and authority:—Christ is the prince of peace, Is. 9.6; —the prince of life, Ac. 3.15;—princes of the kings of the earth, Re. 1.5;—the devil is called the prince of this

world, Jn. 12. 31;—the prince of the power of the air, or those evil spirits who inhabit the aërial regions, Ep. 2. 2;—the Roman emperor, Da. 9. 26; —the chief of a family or tribe, Nu. 17. 6.

Princess, the daughter of a king, or a prince's consort;— Solomon had 700 as wives, 1 Ki. 11. 3;—*figuratively*, the city of Jerusalem, La. 1. 1.

Principal, the chief, Ex. 30. 23; Nu. 5. 7; Is. 16. 8; Ac. 25. 23.

Principality, royal state, or the attire of the head marking the same, Je. 13. 18;—chief rulers, Tit. 3. 1;—government, by good angels, Ep. 1. 21; 3. 10; —wicked spirits, 6. 12; Col. 2. 15.

Principle, a point of belief, He. 5. 12; 6. 1.

Print, a deep mark, made by cutting or wounding, Le. 19. 28; Jn. 20. 25;—graven or written, Job 19. 23.

Priscilla, pris-cil'la, or PRISCA, 2 Ti. 4. 19, the wife of Aquila, who, along with her husband, entertained Paul, and with whom he wrought as a tent-maker or manufacturer of awnings of haircloth, Ac. 18. 2, 26; Ro. 16. 3; 1 Co. 16. 19.

Prison, a place of confinement, Mat. 4. 12; Lu. 23. 19;—a low and afflicted condition, Ps. 142. 7; Ec. 4. 14; Is. 42. 7; —the grave, 53. 8;—hell, 1 Pe. 3. 19.

Prisoners, those confined in prison, our duty towards them, Mat. 25. 36; He. 13. 3;—of hope, all who hear the gospel, Zec. 9. 12.

Private, or *secret things*, will be revealed and come to judgment, Job 31. 4; 34. 21, &c.; Ps. 139. 11, &c.; Pr. 5. 21; Ec. 12. 14; Je. 32. 19; Ro. 2. 16; He. 4. 13.

Privy, private, secret, De. 23. 1; 1 Ki. 2. 44; Ac. 5. 2.

Prize, or reward, in a race, 1 Co. 9. 24;—eternal bliss, Phi. 3. 14.

Proceed, to go on, or go out, Ex. 25. 35; Jos. 6. 10; Job 40. 5; Mat. 15. 19.

Process of Time, in course, or after some time, Ge. 4. 3; 38. 12; Ex. 2. 23; Ju. 11. 4; 2 Ch. 21. 19.

Prochorus, pro'ko-rus, one of the first seven deacons of the Christian church, Ac. 6. 5.

Proclamation, a public notice, given by authority, Ex. 32. 5; 1 Ki. 15. 22; 22. 36; Da. 5. 29.

Procrastination, putting off from day to day, deferring till a future time; —condemned by Christ, Lu. 9. 59–62; —its danger, Ge. 19. 16; Mat. 5. 25; Lu. 13. 25;—motives for avoiding, Ec. 12. 1; Pr. 27. 1; Is. 55. 6; 2 Co. 6. 2;—Felix, an example, Ac. 24. 25. *See* DELAYS.

Procure, to obtain, Pr. 11. 17;—to bring upon one's self, Je. 2. 17; 4. 18; 26. 19.

Profane, not holy, but allowed for common use, Eze. 42. 20: 44. 23;—*person*, one who despises or abuses sacred things, Le. 21. 7; He. 12. 16;—to use holy things as if they were base or common, Le. 18. 21; 21. 12; Eze. 23. 39; Mat. 12. 5; Ac. 24. 6.

Profess, to declare openly and plainly, De. 26. 3; Mat. 7. 23; Tit. 1. 16.

Profession, an open and avowed declaration of our belief, 1 Ti. 6. 12; He. 3. 1;—to be held fast, 4. 14; 10. 23.

Profit, to gain advantage, improve, Is. 30. 5; Ro. 3. 1; He. 12. 10.

Profitable, or beneficial, we cannot be to God, Job 22. 2;—godliness is to us, 1 Ti. 4. 8;—all Scripture is, 2 Ti. 3. 16.

Profound, deep, Ho. 5. 2.

Progenitors, forefathers, Ge. 49. 26.

Prognosticators, persons who pretended to foretell the various events of every month of the year, Is. 47. 13.

Prolong, to lengthen in time, or protract, De. 4. 26, 40; 32. 47; Job 6. 11; Ps. 61. 6; Is. 53. 10.

Promise, of *an interest in God*, as the covenant God of his people, 2 Sa. 23. 5; Is. 55. 3; Je. 31. 31–34;—as their God, Ge. 17. 7; Ps. 48. 14; Is. 41. 10; Je. 30. 22; 2 Co. 6. 16; He. 8. 10;—their portion, Ps. 16. 5; 73. 26; La. 3. 24;—his presence with them, Ex. 33. 14; Ps. 140. 13; Is. 41. 10; Eze. 34. 30; Jn. 14. 23; —his love to them, De. 7. 13; Ps. 42. 8; Is. 43. 4; Je. 31. 3; Ho. 14. 4; Zep. 3. 17; —his mercy to them, Ps. 103. 13, 17; Is. 30. 18; Ho. 11. 8;—his help to them, De. 33. 27, 29; Ps. 115. 9; Pr. 30. 5; Is. 41. 10, 13, 14; Ho. 13. 9; He. 13. 6;—his care for them, De. 32. 11, 12; Ps. 33. 18; Is. 46. 3, 4; 63. 9; Zec. 2. 8; 1 Pe. 5. 7.

Promises of God, are the gracious declarations of his Word, in which he engages to bestow blessings on his people;—they are great and precious, 2 Pe. 1. 4;—they are made through Christ, 2 Co. 1. 20;—their accomplishment is certain, Nu. 23. 19; De. 7. 9; 1 Sa. 15. 29; Ps. 89. 3, 34; 105. 8; Lu. 1. 45; He. 10. 23; Ja. 1. 17.

———, to Noah, Ge. 8. 21; 9. 9, &c.;—to Abraham, 12. 7; 13. 14; 15. 1; 17. 1, &c.; 15. 18, 10; 22. 15;—to Hagar, 16. 10; 21. 17;—to Isaac, 26. 2; —to Jacob, 28. 13; 31. 3; 32. 12; 35. 11; 46. 3;—to David, 2 Sa. 7. 5, 12;—to Solomon, 2 Ch. 1. 7; 7. 12.

———, *applicable to all his people*;—*of temporal blessings*, in general, Ps. 34. 9, 10; Mat 6. 33; Phi. 4. 10;—particularly, of food and raiment, Ps. 37. 3; 111. 5, Mat. 6. 25, 26, 30–32;—of safety and protection, De. 33. 12; Ps. 91. 1–4; 112 7; 121. 3; Is. 33 16; 43. 2;—of peace, Le. 26. 6; Ps. 29. 11; 119. 165; Is. 32. 18;- of direction, Ps. 37. 23; 73. 24; Pr. 3. 6, Is. 42 16,—of success and prosperity, Ps. 1. 3; 128 2; Is. 65. 21–23,—a blessing on a good man's children and household, Ps. 102. 28; 112. 2; Pr. 3. 33; 13. 22; 14. 11, 26;—on all he hath, Ex. 23 25; De. 26. 11; 28. 3–8.

———, relating to *trouble* and *affliction*. *See* AFFLICTION.

———, of *deliverance* from famine and want, Job 5. 20; Ps. 33. 18, 19, 37. 19; Is 41 17;—from war and enemies, De. 20. 4; Job 5. 20, Ps. 37. 40, Pr. 3. 25, 26; 16. 7; Is. 41. 11, 12; Je. 32. 17, 18;—from oppression and injustice, Ps. 12. 5; 72. 4, 14; 109. 31; Is. 54. 14;—from slander and reproach, Job 5. 21; Ps. 31. 20; 37. 6; Is. 51. 7, 8; Mat. 5. 11, 12; 1 Pe. 4. 14.

———, to the stranger, De. 10. 18; Ps. 146. 9; Eze. 11. 16;—to the poor and helpless, Ps. 9. 18; 69. 33; 72. 12, 13; 102. 17; 107. 41; 113. 7; Ja. 2. 5; —to the widow and fatherless, Ex. 22. 22, 23; De. 10. 18; Ps. 10. 14, 18; 68. 5; 146. 9; Pr. 15. 25; 23. 10, 11; Je. 49. 11; Ho. 14. 3;—to the prisoner and captive, De. 30. 4; Ps. 68. 6; 146. 7; Is. 49. 25.

———, of *spiritual blessings*, in general, Ps. 25. 10; 34. 10; 84. 11; Ro. 8. 30; Ep. 1. 3; 2 Pe. 1. 3;—particularly, of pardon of sin, Ex. 34. 7; Ps. 65. 3; 103. 12; 130. 4, 8; Is. 43. 25; 44. 22; Je. 31. 34; Mi. 7. 18, 19;—of the most heinous sins, Is. 1. 18; 1 Co. 6. 9–11; 1 Jn. 1. 7;—of all sins, Ps. 103. 3; Je. 33. 8; Eze. 33. 16; 36. 25;—justification, Nu. 23. 21; Is. 45. 25; 53. 11; Ac. 13. 39; Ro. 3. 24; 5. 1, 9; 8. 33, 34;—reconciliation, Is. 27. 5; Ro. 5. 9, 10; 2 Co. 5. 18, 19; Ep. 2. 13–17; Col. 1. 21;—adoption, Is. 63. 16; Ro. 8. 14, 15; 9. 26; 2 Co. 6. 18; Ga. 3. 26; 4. 4, 5; Ep. 1. 5; 1 Jn. 3. 1, 2;—access to God through Christ, with acceptance, Ep. 1. 6; 2. 18; 3. 12; 1 Pe. 2. 4, 5; He. 10. 19, 20;—hearing of prayer, Job 22. 27; Ps. 34. 6, 15, 17; 50. 15; 91. 15; 145. 19; Is. 30. 19; 58. 9; 65. 24; Je. 29. 12; Zec. 13. 9; Mat. 7. 7, 8, 11; 21. 22; Jn. 14. 13; 15. 7; 16. 23, 24; 1 Jn. 3. 22; 5. 14;—sanctification, Is. 1. 18; Eze. 36. 25–27; 1 Co. 6. 11; 1 Th. 5. 23; Tit. 2. 14;—knowledge and wisdom, Pr. 2. 6; Is. 2. 3; 29. 18, 24; 52. 6; Ja. 1. 5;—teaching and guidance, Ps. 25. 8, 12; 32. 8; 73. 24; Is. 49. 10; 58. 11;—support under temptation and deliverance from it, Is. 40. 29; 41. 10; Ro. 16. 20; 1 Co. 10. 13; 2 Co. 12. 9; He. 2. 18; 2 Pe. 2. 6;- fruitfulness, and increase in grace, Ps. 1. 3; 92 12–14; Je. 31. 12; Ho. 14. 5; Mal. 4. 2; Jn. 15. 2, 5;—that God will never forsake them, Ps. 37. 28; 94. 14; Is. 42. 16; 49. 14, 15; 54. 9, 10; Je. 32. 40; La. 3. 31, 32; He. 13. 5;—that they shall be preserved to eternal life, Jn. 10. 28, 29; Ro. 8. 38, 39; 1 Co. 1. 8; Phi. 1. 9; 1 Th. 5. 23, 24.

———, of *the influences of the Holy Spirit*, Pr. 1. 23; Is. 32. 15; 59. 21; Eze. 36. 27; Lu. 11. 13; Jn. 4. 10, 14; 7. 38, 39; 14. 16, 17; Ga. 3. 14; 1 Co. 2. 12;—his teaching, Lu. 12. 12; Jn. 16. 13; 1 Co. 2. 10; 1 Jn. 2. 27;—his help in prayer, Zec. 12. 10; Ro. 8. 15, 26, 27; Ga. 4. 6;—his witnessing with the spirits of his people, Ro. 8. 16; 2 Co. 1. 22; 5. 5;—his sealing them to redemption, 2 Co. 1. 22; Ep. 1. 13; 4. 30;—his comforting them, Jn. 14. 16; 15. 26; 16. 7; Ro. 14. 17.

Promises of God, of support in death, Ps. 23. 4; 37. 37; 73. 26; Pr. 14. 32; Is. 25. 8; Ho. 13. 14; Ro. 8. 38, 39; 1 Co. 15. 55–57; 2 Ti. 1. 12;—of happiness to the soul immediately after death, Lu. 16. 25; 23. 43; Phi. 1. 21, 23; 2 Co. 5. 8; He. 12. 23; Re. 14. 13;—of a glorious resurrection, Job 19. 26, 27; Is. 26. 19; Da. 12. 2; Lu. 20. 35, 36; Jn. 5. 28, 29; 6. 39, 40, 54; 11. 25; Ro. 8. 11; 1 Co. 15. 21, 22, 42, 52–54; 2 Co. 5. 1–4; Phi. 3. 21; 1 Th. 4. 14;—of everlasting happiness in heaven, Da. 12. 3; Mar. 13. 43; 25. 34, 46; Jn. 14. 2, 3; Ro. 2. 7; 8. 17, 18, 30; 2 Co. 4. 17, 18; Col. 3. 4; 1 Th. 4. 17; 2 Pe. 1. 11; Re. 2. 10; 7. 15–17; 21. 22, 23.

Promotion, advancement or preferment, Ps. 75. 6; Pr. 3. 35;—sometimes unexpected, 1 Sa. 2. 7; Ps. 75. 6; Da. 2. 21;—of Joseph, Ge. 39. 1, &c.; 41. 39;—of Moses, Ex. 3. 1, 10; —of David, 2 Sa. 2. 4; 5. 1;—of Mephibosheth, 2 Sa. 9. 1, &c.;—of Jehu, king of Israel, 2 Ki. 9 2.

Pronounce, to declare or speak plainly, Le. 5. 4, 13. 3; Ju 12 6, Ne. 6. 12; Je. 11. 17.

Proof, trial, evidence, 2 Co. 2. 9; 8 24; 13. 3; Phi. 2. 22; 2 Ti 4 5.

Proper, fit, 1 Ch 29. 3, Ac. 1. 19; 1 Co. 7 7; He. 11. 23.

Prophecies relating to Christ: general ones declaring the coming of a Messiah, Ge. 3. 15, De. 18. 15; Ps. 89 20; Is. 2. 2; 9. 6, 28. 16; 32. 1, 35. 4; 42 6; 49. 1; 55. 4; Eze. 34. 24; Da. 2. 44; Mi 4. 1; Hag. 2. 7; Zec. 3. 8;—his excellency and dignity, and the design of his mission, Ge. 12. 3; 49 10; Nu. 24. 19; De. 18. 18; Ps. 21. 1; Is. 59. 20; Je. 33. 16;—his divinity, Ps. 2. 7, 11; 45. 7; 72. 8; 110. 1; Is. 9. 6; 25. 9; 40. 10; Je. 23. 6; Mi. 5. 2; Mal. 3. 1;—the nation, tribe, and family he was to descend from, Ge. 12. 3; 18. 18; 21. 12; 22. 18; 26. 4; 28. 14; 49. 8; Ps. 18. 50; 89. 4, 29, 36; 132. 11; Is. 11. 1; Je. 23. 5; 33. 15;—the time when he was to appear, Ge. 49. 10; Nu. 24. 17; Da. 9. 24; Hag. 2. 7; Mal. 3. 1;—the place of his birth, Nu. 24. 17, 19; Mi. 5. 2;—that a messenger should go before him, Is. 40. 3; Mal. 3. 1; 4. 5;—that he was to be born of a virign, Ge. 3. 15; Is. 7. 14; Je. 31. 22;—that he was to be worshipped by the wise men, Ps. 72. 10, 15; Is. 60. 3, 6;—that there should be a massacre at Bethlehem, Je. 31. 15;— that he should be carried into Egypt, Ho. 11. 1;—that he was to be distinguished by peculiar grace and wisdom, and by the descent of the Holy Spirit upon him, Is. 11. 2; 42. 1; 61. 1;—that he should be a prophet, De. 18. 15;—that he should preach the word of the Lord, Ps. 2. 7; Is. 2. 3; 61. 1; Mi. 4. 2;—that he should work miracles, Is. 35. 5;—that he should cast the buyers and sellers out of the temple, Ps. 69. 9; —that he should be a priest and offer sacrifice, 110. 4;—that he should be hated and persecuted, 22. 6; 35. 7, 12; 109. 2; Is. 49. 7; 53. 3;—that he should be rejected by the chiefs of the Jews, Ps. 118. 22;—that the Jews and Gentiles should conspire to destroy him, Ps. 2. 1; 22. 12; 41. 5;—that he should ride triumphantly into Jerusalem, 8. 2; Zec. 9 9;—that he should be sold for thirty pieces of silver, Zec. 11. 12; —that he should be betrayed by one of his own familiar friends, Ps. 41. 9; 55. 12;—that his disciples should forsake him, Zec. 13. 7;—that he should be accused by false witnesses, Ps. 27. 12; 35. 11; 109. 2;—that he should not plead upon his trial, 38. 13; Is. 53. 7;— that he should be insulted, buffeted, and spit upon, Ps. 35. 15, 21; Is. 50. 6;— that he should be scourged, Is. 50. 6; Mi. 5. 1;—that he should be crucified, Ps. 22. 14, 17;—that they should offer him gall and vinegar to drink, 15; 69. 21;—that they should part his garments, and cast lots upon his vesture, 22. 18;—that he should be mocked by his enemies, 16; 109. 25;—that his side should be pierced, Zec. 12. 10;—also his hands and his feet, Ps. 22. 16; Zec. 13. 6;—that he should be patient under his sufferings, Is. 53. 7;—that he should pray for his enemies, Ps. 109. 4;—that a bone of him should not be broken, 34. 20;—that he should die with malefactors, Is. 53. 9, 12;—that he should be cut off in the midst of his days, Ps. 89. 45; 102. 24;—that there should be an earthquake at his death, Zec. 14. 4;—and a remarkable darkness, Am. 5. 20; 8. 9; Zec. 14. 6;—that he should be buried with the rich, Is. 53. 9;—that he should rise again from the dead, Ps. 16. 10; 30. 3; 41. 10; 118. 17; Ho. 6. 2;—that he should ascend into heaven, and sit on the right hand of God, Ps. 16. 11; 24. 7; 68. 18; 110. 1; 118. 19;—that after his ascension he should send the Holy Ghost, Ps. 68. 18; Joel 2. 28, 29;—that his betrayer should die suddenly and miserably, Ps. 55. 15, 23; 109. 17;—that the potter's field should be bought with the purchase money, Zec. 11. 13. Compare these with the article on CHRIST.

Prophecies, other prophecies accomplished: concerning Abraham's posterity in Egypt, Ge. 15. 13;—concerning Isaac, 18. 10; 21. 1;—of Joseph's advancement, 37. 5; 42. 6;— of the builder of Jericho, Jos. 6. 26; 1 Ki. 16. 34;—of the death of Eli's sons, 1 Sa. 2. 34; 4. 11;—of the death of Saul, 28. 19; 31. 2;—of the birth of Josiah, 1 Ki. 13. 2; 2 Ki. 23. 15;—of the death of a prophet, 1 Ki. 13. 22, 30;—of the destruction of the house of Jeroboam, 14. 10; 15 29;—of the death of his son, 14. 12, 17;—of the destruction of the house of Baasha, 16. 3, 11;—of the great drought in the reign of Ahab, 17. 1; 18. 41;—of the invasion of the King of Syria, 20. 22, 26;—of the revenge of the death of Naboth, 21. 19; 22. 38;—of the destruction of the house of Ahab, 21. 21; 2 Ki. 10. 11;—of the death of Jezebel, 1 Ki. 21. 23; 2 Ki. 9. 36;—of the production of water to supply an army, 2 Ki. 3. 17, 20;—of plenty in a siege of Samaria, 7. 1, 18; —of the death of the lord who did not believe the prophet, 7. 2, 20;—of the reign of the sons of Jehu to the fourth generation, 10. 30; 15. 12;—of the destruction of the King of Assyria, 19. 7, 35, 37;—of the Babylonish captivity, 20. 17; 24. 13; Je. 27. 1–7; 29. 11–14;—the total desolation of Nineveh, Na. 1. 1–10; 3. 7; Zep. 2. 13;—and of Babylon, Je. 50. 35–40; 51. 24–26, 37, 64.

———, SPOKEN BY CHRIST, respecting his sufferings and the manner of his death, Mat. 16. 21; 17. 22, 23; 20. 18, 19; Mar. 8. 31; 9. 31; 10. 32, 39; Lu. 9. 22; 18. 31–33;—the time he should remain in the grave, Mat. 12. 40;—his resurrection on the third day, 16. 21; Mar. 8. 31; 9. 31; Lu. 9. 22; 18. 33; Jn. 2. 19, 21;—the place where his disciples were to prepare the passover, Mat. 21. 1–3; Mar. 11. 2; Lu. 19. 30, 31; —that Judas would betray him, Mat. 26. 21, 23, 25; Lu. 22. 3, 4; Jn. 13. 21–26;—that Peter would deny him, Mat. 26. 34; Mar. 14. 30; Lu. 22. 34; Jn. 13. 38;— that his other disciples would forsake him, Mat. 26. 31; Mar. 14. 27; Jn. 16. 32; —that he should ascend into heaven, Jn. 6. 62; 16. 28; 20. 17;—the sending of the Holy Ghost as the *Comforter* to his apostles, 14. 16, 26; 15. 26;—that they should be endowed with the gift of tongues, Mar. 16. 17;—the persecutions to which they should be subjected, Mat. 23. 34–36; 24. 9; Mar. 13. 9; Jn. 16. 1–4;— the sufferings and death of Peter, 21. 18, 19;—the destruction of the city and temple of Jerusalem, Mat. 24. 1, 2; Mar. 13. 1, 2; Lu. 19. 41–44; 21. 6;—the signs by which this should be preceded, Mat. 24. 3–7; Mar. 13. 5–8; Lu. 21. 8–11;—the rejection of the Jews, and the preaching of his gospel in all nations, Mat. 8. 11, 12; 24. 14; Lu. 13. 28, 29.

Prophecy, the foretelling of such future events as were beyond the reach of human sagacity, and which therefore none but God could reveal;—holy men of God thus spake and wrote, as they were moved by the Holy Ghost, Nu. 11. 25; 24. 2; 2 Sa. 23. 2; 2 Ch. 20. 14; Ne. 9. 30; Is. 48. 16; Eze. 2. 2; 3. 12; Mi. 3. 8; Zec. 7. 12; Ac. 1. 16; 11. 28; 21. 11; 28. 25; 1 Ti. 4. 1; 2 Pe. 1. 21;—not always understood by the prophets themselves, 1 Pe. 1. 10–12.

Prophet, one qualified and authorized to speak for God to men; foretells future events, 1 Sa. 3. 20; 1 Ki. 18. 22; 19. 16; Je. 1. 5;—teaches and explains divine truths, 1 Co. 12. 10; 14. 1, 3, 5, 22, 24, 31; —one under the influence of an evil spirit, and who imitated the true prophets, 1 Sa. 18. 10; 1 Ki. 22. 22;—a heathen poet, Tit. 1. 12

Prophetesses, female prophets: Miriam, Ex. 15. 20;—Deborah, Ju. 4. 4. —Huldah, 2 Ki. 22. 14;— Noadiah, Ne. 6. 14; — Anna, Lu 2. 36; — the daughters of Philip, Ac. 21. 9;—the wife of a prophet so called, Is. 8. 3.

Prophets, a succession of them from Moses till Malachi;—promised, De. 18. 15;—their duty, 1 Sa. 12 23; Is. 58. 1; 62. 6; Je. 1. 8, 17. 23. 28; Eze. 2. 6; 3. 9, 11, 17; 34 2;—to be respected, Je. 25. 4; 26. 4;—sometimes despised, 23. 33, 34, 35;—a blessing to the people, Is. 30. 20; Je. 3. 15; Am. 8. 11;—a presumptuous one to be put to death, De. 18. 20;—false ones described and complained of, Is. 56. 10; Je. 6. 13; 23. 1; Eze. 22. 25; 34. 2; Mi. 3. 11; Mal. 1. 6;— the danger of following them, De. 13. 1–3;—judgments denounced against them, 5; Je. 14. 15; 23. 21, 25; 28. 15; 29. 31; Eze. 13. 3; 14. 9;—one from Judah meets Jeroboam at Bethel, 1 Ki. 13. 1; —is killed by a lion, 23;—lying ones complained of, Je. 14. 13; 23. 9;—such to be destroyed, 25. 34;—reproved, Eze. 13. 1;—foretold to arise in the Christian church, Mat. 7. 15; 24. 11, 24; Ac. 20. 29; 1 Ti. 4. 1; 2 Pe. 2. 1; 3. 3; —'sons of' the, 2 Ki. 2. 3, 5; pupils of the prophets, trained by them in the knowledge of religion.

Propitiation, the action of a person who, in some appointed way, turns away the wrath of God, Ro. 3. 25; 1 Jn. 2. 2; 4. 10. *See* ATONEMENT.

Proportion, an equal part, 1 Ki. 7. 36; —symmetry, or agreement of one part with another, Job 41. 12;—analogy of faith, or harmony of its different parts, Ro. 12. 6.

Proselyte [incomer], a convert from heathenism to the Jewish religion, Ac. 2. 10; 6. 5; 13. 43;—*of the gate*, was one permitted to dwell in the land of Israel; and who, without submitting to circumcision, or any other ceremony of the law, worshipped the true God, according to the moral law, and the rules imposed on the children of Noah; —*of righteousness*, was one who received circumcision, and the whole law of Moses, and enjoyed all the privileges of a native Hebrew, Ezr. 6. 21.

Proseuche (the original Greek), prayer, or rather an *oratory*, or place for prayer, commonly surrounded with the shade of trees; Christ continued in one all night engaged in prayer, Lu. 6. 12;—Paul and his attendants spent the Sabbath in one, near to Philippi, Ac. 16. 13.

Prospect, view, or side from which the adjacent ground was seen, Eze. 40. 44, 46; 43. 4.

Prosperity, or ADVERSITY, of a worldly kind, no evidence of virtue or vice, or of the favour or displeasure of God, Job 12. 6; 20. 4; 21. 7, 18; Ps. 17. 10; 73. 3, 13; 92. 7; Ec. 8. 14; 9. 2; Je. 12. 1; Hab. 1. 16; Mal. 3. 14; Mat. 5. 45. Lu. 13. 1; 16. 19; Jn. 9. 2; Ac. 28. 4;—advantages and evils of, will be adjusted hereafter, Ps. 37. 1; Ec. 5. 8; 8. 12; Je. 5. 29; Lu. 16. 25; Ro. 8. 18.

———, a dangerous state, De. 6. 10; Pr. 1. 32; 30. 8; Lu. 6. 24; 12. 16; Ja. 5. 1–6.

———, of the wicked not to be envied, Job 12. 6; 20. 5; 21. 7, 18; Ps. 37. 1; 73. 1, 18; 92. 7; Ec. 8. 12; Je. 12. 1, &c.; Lu. 16. 19.

———, or CALAMITY, of nations, causes thereof: of the Amorites, Ge. 15. 16;—of Sodom, 18. 20;—of the Israelites, Le. 26. 3; De. 7. 12; 28. 15; Ju. 2. 20; 1 Ki 8. 33; 11. 14, 23; 2 Ki. 17. 7; Ps. 78. 33; 107. 11, 34; Pr. 14. 34; 28. 2; Is. 47. 8; 50. 1; Je. 4. 18; 7. 17; 9. 13; 12. 4; 15. 1; 16. 10; 17. 19; 22. 3; 44. 3, &c.; Eze. 5. 5; 14. 13; Ho. 4. 1; Am. 4. 6; Mat. 23. 37.

Prostitute, to profane, or to give up to whoredom, Le. 19. 29.

Protection, a defence or cover from evil, De. 32. 38;—God's protection of his people described, De. 32. 10–14; Ps. xci.; 121. 3–8; Is. 63. 9. *See* PROVIDENCE.

Protest, to give a solemn declaration of one's opinion or resolution, Ge.43. 3; 1 Sa.8.9; Zec.3.6; 1 Co.15.31.

Prove, to try or examine one's self, 2 Co.13.5; 1 Th.5.21;—to manifest by argument or evidence, Ac.9.22; Ro.3. 10;—to try by some mercy or affliction, that men may know themselves, and be known by others, Ex.16.4; De. 8.2.

Provender, dry food for cattle, such as hay or corn, Ge.24.25,32; 42.27; 43.24; Ju.19.19,21; Is.30.24.

Proverb, a short and pithy moral sentence, maxim, comparison, or enigma, expressed in a style that is poetical and figurative, Pr. 1. 1, &c.;—a byword, De.28.37; 1 Sa.10.12; Ps.69.11; —a kind of parable, Jn.16.25,29.

Provide, to procure beforehand, to prepare, or to supply, Ge. 22. 8; 30. 30; Job 38.41; Mat. 10.9; Ro. 12. 17; 1 Ti.5.8.

Providence, prudent foresight and care in managing affairs, Ac.24.2.

Providence of God, is his continual superintendence and care over creation; asserted, Ex.21.13; Ne.9.6; Job 1.12; 2.6; 5.6; 23.14; Ps 65.9; 75.6; 105 14; 113. 7; 127. 1; 147. 6; Pr. 16. 9, 33; 19. 21; 20.24; 21.30; Ec 9.1,11; Je.10. 23; Mat. 6. 26; 10. 29; Jn. 3. 27;—it is *universal*, extending over the *natural world*, Ps.104.13; 135 5–7; 147 8–18; 148.7,8; Job 9. 5, 6; 21. 9–11; 37. 6–13; Ac.14.17;—the *brute creation*, Ps.104.21–29; 147.9; Mat.6.26; 10.29; —*general affairs of men*, 1 Ch.16.31; Ps. 47.7; 66. 7; Pr.21.1; Job 12 23; Is. 10.12–15; Da.2.21; 4.25;—the *affairs of individuals*, 1 Sa. 2. 6; Ps. 18. 30; Pr.16.9; Is.45.5; Lu.1.53; Ja.4.13–15; —the *free acts of men*, Ex. 12. 36; 1 Sa. 24.9–15; Ps. 33.14,15; Pr.16.1; 19. 21; 20. 24; 21. 1; Je. 10. 23; Phi. 2. 13; —is exercised *over the sinful acts of men*, 2 Sa.16.10; 24.1; Ps. 76 10; Ro. 11. 32; Ac. 4. 27, 28;—is unerringly *wise*, Ps. 104. 24; Is. 28. 29;—sometimes *dark* and mysterious, Ps.18.11; 77. 19; Ro. 11. 33;—always *just*, De. 32. 4; Ps. 97. 2; Ho. 14. 9;—perfectly *holy*, Ps. 145. 17;—executed with almighty *power*, Job 9. 12; Da. 4. 35;—commonly connected with the use of second causes or *means*, 1 Ki. 22. 28, 34; Ac.27.31,34;—cannot be *defeated*, 1 Ki. 22. 30–34; Pr. 21. 30; Is. 8. 9, 10; Je.9.23;—is the execution of an *eternal purpose* embracing all God's works from the beginning in one entire system, Ac. 15. 18; Ep.1. 11; Ps. 104.24; Is.28.29.

Province, a country, or part of a kingdom, 1 Ki. 20. 14, 15; Ezr. 4. 15; 6. 2; Es.1.1;—a country subject to the Roman empire, Ac.23.34; 25.1.

Provision, or food, Ge. 42. 25; 45.21; —that for Solomon's household for one day, 1 Ki. 4. 22, 23;—God's promise to bless Zion's, Ps.132.15;—not to be made for the gratification of sinful inclinations, Ro.13.14.

Provocation, the cause of making one angry, as sin does God, 1 Ki.15.30; 21. 22; 2 Ki.23.26; Ne.9.18; Ps.95.8.

Provoke, to enrage, or rouse to anger, Ex. 23. 21; Nu.14. 11; De.31.20; 1 Co. 10.22; Ep.6.4; —to stir up, or to excite, Ro.11.11,14; He.10.24.

Prudence, wisdom applied to practice, recommended, Pr. 8. 12; 12. 16, 23; 13. 16; 14. 8; 15. 5; 19. 11; 22. 3; 27. 11, 12; Mat. 10. 16; Ep. 1. 8; Ja. 3. 13. Examples of: *Joseph*, Ge. 41. 39;—*David*, 1 Sa. 16. 18;—*counsellors*, 1 Ki. 12. 2;—*Nehemiah*, Ne.2.12–16; 4. 13–18;—*Gamaliel*, Ac.5.34–39.

Prune, to cut off superfluous branches from trees and vines, to promote their fruitfulness, Le.25.3,4; Is.5.6.

Psalmist, one who composed psalms, 2 Sa.23.1.

Psalms, called the 'Psalms of David,' because he was the author of the greatest number of them, and was the founder of psalmody as an institution. This book (Lu. 20. 42) consists of five parts, (1) Ps.i.–xli.;—(2) xlii.–lxxii.;—(3) lxxiii.–lxxxix.;—(4) xc.–cvi.;—(5) cvii.–cl. Psalms exhorting to virtue, i. iv. xi. xix. xxiv. xxxii. xxxvii. xli. xlix. lxxxi. lxxxiv. xcv. cxix. cxxv.;—expressive of the character and faults of the righteous and the wicked, vii. x. xii. xiv. xv. xxxvi. lii. liii. lviii. lxxiii. lxxxii. ci. cxii. cxxv. cxxviii. cxxxi. cxxxiii.;—of prayer, in general, iv. v. xxvi. xxviii. lxxi. lxxxvi. cx. cxxiii. cxxxii. cxli. cxliv.; —of supplication in distress, xiii. xvii. xxii. xxv. xxxi. xxxv. xxxviii. xl. xliii. liv. lv. lix. lx. lxiv. lxix. lxx. lxxiv. lxxx. lxxxiii. lxxxviii. xciv. cxx. cxxiii. cxxxvii. cxl. cxlii. cxliii.;—penitential, vi. xxv. xxxii. xxxv. xxxviii. li. cxxx.; —expressing trust in God, iii. xii. xvi. xxiii. xxvii. xliv. xlvi. lvi. lvii. lxi. lxii. lxxi. lxxvii. xci. cxxi. cxxvii. cxxx. cxxxviii.;—celebrating the perfections of God, viii. xix. xxix. xxxiii. l. lxv. lxviii. lxxvi. xciii. xcvi. xcvii. xcix. civ. cvii. cxiii. cxiv. cxxxv. cxxxvi. cxxxix. cxlvii.;—of praise and thanksgiving, ix. xviii. xx. xxiii. xxx. xxxiv. xl. xlvii. xlviii. lxiii. lxvi. lxvii. lxxv. lxxvi. lxxxvii. xcii. xcviii. c. ciii. cviii cxi. cxv.–cxviii. cxxii. cxxiv. cxxvi cxxix. cxxxiv. cxlv. cxlvi cxlviii –cl, —historical, lxxviii lxxxix cv cvi cxxxv cxxxvi.; prophetical of Christ, ii. xxi. xxii. xlv lxxii cix. cx.

Psaltery, a kind of harp or dulcimer, of Babylonish origin, much used among the Hebrews, in the praise of God, Ps 33 2, 57.8, 71.22, 81.2, 92. 3; 108 2; 144 9; 150 3

Ptolemais, tol e-mā'is, a seaport town of Canaan, on the shore of the Mediterranean, about 27 miles south of Tyre,—on his third missionary journey Paul visited it, and 'saluted the brethren and abode with them one day,' Ac 21 7,—was formerly called *Accho*, Ju.1 31;—is now called *Akka* or *St. Jean d'Acre*

Public, common, known, Mat.1 19.

Public Worship, decency to be observed in it, 1 Co.11.18; 14. 40. *See* WORSHIP

Publicans, tax-gatherers or officers who farmed the taxes and public revenues exacted by the Romans from the Jews. The Roman senate farmed the taxes to persons who undertook to pay a certain sum into the treasury (*publicum*, hence *publicani*). Such contracts were generally in the hands of the richest class among the Romans, who employed agents who were the actual gatherers of the taxes. These agents were called *portitores* by the Romans, and it is to them that the name publicans (*telonai*) is exclusively given in the New Testament. Zaccheus is supposed to have belonged to the first of these classes, and Matthew to the second. As a rule they were so oppressive in their exactions, and wicked in their practice, that they were abhorred by the Jews as the very refuse of mankind, Mat. 9. 11; 18.17; Ma?.2.16; Lu.5. 30; —some good, Mat. 21. 31; Lu.18.13; 19.2.7.

Publish, to make known, De.32.3; Ps. 26.7; Mar.1.45.

Publius, pub'li-us [common], the governor of Melita, Paul cures his father, Ac.28.8.

Pudens, pū'dens [shamefaced], a disciple of the cross noticed by Paul, 2 Ti.4.21.

Puff at a person, to hiss and make mouths at him, Ps.10.5; 12.5;—*up*, to fill with self-conceit, 1 Co. 4. 6, 18, 19; 5.2; 8.1; 13.4; Col.2.18.

Pul, pull [elephant, lord], (1) King of Assyria, invades the kingdom of Israel, 2 Ki.15. 19;—conquers the half tribe of Manasseh, 1 Ch. 5. 26.—(2) A region mentioned only in Is. 66. 19, probably some distant province in Africa.

Pulpit, an elevated place for a public speaker, Ne.8.4.

Pulse, coarse grain, such as pease or beans, 2 Sa.17.28; Da.1.12,16.

Punishment of the wicked in general, Job 15.20; 18.5; 20.4; 27.13;—due to them in this life, Ps. 11.6; Pr. 11. 19,21; 21.15; 22. 8; Is. 57. 21; Ro. 2. 8; —abandonment to their own lusts, Ps. 81.12; Is.63.17;—subjection to terror, Ps.53.5; Pr.28.1;—exposure to shame, Ps.53.5; Pr.3. 35;—the ruin of their family and name, Ps. 34. 16; 37. 28; 104.35; Pr.2.22; 12. 7; 14. 11; 24. 20;—without hope, Job 8.13; Ps.112.10; Pr. 10.28; 11.7;—often sudden and unexpected, Ps.35.8; 64.7; Pr.29.1; Job 21. 13; 34.20; 1 Th. 5. 3;—eternal, Is. 66. 24; Da.12.2; Mat.18.8; 25.41,46; Mar. 3.29; 9.43; Lu.3.17; 2 Th.1.9; Jude 7; —in proportion to guilt, Mat. 11. 22, &c.; 23.14; Lu.12.47; Ro.2.6,9; 2 Co. 5.10;—examples, in Cain, Ge.4.11;—Er, the son of Judah, 38.7;—of the family of Eli, 1 Sa. 2.31;—of Eli and his sons, 4.11,18;—of Gehazi, 2 Ki.5. 27;—of Sennacherib, 19. 35, 37;—of Judas Iscariot, Ac.1.18;—of Ananias and Sapphira, 5.1;—of king Herod, 12. 23;—of Elymas, 13. 11. *See* WICKED.

Punishments, of a civil kind among the Jews,—*retaliation*, or returning stripe for stripe, eye for eye, &c., Ex. 21.23–25; De.19.21;—*fining* in a sum of money, Ex. 21. 18, 19, 22, 32;—*scourging*, not above forty stripes at once, De. 25. 3; 2 Co 11. 24;—*imprisonment*, Le 24.12; Nu.15.34;—*plucking off the hair*, Is.50.6; Ne.13.25;—*killing with the sword*, Ju.8.21; 1 Ki. 2 25; Ac.12.2;—*hanging*, De. 21. 22, 23, Jos 8.29; 10 26,—*stoning to death*, Jos. 7 25; 1 Ki. 12 18; 21 13; Ac.7.58; —*throwing of persons* from the top of a rock, or precipice, 2 Ch. 25. 12; Lu. 4 29,—*beheading*, Ju. 9. 5; 2 Ki. 10 7; Mat 14 10,—*sawing asunder*, He.11. 37;—*tearing to pieces alive*, 2 Sa.12.31;—*crucifixion*, which they borrowed from the Romans, Mat 27. 35, 38;—*burning with fire*, Le. 20. 14; 21.9

Punon, pū'non [darkness], an encampment of the Israelites in the wilderness, Nu. 33. 42. It was probably here that Moses set up the brazen serpent, 21 9,10.

Pur, or PURIM, a festival among the Jews, in memory of the lots cast by Haman, Es.9 20

Purchases, the manner of making them, by Abraham, Ge 23 3;—by Boaz, Ru. 4. 7;—by Jeremiah, Je.32. 7,44.

Purge, to clean, Ps.51.7; Is.1.25; Mat. 3 12; He.9.14

Purifications, were of various kinds among the Hebrews, some for deliverance from *ceremonial* uncleanness, Le. 8. 15; 12. 4, 6; Nu. 31. 23;—others from *moral* transgressions, Nu.19.9,17.

Purity OF HEART, or perfection of character required, Ro.6.19; Ep.1.4; Phi. 2. 15; 2 Pe. 3. 14;—respecting the works of the flesh, Ga.5. 16; Ep.5. 3; Col.3.5; 1 Pe.2.11.

Purloin, to take what belongs to another in a secret and thievish manner, Tit.2.10.

Purple, a beautiful red colour tinctured with blue, dyed with the blood of a shell-fish, found in plenty on the north-west coast of Canaan;—cloth and skins of this dye were used for the curtains of the tabernacle, Ex. 25.4; 26.1, &c.;—Daniel was clothed with scarlet or, Da. 5.7;—Mordecai, Es.8. 15;—Christ, in mock majesty, Mar.15.17.

Purpose, intention, Ru.2.16; Mat.26. 8; Ep.3.11; 6.22.

Purses, a kind of girdles, Mat.10.9; Mar.6.8.

Pursue, to chase, Ex.15.9; De.19.6; Ps.34.14; Na.1.8.

Purtenance, what pertains or belongs to anything, Ex.12.9.

Put, 1 Ch.1.8; Na.3.9. *See* PHUT.

Puteoli, a seaport of Campania in Italy, in the bay of Naples. Here the apostle stayed a few weeks on his way to Rome, Ac.28.13,14. The present city is called *Puzzuoli*.

Putiel, pū'ti-el [afflicted of God], the father-in-law of Eleazar, Ex.6.25.

Putrefying, rotting, Is.1.6.

Pygarg, probably a species of gazelle or mountain-goat, De.14.5.

Q.

Quadrupeds, four-footed animals, created, Ge.1.24.

Quails, a species of birds of less size than the partridge, which otherwise it much resembles, sent to the Israelites, Ex. 16.13; Ps. 78. 27; 105. 40; —in anger, Nu.11.31.

Quake, to shake as with terror; Mount Sinai did, Ex. 19. 18;—the ground on which stood the army of the Philistines did, 1 Sa.14.15;—the earth did at the death of Christ, Mat.27.51.

Quantity, measure, size, Is.22.24.

Quarrels, contests or grounds of strife, Le.26.25; 2 Ki.5.7; Mar.6.19;—to be avoided, Pr.3.30; 17.14;20.3; 25.8;—to be forgiven, Col. 3. 13;—whence they arise, Ja.4.1.

Quarries, mines out of which stones are cut or digged, Ju. 3.19,26;—but probably the word here means *graven images*.

Quarter, a part of a city or country, Ge. 19. 4; Jos. 18. 14; Is. 47. 15; 56.11; Mar.1.45.

Quartus [the fourth], a disciple resident at Corinth, probably a Roman, mentioned by Paul, Ro.16.23.

Quaternion, a company of four, the usual number of a Roman night watch, Ac.12.4.

Queen, the wife or consort of a king, Ne.2.6; Es.1.9;—a sovereign princess, or ruler of a kingdom, 1 Ki. 10. 1, 4, 10; Ac. 8. 27;—the church of Christ, Ps. 45. 9;—the antichristian church, Re.18 7;—the moon, Je.44.17,25.

Quench, to put out fire, Nu 11.2; Ps. 118.12;—to allay thirst, Ps. 104 11;—to resist and suppress the calls and influences of the Spirit, 1 Th. 5.19.

Questions, to instruct by questions and answers in catechising, enforced, Ge 18 19; De.4 9; 6.6–9; 11.19; Ps.78. 5; Ep.6.4.

———— are of various kinds; religious and sincere, De. 6 20; Ac.9.6; —blasphemous, Jn. 8. 48;—curious, Lu. 13. 13;—foolish and unlearned, 2 Ti 2 23; Tit 3. 9;—hard or difficult, 1 Ki. 10. 1;—captious and ensnaring, Mar. 12. 14;—leading or pointing to the answer to be given, Nu.23. 19;—hypocritical, Mat 2. 7;—accusatory, Ne. 2. 19;—affirmative, Nu. 12. 2;—negative, 23.8.

Quick, the living, Nu. 16. 30; Ac. 10. 42; 2 Ti. 4. 1; 1 Pe. 4. 5;—very tender and sensible, Le. 13. 10, 24;—very ready, Is.11.3.

Quicken, to give natural life to the dead, Ro.4. 17; 8. 11;—to give spiritual life, Ep.2.1,5; Col.2.13;—to enliven with fresh vigour and activity, Ps.80.18; 119.25,37,40, &c.

Quickly, speedily, Ge.18.6; Ex.32. 8; Mat.5.25; 28.7; Lu.14.21; Ac.12.7; 22. 18; Re.2.5; 3.11; 22.12,20.

Quicksands, or SYRTES, sand-banks on the coast of Africa over against Sicily, fatal to ships, Ac.27.17.

Quiet, calm, still, Ju.16.2; Ps. 35.20; Ac.19.36; 1 Th.4.11; 1 Ti.2. 2; 1 Pe.3. 4.

Quietness, mildness of temper, Ju. 5. 28; Job 20.20; Pr.17.1; Is.30.15; 32. 17; Ac.24.2; 2 Th.3.12.

Quit, free, Ex. 21. 19, 28; Jos. 2. 20;—to behave, 1 Sa.4.9.

Quite, completely, Ge.31.15; Ex. 23. 24; Nu.17.10; Job 6.13.

Quiver, a case for holding arrows, Ge. 27.3; Job 39. 23; Ps.127.5; Is. 22. 6;—*figuratively*, 49.2; La.3.13.

Quivered, quaked or trembled, Hab. 3.16.

R.

Raamah, rā'a-mah [a trembling], the fourth son of Cush, whose descendants colonized Arabia Felix and a large portion of the interior of Africa, Ge. 10. 7;—his descendants brought to Tyre precious stones, gold, and spices, Eze.27.22.

Rabbah, rāb'bah [a great city], (1) The capital city of the Ammonites, stood near the source of the river Jabbok, De. 3. 11;—called Rabbah-beni-Ammon, De.3.11:—Rabbah of the Ammonites, Eze.21.20;—Joab besieged it, and took it, 2 Sa.11.1;—predictions against, Je. 49. 2, 3; Eze. 25. 5; Am. 1. 14. Its modern name is *Ammân*. Its ruins lie about 22 miles east of Jordan, and 14 north-east of Heshbon. 'The aspect of the whole place is desolate in the extreme.'—(2) A town in Judah, Jos. 15.60.

Rabbath-Moab, the capital of the Moabites, commonly called *Ar*, Nu. 21.28; Is.15.1.

Rabbi, rab'bi, a title of dignity among the Hebrews, signifying *master* or *doctor of the law*; it was much coveted by the scribes and Pharisees, Mat. 23. 7;—Christ dissuades his disciples from affecting it, 8;—the disciples frequently applied it to Christ, Jn.1.38, 49; 3.2,26; 6.25.

Rabboni, rab-bō'ni [my master], the same as Rabbi, Jn.20.16.

Rab-mag [chief magician], Je.39.3,13.

Rabsaris, rab'sa-ris [chief eunuch], chief of the eunuchs of Sennacherib, 1 Ki.18.17.

Rabshakeh, rāb'sha-keh [chief cupbearer], his blasphemous message, 2 Ki.18. 17–37. These two officers of the court of the Assyrian king—the Rabsaris and the Rabshakeh—stood next in rank to the Tartan, and represented their master in embassies.

Raca, rā'kah, a Syriac term of reproach and contempt, signifying *empty, vain, beggarly, foolish*; danger of thus calling a brother, Mat. 5.22.

Race, a running match; not always to the swift, Ec. 9. 11;—the Christian course compared to, 1 Co. 9. 24;—to be run with patience, He.12.1.

Rachel, ra'chel [a ewe], daughter of Laban, is met by Jacob, Ge.29.9–12; —married to him, 28;—frets on account of her barrenness, 30.1;—bears Joseph, 23;—bears Benjamin, and dies, 35.18;—represented as mourning for her children, Je.31.15;—*Rachel's tomb* about a mile north of Bethlehem, Ge.35.16–20.

Rafters, roof timber, Ca.1.17.

Rage, violent anger or fury, 2 Ki.5. 12; 2 Ch.16.10; Pr.6.34; Da.3.13.

Ragged ROCKS, uneven, consisting of parts almost disunited, Is.2.21.

Rags, worn-out clothes or tatters; slothfulness brings men to, Pr.23. 21; —our righteousness compared to filthy, Is.64.6.

Raguel, ra-gū'el [the friend of God], (1) The father of Jethro (= Hobab), and father-in-law of Moses, Nu. 10 29; Ex.3.1; 18.1.—(2) A son of Esau, Ge.36.4,10.

Rahab, rā'hab [large], (1) A harlot of Jericho, receives the spies sent by Joshua, Jos. 2. 1;—saved at the destruction of Jericho, 6.25;—the wife of Salmon, Mat. 1. 5;—saved by her faith, He.11.31;—by works, Ja.2.25. —(2) A name given to *Egypt*, significative of the pride and strength of that kingdom, Ps.74. 13, 14; 87.4; 89. 10; Is.51.9,10.

Railer, a reviler, 1 Co.5.11.

Railing, or reproachful speech, to be avoided, 1 Co. 5. 11; 1 Pe.3.9; 2 Pe.2. 11; Jude 9.

Raiment, clothes or dress, given as an expression of esteem, Ge. 24. 53; 45. 22; Es. 4.4;—of a neighbour not to be held as a pledge, Ex.22.26,27.

Rain, the vapour exhaled by the sun from the seas and the earth, and which falls from the clouds in drops, Le.26.4; Ec.11.3;—extraordinary, for forty days, at the deluge, Ge.7.12;—promised in due season, Le.26.4; De. 11. 14; 28. 12;—usually fell in plenty twice a year: the one, called the *former rain*, in September or October, Ho. 6. 3; the other, called the *latter rain*, in March or April, just before the harvest, Pr.16.15; Je.5.24; Ho.6.3; Joel 2.23.

Rainbow, a meteor in form of a party-coloured semicircle, appearing only in a rainy sky opposite to the sun: caused by the refraction of his rays on a watery cloud, and visible only when he is not more than forty-two degrees above the horizon;—a token that there will not be another general deluge, Ge.9.13–16;—one seen round the throne, Re.4.3;—on the head of an angel, 10.1.

Raisins, a well-known kind of dried grapes, 1 Sa. 25. 18; 30. 12; 2 Sa.16.1; 1 Ch.12.40.

Rakem, rā'kem [void], one of the posterity of Manasseh, 1 Ch.7.16.

Ram, (1) A male sheep; one caught

in a thicket by the horns appeared to Abraham, Ge. 22. 13;—offered in sacrifice, Ex. 29. 16, 18; Le. 9. 2, 4;—*figuratively*, an emblem of monarchy, Da. 8. 3, 4, 6, 7, 20.—(2) Or *battering-ram*, an engine anciently much used in besieging cities, for making a breach in their walls, Eze. 4. 2; 21. 22

Ramah, rā'mah [a high place], (1) A city of Benjamin, near to Gibeah, Jos. 18. 25;—in it dwelt Elkanah and Samuel, 1 Sa. 1. 1, 19; 7. 17; 8. 4; 25. 1;—here the Jewish prisoners were disposed of, after their capital was taken, which occasioned the mourning of Rachel's daughters, Je. 40. 1; 31. 15;—rebuilt by those who returned from Babylon, Ne. 7. 30; 11. 33. Has been identified with *Er-Ram*, a small Arab village about 5 miles north of Jerusalem.—(2) A city on the frontiers of Asher, Jos. 19. 29. Identified with *Rameh*, about 17 miles south-east of Tyre.—(3) One of the fortified places of Naphtali, Jos. 19. 36.—(4) In 1 Sa. 1. 19, same as Ramath-aim-Zophim, 1. 1.—(5) In 2 Ki. 8. 29; 2 Ch. 22. 6, same as Ramoth-Gilead.

Rameses, ra-mē'ses [son of the sun], one of Pharaoh's treasure-cities of Lower Egypt, in the land of Goshen, and was built by the Israelites, Ge. 47. 11; Ex. 1. 11. The site is not determined. Some suppose that it is to be sought in the ruins of *Aboo-Keshеyd*, north-east of Heliopolis.

Ramoth, rā'moth, or RAMOTH-GILEAD [heights of Gilead], a famous city of the tribe of Gad, in the mountains of Gilead, and about 18 miles north of Heshbon, De. 4. 43;—it was a city of refuge, Jos. 20. 8;—was much in idolatry, Ho. 6. 8; 12. 11;—was the scene of many sieges and battles between the Israelites and Syrians;—here king Joram was wounded in battle, 2 Ki. 8. 28, 29; 9. 14, 45. It is now called *es-Salt*.

Rampart, a bank or fence for the protection of a city, La. 2. 8;—the sea was as one to No, Na. 3. 8.

Ranges, ranks, Le. 11. 35; 2 Ki. 11. 8.

Ransom, the price paid for the pardon of an offence, or the redemption of a slave or captive, Ex. 21. 30; 30. 12; Pr. 6. 35;—Christ the ransom of mankind, Mat. 20. 28; 1 Co. 6. 19, 20; 1 Ti. 2. 6. *See* ATONEMENT and REDEMPTION.

Rape, a violent forcing or a woman; laws respecting it, De. 22. 25;—instances of, Ju. 19. 25; 2 Sa. 13. 1, &c.

Raze, to destroy or overthrow completely, Ps. 137. 7.

Rashness, unguarded haste in speaking or acting, censured, Ps. 31. 22; 116. 10; Pr. 14. 29; Ec. 5. 2; Is. 32. 4; Ac. 19. 36.

Rattling, making a noise, Na. 3. 2.

Ravening, robbing and devouring, Ge. 49. 27; Ps. 22. 13; Eze. 22. 25, 27; Mat. 7. 15.

Ravens, birds of prey, nearly of the size of a common hen, of a black colour, with a bluish back; feed Elijah, 1 Ki. 17. 4, 6;—God feedeth them, Job 38. 41; Ps. 147. 9; Lu. 12. 24;—when feeding on a dead body, first devours the eyes, hence Pr. 30. 17.

Ravin, rapaciousness, Na. 2. 12.

Ravish, to violate a person's chastity by force, Is 13. 16· La. 5. 11; Zec. 14. 2;—to enamour, or cause one highly to delight in, Pr. 5 19, 20; Ca. 4. 9.

Razor, a well-known instrument used in shaving, Eze. 5. 1;—a deceitful and flattering tongue, Ps. 52. 2;—a Nazarite forbidden to use. Nu. 6. 5.

Reading the book of the law publicly practised, Ex. 24. 7; Jos. 8. 34; 2 Ki. 22 8· 23. 2 Ne. 8. 3, 18· 9. 3;—the apostolical epistles in the churches, commanded, Col. 4. 16; 1 Th. 5. 27.

——— of the Scriptures. *See* SCRIPTURES.

Ready or prepared for the coming of the Lord, we are commanded to be, Mat. 24. 44; Lu. 12. 40;—to every good work, Tit. 3 1,—to give an answer respecting the ground of our hope, 1 Pe. 3. 15.

Reaiah, re-a-ī'ah [whom Jehovah cares for], (1) A son of Shobal, and grandson of Judah, 1 Ch. 4. 2.—(2) A family of Nethtnims, who returned from Babylon with Zerubbabel, Ezr. 2. 47; Ne. 7. 30.

Realm, a kingdom or empire, 2 Ch. 20. 30; Ezr. 7. 13, 23; Da. 1. 20; 6. 3.

Reap, to cut down corn in harvest, Le. 19. 9; 23. 10, 22; 25. 11; Ru. 2. 3;—to receive the fruit of works, good or bad, Job 4. 8; Ps. 126. 5; Pr. 22. 8; Ho. 8. 7; 10. 12; Ga. 6. 7, 8.

Reason, to be employed in religion, Is. 1. 18; 5. 3; Lu. 12. 57; 1 Co. 10. 15; 11. 13; 1 Pe. 3. 15;—not a sufficient guide, De. 12. 8; Pr. 3. 5; 14. 12; Ro. 1. 22, &c.; 1 Co. 2. 14.

Rebekah, re-bēk'ah [cord with a noose], the daughter of Bethuel, and sister of Laban;—meets the servant of Abraham, Ge. 24. 15, 45;—married to Isaac, 67;—bears Esau and Jacob, 25. 24;—deceives her husband, 27. 1, &c.;—was buried in Abraham's tomb.

Rebellion, opposition to God, or the rejection of his authority, forbidden, Nu. 14. 9; Jos. 22. 19;—several ways in which it is exhibited, Nu. 20. 3, 10; De. 9. 23; 1 Sa. 8, 7, 8; Ne. 9. 26; Ps. 106. 24, 25; 107. 11; Is. 1. 5; 59. 13; Eze. 20. 8; 17. 15; Da. 9. 5;—punishment for, Le. 26. 14–39; 1 Sa. 12. 15; Is. 1. 20. Je. 4. 16–18; Eze. 20. 8;—the act of rising up against lawful authority; *examples*, of Aaron and Miriam against Moses, Nu. 12. 1;—of Korah, Dathan, and Abiram, 16. 1;—of Absalom against David, 2 Sa. 15. 1;—of the servants of Zimri against him, 1 Ki. 16. 9;—of the sons of Sennacherib against him, 2 Ki. 19. 37.

Rebuke, to reprove or check for a fault, Le. 19. 17; Pr. 9. 8; Lu. 17. 3; 1 Ti. 5. 1, 20; 2 Ti. 4. 2; Tit. 1. 13; 2. 15;—to chasten or correct for sin, Ps. 6. 1; 38. 1; 39. 11; Is. 54. 9; Re. 3. 19;—to drive away, Mat. 17. 18; Mar. 1. 25;—Lu. 4. 39.

Receipt, a reception, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27.

Receive, to take, to embrace, Ps. 6. 9; Pr. 2. 1; 2 Co. 7. 2.

——— CHRIST, to believe in him, by admitting, with the whole heart, the gospel testimony concerning him, Mat. 10. 40; Jn. 1. 12; Col. 2. 6.

Rechabites, rek'a-bites [riders, horsemen], a family of Kenites or Midianites descended from Jonadab, 2 Ki. 10. 15; Nu. 10. 29–32; Ju. 1. 16;—they neither built houses, nor sowed, nor planted, nor drank wine; their example recommended to the Israelites, Je. 35. 1–19;—for 300 years they fully observed this rule of life. They are still to be found in the mountainous country north-east of Medina. They are called *Beni Khaibr*=sons of Heber.

Reckon, to count or compute, Le. 25. 50; 27. 18; Mat. 18. 24;—to judge or conclude, Ro. 6. 11; 8. 18.

Recommendation, letters of, in favour of Aquila and Priscilla, Ac. 18. 27;—not wanted by Paul, 2 Co. 3. 1;—of Titus, 2 Co. 8. 22;—of Tychicus, Ep. 6. 21; Col. 4. 8;—of Aristarchus, &c., 4. 10;—of Onesimus, Phile. 1, &c.

Recompense, requital of deeds, either good or evil, De. 22. 35; Job 15. 31; Lu. 14. 12; Ro. 1. 26; 11. 9.

Reconcile, to make things agree, Le. 6. 30; 1 Sa. 29. 4; Eze. 45. 20.

Reconciliation, the restoring to friendship parties at variance;—of God and man by Christ, Ro. 5. 10; 2 Co. 5. 18; Ep. 2. 16; Col. 1. 20;—results, peace with God, Ep. 2. 16, 17; access to God, Ep. 2. 18;—with an offended brother, Mat. 5. 23; Ro. 12. 18. In He. 2. 17 this word is used to denote *what Christ did* for us by his death, whereas it is generally used to signify the *effect* of what he did.

Record, authentic memorial, Ezr. 6. 2; —the gospel, 1 Jn. 5. 10, 11.

Record, to mark in a register, Ne 12. 8, 22;—to declare, Ex. 20. 24; 1 Ch. 16. 4; Is. 8. 2; Ac. 20. 26.

Recorder, an officer in the court of the king of Judah, a secretary, or one who registers events, Ne. 12. 22; 2 Sa. 8. 16, 2 Ki. 18. 18; 2 Ch. 34. 8.

Recount, to number over, Na. 2. 5.

Recover, to regain health, property, &c., Ju. 11. 26 1 Sa. 30. 8; 2 Ki. 1. 2; 5. 3; Ps. 39 13; Mar. 16. 18.

Reddish, tending to redness, Le. 13. 19, 42, 49; 14. 37.

Redeem, to buy back persons or things which are sold or forfeited, Ex. 13. 13· Le. 25. 25, 29, 48; Nu. 18. 15;—to deliver from temporal evil, Ex. 6. 6; Job 5. 20; 6. 23; Mi. 4. 10;—to rescue from sin and hell, Ga. 3. 13; 4. 5; Tit. 2. 14; Re. 5. 9.

Redeemer, he who ransoms and saves, the *Lord Jehovah* is to his people, Ps. 19. 14; 78. 35; Is. 41. 14; 43. 14; 44. 6, 24;—Jesus Christ is emphatically so called, Job 19. 25; Is. 59. 20.

Redemption, of mankind from sin and its consequences, effected by Christ, 1 Co. 1. 30; Ga. 3. 13; Ep. 1. 7; Col. 1. 14; He. 9. 12; 1 Pe. 1. 18; Re. 5. 9;—the price paid is called the *ransom*, Mat. 20. 28; Mar. 10. 45. In 1 Ti. 2. 6 Christ is said to be this ransom;—it includes deliverance from all iniquity, Ps. 130. 8; Tit. 2. 14;—from the *curse* of the law, Ga. 3. 13;—from *sin* in its guilt, Ep. 1. 7; Col. 1. 14;—its dominion, 1 Pe. 1. 18;—from all evil, Ep. 1. 14; 4. 30; 1 Co. 1. 30; Tit. 2. 14;—from the tyranny of *Satan*, 1 Jn. 3. 8;—the undue ascendency of the *world*, Ga. 1. 4;—from *vain conversation*, 1 Pe. 1. 8;—from the power of *death*, and the dominion of the *grave*, Ho. 13. 14; 1 Co. 15. 57;—from *hell*, 1 Th. 1. 10;—and a right to eternal *bliss* in heaven, Re. 5. 9;—characteristics of it: *precious*, Ps. 49. 8;—*plenteous*, 130. 7;—*eternal*, He. 9. 12.

Redound, to tend towards, 2 Co. 4. 15.

Red Sea, an arm of the Indian Ocean, which stretches along the west side of Arabia, and the east of Ethiopia and Egypt. Its length is about 1400 miles, and its average breadth about 150. Its western arm, the Gulf of Suez, is about 190 miles long, and its eastern, the Gulf of Akaba, about 112 miles. It is frequently simply designated 'the sea,' Ex. 14. 2, 9, 21; Jos. 24. 6, 7, &c. In Is. 11. 15 it is called 'the Egyptian Sea.' Its name in Hebrew is 'the Sea of *Súph*,' Ex. 10. 19; 13. 18; 15. 4, 22, &c. This Hebrew name (*Súph*) is supposed to mean 'weedy,' hence 'the weedy sea.' The appellation 'Red Sea' as applied distinctively to the two Gulfs of Suez and Akaba is comparatively modern. It seems to have been applied to them only as continuations of the Indian Ocean. This makes it probable that the term 'Red' was derived from the corals of the Indian Ocean.' Passage of the Israelites over the western arm, Ex. xiv. xv., referred to, De. 11. 4; Ju. 11. 16; Ne. 9. 9–11; Ps. 66. 6; Ac. 7. 36, &c. The head of the Gulf of Suez has retired for a distance of about 50 miles since the Christian era.

Reed, a hollow and slender plant, growing in fenny and watery places, Job 40. 21;—anything feeble and easily broken, 2 Ki. 18. 21; Is. 36. 6; 42. 3; Mat. 11. 7;—a Jewish measure of 6 cubits and 3 inches, Eze. 40. 3; Re. 11. 1; 21. 15, 16;—used instead of *quills*, 3 Jn. 13.

Reel, to stagger, Ps. 107. 27; Is 24. 20.

Refine, to purify, Zec. 13. 9;—Christ a 'refiner,' Mal. 3. 3.

Reformation, or amendment, must be universal, Mat. 5. 19; Ja. 2. 10;—time of, meaning the advent of Christ, He. 9. 10.

Refrain, to withhold, Ge. 45. 1; Is. 48. 9; Ac. 5. 38; 1 Pe. 3. 10.

Refresh, to revive and strengthen, Ex. 23. 12; 31. 17; 1 Ki. 13. 7; 1 Sa. 16. 23; Ro. 15. 32; 1 Co. 16 18.

Refuge, God is to his people, De. 33. 27; Ps. 9. 9; 14. 6; 46. 1.

———, *cities of*, appointed for those who unawares, and without design, should kill any person. These cities were Kedesh, Shechem, and Hebron, on the west of the Jordan; and Golan, Ramoth-Gilead, and Bezer on the east. They were all easy of access, the roads to them kept in good repair, and where cross ways met, posts were set up with an inscription pointing to that which led to refuge, Nu. 35. 6; De. 4. 41; 19. 1; Jos. 20. 1, &c.

Refuse, to deny or reject, Ex. 4. 24; Ac. 25. 11; He. 12. 25;—to hear the call of God, the danger of, Pr. 1. 24–31.

Regard, to observe or esteem, Ge. 45. 20; Eze. 5. 9; Lu. 18. 4;—iniquity in the heart, danger of, Ps. 66. 18.

Regeneration. This word is found only in Mat. 19. 28; Tit. 3. 5. It denotes a change of heart and life, effected by the agency of the Holy Spirit, Jn. 3. 8; Tit. 3. 5;—it is called being *born again*, Jn. 3. 3;—born of the Spirit, 5. 6;—being quickened, Ep. 2. 1;—passing from death to life, 5. 24; 1 Jn. 3. 14;—a new creature, 2 Co. 5. 17; Ga. 6. 15;—Christ formed in the heart, Col. 1. 27;—partaking of a divine nature, 2 Pe. 1. 4;—in its *nature*, it is a *supernatural* change, Jn. 3. 6; Ep. 2. 4, 5;—*internal*, invisible, and inexplicable, Jn. 3. 8;—*visible* in its effects, 1 Jn. 3. 9; 4. 7; 5. 4;—*universal*, extending to all the faculties, affections, and actions of life, 2 Co. 5. 17;—*imperfect*, in its degree of light and holiness, 1 Co. 13. 9, 12;—*permanent* and abiding, Phi. 1. 6;—*essential* to salvation, Jn. 3. 3, 5; Ga. 6. 15;—the *evidences* of this change are hatred of, and abstinence from sin, 1 Jn. 3. 9;—love to Christ and his people, 1 Pe. 1. 8; 1 Jn. 4. 7; 3. 14;—love to the Word of God, and delight in meditating on it, Ps. 1. 2; 119. 97;—love to the public ordinances of religion, 26. 8; 27. 4; 84. 1–4;—deadness to the world, and victory over it, Ga. 6. 14; 1 Jn. 5. 4;—heavenly mindedness, Ps. 73. 25; Is. 26. 8; Mat. 6. 21;—fruitfulness in holiness, Ro. 6. 22; Ga. 5. 22; Ep. 4. 24.

Region, a country or tract of land, De. 3. 4; 1 Ki. 4. 11, 24; Mat. 3. 5; 4. 16.

Register, a public record for marking genealogies and important events, Ezr. 2. 62; Ne. 7. 5, 64.

Rehabiah, re-ha-bī'ah [the breath of the Lord], son of Eliezer, and grandson of Moses, 1 Ch. 23. 17.

Rehearse, to tell over, Ex. 17. 14; Ju. 5. 11· 1 Sa. 8. 21; 17. 31; Ac. 11. 4; 14. 27.

Rehob, rē'hob [street, broad place], (1) A city on the north border of Canaan, Nu. 13. 21; Jos. 19. 28; 21. 31. It is called Beth-Rehob, 2 Sa. 10. 6, 8.—(2) A town of Asher, near to Zidon, Jos. 19. 28.—(3) Another city of Asher, Jos. 19. 30, which was assigned to the Levites, Jos. 21. 31; 1 Ch. 6. 75.

Rehoboam, re-ho-bō'am [enlarger of the people], the son and successor of Solomon, 1 Ki. 12. 1; 2 Ch. 10. 1;—the ten tribes revolt from him, because of his tyrannical conduct, 2 Ch. 10. 16; 1 Ki. 12. 16;—forbidden to invade Israel, 2 Ch. 11. 1;—his wives and children, 18;—invaded by Shishak, 12. 1;—his death, 16; 1 Ki. 14. 31.

Rehoboth, rē'ho-both [roomy places, streets], (1) A city near Nineveh, built soon after the flood, Ge. 10. 11.—(2) 'Rehoboth by the river' (Euphrates), a city where Saul, a king of Edom, was born, Ge. 36. 37.—(3) The well dug by Esau, Ge. 26. 22, about 23 miles south-west of Beersheba.

Reign, to rule as sovereign, Ge. 37. 8; Ex. 15. 18; 2 Sa. 5. 4, 5; Lu. 1. 33; 19. 14; Ro. 5. 17, 21; 6. 12.

Reins, or kidneys; *figuratively*, the seat of the affections and dispositions, Job 16. 13; 19. 27; Ps. 7. 9; 26. 2; Is. 11. 5.

Rejection, or abandonment by God, for impenitence, Ps. 81. 12; Pr. 1. 29; Mat. 7. 23; Mar. 16. 16; Jn. 3. 18; Ac. 7. 42; Ro. 1. 24; 2 Th. 2. 11; Re. 3. 16.

Rejoicing, on what accounts allowable, Le. 23. 40; De. 16. 14; Ps. 105. 3; 65. 12; Pr. 29. 2; Ac. 5. 41; Ro. 12. 15; 1 Th. 5. 16; 1 Pe. 4. 13. *See* JOY.

Relapsing, or falling back into sin, dangerous, Mat. 12. 43; Jn. 5. 14; He. 6. 4; 2 Pe. 2. 20.

Release (YEAR OF), every seventh year, Ex. 21. 2; De. 15. 1; 31. 10; Je. 34. 14.

Relieve, to free others from hardships, a duty. Le. 25. 35; Ps. 146. 9; Is. 1. 17; La. 1. 11, 16; 1 Ti. 5. 10, 16.

Religion, the ritual of the Hebrew worship, Ac. 26. 5; Ga. 1. 13, 14;—genuine and practical godliness, called pure and undefiled, Ja. 1. 27.

Rely, to put trust in, 2 Ch. 16. 8.

Remain, to continue, to be left, Ge. 38. 11, Jos. 8. 22; Lu. 10. 7.

Remedy, a cure or reparation, 2 Ch. 36. 16; Pr. 6. 15; 29. 1.

Remember, to bear in, or call in mind, Ge. 40. 23; Ex. 13. 3; Ps. 22. 27; Lu. 1. 72; Ga. 2. 10; 2 Ti. 2. 8.

Remission, pardon, Mat. 26. 28; Lu. 1. 77; 24. 47; He. 9. 22. *See* FORGIVENESS.

Remit, to pardon or declare to be pardoned, Jn. 20. 23.

Remnant, a part which is left, Le. 2. 3; 5. 13; Mat. 22. 6; Ro. 9. 27; 11. 5.

Remove, to put from its place, or exchange place, &c., Ge. 48. 17; Ps. 36. 11; La. 1. 8; Mat. 21. 21; Ac. 7. 4; Ga. 1. 6.

Remphan, an object of idolatrous worship among the Egyptians, supposed to be the planet Saturn, Ac. 7. 43;—called Chiun, Am. 5. 26.

Render, to give or return, Ps. 23. 4; Is. 66. 15; Mat. 21. 41; Ro. 13. 7.

Rending OF CLOTHES, or tearing their border, an expression of grief, Ge. 27. 29; 2 Ch. 34. 27; Ezr. 9. 3; Job 1. 20; 2. 12.

Renewing, or making new, Ro. 12. 2; Ep. 4. 23; Col. 3. 10; Tit. 3. 5. *See* REGENERATION.

Renounce, to give up with, 2 Co. 4. 2.

Renown, wide-spread fame, Ge. 6. 4; Nu. 1. 16; 16. 2; Eze. 16. 14; 34. 29.

Repair, to amend, 2 Ki. 12. 5; 2 Ch. 24. 5; Ezr. 9. 9.

Repay, to recompense, De. 7. 10; Job 21. 31; Lu. 10. 35; Ro. 12. 19.

Repentance, a change of mind, arising from conviction that we have done wrong, and leading to amendment of conduct;—commanded, Ac. 17. 30; Re. 2. 5, 16; 3. 3;—its necessity, 1 Ki. 8. 47; Ps. 7. 12; Eze. 18. 30; Lu. 13. 3; 15. 7; 24. 47; Ac. 2. 38; 3. 19; 17. 30. 26. 20; 2 Pe. 3. 9;—when genuine, it includes just views of the evils of sin, Ge. 39. 9; Ps. 51. 4;—conviction of guilt and danger, 38. 4; 40. 12;—sincere contrition and sorrow, Job 42. 6; 2 Co. 7. 10;—shame and confusion, Ezr. 9. 6–15; Je. 31. 19; Eze. 16. 61, 63; Da. 9. 7, 8;—humble confession to God, 1 Ki. 8. 47; Ps. 32. 5; 51. 3;—forsaking of sin in heart and practice, 101. 3; 119. 104, 113, 128, 163;—endeavours after universal obedience, 119. 6, 15, 117; Ep. 4. 22; Ja. 3. 13;—carefulness against relapses into sin, 2 Co. 7. 10, 11. In Mat. 21. 29, 32; 27. 3; 2 Co. 7. 8, 9; He. 7. 21, the word (*metameleia*) rendered repentance, means merely *regret*, or a *change of plans* without implying any change of *disposition*, as is the case with the word *metanoia* elsewhere so rendered. Exhortations to, Le. 26. 40; De. 30. 1; Is. 1. 16; Je. 3. 12; 4. 4; 22. 1; 26. 1, &c.; Eze. 18. 30; Ho. 6. 2; 12. 6; 14. 1; Joel 1. 8; 2. 12; Am. 5. 4; Zep. 2. 3; Zec. 1. 3 Ac. 3. 19;—motives to, 1 Sa. 7. 3; Ne. 1. 9; Job 22. 23; Ps. 32. 5; Is. 1. 16; Je. 4. 1; Eze. 33. 11; Zec. 1. 3; Ro. 2. 4; Re 2. 5;—if genuine, will obtain pardon, Le. 26. 40; De 4. 29; 30. 1–3; Pr. 28. 13; Is. 55. 6, 7; Je. 18. 8; 36. 3; Eze. 18. 21; 36. 31; Ac. 2. 38;—danger in delaying, Ps. 18. 41; 119. 60; Pr. 1. 28; 29. 1; Is. 55. 6; Je. 7. 16; 11. 11; 14. 10; Eze. 8. 18; Mi. 3. 4; Zec. 7. 13; Mat. 25. 10; Lu. 12. 20; 19. 44; Ac. 3. 23; Ro. 13. 12; 2 Co. 6. 2; He. 3. 7, 13; 12. 17; Re. 2. 22;—preached by John the Baptist, Mat. 3. 2; Mar. 1. 4; Lu. 3. 3;—by Jesus, Mat. 4. 17; Mar. 1. 5;—by the apostles, Mar. 6. 12; Ac. 20. 21;—ascribed to God, Ge. 6. 6; De. 32. 36; 1 Sa. 15. 1; 2 Sa. 24. 16; Ac. 11. 18; 2 Ti. 2. 25;—Christ exalted to give, Ac. 5. 31;—through the operation of the Spirit, Zec. 12. 10; Jn. 16. 8;—not accomplished merely by judgments, Am. 4. 6–13; Re. 9. 20, 21; 16. 9;—nor by miracles, Lu. 16. 30, 31. Exemplified: *David*, 2 Sa. 12. 13;—*Manasseh*, 2 Ch. 33. 12, 13;—*Nineveh*, Jonah 3. 5–8;—*Peter*, Mat. 26. 75;—*Zaccheus*, Lu. 19. 8;—*thief*, 23. 40, 41;—false, exemplified: *Saul*, 1 Sa. 15. 24–30;—*Ahab*, 1 Ki. 21. 27–29;—*Judas*, Mat. 27. 3–5.

Repetitions, in prayer, or saying the same thing over and over again, merely for the sake of length, condemned, Mat. 6. 9.

Rephaim, re-fā'im [giants], an ancient tribe noted for their gigantic stature. They had settlements in the land of Bashan, which was called 'the land of the Rephaims,' Ge. 14. 5; De. 3. 11–13; Jos. 13. 12. The country of the Ammonites was also called 'the land of the giants' (Rephaims). *The valley of*, or 'valley of the giants' (Jos 15. 8; 18. 16). lay between Jerusalem

and Bethlehem, in which the Philistines opposed David, after he was anointed king, and where he twice defeated them, 2 Sa. 5. 18,22; 23. 13; 1 Ch. 11. 15; 14. 9;—it was fruitful in corn, Is. 17. 5. Has been identified with the plain called *el-Bukaa*.

Rephidim, rĕf'i-dim [resting-places], an encampment of the Israelites near to Horeb, where the people murmured, Ex. 17. 1; 19. 2; Nu. 33. 14, 15;—here Amalek fought with them, Ex. 17. 8.

Replenish, to fill with, Ge. 1. 28; Is. 2. 6; 23. 2; Je. 31. 25; Eze. 26. 2; 27. 25.

Repliest, answerest, Ro. 9. 20.

Reports, or rumours, of an *evil kind*, not to be lightly spread or credited, Ex. 23. 1; Le. 19. 16; Ps. 15. 3; 1 Co. 13. 7; Tit. 3. 2; Ja. 4. 11.

Reproach, infamy or disgrace, sin is to any people, Pr. 14. 34;—censure, or slanderous speech, how to be borne, Mat. 5. 11; 1 Co. 4. 12; 1 Pe. 4. 4; He. 11. 24–26; 13. 13.

Reprobate, *not approven*, as base metal, Je. 6. 30;—men of corrupt principles and practices, Ro. 1. 28; 2 Co. 13. 5–7;—'concerning the faith,' unsound in the true faith, 2 Ti. 3. 8;—*castaway*, 1 Co. 9. 27;—*rejected*, He. 6. 8.

Reproof, or rebuke, how to be given, Le. 19. 17; Pr. 9. 8; 24. 25; 27. 5; 1 Th. 5. 14; 2 Th. 3. 15; 1 Ti. 5. 1, 20;—how to be received, Pr. 10. 17; 12. 1; 13. 18; 15. 5, 10, 31; 19. 20; 27. 5; 28. 23; 29. 1; Ec. 7. 1.

Reprove, to blame, Job 6. 25; Ps. 50. 8; Jn. 16. 8; Ep. 5. 11.

Reputation, or good character, its value, Pr. 22. 1; Ec. 7. 1;—a little folly injurious to, Ec. 10. 1.

Repute, to reckon or account, Job 18. 3; Da. 4. 35.

Request, to ask, pray for, or solicit, Ju. 8. 24; Ne. 2. 4; Es. 4. 8;—an entreaty or petition, 2 Sa. 14. 15, 22; Ezr. 7. 6; Es. 5. 3; Ps. 21. 2; Phi. 4. 6.

Require, to ask as a favour, Ezr. 8. 22;—to demand as a debt, Ge. 31. 39; De. 10. 12; Lu. 19. 23;—to call to account for, or to avenge, Ge. 9. 5; De. 18. 19; 23. 21; Lu. 11. 50.

Requite, to repay, or to recompense, Ge. 50. 15; De. 32. 6; Ps. 10. 14; Je. 51. 56; 1 Ti. 5. 4.

Rere-ward, the last body or troop of an army, Nu. 10. 25; Jos. 6. 9, 13; Is. 52. 12; 58 8.

Rescue, to save from danger, De. 28. 31; 1 Sa. 14. 45; 30. 18; Da. 6. 27; Ho. 5. 14; Ac. 23. 27.

Resemble, to be like to, Ju. 8. 18;—to liken or compare to, Lu. 13. 18.

Resen, rē'sen [a bridle], a 'great city' of Assyria founded by Nimrod. It stood on the banks of the Tigris between Calah (*Nimrûd*) and Nineveh, Ge. 10. 12.

Reserve, to keep in store, Je. 3. 5; 50. 20; 2 Pe. 2. 9.

Residue, the remaining part, or what is left, Ex. 10. 5; Ne. 11. 20; Is. 21. 17; Mar. 16. 13; Ac. 15. 17.

Resignation, or submission without discontent to the will of God, under trials, our duty, He. 12. 9; Ja. 4. 7;—commanded, Ps. 37. 7; 46. 10;—motives and obligations to it are, that nothing can befall us without the knowledge and appointment of God, Da. 4. 35; Mat. 10. 29–31;—our trials are all merited by us, La. 3. 39; Mi. 7. 9;—are less than we have deserved, Ezr. 9. 13; Ps. 103. 10;—are intended for our good, Ro. 8. 28; 2 Co. 4. 17; He. 12. 11;—shall soon all terminate, Ps. 102. 11; He. 10. 37;—shall be followed by unspeakable and eternal bliss, Ro. 8. 18; 2 Co. 4. 17.

——— TO THE DIVINE WILL, examples of: in Aaron, Le. 10. 3;—in Eli, 1 Sa. 3. 18;—in Job, Job 1. 20;—in David, 2 Sa. 15. 26; Ps. 39. 9;—in Hezekiah, 2 Ki. 20. 19;—in Mary, Lu. 1. 38;—in Jesus, Mat. 26. 42; Mar. 14. 36; Lu. 22. 42; Jn. 18. 11;—in Paul, Phi. 4. 11.

Resist, to oppose, or to fight against, Dec. 3. 1; Mat. 5. 59; Lu. 21. 15. Ac. 6. 10; 7. 51; Ja. 4. 7; 1 Pe. 5. 9.

Resolution, or courage in the discharge of duty, Ep. 6. 10; 2 Ti. 2. 1; He. 6. 1 Pe. 5. 9;—in the case of Job, Job. 2. 10;—Shadrach and his companions, Da. 3. 16;—of Daniel, Da. 6. 10;—of the apostles, Ac. 4. 19;—of Paul, 20. 24; 21. 13.

Resolutions, or fixed determinations; good ones, Job 13. 15; 27. 6; 34. 31; Ps. 17. 3; 119. 7, 8, &c.

Resort, to have recourse, to repair to, Ne. 4. 20; Ps. 71. 3; Mar. 2. 13; 10. 1; Jn. 10. 1, 41.

Respect, to regard or esteem, Le. 19. 15; Nu. 16. 15; De. 1. 17; 16. 19.

———, attention or reverence, how and when to be shown, Pr. 25. 6; Lu. 14. 10; Ro. 12. 10; Phi. 2. 3; 1 Pe. 2. 17; 3. 8.

Respite, a reprieve, pause, or interval, Ex. 8. 15; 1 Sa. 11. 3.

Rest, from labour, to be given to man and beast on the Sabbath, Ex. 16. 23; 20. 10; 31. 15; 35. 2; Le. 23. 3, 32;—a future promised to Christians, He. 4. 9.

Restitution FOR INJURIES, or the restoring of anything lost or taken away, enjoined, Ex. 22. 5; Le. 6. 4; Nu. 5. 7; 1 Sa. 12. 3; Job 20. 18; Eze. 33. 15; Lu. 19. 8;—of all things, Ac. 3. 21.

Restoration of the Jews foretold. *See* ISRAELITES.

Restore, to give back, Ge. 20. 7; Ex. 22. 1; Lu. 19. 8; Ac. 1. 6; Ga. 6. 1.

Restrain, to withhold, or to keep back, Ge. 8. 2; 11. 6; Job 15. 8; Ps. 76. 10; Is. 63. 15; Ac. 14. 18.

Resurrection, the rising of the body from the dead to new life, and union with the soul, Job's hope of, Job 19. 25;—David's, Ps. 16. 10; 49. 15;—Isaiah's prediction of, Is. 26. 19;—of the dry bones, representing the restoration of the Jews, Eze. 37. 1, &c.;—mentioned to Daniel, Da. 12. 2, 13;—preached by Jesus, Mat. 17. 23; 22. 31; Jn. 5. 21, 28;—his own foretold, Mat. 12. 40; 16. 21; Mar. 9. 31; 14. 28; Jn. 2. 19;—Paul's account of, 1 Co. 15. 1, &c.; 1 Th. 3. 13;—denied by the Sadducees, Mat. 22. 23; Ac. 23. 8;—not incredible, Mar. 12. 24; Ac. 26. 8;—not contrary to reason, Jn. 12. 24; 1 Co. 15. 35–44;—proved by Christ's resurrection, 1 Co. 15. 12–20;—accomplished by Christ's power, Jn. 5. 28, 29; 6. 39; 40. 44;—the first, 1 Co. 15. 23; 1 Th. 4. 16; Re. 20. 5.

——— OF CHRIST is proved by the great number of witnesses who saw and conversed with him after he had risen, 1 Co. 15. 6;—the frequency of his interviews with many of them, Mat. 27. 9, 10; 28. 16, 17; Mar. 16. 9; Lu. 24. 13–31, 34, 51; Jn. 20. 19, 20, 26; 21. 1–15;—their very incredulity and slowness in believing, Mar. 9. 10; Lu. 24. 1–12;—their deep conviction and assurance of its truth, manifested by their publication of it before his murderers and their persecutors, Ac. 2. 22–24;—they could have no motive to attempt an imposture, 1 Co. 15. 19;—without deviation or exception they all continue to agree in their testimony, though exposed to suffering and death, Ac. 2. 32;—the miracles which they performed in the name of Christ, and in confirmation of their testimony, 2. 43; 5. 12;—its necessity, Lu. 24. 45, 46; Ro. 4. 25; 8. 34; 1 Co. 15. 14, 17, 19;—attributed to power of God, Ac. 2. 24; 3. 15; Ro. 8. 11; Ep. 1. 20; Col. 2. 12;—also to his own power, Jn. 2. 19; 10. 18;—first-fruit of the resurrection, of believers, Ac. 26. 23; 1 Co. 15. 20, 23.

Retain, to hold fast, or to keep, Job 2. 9; Pr. 4. 4; 11. 16; Jn. 20. 23; Ro. 1. 28.

Retaliation, or the act of returning like for like, laws and observations concerning, Ex. 21. 24; Le. 24. 20; De. 19. 21; Pr. 24. 29; Mat. 5. 38; Ro. 12. 17; 1 Co. 6. 7; 1 Th. 5. 15; 1 Pe. 3. 9;—threatened to the unmerciful, Mat. 7. 2; Mar. 4. 24; 2 Co. 9. 6.

Retire, to retreat, or to withdraw, Ju. 20. 39; 2 Sa. 11. 15; 20. 22; Je. 4. 6.

Return, to come or go back, repay, Ge. 3. 19; Ps. 6. 4; Mat. 12. 44; Ac. 15. 16.

Reuben, rū'ben [behold a son], the eldest son of Jacob by Leah, Ge. 29. 32;—brought mandrakes to his mother, 30. 14;—lost his birthright on account of a grievous sin, 35. 22; 49. 3, 4;—kept his brethren from killing Joseph, 37. 21;—rent his clothes when he found him not in the pit, 29;—reminded his brethren of their cruelty to him, 42. 22;—offered his two sons to his father for the safety of Benjamin, 37;—his father's last words to him, 49. 3, 4;—his sons and descendants, Nu. 26. 5–11; 1 Ch. 5. 1–3;—the tribe of, was the least distinguished in nearly every respect.

Reubenites and Gadites, &c., apply for leave to settle beyond Jordan, Nu. 32. 1;—granted, 33; De. 3. 12; Jos. 1. 12; 13. 15;—sent thither after the conquest of Canaan, Jos. 22. 1;—their number and conquests, 1 Ch. 5. 18;—Moses invoked a prophetic blessing on Reuben, De. 33. 6;—the Reubenites reproved for not aiding the western tribes against Sisera, Ju. 5. 15, 16;—their territory invaded by the Syrians under Hazael, 2 Ki. 10. 32;—about a century later were carried captive to Assyria, 1 Ch. 5. 6, 26; 2 Ki. 15. 29.

Reumah, rū'mah [high, elevated], concubine of Nahor, Abraham's brother, Ge. 22. 24.

Reveal, to disclose, Job 20. 27; Je. 33. 6; Da. 2. 47; Mat. 11. 27.

Revelation of God's will to men, different modes of, Ge. 3. 9; 4. 9; 6. 13; 15. 1; 31. 24; 40. 8; Ex. 3. 2; 28. 26; 1 Sa. 28. 6; Da. 2. 19; Joel 2. 28; Mat. 10. 19; Lu. 1. 11, 26, 67; 2. 26; Ac. 2. 1; 9. 4; 1 Co. 14. 30;—all Scripture is given by revelation from God, 2 Ti. 3. 16; 1 Pe. 1. 11; 2 Pe. 1. 21.—*Book of*, commonly called the Apocalypse, written by John in Patmos about A.D. 95 or 96.

Revellings, luxurious feasting, and wanton behaviour, Ga. 5. 21; 1 Pe. 4. 3.

Revenge, or return of evil for an injury or affront, to be refrained from, Le. 19. 18; Pr. 20. 22; 24. 29; Mat. 5. 39; Ro. 12. 19; 1 Th. 5. 15; 1 Pe. 3. 9;—reproved by Christ, Lu. 9. 54, 55;—Christian revenge is to well-entreat the enemy, Pr. 25. 21, 22; Ex. 23. 4, 5; Mat. 5. 44; Ro. 12. 20;—examples of revenge: *Simeon* and *Levi*, Ge. 34. 25;—*Samson*, Ju. 15. 7, 8;—*Joab*, 2 Sa. 3. 27;—*Jezebel*, 1 Ki. 19. 2;—*Ahab*, 22. 26;—*Haman*, Es. 3. 8–15;—*Herodias*, Mar. 6. 19–24.

Revenue, income, or annual profits, Ezr. 4. 13; Pr. 8. 19; 15. 6; 16. 8; Is. 23. 3; Je. 12. 13.

Reverence, veneration, humble and submissive respect, 2 Sa. 9. 6; 1 Ki. 1. 31; Es. 3. 2; Ps. 89. 7; He. 12. 9, 28.

Reverse, to repeal or overturn, Nu. 23. 20; Es. 8. 5, 8.

Reviling, reproaching, or speaking abusively of, forbidden, Mat. 5. 22; 1 Co. 6. 10; 1 Pe. 2. 23; 3. 9; 2 Pe. 2. 11; Jude 9;—examples of: *Joseph's brethren*, Ge. 37. 19;—*Goliath*, 1 Sa. 17. 43;—*Michal*, 2 Sa. 6. 20;—*Shimei*, 16. 7, 8;—*Sennacherib*, Is. 37. 17, 23, 24;—*malefactor*, Lu. 23. 39.

Revive, to return to life, Ro. 14. 9;—to quicken and render lively and active, Ge. 45. 27; Ju. 15. 19; Ps. 85. 6; 138. 7; Is 57. 15; Hab. 3. 2.

Revolt, to fall away from one to another, as men do who rebel against their king, 2 Ki. 8. 20; 2 Ch. 21. 10; Is. 1. 5; 31. 6; Je. 5. 23.

Rewards, *great*, promised to the righteous, De. 28. 1, &c.; Ps. 1. 1, &c.; 50. 23. 84. 12; 112. 1; Pr. 3. 33; 10. 6, 17; 12. 2, 28; Is. 3. 10; 48. 18;—of a temporal nature, Ps. 37. 29; Pr. 2. 21; 3. 2, 7, 16; 10. 3, 30; 13. 25; 22. 4; Is. 33. 15;—compared to crowns and kingdoms, Mat. 25. 34; Lu. 12. 32; 22. 29; 2 Ti. 2. 12; 4. 8; He. 12. 28; Ja. 1. 12; 1 Pe. 1. 4; 5. 4; Re. 2. 10; 3. 11.

Rezin, re'zin [holding together, dominion], last king of Syria, confederate with Pekah, king of Israel, against Judah, slain by Tiglath-pilezer, 2 Ki. 15. 37; 16. 5; Is. 7. 1; 8. 4–7.

Rezon, rē'zon [prince], the son of Eliadah, revolts from Hadadezer, and opposes Solomon, 1 Ki. 11. 23.

Rhegium, re'ji-um [a breach], a city on the south-west coast of Italy, opposite Messina in Sicily:—here Paul landed on his way to Rome, Ac. 28. 13. Its modern name is *Reggio*, the capital of Calabria, with a Popish population of about 10,000.

Rhesa, rē'sah, the father of Joanna in the ancestry of Christ, Lu. 3. 27.

Rhinoceros. *See* UNICORN.

Rhoda, rō'da [a rose], a young woman, a convert to Christianity, Ac. 12. 13.

Rhodes, an island of the Mediterranean, about 75 miles east of Crete, and about 120 miles in circumference. The city of Rhodes was celebrated for the colossus, a brazen statue of Apollo 105 feet high which was erected over the entrance of the harbour. Paul touched at, on his return voyage from his third missionary journey (A.D. 58), Ac. 21. 1. The population of the island is about 20,000.

Riblah, rib'lah [fertility], a city in the country of Hamath, about 12 miles north-east of the fountain of the Orontes and on the right bank of that river. Here Pharaoh-Necho deprived Jehoahaz of his crown, and gave it to Jehoiakim, 2 Ki. 23. 33, 34;—here Nebuchadnezzar abode while his army besieged Jerusalem, 25. 6;—here king Zedekiah's sons were slain, and his own eyes put out, Je. 39. 5; 52. 9–11.

Ribs, bones in the sides of animals, Eve formed of one, Ge. 2. 21, 22;—figuratively, the kingdoms of Lydia, Babylon, and Egypt, Da. 7. 5.

Riches, their vanity and uncertainty, Job 36. 19; Pr. 11. 4, 28; 15. 16; 23. 5; Ec. 5. 12; 6. 1; Je. 9. 23; Eze. 7. 19; Zep. 1. 18; Mat. 6. 19; Lu. 12. 16, &c.; Ja. 5. 1; Re. 18. 16;—cannot redeem or deliver man's soul, Ps. 49. 6–9; 1 Pe. 1. 18; Zep. 1. 18; Re. 6. 15–17;—not to trust in them, Job 31. 24; Ps. 62. 10; Je. 9. 23; 1 Ti. 6. 17;—folly of thus trusting, shown, Lu. 12. 16–21;—the dangers to which they expose men, Pr. 18. 11; 28. 11; 30. 8; Ec. 5. 12; Mat. 13. 22; Ja. 2. 6; 5. 5;—no mark of divine favour, Ps. 73. 12; Mat. 5. 45; Lu. 1. 53; Ja. 5. 1;—the fate of ill-gotten ones, Job 20. 15; Pr. 10. 2; 16. 8; 20. 21; 21. 6; 22. 16; 28. 8, 22; Je. 17. 11;—to be acquired by honest labour and industry, Pr. 10. 4; 12. 11; 13. 4; 22. 29; 28. 19;—uses for which they should be employed, 1 Ch. 29. 3; Mat. 19. 21; Lu. 16. 9; 1 Jn. 3. 17;—if well used, a blessing, Pr. 14. 20; 19. 4; 22. 7; Ec. 7. 12; Lu. 16. 9; 1 Ti. 6. 19;—the duty of those who are possessed of them, Ps. 62. 10; 1 Ti. 6. 17; Ja. 1. 10;—what are true riches, Mat. 6. 19; Lu. 12. 33; 1 Ti. 6. 18; Re. 2. 9; 3. 18.

Rid, to set free or clear from, Ge. 37. 22; Ex. 6. 6; Le. 26. 6; Ps. 82. 4; 144. 7, 11.

Riddance, a complete removal of, Le. 23. 22; Zep. 1. 18.

Riddle, something intricate or complicated, an enigma, or dark and puzzling question:—Samson's, Ju. 14. 12–19;—Ezekiel's, Eze. 17. 2.

Rifle, to rob or plunder, Zec. 14. 2.

Righteous, those who are just and upright in heart and practice, both towards God and man;—their character described, Ps. 112. 5, Pr. 12. 10; 13. 5; 21. 12; Mat. 12. 35; Jn. 1. 47;—under several characters, 2 Ch. 34. 2; Ps. 15. 1, &c.; 37. 21; 112. 5; Pr. 10. 20; 12. 5, 10; 13. 5; 15. 28; 21. 26; 28. 1; 29. 7; Eze. 18. 5, &c.; Mar. 6. 20; Lu. 1. 6; Ac. 10. 1, &c.; 11. 24; Ro. 5. 7.

——— and wicked compared, Ps. 1. xxxvii. xlix. lviii. lxxiii.; Pr. 4. 16; 14. 9; 28. 1, &c.; Is. 3. 10;—have oft the same fate in this world, Ec. 7. 15; 8. 14; 9. 2;—their happiness and privileges, Ps. 37. 23; Pr. 12. 2; 13. 22; 14. 14; 28. 5; Is. 33. 15; Ro. 2. 10; 5. 7; 10. 5, 9; 2 Co. 3. 18; Ep. 2. 19; Col. 1. 12; 3. 4; He. 12. 14; 1 Jn. 3. 2; Re. 2. 7, 11, 17, 26, 28; 3. 5, 12, 21; 22. 14;—salt of the earth, and light of the world, Mat. 5. 13, 14;—sons of God, Ro. 8. 14, &c.; 1 Jn. 3. 1, 2;—one with Christ and the Father, Jn. 17. 11, 21;—temple of God, 1 Co. 3. 16;—free from trouble, Ps. 91. 14; Pr. 1. 33; 16. 7; Is. 32. 17; Re. 7. 16; 21. 4;—to be remembered with respect, Ps. 112. 6; Pr. 10. 7;—to be blessed in their posterity, Ex. 25. 5, 6; De. 4. 40; 12. 25; Ps. 37. 26; 103. 17; Pr. 11. 21; 12. 7; 14. 26; 20. 7; Lu. 1. 50;—to inherit eternal life, Da. 12. 2; Lu. 18. 30; Jn. 3. 15; 4. 14; Ro. 2. 7; 1 Ti. 6. 19; Tit. 1. 2; 1 Jn. 2. 25; Jude 21.

Righteousness OF GOD, as the governor of the world, asserted, Ps. 11. 7; 36. 6; 48. 10; 71. 19; 97. 2; 111. 3; 119. 137, 142; 145. 17; Je. 9. 24; Da. 9. 7; Re. 16. 5;—certain characteristics of it, Ps. 48. 10; 71. 15, 19; 97. 2; 111. 3; 119. 142;—things wherein it is shown, De. 4. 8; Ju. 5. 11; 1 Sa. 12. 7; Ps. 19. 9; 96. 13; 119. 7, 62, 123, 138; 145. 17;—how saints should treat it, Ps. 22. 31; 35. 28; 40. 10; 71. 16; 145. 7; Da. 9. 16.

——— OF CHRIST, his perfect obedience to all the demands of the divine law, and his endurance of its penalty, in the room, and for the justification, of his people; and which is often called *the righteousness of God*, because appointed and accepted by God;—called sometimes the righteousness of faith, because apprehended by faith, Ro. 4. 13; 9. 30; 10. 6;—wrought out by him, who is truly God in our nature;—and exhibiting a bright display of God's righteousness, Je. 23. 6; 33. 16; Mal. 4. 2; Ro. 1. 17; 3. 22; 10. 3; 1 Co. 1. 30; 2 Co. 5. 21; Phi. 3. 9; 2 Pe. 1. 1.

Righteousness OF THE SAINTS consists in Christ's righteousness *imputed* to them, 2 Co. 5. 21; Phi. 3. 9;—in principles of righteousness *implanted* in them, Ep. 4. 23, 24;—and in righteousness of life *exemplified* by them, Ep. 2. 10; Tit. 2. 14.

Rigour, strictness and severity, Ex. 1. 13; Le. 25. 43.

Rimmon, rim'mon [a pomegranate apple], (1) An idol worshipped by the people of Damascus, 2 Ki. 5. 18.—(2) A steep rock north-east of Geba and Michmash which served as a fortress to the Benjamites, Ju. 20. 45.—(3) A city of the tribe of Simeon, Jos. 15. 21, 32; 1 Ch. 4. 32; Ne. 11. 29.—(4) A city of Zebulun, 1 Ch. 6. 77.

Ringleader, the head of a mob or party, Ac. 24. 5.

Rings, used as ornaments for the ears, hands, fingers, &c., were very ancient, Ge. 24. 22, 30, 47; 41. 42; Nu. 31. 50; Es. 3. 10; 8. 2; Lu. 15. 22; Ja. 2. 2.

Rinsed, washed, Le. 6. 28; 15. 11, 12.

Riot, wild and loose mirth, Ro. 13. 13; Tit. 1. 6; 1 Pe. 4. 4.

Riotous, intemperate, luxurious, wanton, Pr. 23. 20; 28. 7; Lu. 15. 13.

Riphath, ri'fath, a son of Gomer the son of Japheth (Ge. 10. 3), founder of a Cimmerian tribe, the Celts who marched across the Riphaean Mountains, *i.e.* the Carpathians, into Europe.

Rites, laws, customs, ceremonies, Nu. 9. 3.

River, a name sometimes given by the Hebrews to *seas*, such as the Red Sea and the Mediterranean, Ps. 74. 15; Hab. 3. 8; Is. 23. 3;—*river of God*, showers, Ps. 65. 9;—one to rise from Jerusalem, and to flow into the Great and the Dead Sea, Eze. 47. 2; Zec. 14. 8;—*of life* in Paradise, Re. 22. 1;—*of Egypt*. This expression is found eight times in the Old Testament. In Ge. 15. 18 the Hebrew word is *nahar*, and it means the *river* Nile. In the other instances the Hebrew is *nakhal*, which means a *winter-stream*, and the reference is to *Wady el-Arish*, which was the boundary between Egypt and Canaan, as in Nu. 34. 5; Jos. 15. 4, 47; 1 Ki. 8. 65.

Robbery, or theft, forbidden and threatened, Le. 19. 13; Ps. 62. 10; Pr. 21. 7; 28. 24; Is. 61. 8; Eze. 18. 10; Am. 3. 10; Ne. 3. 1;—how punished, Ex. 22. 1; 2 Sa. 12. 5; Pr. 6. 31.

Robes, long and ornamented garments, worn by persons of rank, 1 Ki. 22. 10, 30; 2 Ch. 18. 9, 29; Eze. 26. 16; Lu. 20. 46;—of the redeemed, Re. 6. 11; 7. 9, 13, 14.

Rocks, noted ones in a mountainous country, as Canaan was, were many, of Adullam, 1 Ch. 11. 15;—Bozez and Seneh, 1 Sa. 14. 4;—Engedi, 24. 1, 2;—Sela-hammah-lekoth, 23. 25, 28;—Horeb, Ex. 17. 1–6;—Meribah, Nu. 20. 1–11;—Oreb, Ju. 7. 25; Is. 10. 26;—were often used as places of retreat or fortresses, Ju. 15. 8; 20. 45; 1 Sa. 23. 25; 1 Ch. 11. 15;—water caused miraculously to flow from, Nu. 20. 8, 11; Ne. 9. 15; Ps. 78. 20; 114. 8; Is. 48. 21.

Rod, of Moses changed into a serpent, Ex. 4. 3; 7. 10;—of Aaron budded, Nu. 17. 1, &c.;—one to chastise, 1 Co. 4. 21;—figuratively for Christ, Is. 11. 1;—the tribes of Israel, Ps. 74. 2; Je. 10. 16;—power and authority, Ps. 2. 9; 110. 2; 125. 3.

Rods, prepared by Jacob, Ge. 30. 37.

Roe, a species of deer, the smallest known to us, 1 Ch. 12. 8; Pr. 5. 19; 6. 5; Is 13. 14.

Rogelim, ro-gē'lim [fuller's place], a town in Gilead, where lived Barzillai, 2 Sa. 17. 27; 19. 31.

Roll, a piece of skin or parchment, written sometimes on both sides, and rolled together, instead of being bound in cut leaves, Ezr.6.2; Is.8.1; Je. 36. 2, 6, 23, 29;—one flying, in a vision of Zechariah, Zec.5.1.

Roman, or *freed man, citizen* of Rome, Paul was, Ac. 16. 37; 22. 25, 27, 29.

Rome, rōme, the capital of Italy, on the river Tiber, about 15 miles from its mouth, long the mistress of the world: was founded about 748 B.C., and increased to such an extent that it covered seven hills, whence it was called *urbs septicolis*, 'city of the seven hills.' In Nero's reign (A.D. 64) about two-thirds of it was destroyed by fire, but it was rebuilt with great splendour. In the reigns of Vespasian and Trajan the population was about 2,000,000. Rome is not mentioned in the O. T.: but the empire of Rome is referred to by Daniel, under the name of the 'fourth kingdom,' Da. 2. 40; 7. 7, 17, 19; 11. 39, 40. The population of the Roman empire in the time of Christ is estimated at 85,000,000. Strangers from, at Jerusalem on the day of Pentecost, Ac. 2. 10;—from it all Jews were commanded to depart, 18. 2;—Paul was carried to it a prisoner, 28. 16;—remained there two years preaching, 30. 31;—sent an epistle to the saints there, written from Corinth, A.D. 57, 58, Ro. 15. 15; comp. Ac. 20. 2, 3, 16;—it is called 'that great city which reigneth over the kings of the earth,' Re. 17. 18. For centuries this great city has been the capital of the 'States of the Church,' where the pope had sway as a temporal prince. In the month of Sept., 1870, the troops of Victor Emanuel entered Rome, and in a few days the 'States of the Church' ceased to exist. The pope was deprived of all his temporal power, and permitted to reside in Rome only as the spiritual overseer of the church which owns his authority.

Root, Christ is called the, Is. 11. 10; Re. 5. 5; 22. 16.

Rotten, putrid, not sound, Job 13. 28; 41. 27; Je. 38. 11, 12; Joel 1. 17.

Roughly, rudely, boisterously, Ge. 42. 30; 1 Sa. 20. 10; Pr. 18. 23.

Rouse, to stir up from rest or quiet, Ge. 49. 9.

Rovers, wandering and plundering robbers, 1 Ch. 12. 21.

Royal, kingly, Ge. 49. 20; Jos. 10. 2; Ac. 12. 21; Ja. 2. 8.

Ruby, a precious stone, second only to the diamond in hardness, of a red colour, mixed with purple, Job 28. 18; Pr. 3. 15; 8. 11; 20. 15; 31. 10.

Rudder, the helm, or part which steers a ship, Ac. 27. 40.

Ruddy, approaching to red, 1 Sa. 16. 12; Ca. 5. 10; La. 4. 7.

Rudiments, elements or first principles of science, Col. 2. 8, 20; Ga. 4. 3, 9.

Rue, a small garden plant. This word is found only in Lu. 11. 42. In the parallel passage, Mat. 23. 23, anise (= dill) is used.

Rufus, rū'fus [red], the son of Simon the Cyrenian, Mar. 15. 21;—he, or one of the same name, is saluted by Paul, Ro. 16. 13.

Ruhamah, ru-ha'mah [having obtained mercy], the name Israel would still bear, if she returned to God, Ho. 2. 1.

Ruinous, fallen to ruin, 2 Ki. 19. 25; Is. 17. 1; 37. 26.

Rulers, or civil magistrates, to be respected and obeyed, Ro. 13. 1–7; Tit. 3. 1; 1 Pe. 2. 13, 14;—the devil and his agents so called, Ep. 6. 12.

Rump, the buttock, Ex. 29. 22; Le. 3. 9; 8. 25; 9. 19.

Running the Christian race, directions for, 1 Co. 9. 24; He. 12. 1.

Rush, a well-known plant (Job 8. 11; Is. 9. 14; 19. 15) found in marshy places; translated 'hook,' Job 41. 2; 'bulrush,' Is. 58. 5. The 'bulrush' in Ex. 2. 3; Is. 35. 7; 18. 2, is a different word in Heb. denoting the Egyptian papyrus.

Rushed, entered with violence, Ju. 9. 44; 20. 37; Ac. 19. 29.

Rust, earthly riches liable to, Mat. 6. 19;—of their riches, a witness against avaricious rich men, Ja. 5. 3.

Ruth, rooth [beauty], accompanies her mother-in-law from the land of Moab to Bethlehem, more than 100 years before the time of David, Ru. 1. 16;—gleans in the fields of Boaz, 2. 1, &c.;—claims the right of relationship to him, 3, 8;—married to him, 4. 10. *Book of*, has been placed by the Jews in the Hagiographa. It was probably written by the author of the Book of Judges, and belongs to the period of about the middle of the judges.

Rye, a well-known bearded grain, Ex. 9. 32; Is. 28. 25. In Eze. 4. 9 the same word is rendered 'fitches.'

S.

Sabachtnani, sa-bak-tha'ni, the Syro-Chaidaic of the Hebrew word quoted by Christ from Ps. 22. 1, and which signifies *hast thou forsaken me?* Mat. 26. 46; Mar. 15. 34.

Sabaoth, sab-ā'oth, hosts or armies, Ro. 9. 29; Ja. 5. 4.

Sabbath [rest], so called because God rested on it from his work of creation, and appointed it for rest to man and beast, Ge. 2. 2;—charge to keep it, Ex. 16. 23; 20. 8, 10, 23. 12; 31. 12; 34. 21; 35. 2; Le. 23. 3; De. 5. 12; Je. 17. 21; —a day in which specially to remember God's goodness, De. 5. 15;—to be spent in worshipping God, in reading and hearing his word, &c., Le. 19. 30; 26. 2; Is. 58. 13; Eze. 46. 3; Mar. 6. 2; Lu. 4. 16, 31; 13. 10; Ac. 13. 14, 15, 27, 42, 44; 15. 21; 17. 2, 3; 18. 4;—no manner of work to be done on it, Ex. 20. 10; Le. 23. 12; 34. 21; 35. 2, 3; De. 5. 14, 15; Je. 17. 21;—promises to them who keep it, Is. 56. 2, 4–7; 58. 13, 14;—threatenings against those who break it, Ex. 31. 14, 15; 35. 2; Je. 17. 27; Eze. 22. 8, 14, 26, 31;—offerings on it, Nu. 28. 9; —a breaker of it stoned, 15. 32;—the violation of it corrected by Nehemiah, Ne. 13. 15–22;—the superstitious observance of it censured, and works of charity and mercy to be done on it, Mat. 12. 1, 11; Mar. 2. 23, 27; Lu. 13. 15; Jn. 7. 23;—instances of its having been dishonoured, Ex. 16. 27; Nu. 15. 32; Ne. 13. 16; Je. 17. 21–23; —its profanation the cause of natural judgments, Eze. 20. 15, 16; 23. 38, 47. *Sabbath-day's journey*, Ac. 1. 12, a distance of 2000 cubits, measured from the wall of the city in which the traveller lived; about six-tenths of a mile.

———, *change of*, from the seventh to the first day of the week, arguments for:—Christ rose from the dead on the first day, which has ever since been kept sacred to the memory of this event, Mat. 28. 1; Mar. 16. 1;—Christ honoured this day, by often meeting with his disciples, Jn. 20. 19, 26;—it is called the *Lord's* day, namely, the Lord Christ's day, Re. 1. 10;—on this day the apostles received the Holy Ghost, to qualify them for their work, Ac. 2. 1, compared with Le. 23. 15;—on this day Paul preached to the disciples, who had met to eat the Lord's Supper, Ac. 20. 7;—the directions which Paul gives to the church at Corinth plainly allude to their religious assemblies on this day, 1 Co. 16. 1, 2.

———, *the Christian*, ought to be sanctified as a day of *rest* from worldly labour and care, though not from works of mercy and charity, Ex. 20. 10; Mat. 12. 12;—a day of *remembrance* of Christ's finishing his humiliation by rising from the dead, 1 Co. 15. 20;—a day of *meditation* and *prayer*, Re. 1. 10;—a day of *public worship*, and commemoration of the sacrifice of Christ, Jn. 20. 19; Ac. 20. 7; —a day of *holy joy*, Ps. 118. 24; Is. 58. 13;—a day of *anticipation* of the heavenly *rest*, He. 4. 9.

Sabbatical Year, the septennial rest for the ground from all cultivation, &c., Ex. 23. 10; Le. 25. 1; De. 15. 1.

Sabeans, sa-bē'ans, (1) A tribe of marauders who inhabited Arabia, descended from Sheba, grandson of Keturah, carried away Job's cattle, Job 1. 15.—(2) The descendants of the eldest son of Cush, who inhabited Ethiopia, Is. 43. 3; 45. 4.—(3) Descendants of a son of Joktan inhabiting Arabia Felix, Joel 3. 8.

Sabtechah, săb'te-kah [dark-coloured], the name of a son of Cush, also of a tribe descended from him, and of the region they inhabited on the east of the Persian Gulf in Carmania, Ge. 10. 7; 1 Ch. 1. 9.

Sackbut, a musical wind-instrument in use among the Chaldeans, the form of which is uncertain, Da. 3. 5, 7.

Sackcloth, coarse apparel, made commonly of black goats' hair, used for sacks, Ge. 42. 25; Le. 11. 32;—and also worn as a sign of mourning, Ge. 37. 34; Job 16. 15; Jonah 3. 5; 2 Sa. 3. 31; Es. 4. 1, 2; Ps. 30. 11.

Sacrifice, by shedding the blood of animals, as an acknowledgment that the life of the offerer was forfeited, and a supplication for pardon, was of very early appointment, as appears from those of Cain and Abel, Ge. 4. 3, &c.;—of Noah, 8. 20;—of Abraham, 15. 9; 22. 13;—of Job, Job 1. 5.

———, to be without blemish, Le. 22. 19;—its age, 26,—how to be eaten, 29, 30;—for morning and evening, Nu. 28. 3;—of the meat and drink offering, 15. 1, &c.;—on the Sabbath, 28. 9;—on the new moons, 11;—at the passover, 16, &c.;—on the offering of the first-fruits, 26;—to be in one place, De. 12. 5. *See* OFFERINGS.

———, insignificant without true piety, 1 Sa. 15. 22; Ps. 50. 8; 51. 16; Is. 1. 11; Je. 6. 20; Am. 5. 21; Mi. 6. 6; Ho. 6. 6; Mar. 12. 33.

———, Christ gave *himself a sacrifice* for our sins, 1 Co. 15. 3; Ep. 5. 2; Ga. 1. 4; 1 Ti. 2. 6, 14; He. 7. 27; Ro. 5. 6–8; 1 Pe. 3. 18; 4. 1.

Sacrilege, the crime of profaning or violating anything dedicated to divine worship, forbidden and censured, Pr. 20. 25; Mal. 3. 8, 9; Ro. 2. 22.

Saddle, a seat put on a horse, mule, or ass, Ge. 22. 3; Nu. 22. 21; Ju. 19. 10; 2 Sa. 16. 1; 17. 23.

Sadducees, săd'du-seez [just or righteous ones], one of the three noted sects among the Jews, in the days of our Lord, who maintained that the soul of man is *material*, like his body, that there is no other spirit besides God, that there is no resurrection of the dead, and all the rewards of virtue, and punishments of vice, reach only to this present life;—their opinions reproved by our Lord, Mat. 16. 1–12; 22. 23–34; Mar. 12. 18–27; Lu. 20. 27–38;—join the priests in persecuting the apostles, Ac. 4. 1–3; 5. 17;—divided against the Pharisees who had joined them in accusing Paul, 23. 6–8. They rapidly disappear from history after the first century, and the opinions of the Pharisees predominate among the Jews.

Sadness of the countenance, or mourning under trials, makes the heart better, Ec. 7. 3.

Safe, those are who trust in the Lord, Pr. 29. 25.

Saffron, an odoriferous herb, of the crocus family, Ca. 4. 14.

Sailors, mentioned among those who mourn the fate of Babylon, Re. 18. 17.

Saints, or holy ones, the genuine people of God, who are sanctified by his Word and Spirit, 1 Sa. 2. 9; 2 Ch. 6. 41; Ps. 16. 3; 37. 28; Ro. 1. 7; 8. 27, &c. In De. 33. 2 and Jude 14 the word probably means angels.

Salamis, săl'a-mis [shaken, beaten], a city in the island of Cyprus, on its south-east coast;—here Paul and Barnabas preached, Ac. 13. 5. *See* CYPRUS.

Salathiel, sa-la'thī-el [asked of God], the son of Jeconiah, and father of Zerubbabel, 1 Ch. 3. 17; Mat. 1. 12; Lu. 3. 27.

Salem, sā'lem [peace], supposed to be the original name of Jerusalem, in the days of Melchizedec, Ge. 14. 18; He. 7. 1; Ps. 76. 2.

Salim, sā'lim [peace], an ancient city, near which Jacob pitched his tent, Ge. 33. 18;—it stood about six miles north-east of Jerusalem, near the river Jordan, where John is said to have baptized many, Jn. 3. 23;—called Shalem, Ge. 33. 18;—Shalim, 1 Sa. 9. 4.

Salmon, sal'mŏn [shady], the name of a hill, Ps. 68. 15;—called Zalmon, Ju. 9. 48.

Salmone, sal-mō'ne, the eastern promontory of the island of Crete, Ac. 27. 7. *See* CRETE.

Salome, sa-lō'me [peaceable], the wife of Zebedee, and mother of James and John; Mar. 15. 40; 16. 1, with Mat. 27. 56; supposed to have been the sister of the Virgin Mary.

Salt, to be used with every burnt-offering, Le. 2. 13;—Christians compared to it, Mat. 5. 13; Mar. 9. 49; Lu. 14. 34;—covenant of, Nu. 18. 19; 2 Ch. 13. 5.

—— (CITY OF), one of the six cities in the wilderness of Judah, Jos. 15. 62.

—— (VALLEY OF), a place where the army of David slew 18,000 Edomites, 2 Sa. 8. 13; 1 Ch. 18. 12. See also 2 Ki. 14. 7; 2 Ch. 25. 11. Its position is not known.

Salt Sea, the name of that lake at the south-east of the Holy Land, which separated it from the country of the Moabites, Ge. 14. 3; De. 3. 17;—it is called also the Sea of the Plain, De. 4. 49;—the Sea, Eze. 47. 8; the East Sea, Joel 2. 20;—the Asphaltic Lake. The Arabs call it the Dead Sea, and the Sea of Lot (*Bahr Lût*). It is about 46 miles long and a little more than 10 miles broad, although these dimensions vary according to the season of the year. Its greatest depth is about 1300 feet. Its surface is 1289 feet below the level of the Mediterranean. Its waters contain 26¼ per cent. of saline particles, while those of the ocean contain only 4 per cent. Its specific gravity is 1·172, so that a traveller floated in it 'easily in an upright position, with head and shoulders above the water.' The land around it is gloomy and barren, and an awful silence hangs over the whole scene.

Salutations, friendly compliments, whether by words, letters, or kisses, Mat. 5. 47; 10. 12; Lu. 1. 29, 41; 1 Co. 16. 21; Col. 4. 18.

Salvation, *temporal safety, preservation*, or *deliverance*, is from God only, Ps. 3. 8; Is. 43. 11; Ho. 13. 4; Jn. 2. 9; Ac. 7. 25; 27. 34; He. 11. 7; 1 Ti. 4. 10.

———, *deliverance from sin and hell*, and the final enjoyment of heavenly bliss, is through Christ, Mat. 1. 21; Lu. 1. 69; 2. 30; Jn. 3. 16, 17; 10. 9; Ac. 4. 12; 5. 31; 13. 23; 15. 11; 16. 31; Ro. 10. 9; Ep. 1. 3, 7; 1 Ti. 1. 15; 2 Ti. 1. 10; Tit. 3. 5; He. 2. 10; 5. 9; 7. 25;—is offered freely to all, Is. 45. 22; 51. 1; Mat. 11. 28; Jn. 7. 37; Re. 22. 17;—is of grace, Ep. 2. 5, 8; 2 Ti. 1. 9; Tit. 2. 11; —and not of works, Ro. 11. 6; Ep. 2. 9; 2 Ti. 1. 9; Tit. 3. 5;—is through faith in Christ, Mar. 16. 16; Ac. 16. 31; Ro. 10. 9; Ep. 2. 8; 1 Pe. 1. 5. *See* SAVIOUR.

Samaria, sa-mā'rī-a [watch-height], in Heb. *Shomerôn*, corrupted by the Greeks into *Samaria*, (1) The capital city of the Ephraimites, situated about 42 miles north from Jerusalem, and called after the name of the original owner (Shemer) of the hill on which it was built, about B.C. 925, by Omri the sixth king of Israel, 1 Ki. 16. 24;—a grievous famine there, 2 Ki. 6. 24;—relieved by the flight of the enemy, 7. 6;—a mixture of different nations settled in it, 2 Ki. 17. 24; Ezr. 4. 9, 10. For two centuries it was the capital of the kingdom of Israel till the carrying away of the ten tribes by Shalmaneser (B.C. 720), 2 Ki. 18. 3, 5. The site of the city is now covered with terraced vineyards and corn-fields, amid which are groups and long ranges of columns. On one section of it stands the small village of *Sebustieh*, a corruption of the Greek *Sebaste*, comp. Mi. 1. 6; Ho. 13. 16.—(2) The country of the Ephraimites, 1 Ki. 13. 32;—in the New Testament, it always means the country between Judea and Galilee, west of Jordan, which belonged to the tribes of Ephraim and Manasseh, Lu. 17. 11; Jn. 4. 4;—Christians were scattered through, by persecution, Ac. 8. 1;—Philip preached Christ to its inhabitants, 5;—they received the Word, 14.

Samaritans, sa-măr'ī-tans, inhabitants of the country of Samaria. After Shalmaneser, king of Assyria, had carried away captive the ten tribes of Israel, he repeopled Samaria with a colony of Babylonians, Cuthians, and other idolaters, 2 Ki. 17. 24. These, after a time, quitted the worship of idols, embraced the Jewish religion, and built a temple on Mount Gerizim: and their offspring, mixed with apostate Jews, are called Samaritans;—their enmity to the Jews, Lu. 9. 52, 53; Jn. 4. 9;—their name used by the Jews as a reproach, 8. 48. At present the Samaritans are only about 200 in number, they reside in *Nâblous*, the ancient Shechem, and still with scrupulous minuteness observe the passover on a sacred spot on Mount Gerizim.

Samos, sā'mos, an island in the east of the Mediterranean, about 9 miles from the coast of Asia Minor, a few miles south of Ephesus, Ac. 20. 15 It is about 72 miles in circumference. It contains about 12,000 inhabitants.

Samothracia, sam-o-thrā'shī-a, a small island in the north-east part of the Ægean Sea, about 30 miles distant from the coast of Thracia. It is 17 miles in circumference;—here Paul visited on his way from Troas, Ac. 16. 11. It is now called *Samothraki*, and contains only a single village.

Samson, săm'son [sun], the son of Manoah, born, Ju. 13. 24;—marries a Philistine, 14. 1;—his riddle, 12;—kills thirty Philistines, 19;—burns their corn, 15. 3;—kills a thousand men with a jaw-bone, 14;—escapes from Gaza, 16. 1;—seduced by Delilah, 4, &c.;—taken by the Philistines, and his eyes put out, 21;—recovers his strength before his death, and destroys many of the Philistines, 22, &c.;—was for twenty years a judge of Israel.

Samuel, săm'u-el [asked of, and lent to God], the son of Elkanah, by Hannah, born, 1 Sa. 1. 20;—devoted to God, 24;—who speaks to him when very young, 3. 1, &c.;—was the first of a series of prophets that continued in unbroken succession till the close of the Old Testament, Ac. 3. 24;—was early known as 'the seer,' 1 Sa. 9. 18; —persuades the Israelites to abandon idolatry, at Mizpeh, 7. 3;—his sons misbehave, 8. 1;—explains the customs of kings, 10;—receives Saul, 9. 11;—anoints him, 10. 1;—asserts his own integrity, 12. 1,—reproves Saul, 13. 11; 15. 12, &c.;—deserts him, 35;—anoints David, 16. 11, &c.;—dies, 25. 1;—appears to Saul after his death, 28. 9, &c.

Sanballat, san-băl'lat [strength, heroic courage], a native of Horonaim beyond Jordan, Ne. 2. 10;—was probably governor over the Samaritans;—was grieved that the city and temple of Jerusalem were to be rebuilt, Ne. 2. 10;—opposes the Jews, 6. 1, &c.

Sanctification, the progressive conformity of the heart and life to the will of God, 1 Th. 5. 23;—it includes both dying to sin, and living in holiness, 1 Pe. 2. 24;—in its *nature* it is a *divine* work, Tit. 3. 5; 1 Pe. 1. 2;—referred to the Father, 1 Th. 5. 23; He. 13. 20, 21;—to the Son, Ep. 5. 25, 26; Tit. 2. 14;—to the Holy Ghost, 1 Co. 6. 11; 2 Th. 2. 13;—a *progressive* work, Job 17. 9; Pr. 4. 18;—an *internal* work, Ep. 4. 23;—a work always *visible* in its effects, Ac. 11. 23; Ro. 7. 4;—a work which is *never left* till it be perfected, Phi. 1. 6;—a work *necessary* to our peace, usefulness, and eternal happiness, Ro. 6. 20–22; Ep. 5. 26, 27; He. 12. 24;—accomplished through Christ's sufferings, He. 10. 10; 13. 12; —by instrumentality of the Word, Jn. 17. 17, 19. Ep. 5. 26;—its *evidences* are, freedom from sin, Ro. 6. 2, 6, 18; —the love and practice of holiness, Ps. 51. 7, 10; Ro. 6. 22;—humility, Job 42. 5, 6; Ep. 3. 8;—deadness to the world, Ga. 6. 14;—patient submission to the will of God under afflictions, Job 2. 10; Ps. 39. 9;—growing desires after heaven, 2 Co. 5. 4–8; Phi. 1. 23.

Sanctify, to make holy, to treat as holy, or to set apart for holy services,

Ex.19.10; 22.23; 30.29; De.5.12; Is.8.13; 29.23; Ep.5.26; 1 Th.5.23.

Sanctuary, the Holy of Holies, Le.4.6;—the temple at large, 2 Ch.20.8;—the one place of national worship for the Israelites, De.12.5;—David longs to attend it, Ps. 42. 2; 63. 1; lxxxiv.;—its place after the restoration of the Jews, Eze.48.8;—heaven, He.8.2;—a place of refuge and shelter so called, Is.8.14; Eze.11.16.

Sandals, at first, were only soles of leather or wood, fastened on the feet with strings or thongs; afterwards they were covered like shoes by the richer, but the Hebrew slaves went barefoot, Mar. 6. 9; Ac. 12. 8;—commonly rendered 'shoe,' Mat.3.11; 10. 10; Mar.1.7; Lu. 3.16; 10.4, &c. *See* WASHING.

Sanhedrim, or SENATE, san'he-drim, the supreme council of the Jewish nation, composed of seventy or seventy-two judges, and said to have taken its rise from the seventy elders appointed to assist Moses;—Christ was brought before it, Mat. 27.1; Jn. 11.47;—Stephen, Ac.6.12,15;—Peter and John, 4. 5–7;—the apostles, 5. 21,27.

Sapphire, a precious stone, second only to the diamond in lustre, hardness, and value; and of a pure blue, or deep azure colour, Ex.24.10; 28. 18; Job 28.16; La. 4.7; Eze.1.26; Re. 21.19.

Sarah, sā'rah [lady, or princess], the wife of Abraham, Ge. 11. 29; 12. 5;—her name changed from Sarai [my princess], 17. 15;—bare Isaac when she was above ninety years, 21.2;—died at Hebron, aged 127 years, 23. 2;—buried, 19. Isaiah (51.2) is the only prophet who makes mention of her. *See* ABRAHAM.

Sardine, or SARDIUS, a gem of a deep red or bloody colour, of the chalcedony family, Ex. 28. 17; Eze. 28. 13; Re.4.3; 21.20.

Sardis, sär'dis, capital of the ancient kingdom of Lydia in Asia Minor, situated at the foot of Mount Tmolus, in the plain watered by the river Pactolus. Here was one of the 'seven churches' to which John addressed an apocalyptic message, Re.3.1. Its modern name is *Sert-Kalessi*, consisting of only a few miserable cottages amid the ruins of former grandeur.

Sardonyx. *See* ONYX.

Sarepta, sa-rēp'tah, Lu. 4. 26, a Gentile town on the shores of the Mediterranean between Tyre and Sidon. *See* ZAREPHATH.

Sargon, sär'gon, a King of Assyria, Is. 20. 1.

Satan, sā'tan [an enemy], the devil; appears in the presence of God, Job 1. 6; 2. 1;—tempts Joshua the high-priest, Zec. 3. 1;—tempts Jesus, Mat. 4.1; Mar.1.13; Lu.4.2;—the prince of the demons, Mat. 9. 34;—Judas so called, Jn. 6. 70;—Peter so called, Mar.8.33;—seen by Jesus as lightning falling from heaven, Lu. 10. 18;—his synagogue, Re. 2. 9;—bound for a thousand years, 20.2. *See* DEVIL.

Satiate, to satisfy, to fill, or to glut, Je.31.14,25; 46.10.

Satisfying, contenting, Ps. 103. 5; Pr. 13.25; Col.2.23.

Satyr, a fabulous being, a hairy shaggy monster, half man, half goat, a species of demon, Is. 13. 21; 34.14; rendered 'devils,' Le. 17.7; 2 Ch. 11. 15: 'goat,' 4.24; 16.8.

Saul [asked], (1) The son of Kish, of the tribe of Benjamin, and first King of Israel: sent to find his father's asses, 1 Sa. 9. 1;—applies to Samuel, 18;—prophesies, 10.9;—chosen king, 17;—the restriction under which he held the sovereignty, 25;—delivers the inhabitants of Jabesh-gilead, 11. 11;—arms the people against the Philistines, 13. 3;—defeats them, 14. 20;—makes a rash vow, 24;—sacrifices without waiting for Samuel, 13.8;—his success against the enemies of Israel,14.47;—his family,49;—deserted by Samuel, 15. 35;—sends for David, 16. 19;—endeavours to kill him, 18.10; 19.10,11;—prophesies, 19. 22;—pursues David,22.6;—orders the execution of the priests of Nob, 11;—spared by David in the cave, 24.1, &c.;—also at Hachilah, 26.4;—consults a witch at Endor, 28.7;—slain, 31. 2; 1 Ch. 10. 2;—seven of his sons put to death by the Gibeonites, 2 Sa. 21.8;—buried by David, 12;—his descendants, 1 Ch. 8. 33; 9. 39.—(2) Of Tarsus. *See* PAUL.

Saviour, one who delivers from danger and misery, as *God* does by his providential care, Ps. 106. 21; Is. 45. 15,21; Je.14.8; 1 Ti.4.10.

———, *our Lord Jesus Christ*, Lu. 2.11; Jn.4.42; Ac.5.31; 13.23; Ep.5. 23; Phi. 3. 20;—he saves from sin, Mat. 1. 21;—from the thraldom of Satan, Hc. 2.14; 1 Jn. 3.8;—from the world, Ga. 1. 4;—from the sting of death, 1 Co. 15. 55–57;—from the grave, Ho.13.14; 1 Co. 15. 22,23; Phi. 3. 20,21;—from hell, 1 Th. 1.10;—and brings to the enjoyment of eternal bliss in heaven, Mat.25.34; 1 Pe.1.3, 4; 2 Pe.1.11.

———, *Christ is, able* to save to the uttermost, He. 7. 25;—and he is *willing* to save all who come to him, Mat.11.28; Jn.6.37.

Savour, scent, odour, or smell, Le.26. 31; Nu.15.3; 28.13; Ec.10.1; Joel 2. 20; 2 Co.2.15; Ep.5.2.

Saws, for cutting wood or stones, 1 Ki. 7. 9; Is. 10. 15;—the Ammonites tortured under, 2 Sa. 12. 31; 1 Ch. 20. 3;—ancient worthies put to death by, He.11.37.

Scabbard, the sheath of a sword, Je. 47.6.

Scaffold, a temporary gallery, 2 Ch. 6.13.

Scales, the covering of fishes, Le.11. 9,10; De.14.9,10;—a skin or film on the eye,Ac.9.18;—balances for weighing, Is.40.12.

Scall, a disease incident to the hairy parts of the body, as the head or beard, Le. 13.30–36.

Scalp, the top or crown of the head, where the hair divides itself, Ps. 68. 21.

Scape-goat, a type of Christ, Le.16. 22; Is.53.4; 1 Pe.2.24.

Scarcely, hardly, Ro.5.7; 1 Pe.4.18.

Scare, to affright or terrify, Job 7.14.

Scarlet, a beautiful bright red, much worn by great men, 2 Sa.1.24; Pr.31. 21; La. 4. 5; Da. 5. 7;—*figuratively*, sins of deep enormity, Is. 1.18;—emblem of luxury, Re. 17.3,4;—of honour or prosperity, Pr.31.21.

Scatter, to disperse or drive into different places, Ge. 11.9; 49.7; Le. 26. 33;—to overthrow or destroy, Ps.68. 14; 89.10; 92.9.

Scent, smell, odour, Job 14.9; Je.48. 11; Ho.14.7.

Sceptre, a rod or staff of authority in the hands of kings, governors, or rulers, Ge.49.10; Nu.24.17; Es.5.2;—a 'right sceptre'=just government, Ps.45.6.

Sceva, sē'vah, a Jew who resided at Ephesus, of the priestly order, whose seven sons went about pretending to exorcise or cast out devils, Ac.19.14–16.

Schism, a breach, rupture, or division in the Christian church, 1 Co. 1. 10; 3.3; 11.18; 12.25; 2 Co.13.11.

Schoolmaster, the law a, or pedagogue, or tutor, to bring to Christ, Ga.3.24.

Schools, or colleges of prophets, instituted by Samuel, the great reformer and organizer of the prophetical order, at Ramah, 1 Sa.19.19;—Bethel, 2 Ki. 2. 3;—Jericho, 5;—Gilgal, 4. 38. In these institutions young men were trained for the prophetical office. School of Tyrannus, Ac.19.9.

Scorpion, a venomous reptile, somewhat resembling a lobster, with eight legs, and a long slender tail, armed with a sting; it is generally about 3 or 4 inches in length, though in very hot countries it is much larger. They are of diverse colours, De.8.15; 1 Ki. 12.11; Eze.2.6; Lu.10.19; 11.12; Re. 9.3,5,10.

Scourging, a punishment among the Jews, who were prohibited to give above forty stripes at once, Le.19.20; De. 25. 2; 2 Co. 11. 24;—by the Romans, Mat. 10. 17; 27. 26; Ac.5.40;—no Roman citizen could be subjected to, Ac.22.25,26.

Scribe, an officer of state, who wrote the king's letters, and drew up his decrees, &c., 2 Ki.12.10; 25.19; 2 Ch. 24. 11; Is.33.18;—after the exile this name was given to those who copied the law, and were skilled in its interpretation, Je. 8. 8; Ezr. 7. 6, 12;—Ezra organized a body of such men, of whom he was chief, Ne.8.1,4,9,13; 12.26;—to this order belonged Jonathan, David's uncle, 1 Ch. 27. 32;—Baruch, the secretary of Jeremiah, Je.36.26;—and those who lived in the days of Christ, Mat.5.20; 7.29; 16.21; 17.10; 20.18; 23.2; 13.14; 26.3, &c.

Scrip, a small bag or wallet; it was used for food or for money, 1 Sa. 17. 40; Mat. 10. 10; Mar. 6. 8; Lu. 22.35,36.

Scriptures [writings], applied by way of eminence to those which are contained in the Bible, and which are given by inspiration, 2 Ti. 3. 16 (*see* INSPIRATION);—ought to be read and studied by all men, Mat.21.42; Jn.5. 39; Ac.17.11; Ro.15.4; 16.26; 1 Co.10. 11;—should be read and studied with holy reverence, Ps. 85. 8;—with faith in their divine authority, 119.66;—with meek and humble docility of mind, 33; Ja. 1. 21;—with prayer for the teaching of the Holy Spirit, Job 34.32; Ps. 25. 4,5; 119.12,18;—various important ends for which they are given, 2 Ti. 3.16;—promote the sanctification, edification, and comfort of believers, Jn.17.17,19; Ac.20.32; Ro. 15. 4;—producing illumination, Ps. 119.130;—spiritual cleansing, Ps.119. 9; Jn. 15. 3; Ep. 5. 26;—yielding joy, Ps.19.8; 119.111,162;—making wise, 19. 7;—danger of rejecting them, Mar.16.16; Lu.10.16; Jn. 3. 36; 12.48; He. 2. 3; 10. 28; 12. 25;—to be frequently meditated upon, De.6.6; 11. 18; Ps.1.2; 119.97; Jn. 5. 39; 2 Pe.3.2;—a privilege of the Jews, Ro.3.2;—the advantage of the study of them, Ps. 19.7; 119. 9, 72, 98, 103; Ro. 15. 4; Ep. 6. 17; 2 Ti. 3. 15; Ja. 1. 25;—to be preserved entire, De. 4. 2; Pr.30.6; Re.22.18.

———— of the Old Testament quoted or referred to in the New, Mat.1.23; 2. 5,6,15; 3.3; 4.14; and in above 300 other places.

Scroll, a writing rolled up, Is. 34. 4; Re.6.14.

Scum, the wicked, Eze.24.6,11,12.

Scurvy, a disease, scabbed, Le.21.20; 22.22.

Scythians, syth'ī-ans, a nomad people who dwelt near the Euxine and Caspian seas. They were probably descendants of Magog. In Col.3.11 the name is used as a general term for the rude, ignorant, degraded.

Sea. The Heb. word (*yām*) rendered 'sea' is applied to the ocean, Ge.1.2, 10;—lakes, Jop 14.11;—great rivers, as the Nile, Na.3.8; Is.19.5; Am.8.8;—the Euphrates, Je.51.36;—the Sea of Gennesareth or Galilee, Mat.4.18;—the sea of Jazer, beyond Jordan, near the city of Jazer, Je.48.32;—the Dead or Salt Sea, Ge. 14. 3;—the *Great Sea* called (also the '*hinder*,' *i.e.* the western sea, Da. 11. 24; Joel 2. 20), the Mediterranean, which washes the whole western shore of Canaan, Ps. 104. 25;—the molten laver, in the temple, 1 Ki.7.23; 2 Ch. 4.2;—the whole mighty ocean, which shall give up its dead, Re. 20. 13;—none in the new earth, 21.1.

Sealing, or marking with a stamp wax on letters or deeds, the antiquity and use of it, Ge. 38. 18; Ex. 28.11; 1 Ki. 21. 8; Ne. 9. 38; Es. 3. 12; Da. 6. 17; Mat.27.66;—*figuratively*, the stamping of the divine image on the soul, by the Holy Spirit, 2 Co.1.22; Ep.1. 13; 4.30.

Seals (SEVEN), opened, Re.6.1.

Search, to examine carefully, as we are commanded to do the Scriptures, Jn.5.39;—as God does the hearts of men, 1 Ch.28.9; Je.17.10.

Seared, burned or cauterized, and thus rendered hard, callous, and unfeeling, 1 Ti.4.2.

Seasons, the lights of heaven appointed for, Ge. 1. 14; Ps. 104. 19;—certainty of their regular succession, Ge.8.22;—one given for every lawful purpose, Ec.3.1–8.

Seat, the scribes and Pharisees sat in Moses', Mat.23.2;—loved the uppermost, in the synagogues, Lu.11.43.

Seba, sē'bah [man], a son of Cush, Ge.10.7; whose descendants formed a nation in the distant south, Ps.72. 10. In Is. 45. 14 they are called Sabeans.

Sebat, sē'bat [shoot], the fifth month of the Jewish civil year, and the eleventh of their sacred, from the new moon in Feb. to the new moon in March, the month when trees begin to shoot, Zec.1.7.

Secacah, sēk'a-kah [inclosure], a city of the wilderness of Judah, near the western shore of the Dead Sea, Jos. 15.61.

Secret, what is hidden; actions will be discovered, Ec.12.14; Mat.10.26; Lu. 8.17; 12.2; 1 Co.4.5.

Secretly, privately, Ge.31.27; De.13. 6; Ps.10.9; 13.10; Jn.11.28.

Secrets, of a lawful kind, not to be revealed, Pr.17.9; 25.9; Mi.7.5;—Samson's betrayed, Ju.16.5,18.

Sect, a party distinguished by some peculiar tenets; such as the *Pharisees, Sadducees*, and *Herodians*, Ac. 5.17; 15.5; 24.5;—rendered 'heresy' in Ac.24.24.

Security, from evil, how to be attained, Ps.15.1–5; Pr.1.33; 10.9; 2 Pe. 1.10.

Sedition, rebellious tumult or insurrection against lawful government; condemned, Ac. 24. 5; Ga.5.20;—rendered 'insurrection,' Mar.15.7; 'dissension,' Ac.15.2.

Seducers, tempters or corrupters, not to be regarded, Pr.28.10; Mat.5.19; 23.15; 24.4,11; 2 Ti.3.13.

Seeds of different kinds not to be sown together, De.22.9.

Seer, a prophet, who had a foresight of the future, 1 Sa.9.9.

Seethe, to prepare food in hot or boiling water, &c., forbidden to be done on Sabbath, Ex.16.23;—a kid not to be thus prepared in its mother's milk, 23.19; 34.26; De.14.21.

Segub, sē'gub [elevated], (1) A son of Hezron, 1 Ch.2.21.—(2) A son of Hiel, 1 Ki.16.34.

Seir, sē'ir [rough, bristly], (1) The father of the ancient Horites, Ge.36. 20.—(2) The name of the mountain district on the east of Arabah where his posterity dwelt, 14.6; De.2.12;—was afterwards the possession of Esau and his posterity, Ge. 32. 3; 33.14,16; 36.8,9. Hence Seir is often put for Edom or the Edomites, Eze. 25. 8. It extended from the Dead Sea to the Elanitic Gulf.—(3) A mountain named as one of the landmarks on the north boundary of Judah, Jos. 15.10.

Sela, or SELAH, sē'lah [a rock], the capital of Idumea, situated near the base of Mount Hor in the *Wady Musa*. It was taken by Amaziah, king of Judah, and named by him Joktheel [God-subdued], 2 Ki.14.7; 2 Ch.25.11,12. This remarkable city is usually known by the name *Petra*, which is the Greek equivalent of *Sela*. It consists of dwellings cut out of the rock. It is now a lonely deserted ruin, according to the words of the prophets, Is.34.5–15; Je.49.7–10,15–18; Eze.xxxv.; Joel 3.19.

Selah, sē'lah, a term used seventy-one times in the book of Psalms, the import of which is not well known; though it is most generally believed to denote a *pause* in singing, or to excite and quicken attention, Ps.3.2, 4,8; 4.2,4; 7.5; 9.16,20; 32.5, &c.; Hab.3.3,9,13.

Seleucia, se-lū'shī-a, a city of Syria, situated on the shores of the Mediterranean, about 5 miles north of the river Orontes, and about 16 west of Antioch;—here Paul and Barnabas embarked for Cyprus, Ac.13.4.

Self-deception, the deceit which many practise on themselves by judging favourably of their state and character, 1 Co.3.18; Ga.6.3; Ja.1.22, 26;—sinners often given up to, Ps.81. 11,12; Ho.4.17; 2 Th.2.10,11.

Self-dedication. *See* DEDICATION.

Self-denial, a Christian duty, Mat. 16.24; Mar. 8.34; Lu.9.23;—must be exercised in regard to every forbidden indulgence, how pleasant soever, or presently profitable. Mat.5.29,30; 18. 8,9; Tit. 2. 12;—sometimes in things lawful, 1 Co.8.13; 9.20; 10.23;—in respect of our own righteousness, Is. 64.6; Phi.3.7–9;—our own wisdom, 1 Co.3.18–20;—our own strength, 2 Co. 12.10;—our own will, Mat. 6. 10; 26. 39;—and our own life, 16.24,25; Mar. 8. 34, 35; Lu. 9. 23, 24;—a test of devotedness to Christ, Mat. 10. 37, 38; Lu.14.27,33;—becomes pilgrims and strangers, He.11.13–15; 2 Pe.2.11.

Self-denial, *motives* to excite us to the practice of: the express command of Christ, Mat.16.24;—his eminent example, 2 Co.8.9; Phi.2.5–8;—the encouragement he gives, Mat.16.25; 19. 29;—the example of the saints, particularly Abraham. Moses, and Paul, He.11.8,17,24–26; 2 Co.11.23–27; Re. 12.11.

Self-examination. *See* EXAMINATION.

Self-interest, or SELFISHNESS, how it discovers itself, Mi. 3. 11; Mal. 1. 10; Mat.20.21;Ro.15.1; 1 Co.10.33; Phi.2. 21; 2 Ti.3.2; 1 Jn.3.17;—characteristic of the natural man, Phi. 2. 21;—not to make us disregard the interests of others, 1 Co. 10. 24; Phi.2.21; 2 Ti.4. 10;—of Nabal, 1 Sa.25.10.

Selling, frauds to be avoided in, Le. 19.13,36; 25.14; Pr.11.1; 16.11; 20.10, 23.

Selvedge, the edge of a web of cloth, Ex.26.4; 36.11.

Senate, the chief court of the Jews, consisting of the 'elders of Israel,' Ac.4.8; 5.21. *See* SANHEDRIM.

Senators, members of the Sanhedrim, Ps.105.22.

Seneh, sen'eh [thorn-rock], the name of a rock, the scene of Jonathan's remarkable adventure against the Philistines, 1 Sa.14.8.

Sennacherib, sen-nāk'e-rib [appearing like a lion], king of Assyria, invades Judah, 2 Ki.18.13; 2 Ch.32.1; Is.36.1;—in one night his vast army was destroyed by 'the angel of the Lord,' 2 Ki. 19. 35; 2 Ch.32.21; Is. 37. 36;—himself slain, Is.37.37; 2 Ki.19. 37.

Sense, (1) The meaning or signification of Scripture, Ne. 8. 8.—(2) Any one of our bodily organs of perception; namely, seeing, hearing, smelling, tasting, and feeling, He.5.14.

Sensual, carnal, as opposed to spiritual, Ja.3.15; Jude 19.

Sensuality, or devotedness to bodily pleasures, censured, Am.6.4; Lu.16. 19, &c.; 1 Co.15.32; Ja.5.5.

Sentence, the decision of a judge, acquitting or condemning, De. 17.9, 10; Ps. 17.2; Lu. 23.24;—God's, pronounced against sin, not speedily executed, Ec. 8. 11;—that which shall finally be passed on the righteous, Mat.25.34;—on the wicked, 41.

Separate, to divide, or put asunder, Ge.13.9; Je.27.12; Lu.6.22; Ro.8.35, 39;—from the wicked, our duty, 2 Co. 6.17.

Sepharvaim, sef-ar-vā'im [the two Sipparas], a city of Mesopotamia whence colonists were brought to Samaria. It stood on the Euphrates, above Babylon, on both sides of the river, 2 Ki.17.24; 18.34; 19.13; Is.36. 19; 37.13.

Septuagint, an ancient Greek version of the Old Testament; an old but questionable tradition states that it was thus named because translated by seventy, or rather seventy-two Jews in the time of Ptolemy Philadelphus, king of Egypt, about the year 285 before Christ; and from which both our Lord and his apostles frequently quote texts, rather than from the Hebrew, De.8.3, in Mat.4.4; De.6.16, in Mat.6.7; Ho.6.6, in Mat.9.13; Le.19. 18, in Mat.19.19; Ps. 8. 2, in Mat.21. 16; Ps. 118. 22, 23, in Mat.21.42; Ex. 3.6, in Mat.22.32; Ps.110.1, in Mat. 22.44; Zec.13.7, in Mat.26.31, &c. &c.

Sepulchres, or places for burying the dead, were usually hollow rooms dug into rocks, with an upright door to enter into them, to which a large stone was put, Ge. 23. 6; Ju. 8. 32; 1 Sa. 10. 2; 2 Sa.2.32; Is.22.16; Mat.27. 60. *See* GRAVE.

Serah, sē'rah [abundance], a daughter of Asher, the only female mentioned

among those that went down into Egypt, Ge.46.17.

Seraiah, ser-ī'ah [warrior of Jehovah], (1) A high-priest of the Jews, was taken captive, and, along with seventy others, put to death at Riblah, Je. 52. 24–27.—(2) The scribe or secretary of David, 2 Sa.8.17. There were several others of the same name.

Seraphim, ser'ra-fim [brilliant ones], the plural of seraph, seen by Isaiah, Is.6.1–4.

Sergius Paulus, ser'gī-us paul'us, the deputy-governor of Cyprus, converted by Paul, Ac.13.12.

Serjeants, officers of the Romans called *lictors*, who carried a bundle of rods before the magistrates, for whipping malefactors, Ac.16.35,38.

Serpent, deceives Eve, Ge.3.1;—fiery ones destroy many of the Israelites, Nu. 21. 4, &c.;—a brazen one made by Moses, 8;—abused to superstition, 2 Ki. 18. 4;—the erection of it declared to be typical of the crucifixion of Christ, Jn. 3.14;—the devil called 'the serpent,' Re. 12. 9, 14, 15;—an emblem of wickedness, Mat. 23. 33;—of cruelty, Ps.58.4;—of treachery, Ge.49.17.

Serug, sē'rug [shoot, tendril], the father of Nahor, and the grandfather of Abraham, Ge.11.22–26; Lu.3.35.

Servants, properly *slaves*, Ge. 9. 25; 27.37; Jn.8.34; Ro.6.19;—among the Hebrews there were two kinds: the first were foreigners taken captive in war, or purchased; and these their masters kept, exchanged, or sold according to their pleasure, Le.25.44–46;—the second were Hebrews, who from poverty had sold themselves, or were delivered up by their parents, in a time of dire necessity, to satisfy the demands of an unfeeling creditor; and this class might either be redeemed at any time, or otherwise were bound to continue in servitude only till the seventh year, or the year of jubilee, when they were free if they chose, Ex.21.2–6; Le.25.47–55;—law respecting daughters sold to be, Ex. 21. 7–11;—fugitive, not to be delivered up, De. 23. 15;—not to be oppressed, 24.14.

———, their duty to be diligent and obedient, Ep. 6. 5–7; Col.3.22; 1 Ti. 6. 1; Tit. 2. 9; 1 Pe. 2. 18;—to be faithful, Lu.16.10–12, 1 Co.4.2; Tit.2. 10;—not to purloin, Tit.2.10;—not to be slothful or wasteful, Pr. 18.9; Jn. 6.12;—should be content with their situation, 1 Co.7.20,21;—compassionate to their fellows, Mat.18.33. Examples of good servants: *Eliezer*, Ge. xxiv.;—*Jacob*, 31. 36–40;—*Joseph*, 39. 3; Ac. 7. 10;—*David's servants*, 2 Sa.12.18;—*servants of Naaman*, 2 Ki. 5. 2–4,13;—*others*, Mat.8. 9; Ac.10.7.

Servitor, an old word, meaning a *servant*, 2 Ki.4.43.

Seth, or SHETH [compensation, appointed], the third son of Adam, Ge. 4.25; 5.3;—the father of Enos, 6;—his age and death, 8.

Settle, fix, 1 Ch.17.14; Eze.36.11; Lu. 21.14; 1 Pe.5.10.

Seven, regarded by the Jews as a number of perfection, because God rested on the seventh day, Ge. 2. 2;—their land rested from tillage every seventh year, Le. 25. 4, 5;—used as a round number for many, 1 Sa.2.5; Job 5.19; Ps. 12.6; 119.164; Pr. 26. 16, 25; Is.4.1; Je. 15.9; Mat.12.45; 18.21.

Seventy ELDERS, appointed to relieve Moses, Ex.18.25; Nu. 11. 16;—called up to the mount, Ex.24.1.

——— DISCIPLES sent out by Jesus, Lu.10.1;—their return, 17.

——— WEEKS, Daniel's prophecy so called, Da.9.24.

Several, one by itself, 2 Ch.11.12; 26. 21.

Severity of God, his *discarding* one from a family in righteous judgment, Ro.11.22;—manifested to Sodom, Ge. 19.24;—to the sons of Aaron, Le.10. 1, &c.;—to Miriam, Nu.12.10;—to the man who gathered sticks on the Sabbath-day, 15.32;—to Korah, &c., 16. 31;—to Uzzah, 2 Sa.6.6;—to Ananias and Sapphira, Ac. 5. 1;—to Herod, 12.23.

Sewed, joined, Ge.3.7; Job 16.15.

Sexes, male and female, to be distinguished by their dress, De.22.5.

Shaalabbin, sha-al-ăb'bin [city of foxes], a city of Dan, Jos.19.42; Ju. 1.35;—called Shaalbim, Ju.1.35.

Shaashgaz, sha-ăsh'gaz [servant of the beautiful], a Persian eunuch in the court of Ahasuerus, Es.2.14.

Shadow, the law was, of gospel blessings, He.10.1;—our days on earth compared to, Job 14. 2; 17. 7;—*of death*, means the gloomy darkness with which it is often attended, 3.5; 10.21; 12.22; 16.16; 24.17; 34.22; Ps. 23.4; 44.19; 107.10,14; Is.9.2; Mat. 4.16; Lu.1.79.

Shadrach, shā'drak [a royal one], the Chaldee name of Hananiah, who, with his companions *Meshach* and *Abednego*, were accused to Nebuchadnezzar, Da. 3. 12;—brought before him, and charged to serve his idol, 13–15;—their bold and firm resolution, 16–18;—were cast into the fiery furnace, 19–23;—were miraculously preserved and called forth by the king, 24–26.

Shaft, a spire, an arrow, Ex.25.31; Is. 49.2.

Shaharaim, shā-har-ā'im [morning and evening dawn], a descendant of Benjamin, who resided in Moab, whose numerous posterity, by his two wives, is mentioned, 1 Ch.8.8–28.

Shahazimath, sha-hăz'ī-math, a city in the tribe of Issachar, Jos.19.22.

Shallum, shăl'lum [retribution], (1) A son of Naphtali, and father of the Shillemites, Ge.46. 24; Nu. 26. 49; 1 Ch. 7. 13.—(2) The fifteenth king of Israel, the son of Jabesh, who murdered and succeeded Zechariah, 2 Ki.15.10;—after one month slain, 14. —(3) King of Judah, son of Josiah, Je.22.11.

Shalmaneser, shăl-ma-nē'zer, king of Assyria, subdued the kingdom of Israel, and obliged their king to pay tribute, 2 Ki.17.3;—imprisoned their king for conspiracy, 4;—after three years' siege, took Samaria, ravaged the fenced cities of Israel, massacred the inhabitants, and carried the remainder captive (B.C. 721), 5,6; 18.9–12.

Shambles, the flesh-market, 1 Co.10. 25.

Shame, the offspring of sin, Ge. 3. 7; —just cause of it, Ps. 25. 3; Is. 1.29; 42. 17;—unreasonable, Mat. 10. 32; Mar.8.38; Lu.9.26; Ro.1.16; 2 Ti.1.8; —from guilt, Ge. 38. 26; Ezr.9.6; Pr. 13.5; Je. 2. 26; 3. 25; Jn. 3. 20;—from disgrace, 2 Sa.10.5; Lu.13.17; 16.3;—from bashfulness, 2 Ki.2.17.

Shamefacedness, modesty, 1 Ti.2.9.

Shamgar, shăm'gar, the third judge of Israel, delivers the Israelites from the Philistines, Ju.3.31.

Shammah, shăm'mah [astonishment], (1) The third of David's mighty men, who, along with Eleazar, routed the Philistines, 2 Sa.23.11,12;—one of the three who broke through the host of the Philistines and brought water to David, 13–17.—(2) A brother of David, 1 Sa.16.9;—called Shimeah, 2 Sa. 13. 3, and Shimma, 1 Ch.2.13.—(3) Another of David's thirty champions, 2 Sa.23.33.—(4) A third champion of the same name, called also Shammoth and Shamhuth, 1 Ch.11. 27; 27.8.

Shaphan, shā'fan [sly, or prudent one], secretary of the temple in the time of Josiah, 2 Ki.22.8,9;—informed that king that the book of the law was found, 10,11; 2 Ch.34.14–18.

Shaphat, shā'fat [judge], (1) One of those sent to spy the Land of Promise, Nu. 13. 5.—(2) The father of Elisha, 1 Ki.19.16.—(3) Several others so named, 1 Ch.3.22; 5.12; 27.29.

Sharon, shā'ron [a plain], or SARON, Ac.9.35, (1) The fertile plain extending from Joppa to Cesarea, rich in pasture, 1 Ch.27.29; 33.9;—and celebrated for its roses, Ca. 2. 1.—(2) A place in Gad on the other side of Jordan, 1 Ch.5.16.

Shashak, shā'shak [assaulter, runner], one of Simeon's posterity, 1 Ch. 8. 14.

Shaveh, sha'veh [a plain], a valley where dwelt the Emims, called also 'The King's Dale,' Ge.14.5; 2 Sa.18. 18.

Shaving, a rite of purification, Le. 14.8;—by the Nazarites, Nu.6.9;—by Paul, Ac. 18. 18; 21. 24;—a token of humiliation, Job 1. 20;—forbidden with respect to the corners of the beard, Le. 19. 27; 21. 5;—of David's ambassadors by Hanun, 2 Sa.10.4;—the head, a disgrace to a woman, 1 Co.11.6;—customary with the Egyptians, Ge. 41.14.

Sheaf, of the first-fruits to be presented to the Lord, Le. 23. 10,11;—bringing home of, on Sabbath, reproved, Ne.13.15.

Shealtiel, she-ăl'tī-el [asked of God], father of Zerubbabel, Ezr.3.2,8; Ne. 12.1.

Shearers, those who clip the fleece from sheep with shears, Ge.38.12; 1 Sa.25.7,11; 2 Sa.13.23; Is.53.7.

Shear-Jashub, shē'ar-ja'shub [the remnant shall return], a son of the prophet Isaiah, Is.7.3. It is conjectured that it is a symbolical name like that of his brother Mahar-shalal-hash-baz.

Sheath, scabbard of a sword, 1 Sa.17. 51; 1 Ch.21.27; Jn.18.11.

Sheba, shē'bah [covenant], or SEBA, the name of several persons, (1) A son and also a grandson of Cush, Ge. 10. 7; 1 Ch. 1. 9.—(2) A son of Joktan, Ge.10.28; 1 Ch.1.22. His descendants inhabited south of Arabia. —(3) A son of Jokshan, and grandson of Abraham, Ge.25.3; 1 Ch.1.32. —(4) From the Sheba peopled by descendants of Joktan the queen came who visited Solomon, 1 Ki. 10. 1; 2 Ch.9.1;—incense from, and merchants of, mentioned, Je. 6. 20; Eze. 27.22; 38. 13; Mat. 12. 42. The kingdom of, comprehended the greater part of Arabia Felix—the *Saba* of profane history.—(5) A man who excited rebels against David, 2 Sa. 20.1;—slain, 22.

Shebnah, shĕb'nah [youth], a treasurer and secretary to Hezekiah, 2 Ki. 18. 18;—his death foretold, Is.22. 15–19.

Shechem, shē'kem [shoulder, ridge], (1) A son of Hamor and prince of Shechem, debauches the daughter of Jacob, Ge. 34. 2;—made honourable proposals to marry her, 4.12;—murdered by Simeon and Levi, 25.—(2) A town of the Canaanites, called also Sichem, Ge.12.6; and Sychem, Ac. 7. 16. It was situated in the valley between Mounts Ebal and Gerizim, about 34 miles north of Jerusalem, and 7 south of Samaria. It was called *Neapolis* by the Romans, a name which is still preserved in its Arabic name *Nablûs*;—near it Jacob bought a piece of ground, in which Joseph was buried, Ge. 33..19; 50. 13;—here Joshua assembled the Israelites before his death, Jos. 24.1, &c.;—it became the capital of Samaria, and was called *Sychar*, Jn. 4. 5;—it has about 8000 inhabitants, but only some 15 or 20 Samaritan families.

Sheep, a well-known animal, of which some of the ancients had vast flocks, Job 1. 3; 42. 12;—appointed to be offered in sacrifice, Le. 1. 10; 22. 19, &c.;—*figuratively*, the people of God, Ps. 79.13; 95. 7; 100. 3; Jn.10.2–4, &c.

Sheharîah, she-ha-rī'ah [Jehovah is the shining one], one of the posterity of Benjamin, 1 Ch.8.26.

Shekel, (1) A weight among the Hebrews, = ½ oz. avoirdupois, Ge. 24. 22; Ex.30.23; 2 Sa.14.26; Eze.4.10.—(2) A piece of money of the above weight, valued in *gold* about £1, 5*s*., Nu.7.14,20,26,32, &c.; Ju.8.26; 1 Ki. 10.16;—in *silver* about 2*s*. 1*d*., Ge.23. 15; Ex. 30. 13, 15; De. 22. 19, 29; 2 Ki. 15.20.

Shelemiah, shĕl-e-mī'ah [Jehovah is recompenser], a porter of the temple, 1 Ch.26.14.

Sheleph, shē'lef [drawing out], the second son of Joktan, Ge.10.26; 1 Ch. 1.20.

Shelomith, shel'o-mith, [peacefulness], a daughter of Zerubbabel, 1 Ch. 3. 19;—the name also of several men, 1 Ch.23.18; 26.25; Ezr.8.10.

Shelumiel, she-lū'mī-el [peace of God], a prince of the tribe of Simeon, Nu.1.6.

Shem [name], the eldest son of Noah, Ge.5.32;—he, with Japheth, modestly covered their father's nakedness, 9. 23;—his age, 11.10;—his descendants, 10.21 (the word 'elder' in this verse refers to Shem, and not to Japheth); 1 Ch.1.17.

Shema, shē'ma [rumour], a city in the south of Judah, Jos.15.26.

Shemaiah, shĕm-ī'ah [whom Jehovah hears], (1) The prophet applies to Rehoboam, 2 Ch. 11. 3; 12. 5.—(2) Many others of this name, Ezr.8.13; Ne.3.29; Je.36.12, &c.

Shemida, she-mī'da [fame of the wise one], a son of Gilead, Nu.26.32.

Sheminith, shem'ī-nith [the eight], probably denotes a musical instrument with eight cords, 1 Ch. 15. 21; Ps.vi.xii. title.

Shenir, shē'ner [coat of mail], a name of Mount Hermon, De.3.9.

Shepham, shē'fam [a bare region], a place mentioned in the description Moses gives of the eastern boundary of Canaan, Nu.34.10,11.

Shephatiah, shĕf-a-tī'ah [the Lord judgeth], (1) A son of David, 2 Sa. 3.4.—(2) A son of king Jehoshaphat, 2 Ch. 21. 22.—(3) Others so named, 1 Ch.9.8; 27.16; Je.38.1.

Shepherd, Christ is, to his flock; he purchased them with his blood, Jn. 10. 11;—seeks them out and gathers them into his fold, Eze.34.11–13;—feeds them in his green pastures, Is. 40. 11; Eze. 34. 14, 15;—leads and guides them, Jn. 10. 4;—heals their diseases, Eze. 34. 16; Lu. 4. 18;—protects them from enemies, Jn. 10.12, 13,27,28;—brings them at last to his heavenly fold, Re.7.16,17.

Shepherds, representing prophets, reproved for their negligence, Eze. 34. 1, &c.; Zec.11.3,15; 13.7.

Sheriffs, officers in the Chaldean empire, whose particular powers and functions we know not, Da.3.2,3.

Sheshack, shē'shak [thy flax, thy joy], a name given to Babylon, Je. 25. 26; 51.41.

Sheshbazzar, shĕsh-baz'zar [joy of the vintage, or joy in adversity], a prince of Judah, generally believed to be Zerubbabel, to whose care Cyrus committed the sacred vessels sent back to Jerusalem, Ezr.1.8,11; 5.14,16, compared with Zec.4.9.

Shether-Boznai, shē'ther-boz'nī [shining star], one of the Persian governors of Syria, who came to Jerusalem along with Tatnai, Ezr.5.3; 6.6.

Shew, or SHOW, an appearance, a public sight, 1 Co.11.26; Col.2.15; Ga. 6.12.

Shew-bread [bread of face, or of the presence], twelve loaves which the priests placed anew every Sabbath on the golden table, before the Lord, Ex. 25. 30; Le. 24. 5–8;—to be eaten afterwards by the priests only, 9.

Shibboleth, shib'bo-leth [a stream], the Ephraimites were not able to pronounce this word, but called it SIBBOLETH, in consequence of which they were detected, and 42,000 of them slain, Ju.12.1–6.

Shield, a piece of defensive armour, made of wood, and covered with leather, brass, or gold, 1 Ki.10.17; 14. 27, 2 Ch.14.8;—God is, to his people, Ge.15.1; De.33.29; Ps.33.20; 84.11;—faith so called, Ep.6.16.

Shiggaion, shig-ga'yon [a song or hymn], according to some a dithyrambic song, according to others a plaintive song or elegy, Ps. vii. title. In Hab. 3. 1 the plur. form SHIGIONOTH is used.

Shihon, shī'hon [a ruin], a city of the tribe of Issachar, Jos.19.19.

Shiloah, shi-lō'ah [a sending], waters of, said to be the same as Gihon, Is. 8.6. *See* GIHON and SILOAM.

Shiloh, shī'lo [peace], (1) A name of the Messiah, Ge.49.10; comp. Mi.5. 2, 5, with Mat.2.6.—(2) A city of the tribe of Ephraim, among the hills half-way between Bethel and Shechem: here Joshua divided that portion of Canaan westward of Jordan to the nine and a half tribes, Jos.18. 1.8,10;—here he fixed the tabernacle of God, and here it continued from the days of Joshua to the death of Eli, 18.1; 19.51; Ju.18.31; 21.19; 1 Sa. 1.3,24; 1 Ki.2.27; 14.2,4. *See* TABERNACLE. The modern name of Shiloh is *Seilûn*.

Shimeah, shim'e-ah [fame, rumour], a brother of king David, 2 Sa.13.3; called Shimma, 1 Ch.2.13; Shammah, 16.9; Shammuah, 2 Sa.5.14.

Shimei, shim'e-ī [renowned, hearer], a Benjamite and a kinsman of Saul, curses David, 2 Sa. 16.5;—pardoned, 19.18;—put to death by Solomon for breach of engagement, 1 Ki.2.36–46.

Shimshai, shim'shī [Jehovah is splendour], a scribe in the time of Ezra, Ezr.4.17,23.

Shinar, shī'nar [perhaps, country of the two rivers], the extensive and fertile plain through which the Euphrates and Tigris flow, Ge. 10. 10; 11. 23; 14. 1, 9; Is. 11.11;—to it Nebuchadnezzar carried the sacred vessels of the temple, Da.1.2.

Shiphrah, shif'rah [beauty], one of the Egyptian midwives who saved the Hebrew children, Ex.1.15.

Shipmaster, the captain or owner of a ship, Jn.1.6; Re.18.17.

Ships, probably originated from Noah's ark, and were early employed in trade by the tribes of Zebulun and Dan, Ge. 49. 13; Ju. 5. 17;—Solomon built a navy of, 1 Ki. 9 26;—Jehoshaphat, 22.48; 2 Ch.20.36,37.

Shipwreck, the destruction of a ship by rocks, shallows, &c., 2 Co.11.25; —renouncement of a religious profession, and exposure to ruin, 1 Ti 1. 19.

Shishak, shī'shak, king of Egypt, plunders Jerusalem, 1 Ki.14.25; 2 Ch. 12.2–9. Probably the Sesostris of profane history.

Shitrai, shit'rī [Jehovah is a decider], one set over David's cattle, 1 Ch. 27. 29.

Shittim, shit'tim [acacias], (1) A place in the plains of Moab opposite Jericho, where the Israelites encamped for the last time before crossing the Jordan, Nu. 25. 1. From thence Joshua sent the spies, Jos.2.1.—(2) A valley west of Jordan and near Jerusalem, Joel 3.18.

Shittim-wood, used in making the tabernacle and its furniture, was durable, incorruptible in water, and became black, Ex. 25. 5, 10, 13, 23; 26. 15,26,32; 27.1.

Shivers, small broken pieces, Re.2 27.

Shobach, shō'bak [expansion], a general of the king of Syria whom David slew, and routed his mighty army of 700 chariots and 40,000 cavalry, 2 Sa. 10.16–18.

Shock of corn, sheaves set up in the field for winnowing, Ju.15.5; Job 5.26.

Shocoh, shō'ko [branches, hedge], (1) A city in the low country of Judah, 2 Ch.28.18;—called Socoh, Jos.15.35; —Shoco, 2 Ch.11.7;—Shochoh, 1 Sa. 17.1. It was about 13½ miles south-west of Jerusalem; near it David killed Goliath, 1 Sa.17.1.—(2) A town in the mountains of Judah about 10 miles south-west of Hebron, Jos.15. 48.

Shoe. The Hebrews used sandals (*see* SANDALS) or shoes which covered their feet and legs when abroad; and women of quality wore shoes or gaiters of costly texture;—to put off, a mark of reverence, Ex.3.5; Jos.5. 15;—taken off and given to another, a token of a surrender of one's rights, De.25.9; Ru.4.7;—removed, a token of subjection, 2 Sa.15.30; Is. 20. 2–4; Eze.24.17;—hence 'cast over' a country, a sign of its subjection, Ps.60.8; 108.9;—to bear or unloose, the meanest office, Mat.3.11; Mar.1.7.

Shophan, shō'fan [extension], a city of Gad, Nu.32.35. *See* ZAPHON.

Shoshannim, shosh'a-nim [lilies], the title of Ps. xlv. lxix. and lxxx. Probably refers to a musical instrument.

Shoulder, a burden on, means servitude and oppression, Ge.49.15; Is.10. 27;—to pull away, to rebel, Ne.9.29; Zec.7.11;—to be carried on, honour, Is.49.22.

Shovels, instruments for digging, Ex. 27.3; Nu.4.14.

Shred, to cut in pieces, 2 Ki.4.39.

Shrines, small models of the temple

and image of Diana at Ephesus, Ac. 19.24.

Shroud, a shelter, Eze.31.3.

Shubael, shū'ba-el [captive of God], one of the posterity of Levi, 1 Ch. 24.20; called Shebuel, 23.16; 26.24.

Shulamite, shū'lam-ite, the feminine form of the Hebrew word rendered Solomon, a name given to the spouse, Ca.6.13.

Shunamite, shū'nam-ite, (1) A native of Shunem, Abishag so called, 1 Ki. 1.2.—(2) The hostess of Elisha, 2 Ki. 4.12;—her son raised to life by Elisha, 32;—brought to the king, 8.1.

Shunem, shū'nem [the two resting-places], a city of the tribe of Issachar, about 3 miles north of Jezreel, where the Philistines encamped before Saul's last battle, Jos. 19. 18; 1 Sa. 28. 4;—visited by Elisha, 2 Ki.4.8;—Abishag, David's last wife, belonged to, 1 Ki. 1.3.

Shur, shūr [a wall], a city on the confines of Egypt, somewhere near the modern Suez, and which gave name to the adjacent part of the desert, Ge. 16.7; Ex.15.22; 1 Sa.15.7; 27.8.

Shushan, shū'shan [a lily], called Susa by the Greeks, a city in the province of Elam, a fortress of the ancient Susiana or Cissia. It stood on the banks of the Choaspes. It is now a mass of ruins called *Sus*, lying between the *Shapur* and the *Dizful*, Ne.1.1; Es.2.8; 3.15; 8.15; Da.8.2.

Shuthelah, shū'the-lah [noise of breaking], a son of Ephraim, 1 Ch.7.20.

Shuttle, shortness of life compared to the swiftness of its flight, Job 7.6.

Sibbecai, sib'be-kī [thicket of Jehovah], one of David's mighty men, 1 Ch.27.11.

Sibmah, sib'mah [coolness], a town occupied by the Reubenites on the east of the Dead Sea, Nu.32.38; Jos. 13.19;—famous for its vines, Is.16.8; —it was destroyed by the Assyrians and Chaldeans, Is. 16.8; Je.48. 32;—called Shebam, Nu.32.3;—Shibmah, 38.

Sick, to be visited, 2 Ki.8.29; Job 2.11; Mat.25.36;—to be prayed for and anointed with oil, as the token of miraculous recovery, Ja.5.14,15.

Sickle, an instrument for cutting down corn, De. 16.9; 23.25; Je. 50. 16; Joel 3.13; Mar.4.29.

Sickness, why permitted, De.28. 22; Job 2.7, &c.; 5. 17; Ps. 94.12; Jn. 9. 3; 11.4; 1 Co.11.30;—threatened in punishment of sin, Le. 26. 14–16; 2 Ch. 21. 12–15;—how to behave under it, Ge. 50.24; 2 Ki.20.1; Ja.5.14.

Siddim, sid'dim [open fields, plains], the broad plain in which Sodom and Gomorrah lay. It was 'full of slime pits,' Ge.14.10.

Sidon, sī'don, the Greek form of Zidon [a fishery], a renowned city, the capital of Phœnicia, situated on the shore of the Mediterranean, about 20 miles north of Tyre, and about 20 south of Beirût; it was founded by Sidon, the eldest son of Canaan, Ge. 10. 15, 19; —judgments against, predicted, Eze. 28. 10;—frequently mentioned in the gospel history, Mat.11.21,22; 15. 21; Mar. 3. 8; 7. 24, 31; Lu.4.26; 6. 17; 10. 13,14;—Paul, in his voyage to Rome, touched at, and found Christians there, Ac. 27. 3. It is now called *Saida*, a poor town, having a population of about 7000 Moslems and 500 Jews.

Sign, a mark, token, or proof, Ex. 3. 12; 31. 13; Ro. 4. 11;—a miracle, Ex. 4.8,9,17,28; Jn.2.18; 20.30.

Signet, a seal, often set on a ring, Ge.38. 18; Ex. 28. 11, 21, 36; Da. 6. 17; Hag.2.23.

Signification, a meaning, 1 Co.14.10.

Signify, to mean, or declare, Ac. 21. 26; 23.15; 1 Pe.1.11.

Signs, requested and given, Ge.9.13; 15.8; 24.14; Ex.4.1; Jos.2.12; Ju.6.36; 1 Sa.10.2; 14. 8; 1 Ki.13.3; 2 Ki. 20. 8; Is. 7. 14; Mat.12.38; 16.1; Mar. 8. 11; Lu.11.16; Jn.2.18; 6.30.

Sihon, sī'hon [sweeping away], the king of the Amorites, conquered, Nu. 21.21, &c.; De.2.26.

Sihor, sī'hor [black], a name for the river Nile, so called from the black deposit of mud it leaves after the inundation, Is.23.3; Je.2.18; Jos.13.3; 1 Ch. 13.5.

Silas, sī'las (contracted for Silvanus, 2 Co.1.19), one of the most active primitive preachers, exhorts the Christians at Antioch, Ac. 15. 23;—accompanies Paul in his progress, 40;—imprisoned with him at Philippi, 16.19.

Silence, or refraining from speaking, sometimes commendable, Ps. 39. 2; Pr.11.12; 17.28; 26.4; Mi.7.5; 1 Ti. 2. 11; Ja.1.19;—*figuratively*, utter destruction, Is. 15. 1;—death and the grave, Ps.94.17; 115.17.

Silk is not mentioned in the Bible except in Eze. 16. 10, 13;—it probably means *finest linen*, for silk was not then known.

Silly, weak, harmless, Job 5.2; Ho.7. 11; 2 Ti.3.6.

Siloam, si-lō'am [sent, sending], (1) A fountain of water rising in the southern part of the Tyropœan valley between the upper and the lower city of Jerusalem, whence it flowed past Zion and Moriah, called a 'pool,' Ne. 3. 15 (SILOAH); Jn. 9. 7–11;—spoken of as running 'waters,' Is. 8.6. There were probably two pools, the *upper*, Is. 7.3 (called also the *king's pool*, Ne. 2.14), and the *lower pool*, Is. 22. 9.—(2) A tower or high wall near the 'pool,' Lu.8.4.

Silvanus, sil-vā'nus, a faithful preacher with Paul, 2 Co. 1.19; 1 Th.1.1; 2 Th. 1.1; 1 Pe.5.12. *See* SILAS.

Silver, not mentioned before the flood, but used in traffic in the time of Abraham, Ge.23. 15, 16;—so abundant in the days of Solomon, that it was little valued, 1 Ki.10.21;—thirty pieces of, promised to Judas, Mat.26. 15; 27.3–6,9;—were probably *shekels*, comp. Ex.21.32.

Silverlings, pieces of silver, shekels, Is.7.23.

Silversmith, one who works in silver, Ac.19.24.

Simeon, sim'e-on [hearing], (1) The second son of Jacob, Ge.29.33;—he and Levi murder the Shechemites, Ge. 34.25;—detained in Egypt, 42.24; —his inheritance, Jos.19.1;—his descendants, 1 Ch.4.24;—his tribe conquers Gedor and the Amalekites, 39; —on the journey through the wilderness the tribe of, marched and encamped under the standard of Reuben, Nu.2.12; 10.18.—(2) A pious old man at Jerusalem who earnestly waited for the coming of Messiah, Lu.2.25;—it was revealed to him that he should see Christ, 26;—took Christ in his arms and blessed God, 28;—foretold Mary how she should be tried by witnessing the death of Jesus, 34,35.—(3) An eminent teacher of the church, called *Niger*, or the Black, from his swarthy complexion, Ac.13.1.

Similitude, a likeness or resemblance, 2 Ch.4.3;—none of God seen, and none to be made, De.4.12,15,16;—a comparison or simile in speech, Ho.12.10.

Simon, sī'mon [that hears], (1) The son of Mary and Cleophas, and the brother or cousin-german of Jesus, Mat.13. 55; Mar. 6. 4.—(2) *The Canaanite*, Mat.10.4. This name is not to be interpreted as denoting his nationality, but is an Aramaic word meaning *zeal*, and therefore is of the same signification as *Zelotes*, Mar. 3. 18; Lu.6.15; Ac.1.13.—(3) *Surnamed Peter*, the apostle, Mat.10.2. *See* PETER.—(4) *The Pharisee*, Lu. 7. 36, &c.—(5) *The leper*, entertains Jesus at Bethany, Mat.26.7; Mar. 14.3.—(6) *The father of Judas Iscariot*, Jn. 6.71;12.4.—(7) *The Cyrenian*, carries the cross of Jesus, Mat.27.32; Mar. 15. 21; Lu. 23. 26.—(8) *The tanner*, with whom Peter lodged at Joppa, Ac.9.43; 10.6, 17, 32.—(9) *Magus*, at Samaria professes to believe the gospel, Ac. 8.9,13;—desires to purchase the gift of the Holy Spirit, 18.

Simony, the crime of buying or selling church preferment; or of presenting any one to an ecclesiastical benefice for money, gift, or reward; so called from its resemblance to the sin of Simon Magus, Ac.8.18.

Simplicity, signifying meekness and innocence, Ps. 19.7; 116.6; Pr. 9.4;—ignorance and inexperience, Pr.1.22; 7. 7; Ro. 16. 18;—folly and wickedness, Pr.1.32.

Sin, moral offence against God, wherein it consists, Jn.15.22; Ro.3.20; 4.15; 1 Co.15.56; Ja.1.15; 1 Jn.3.4; 5.17;—incident to all men, 1 Ki.8.46; Job 15. 14; 25.4; Ps.130.3; Pr.20.9; 24.16; Ec. 7.20; Ja.3.2; 1 Jn. 1. 8;—comes from the heart, Mat. 15.19; Ja.1.14;—how it should be dealt with: *confessed*, Le.5.5; Ju.10.10; Job 33.27; Pr.28.13; Ps.51.4;—*hated*, Ps. 97. 10; 119. 163; Pr.8.13; Am.5.15; Ro.12.9;—*mourned*, Ps. 38.18; Je. 3.21; 2 Co. 7. 9, 10; —*guarded against*, Ps. 4. 4; 39. 1; 1 Co.10.12; He. 12. 1;—*mortified*, Ro. 8.13; Col.3.5.

——, *presumptuous*, the danger of, Nu.15.30; Ps.19.13; 59.5; Lu. 12. 47; Ro.1.32; He.10.26.

—— *against the Holy Ghost*, or the malicious ascription of Christ's miracles, by those who saw them, to Satanic agency, unpardonable, Mat.12. 31; Mar.3.28; Lu.12.10.

——, meaning *sin-offering*, Ho.4.8; 2 Co.5.21; He.9.26,28; 13.11.

Sin [mire, clay], called 'the strength of Egypt,' (1) A city in the land of Egypt, the Pelusium [marsh town] of the Greeks, now called Damietta, Eze. 30. 15.—(2) *The wilderness of*, into which the Hebrews entered as soon as they passed the Red Sea. Here the manna was first gathered, Ex. 16. 1; 17.1. It is now called *el-Ka'a*.

Sinai, sin'ī [bush of the Lord], a mountain in the desert of Arabia, situated in the peninsula formed by the two gulfs of the Red Sea. The area of the peninsula of Sinai is about 11,500 square miles. It lies between the Gulf of Suez on the west and the Gulf of Akabah (*Sinus Aelaniticus*) on the east. 'It is one of the most mountainous and intricate regions on the face of the earth. It is a desert of rocks, gravel, and boulders; of gaunt mountain gorges and arid valleys and plateaus.' The Israelites come thither, Ex.19.1;—the ten commandments delivered from it, 20. 1, &c.; De.5.4, &c.;—represents the law, Ga.4.24;—the terrors of it not affecting Christians, He.12.18, &c. Horeb was probably the name of the mountain group of which Sinai formed a peak. There is much difference of opinion as to which of these peaks was Sinai; the peak of Sufsâfeh, which rises abruptly from the plain of Râhah, answers most fully to the descriptions of Moses, and is in all probability the true 'Mount of the Law.' In the library of the famous 'convent of Mount Sinai,' Tischendorf found (4th Feb. 1859) the *Codex Sinaiticus*, which is the oldest and the only complete uncial MS. of the New Testament hitherto discovered. According to him it was written in the fourth century by four different but contemporary scribes.

Sincere, pure and unmixed with error, 1 Pe.2.2;—single, candid, and upright, Phi 1.10.

Sincerity, singleness of heart, opposed to dissimulation or hypocrisy, required; Jos.24.14; 1 Sa.12.24; 16.7; 1 Ch.28.9; 29.17; Ps.32 2; 73.1; Mat. 5.8; Ro.12.9; Phi.1.10; Col.3.22.

Sinews, tendons, muscles, or nerves, Ge.32.32; Job 10.11; 30.17; Eze.37.6.

Singers appointed by David, 1 Ch. 25.1.

Singing in divine worship, 1 Ch.6.32; 13.8; Ne. 12.28; Mat. 26.30; Ac. 16. 25;—recommended, Ps. 95. 1; 96. 1; xcviii.; 100.1; 1 Co.14. 15, &c.; Ep.5. 19; Col.3.16; Ja.5.13. *See* PRAISE.

Sinim, sī'nim, Is. 49. 12, a distant eastern land, probably China.

Sin-offering, rules relating to, Le. 5. 1, &c.; 6.24;—for wilful offences, 6.1, &c.

Sion, sī'on [lofty], one of the names of Mount Hermon, De.4.48;—it was called *Sirion* by the Sidonians, and *Shenir* by the Amorites, 3. 9. *See* ZION.

Siphmoth, sif'moth [fruitful place], a city of Judah to which David sent his costly spoils, 1 Sa. 30.28.

Sirion, sir'yon [breast-plate], the Sidonian name of Mount Hermon, De. 3.9; Ps. 29.6.

Sisera, sis'e-ra [battle array], the general of the army of Jabin, king of Hazor, Ju.4.2;—killed by Jael, 18, &c.

Sister, a term used by the Hebrews to all near female relations, Ge. 12. 13; 20.12; Mat.12.50; 13.56.

Sith, an obsolete word, meaning since or because, Je.15.7; 23.38; Eze.35.6.

Situation, a position, a place, 2 Ki.2. 19; Ps.48.2.

Sivan, sī'van, the third month of the Jewish sacred year, and the ninth of their civil, from the new moon in June to the new moon in July, Es. 8.9.

Skilful, knowing, 1 Ch. 5. 18; 15. 22; Da.1.4; Am.5.16.

Skipped, passed with a leap, Ps.114. 4; Je.48.27.

Skirt, a part of the garment below the waist, De.22.30; Ru.3.9.

Slack, or inactive, God is not, concerning his promise, 2 Pe.3.9.

Slander, false or invective reproach; censured, Ex. 23.1; De. 22. 13; Ps.15. 3; 50.19,20; 64.3; 101.5; Pr.10.18; Ro. 1.30; 2 Co. 12. 20; Tit.3. 2; Ja.4.11;—includes bearing false witness, Ex. 20.16; De. 5.20; Lu.3.14;—tale-bearing, Le. 19. 16;—judging uncharitably, Ja.4.11,12;—a characteristic of the devil, Re.12.10.

Slaughter, in battle of great numbers, Jos.8.25; Ju.1.4; 11.29, &c.; 12.6; 20. 21,25,35,44; 1 Sa.4.10; 2 Sa.8.5; 10.18; 1 Ki.20.29,30; 2 Ki.14.7; 1 Ch.18.12; 2 Ch.13.17; 25.11; 28.6; Es.9.16.

Slave, a female captive; how to be treated, De. 21. 10;—a runaway not to be delivered, 23. 15. *See* SERVANTS.

Sleep, sweet to a labouring man, but oft withheld from the rich, Ec.5.12;—not to be indulged in too much, Pr. 6.4,9; 20.13; 23.21; 24.33;—spiritual indolence and security, Ep. 5. 14;—death, or the rest of the body, 1 Th. 4.14.

Slime, or BITUMEN, a kind of clayey pitch, used in building Babel, Ge.11. 3;—the vale of Siddim abounded with, 14. 10;—the ark in which Moses was put was daubed with, Ex.2.3.

Sling, an instrument formed of cords for throwing stones with the hand to a great distance, and with great force, Ju.20.16; 1 Sa.17.40,50; 2 Ki.3.25; 2 Ch.26.14.

Slippery, unstable, ready to fall, Ps. 35.6; 73.18; Je.23.12.

Slothfulness, laziness or indolence, censured, Pr. 12.24, 27; 15. 19; 18. 9; 19.15,24; 21.25; 22. 13; 24.30; Ec.10. 18; Ro.12.11; He.6.12.

Sluggard, a lazy and idle person, reproved and instructed, Pr. 6.6, 9, 10; 10.26; 13.4; 20.4; 26.16.

Sluices, dams for catching fish, Is. 19.10.

Slumber, light and imperfect sleep, Ps.121. 3, 4; 132.4; Pr.6 4;—spiritual negligence and insensibility, Ro.11.8.

Smart, to suffer pain and loss, Pr. 11. 15.

Smith, a worker in metal, iron, copper, silver, gold, &c.; 1 Sa. 13. 19; 2 Ki. 24.14; Is.44.12; 54.16; Ac.19.24; 2 Ti. 4.14.

Smoke, of Sodom, Ge. 19. 28;—on Mount Sinai, Ex. 19. 18;—anger of God, or his judgments compared to, Ps.18.8; Is.14.31; Joel 2.30.

Smyrna, smir'nah [myrrh], a city of Ionia in Asia Minor, on the east shore of the Archipelago, or Egean Sea, and about 50 miles north of Ephesus;—Christ's message to the church there, Re.2.8. It is now called *Ismir* by the Turks. Its population is estimated at about 130,000.

Snare, TRAP, or GIN, a device for catching fowls, beasts, &c., Ps. 91.3; 124.7; Pr. 7.23; Am. 3. 5;—whatever catches or entangles one to his hurt, Ex.23.33; 34.12; Lu.21.35; 1 Co.7.35; 1 Ti.3.7; 6.9.

Snatch, to seize hastily, Is.9.20.

Snorting, blowing through the nose, as a high-mettled horse, Je.8.16.

Snow, vapours frozen in the air, 2 Sa. 23.20; Job 9. 30; 37.6; Ps.147.16; 148. 8;—things compared to the whiteness of, Ex.4.6; Nu.12.10; Ps. 51.7; Is. 1.18; La. 4.7; Da. 7.9; Mat. 28. 3; Mar.9.3; Re.1.14.

Snuffers, an instrument for snuffing lamps, Ex.37.23; 2 Ki.12.13.

So, a king of Egypt, of Ethiopian descent, reigned about 728 B.C.;—joins Hoshea against the Assyrians, 2 Ki. 17.4.

Soap, used for washing, Je.2.22; Mal. 3.2.

Sobriety, or a decent Christian conduct, commended, 1 Th.5.6,8; Tit. 2. 2,4,6; 1 Pe.1.13; 4.7; 5.8.

Socho, sō'ko [branches], one of the posterity of Judah, 1 Ch. 4. 18;—also a city of Judah, Jos. 15. 48. *See* SHOCOH.

Socket, a kind of base or foot with a cavity in it, in which the end of a pillar rested, Ex. 26.19, 25, 37; 27.10, 12, &c.

Soduen, seethed, or prepared for food in warm or boiling water, Ge. 25. 29; Ex.12.9; Le.6.28; 1 Sa.2.15; La.4.10.

Soder, or SOLDER, to cement or join pieces of metal, Is.41.7.

Sodom, sod'om [burning], a city in the 'plain of Jordan,' near by, or on the ground now covered with, the Dead or Salt Sea; on account of the extreme wickedness of its inhabitants it was consumed with fire from heaven, and swallowed up by an earthquake, Ge. 13.10,13; 14.11,12,17; 18. 20–25; 19.1–29; De.29.23; Is.1.9; Je. 23.14; Mat.10.15; Lu.17.29; 2 Pe.2.6; Jude 7;—used *metaphorically*, Re. 11.8. *Sodoma*, the Greek form, Ro. 9.29.

Sodomites, persons who practised the sin of Sodom in the time of Rehoboam, 1 Ki. 14. 24;—banished by Jehoshaphat, 22.46.

Sodomy, the sin of Sodom, forbidden, and laws to punish it, Le.18.22; 20. 13; De.23.17; Ro.1.27; 1 Co.6.9; 1 Ti. 1.10.

Sojourn, to dwell in a foreign country without any fixed abode or possession, Ge. 12. 10; 19. 9; 26. 3; Ex. 12. 48; Le. 17.8, &c.

Solace, to comfort or delight, Pr.7.18.

Soldiers, warriors engaged to preserve the peace of a country, and to fight with its enemies, 2 Ch. 25.13; Ezr.8. 22; Is.15.4;—truly pious ones, Lu.7. 1–9; Ac. 10.1,2;—their duty, Lu.3.14; —Christian ministers so called, 2 Ti. 3.3,4.

Solemn, awful, Nu. 10.10; Ps.92.3; Is. 1.13; La.2.22.

Solitary, remote from company, retired, gloomy, and desolate, Job 3.7; 30.3; Ps. 68.6; 107.4; Is.35.1; Mar. 1.35.

Solitude, or retirement, used for devotion, Mat. 6. 6; 14. 23; Mar. 1. 35; Lu.5.16; 9.28.

Solomon, sol'o-mon [peaceable], the tenth son of David; his mother was Bathsheba, who had been the wife of Uriah, 2 Sa.5.14; 12. 24;—made king, 1 Ki. 1. 38; 1 Ch. 23. 1; 29. 29;—sacrifices at Gibeon, 2 Ch. 1. 3; 1 Ki. 3.4; —chooses wisdom in preference to riches, &c., 1 Ki. 3. 5; 2 Ch. 1. 7;—his application to wisdom, Ec. 1. 13;—judges between two harlots, 1 Ki.3. 16;—his power and wealth, 2 Ch.1.13; —his gold, 9. 13; 1 Ki. 10. 23;—his targets, 2 Ch. 9. 15;—his throne of ivory, 17; 1 Ki. 10. 18;—his magnificence in several respects, 23; 2 Ch.9. 20, &c.;—his science, 1 Ki. 4. 29;—congratulated by Hiram, king of Tyre, 5.1;—his preparations for the building of the temple, 13;—applies to Hiram for assistance, 2 Ch. 2. 3;—builds the temple, 1 Ki. 6. 1, &c.; 2 Ch.2.1; 3.1, &c.;—the offerings of the heads of the tribes towards it, 1 Ch. 29. 6;—his prayer at the dedication of it, 2 Ch. 6. 12; 1 Ki. 8. 22;—the sacrifices on that occasion, 2 Ch.7.4;—the glory of God fills it, 5. 13;—God appears to him, and gives him a solemn warning, 7. 12; 1 Ki. 6. 11;—his covenant with him, 9.1;—his other buildings, 2 Ch. 8.1;—his own house, 1 Ki.7.1;—builds the house of Lebanon for Pharaoh's daughter, 8;—appoints the courses of the priests, 2 Ch. 8. 14;—sends ships to Ophir, 17; 9.21, &c.; 1 Ki.9.26;—receives the queen of Sheba, 2 Ch.9. 1; 1 Ki.10.1;—gives some cities to Hiram, 9. 11;—his wives and concubines, 11. 1;—his idolatry, 4;—threatened for it, 9;—opposed by Hadad the Edomite, 14;—by Rezon the Syrian, 23;—and by Jeroboam,

86;—his acts and death, 41; 2 Ch. 9. 29; —a prayer for him, Ps. lxxii.;—a song for him, cxxvii. *Song of Solomon*, sets forth the union between Christ and his church under the symbol of the nuptial relation.

Solomon's Porch, Jn. 10. 23; Ac. 3. 11; the range of cloisters on the east side of the outer court of the temple.

Son, a disobedient one to be stoned, De. 21. 18;—not to be punished for the sin of his father, Eze. 18. 2, &c. *See* CHILDREN.

Son of God, a title given to Adam, Lu. 3. 38;—in the *plural*, to angels, Job 38. 7;—to professing believers, Ge. 6. 2, 4;—to genuine saints, Ho. 1. 10; Jn. 1. 12; Ro. 8. 14, 19; Phi. 2. 15; 1 Jn. 3. 1, 2. *See* ADOPTION.

——, *Christ* emphatically so called, Mar. 1. 1; 3. 11; Lu. 4. 41; Jn. 1. 34; 3. 18; 5. 25;—in relation to his mission, 10. 36;—his incarnation, Lu. 1. 35;—his resurrection as the first-born from the dead, Ac. 13. 32, 33;—his possession, as heir of all things, He. 1. 2, 5;—his claim to divine honour equally with the Father, Mat. 28. 19; He. 1. 6. Only on a few occasions did Christ take to himself this title, Mat. 11. 27; Jn. 5. 25; 9. 35; 11. 4.

Son of Man, a title which Daniel gives to Messiah, Da. 7. 13;—used of Christ in the N. T. about eighty times, in sixty-one of which Christ applies it to himself, expressive of his being the *promised seed*, the Messiah, and *truly* a partaker of our nature, Mat. 8. 20; 9. 6; 10. 23; 11. 19; 12. 8, &c.;—but though Christ takes this name to himself thus often in the gospel history, it is worthy of notice that none of his apostles give it to him, except John, in *two instances*, Re. 1. 13; 14. 14;—and *Stephen* the deacon *once*, Ac. 7. 56;—they speak of him by names more directly expressive of his divine dignity: such as *the Son of God, Jesus, Christ, Lord, Saviour, Redeemer*, &c.

——, a name of the prophet Ezekiel, used about ninety times in his book of prophecies.

Songs sung in time of feasting and rejoicing, Ge. 31. 27; Pr. 25. 20; Eze. 26. 13.

——, *spiritual*, recommended, Ep. 5. 19; Col. 3. 16: Ja. 5. 13;—of Moses, Ex. 15. 1, &c.; De. 32. 1, &c.;—of the Israelites on finding water, Nu. 21. 17; —of Deborah, Ju. 5. 1, &c.;—of Hannah, 1 Sa. 2. 1, &c.;—of David, 22. 1, &c.;—of Mary, Lu. 1. 46;—of Zacharias, 1. 68.

Soothsayer, one who pretended to foretell future events by the motions of the clouds, the positions of the planets, the flight of birds, or magical arts, Is. 2. 6; Da. 2. 27; 5. 7, 11; Mi. 5. 12; Ac. 16. 16.

Sop, a piece of bread put into sauce or liquor, Jn. 13. 26, 27, 30.

Sorcerer, a magician, or enchanter, who pretended to perform wonders by charms, Ex. 7. 11; Is. 57 3; Je. 27. 9; Da. 2. 2; Mal. 3 5; Re. 21. 8; 22. 15.

Sorek, sō'rek [choice vine], a valley in which Delilah lived, not far from Zorah, Samson's native place, Ju. 16. 4;—its choice vines, or *yellowish grapes*, Ge. 49. 11; Is. 5. 12; Je. 2. 21.

Sorrow, just causes of, Ps. 119. 136, 158; Phi. 2. 27;—good effects of, Ps. 51. 17; 126. 6; Ec. 7. 3; 2 Co. 7. 10;—bad effects of, Pr. 12. 25; 15. 13, 13; 17. 22;—not to be indulged for the death of pious friends, 1 Th. 4. 13;—none in heaven, Is. 33. 24; Re. 7. 17.

——, *godly*, springs from views of the dishonour done to God by sin, Ps. 51. 4; 2 Co. 7. 10. *See* REPENTANCE.

Sosipater, so-sip'a-ter, a native of Berea, Paul's kinsman, to whom he sent his salutations, Ro. 16. 21;—thought to be the same person called *Sopater*, who accompanied Paul into Asia Minor from Greece, Ac. 20. 4.

Sosthenes, sŏs'then-ēs, the chief ruler of the Jewish synagogue at Corinth, when Paul was in that city on his second journey into Greece, and one of the earliest converts in that city, Ac. 18. 17;—he appears to have left that city and accompanied Paul, 1 Co. 1. 1.

Sottish, dull, stupid, and addicted to liquor, Je. 4. 22.

Soul, the spiritual, reasonable, and immortal part of man, which distinguishes him from beasts, and fits him for moral and religious duties, Ge. 2. 7; 35. 18; Le. 17. 11; De. 11. 13; 13. 3; 1 Ki. 8. 48; 18. 21; 1 Ch. 22. 19; 2 Ch. 15. 12; Ps. 19. 7; 49. 8; 57. 1; 62. 1, 5; 63. 1; Is. 55. 3; 61. 10; Je. 31. 12; La. 3. 25; Mi. 6. 7; Mat. 10. 28; 16. 26; Mar. 12. 33; 1 Th. 5. 23; He. 6. 19; 10. 39; 1 Pe. 2. 11;—exists after death in a state of happiness or misery, Ec. 3. 21; 12. 7; Mat. 10. 28; 22. 32; Lu. 16. 22; 23. 43; 2 Co. 5. 6, 8; Phi. 1. 23; Re. 6. 9; 20. 4;—used for the whole *person*, soul and body, Ge. 12. 5; 46. 15, 18, 25, 27; Ex. 12. 4; Le. 4. 2; 18. 29; 22. 11; 23. 30; Nu. 9. 13; 19. 15; Pr. 11. 25; 27. 7; Ho. 9. 4; Ac. 2. 41, 43; 3. 23; 27. 37; Ro. 2. 9; 13. 1; Re. 16. 3;—human life, 1 Sa. 25. 29; Job 33. 22; Ps. 33. 19; 40. 14; 78. 50; 107. 26; Pr. 14. 25; 22. 23; Je. 51. 6; La. 1. 11; Eze. 13. 18; 1 Th. 2. 8;—affection, desire, appetite, Ge. 34. 3; 1 Sa. 18. 1; 2 Sa. 13. 39; Job 33. 20; Pr. 13. 4; 27. 7; Is. 29. 8; 66. 3; Re. 18. 14.

Sound, wholesome doctrine, 1 Ti. 1. 10.

Sovereignty of God, his supreme right to dispose of his creatures and favours according to what is best, Ps. 103. 19; Pr. 19. 21; 21. 30; Is. 46. 10;—is manifested in *creation*, Re. 4. 11;—in *providence*, Da. 4. 34, 35;—and in dispensing the *blessings of his grace*, Ex. 33. 19; Ro. 8. 28–30; Ep. 1. 5, 9, 3. 11; 2 Ti. 1. 9.—is essentially different from his *justice*, though often ignorantly or designedly confounded with it;—*justice*, and not sovereignty, gives what is *merited*, as is the future punishment of the wicked, Ro. 2. 6–11; Ga. 6. 7, 8; 2 Th. 1. 8, 9;—but *sovereignty*, and not justice, gives or withholds what is *undeserved* and wholly of *grace*, Mat. 11. 25, 26; Ep. 1. 3–7.

Sow, to scatter seed in the earth for growth, Ge. 47. 23; Ex. 23. 10; Le. 19. 19; Is. 28. 24;—*figuratively*, to perform actions good or bad, Job 4. 8; Pr. 11. 18; 22. 8; Ho. 10. 12; Ga. 6. 7, 8.

Sower, one who sows, the parable of the, Mat. 13. 3.

Spain, a large country in the south-west of Europe, which anciently included Portugal, and is surrounded by the sea except on part of the north, where it is joined to France. It is 700 miles long and 500 miles broad. In the time of the apostles it belonged to Rome. Paul intended to visit it, but it is uncertain whether his purpose was ever carried into effect, Ro. 15. 24, 28.

Span, usually reckoned 9 inches, Ex. 28. 16; 39. 9;—God meteth out heaven with his, Is. 40. 12; 48. 13.

Sparingly, scantily, 2 Co. 9. 6.

Sparrow, a well-known bird, which seems to have been sold for common food among the Jews, Ps 84. 3, Mat. 10. 29, 31; Lu. 12. 6, 7. In Ps. 102. 7 the word 'sparrow' denotes probably a species of thrush which is often seen 'alone on the house-tops warbling its sweet and plaintive strains.'

Spear, a long weapon armed with a sharp point of metal, anciently much used in war, and still the ordinary weapon of the wandering Arabs, Jos. 8. 18; 1 Sa. 17. 7; 26. 7; 2 Ch. 11. 12; Jn 19. 34.

Special, particular, De. 7. 6; Ac. 19. 11.

Speckled, spotted with various colours, Ge. 30. 32; 31. 8; Je. 12. 9; Zec. 1. 8.

Spectacle, a public show, or gazing-stock, 1 Co. 4. 9.

Speech, the proper government of, Ps. 34. 11; Pr. 4. 24; 15. 4; 17. 20; 18. 6, 7, 21; Ec. 10. 12, 13; Mat. 12. 36; Ja. 1. 26; 3. 2; 1 Pe. 3. 10;—not to be profane, Ep. 4. 29; 5. 3; Col. 3. 8;—not hasty or passionate, Pr. 18. 13; Mat. 5. 22; Tit. 3. 2,—not trifling, Pr. 10. 10, 19; 18. 2;—should be edifying, Ep. 4. 29; Col. 4. 6; 1 Th. 5. 11,—the benefit of, when seasonable, Pr. 12. 25; 15. 23; 16. 24; 25. 11, 15

Speedily, with haste, 1 Sa. 21. 1; Ps. 31. 2; 79. 8; Ec. 8. 11; Lu. 18. 8.

Spices, vegetables or drugs fragrant to the smell, and hot or pungent to the taste; Ishmaelites traded in, Ge. 37. 25;—Jacob sent a present of, 43. 11;—the ancients perfumed their women, beds, and clothes with, Es. 2. 12; Pr. 7. 17; Ps. 45. 8;—embalmed their dead with, 2 Ch. 16. 14; Mar. 16. 1; Lu. 23. 56; Jn. 19. 40.

Spider, a venomous, cruel, and crafty insect, Job 8. 14; Is. 59. 5; Pr. 30. 28;—in warm countries it is very large; one kind often measuring above 3 inches from the head to the extremity of the abdomen.

Spies, sent to view the land of Canaan, Nu. 13. 2; De. 1. 22;—those of them who brought an evil report punished, Nu. 14. 36;—sent by Joshua, Jos. 2. 1, &c.

Spikenard, a plant of a very fragrant smell and strong taste, Ca. 1. 12; 4. 14; Mar. 14. 5; Jn. 12. 3.

Spindle, an instrument turned with the hand, in spinning with the distaff, Pr. 31. 19.

Spirit (HOLY), the third person of the Trinity, Ro. 8. 26, 27; Ep. 4. 30; 1 Co. 2. 10. *See* GHOST.

—— IN MAN, his immortal soul, Pr. 20. 27; Lu. 23. 46; 1 Co. 5. 5; 6. 20; 7. 34; Ac. 7. 59;—the temper of his mind, Pr. 14. 29; 16. 18; Ec. 10. 4; Je. 51. 11; Hag. 1. 14; Lu. 9. 55.

Spirits, signifying *pretenders to spiritual gifts*, to be tried, Mat. 7. 15; 1 Jn. 4. 1; Re. 2. 2.

——, *familiar*, evil spirits or devils, with which some persons pretended to be familiar; and by whose assistance they professed to reveal secrets, and foretell future events;—such persons were to be put to death, Le. 20. 27;—threatenings against those who consult them, 19. 31; 20. 6; De. 18. 9–12;—put away by Saul, 1 Sa. 28. 3, 9;—by Josiah, 2 Ki. 23. 24;—were consulted by Saul, 1 Sa. 28. 7, 8; 1 Ch. 10. 13;—by Manasseh, 2 Ki. 21. 6; 2 Ch. 33. 6;—by the Egyptians, Is. 19. 3.

Spiritual Body, the body purified, refined, divested of all sensual and animal appetite, and brought into perfect harmony with the sanctified spirit, 1 Co. 15. 44.

Spiritual Gifts, or extraordinary and miraculous endowments bestowed on many during the first age of Christianity, are carefully to be distinguished from the saving operations and fruits of the Spirit;—the *former* consisted in gifts of tongues, working of miracles, &c., 1 Co. 12. 7–10; but the *latter* are love, joy, peace, &c., Ga. 5. 22, 23;—the *former* were sometimes bestowed on unbelievers, 1 Co. 13. 1, 2; but the *latter* are produced in genuine believers only, Ro. 8. 15, 16; Ga. 4. 6;—the *former* were intended to continue in the church only for a time, and then to cease, 1 Co. 13. 8; but the *latter* shall be given to the children of God in every age till the end of time, Is. 59. 20, 21; He. 8. 10, 11.

Spiritual-mindedness, consists in a mind habitually impressed with the reality and importance of spiritual things, 2 Co. 4. 18;—in having the heart and affections set on them, Col. 3. 1, 2;—in making them the theme of frequent meditation, Ro. 8. 5;—and in delighting in those exercises which are calculated to promote spiritual improvement, Ps. 84. 1, 2; 119. 97.

Spitefully, maliciously, with rancour and hatred, Mat. 22. 6; Lu. 18. 32.

Spitting upon one, an expression of the highest contempt, Nu. 12. 14; De. 25 9; Job 30. 10; Is. 50. 6; Mat. 26. 67; 27. 30.

Spoil, plunder or booty; how much taken from the Moabites, Nu. 31. 32;—from the Hagarites, 1 Ch. 5. 21;—from the Ammonites, &c., 2 Ch. 20. 25.

——, how to be divided, Nu. 31. 27.

Spokesman, one who speaks for another, Ex. 4. 16.

Sport, diversion, Ju. 16. 25, 27; Pr. 10. 23; 26. 19.

Spouse, a husband or wife, Ca. 4. 8, 9; 5. 1, He. 4. 13, 14.

Spouts. *See* WATER-SPOUTS.

Sprinkling, of blood, blood and water, oil, &c., much used in ceremonial purifications, Le. 14. 7, 16; 16. 14; Nu. 8. 7; 19. 18, 19;—the purifying operations of the blood and Spirit of Christ, Is. 52. 15; He. 9. 13, 14; 12. 24; 1 Pe. 1. 2.

Spue, to vomit or cast out, Le. 18. 28; Je. 25. 27; Re. 3. 16.

Spunge, a submarine substance, produced by insects which inhabit it; it is soft and porous, remarkable for sucking up water, Mat. 27. 48; Mar. 15. 36; Jn. 19. 29.

Stability recommended, Ps. 17. 4; Pr. 24. 21; Mat. 7. 21; Mar. 13. 13; 1 Co. 15. 58; Ep. 4. 14; 1 Th. 5. 21; He. 10. 23; 13. 9; Ja. 1. 6.

Stachys, sta'kēs, a disciple at Rome mentioned by Paul, Ro. 16. 9.

Stacte, a valuable and fragrant gum, one of the ingredients of the sacred incense, Ex. 30. 33. The word in the original means a *drop* (comp. Job 36. 7); and this gum is so called, from its flowing out freely from the tree without the necessity of perforating the bark, as in the case of the common myrrh.

Stadium, a space of 600 feet, one-eighth part of a Roman mile. It is rendered *furlong*, Lu. 24. 13; Jn. 6. 19; 11. 18; Re. 14. 20; 21. 16.

Stagger, to reel like one drunk, Job 12. 25; Ps. 107. 27; Is. 19. 14; 29. 9;—to hesitate in doubt, Ro. 4. 20.

Stalls for horses or oxen, Solomon had 40,000, 1 Ki. 4. 26; 2 Ch. 9. 25;—Hezekiah had them for all kinds of beasts, 32. 28;—Habakkuk's song though no flock be in, Hab. 3. 17.

Stammering, speaking with hesitation and stuttering, Is. 28. 11; 32. 4; 33. 19.

Stanched, stopped from running, Lu. 8. 44.

Standard, an ensign or flag, Nu. 1. 52; 2. 3, 10, 18, 25; Is. 49. 22; 59. 19.

Stare, to gaze upon one as a spectacle, Ps. 22. 17.

Stars, properly the fixed luminaries of heaven, distinct from the planets; though the Hebrews styled all the heavenly bodies *stars*, except the sun and moon (*see* SUN and PLANETS); Ge. 1. 16; Ps. 8. 3; 136. 9; 148. 3; Je. 31. 35;—a remarkable one directs the wise men, Mat. 2. 2, 7, 9, 10;—*figuratively*, rulers or conquerors, Nu. 24. 17; Da. 8. 10;—ministers of the gospel, Re. 1. 20;—wicked apostates, Jude 13;—Rome papal, Re. 8. 10, 11;—Christ the 'morning star,' 22. 16.

Stately, pompous, Eze. 23. 41.

Stature, height or measure, Nu. 13. 32; 1 Sa. 16. 7; 2 Sa. 21. 20; Mat. 6. 27; Ep. 4. 13.

Statute, a law, Ex. 15. 25; 29. 9; Le. 3. 17.

Statutes, used not only for laws and ordinances, but also for the whole word of God, Ps. 19. 8; 119. 12, 16, 23, 48, 54, &c.

Staves, plural of *Staff*, a word seldom now used, Ex. 25. 13; Nu. 4. 6; Mat. 10. 10; 26. 47, 55.

Steadfast, fixed or constant, Job 11. 15; Ps. 78. 8; Da. 6. 26; 1 Co. 15. 58; He. 6. 19; 1 Pe. 5. 9.

Stealing, taking away unjustly what belongs to others, forbidden, Ex. 20. 15; Le. 19. 11; Ps. 50. 18; Zec. 5. 4; Mat. 15. 19; 1 Co. 6. 10; Ep. 4. 28; 1 Pe. 4. 15.

Steel, iron combined with carbon. It is doubtful, however, if the Hebrews were acquainted with the process of making steel. The word so rendered properly means *copper*. The Chalybes, near the Euxine, far north of Palestine, mixed copper with brass, and thus formed a hard metal like our steel; alluded to, Je. 15. 12;—bows made of, 2 Sa. 22. 35; Job 20. 24; Ps. 18. 34.

Stem OF JESSE, the royal family of David his son, Is. 11. 1.

Stephanas, stĕf'a-nas [crowned], one of the first converts at Corinth, who, along with his family, was baptized by Paul, 1 Co. 1. 16;—he and others visited Paul at Ephesus, 16. 17.

Stephen, stĕf'en [a crown], one of the first seven *deacons*, Ac. 6. 5;—is accused, 11;—defends himself, 7. 1, &c.;—is stoned, and commits his soul to Christ, 59;—prays for his murderers, 60. Was the 'first martyr.'

Stern, the hindmost part of a ship, Ac. 27 29.

Steward, one who manages the affairs of a superior's family, particularly with respect to money, Ge. 15. 2; 43. 19; Lu. 8. 3;—ministers of Christ so called, 1 Co. 4. 1, 2; Tit. 1. 7; 1 Pe. 4. 10.

Stiff-necked, obstinate, stubborn, Ex. 32. 9; 33. 3; De. 10. 16; Ac. 7. 51.

Stocks, an instrument of punishment, a bar of wood to which prisoners were chained by the feet, Ac. 16. 24.

Stoics, a sect of heathen philosophers, who received their name from the *Stoa*, or porch at Athens, where they were taught by Zeno (born B.C. 360). They were 'severe and lofty Pantheists, whose principle was that the universe was under the law of an iron necessity, the spirit of which was what is called the deity; and that a passionless conformity of the human will to this law, unmoved by all external circumstances and changes, is the perfection of virtue,' Ac. 17. 18.

Stomacher, a piece of dress, worn either as an upper garment, or a kind of girdle, Is. 3. 24.

Stone, Christ called the *tried*, &c., Is. 28. 16;—cut out without hands, Da. 2. 34;—*a living*, 1 Pe. 2. 4;—*a heart* of, meaning one which is unfeeling and obdurate, Eze. 11. 19; Zec. 7. 12;—*a white one*, given as the symbol of pardon or acquittal, Re. 2. 17.

Stones taken out of the river Jordan, as a memorial of the Israelites having passed through it, Jos. 4. 1, &c.;—the law written on stone, 8. 32;—heaps of, raised as a witness or memorial, Jos. 7. 26; 8. 29; 2 Sa. 18. 17;—used as knives, Ex. 4. 25; Jos. 5. 2.

——, *precious*, in the ephod, Ex. 28. 17, &c.;—in the foundation of the new Jerusalem, Re. 21. 19;—in the possession of the Tyrians, Eze. 28. 13.

Stoning to death, a common punishment among the Jews, Le. 20. 2, 27; 24. 14, 16, 23; Nu. 15. 35; De. 13. 10; 22. 21, 24; 1 Ki. 21. 13; Ac. 7. 58.

Stoop, to bow down, Ge. 49. 9; 1 Sa. 24. 8; 28. 14; Jn. 8. 6.

Store-cities, built by Solomon, in which food, clothing, armour, and other necessary things were laid up, 1 Ki. 9. 19; 2 Ch. 8. 4, 6.

Stork, a bird of passage, Je. 8. 7, about the size of a crane; both white and black are found in Palestine. Its legs raise it to the height of from 3 to 4 feet, Le. 11. 19; De. 14. 18;—builds its nest in trees, Ps. 104. 17.

Storms, tempests of wind or rain, or of both mixed, Ac. 27. 18, 20;—remarkable and judicial ones in the destruction of Sodom, Ge. 19. 24;—in the plagues of Egypt, Ex. 9. 23;—in the battle against the five kings, Jos. 10. 11. *See* WIND.

Story, a history or account of events, 2 Ch. 13. 22; 24. 27;—the floor of a building, where one room is above another, Ge. 6. 16; Eze. 41. 16; 42. 3; Am. 9. 6.

Straight, even, plain, right forward, Jos. 6. 5; 1 Sa. 6. 12; Ps. 5. 8; Is. 40. 3; Mat. 3. 3.

Strait, narrow, difficult, 2 Ki. 6. 1; Is. 49. 20; Mat. 7. 13, 14; Lu. 13. 24.

Strangers, persons in a foreign country, Ge. 23. 4;—foreigners resident among the Jews, Ex. 20. 10; Is. 14. 1;—laws for the protection and comfort of, Ex. 22. 21; 23. 9, Le. 19. 34;—promises to, De. 10. 18; Ps. 146. 9.

Strangled Animals, or those choked or killed without the blood being discharged, not to be eaten, Ac. 15. 20.

Stratagems, or imposing artifices, practised at the taking of Ai, Jos. 8. 3, &c.;—of the Gibeonites, 9. 2, &c.;—by Gideon, Ju. 7. 16;—practised against Gibeah, 20. 29;—of Michal to save David, 1 Sa. 19. 13;—of David among the Philistines, 21. 12;—by Jehu to decoy the priests of Baal, 2 Ki. 10. 18.

Straw, to scatter or spread abroad, Ex. 32. 20, 2 Ch. 34. 4; Mat. 21. 8; 25 24;—the stalk on which corn grows, Ge. 24. 25; Ex. 5. 7, 11; Is. 11. 7.

Stream, a running water, or brook, Nu. 21. 15; Job 6. 15; Lu. 6. 48;—of Egypt, Is. 27. 12.

Streets, the broad ways in cities and towns between the rows of houses, Ge. 19. 2; De. 13. 16; 2 Sa. 1. 20; Mat. 6. 2, 5.

Strength and stature, remarkable in-

stances of: in Samson, Ju. xiv., &c.; —Saul, 1 Sa.9.2;—Ishbi-benob, 2 Sa. 21.16;—a brother of Goliath, 19;—David's mighty men, 1 Ch. 11. 10, &c.

Strength continued to old age, in Moses, De.34.7;—in Caleb, Jos.14.11.

———, or ability for duty, and support under trials, promised, Job 17.9; Ps.27.14; 29.11; 41.3; Is.40.29,31; 41. 10; 2 Co.12.9.

Stretcheth, extendeth, Job 15.25; Pr. 31.20; Is.40.22; 44.13.

Strife, contention or quarrelling, Ge. 13.7; De.1.12; Lu.22.24; 1 Co.3.3; Ga. 5.20;—to be avoided, Pr.17.1,14; 20.3; 26.17; Ro.13.13, Ja.3.16;—whence it proceeds, Pr.10.12; 22.10; 26.20; 23. 29,30; 26.21; 28.25; 1 Ti.6.4; 2 Ti.2. 23; Ja.4.1;—what it may lead to, Le. 24.10,11; Ex.21.18,22; Hab.1.3,4; Ga. 5.15; Ja.3.16. Examples mentioned, Ge.13.7; 26.20; 31.36; Ex. 2.13; Ju. 12.2; 2 Sa.19.41–43; Ac.15.2; 1 Co.1. 11; 6.6.

Strike, to give a heavy and violent blow, De.21.4; Job 20.24; Mar.14.65; —to touch gently, 2 Ki.5.11.

Striker, or one easily excited to come to blows; a minister of Christ must not be, 1 Ti.3.3; Tit.1.7.

Striking, laws against it, Ex.21.18.

Stripes, inflicted with a scourge, not to exceed forty, De. 25. 1–3;—the Jews, lest they should transgress this law, inflicted only thirty-nine, 2 Co. 11.24.

Stripling, a tall slender youth, a young man, 1 Sa.17.56.

Striving, or exerting with vigorous effort, required in the business of salvation, Lu.13.24; Ro.15.30; Phi. 1.27; Col.1.29; He.12.4.

Struggling, earnestly exerting, Ge. 25.22.

Stubble, the short part of the straw, attached to the root, which is left on the field after the corn is reaped, Ex.5.12;—wicked men compared to, Job 21.18; Ps.83.13; Is.40.24; Mal.4. 1;—false doctrine, 1 Co.3.12.

Stubborn, obstinate and incorrigible, De.21.18; Ju.2.19; Ps.78.8; Pr.7.11.

Study, diligent application to books and learning, Ec. 12.12;—earnestly to endeavour, Pr. 15. 28; 1 Th. 4. 11; 2 Ti.2.15.

Stuff, household furniture or property, Ge.31.37; 45.20; Lu.17.31;—material for work, Ex. 36.7;—corn or provision, 1 Sa.10.22.

Stumbling-block, anything which may cause another to stumble or fall, Is. 57.14; Eze.7.19; Ro.11.9; 14.13; 1 Co.1.23; 8.9; Re.2.14;—not to be put in the way of the blind, Le.19.14.

Stumbling-stone, Christ was to the Jews, the humbleness of his appearance being so different from their false expectations, Is.8.14; Ro.9.32, 33; 1 Pe.2.8.

Stump, the part of any solid body which remains after the rest is taken away, 1 Sa.5.4; Da.4.15,23,26.

Subdue, to conquer or bring into subjection, Ge. 1.28; 1 Ch.17.10; Ps.47. 3; Phi.3.21.

Subject to, to be under, Lu.2.51; 10. 17,20; Ro.8.7; 13.1,5; Ep.5.24; Tit.3. 1; 1 Pe.2.18; 3.22; 5.5.

Submission TO THE WILL OF GOD, or the yielding up of ourselves wholly to his disposal; our duty, Ja. 3. 18; Job 1.21; 2.10; Ps. 39.9; Mat.26.42; Mar.14.36; Lu.22.42; Ac. 21.14;—it includes acquiescence in his sovereign right to give or withhold his favours, Job 1.21;—an acknowledgment of his unerring wisdom, Ro. 11. 33; —persuasion of his love and care, Ps. 103.13; 1 Jn.4.10;—diligent endeavour to know his will, Ro.12.2; Ep.5.10; —guarding against impatience and despondency, He. 10. 36;—fully surrendering ourselves to his disposal, 2 Sa.15.26;—for *motives* to this duty, *see* RESIGNATION.

———— to spiritual guides, 1 Co. 16.15; He.13.7,17;—to rulers, Ro.13. 1, &c.; Tit.3.1; 1 Pe.2.13, &c.

————, in some measure, to all men, Ro. 12. 10; Ep. 5.21; Phi.2.3; 1 Pe.5.5.

Submit, to yield to the will and authority of another, Ge.16.9; 2 Sa.22. 45; Ps.66.3; 68.30; Ep.5.22.

Suborning, procuring by secret fraud or hire, Ac.6.11.

Subscribe, to write the name under, for confirmation, Is.44.5; Je.32.10,12, 44.

Substance, that of which a person or thing consists, Ps.139.15,16;—a person's wealth, Ge.12.5; 13.6; De.11.6.

Subtilty, craftiness or cunning; of the serpent, Ge.3.1;—of Rebekah, 27. 6; —of Laban, 29.23;—of Rachel, 31. 34;—of Joseph, 42.7;—of Elymas, Ac. 13.10.

Suburbs, among the Jews, included both the buildings without the walls of a city, belonging to it, and the pasture grounds, Le.25.34; Nu.35.3, 7; Jos.14.4.

Subvert, to overturn, or to turn away from truth, La.3.36; Ac.15.24; 2 Ti. 2.14; Tit.1.11; 3.11.

Succeed, to come into the place of another after he is dead or removed, De. 2.12,21; 12.29; 25.6.

Success, or worldly prosperity, Jos. 1.8.

Succoth, suk'koth [booths], (1) A place in Egypt, where the Hebrews first encamped after their emancipation, Ex.12.37.—(2) The name of a city or valley on the east of Jordan, and south of the Sea of Galilee, where Jacob pitched his tents, Ge. 33. 17; Ps. 60. 6;—it belonged to the tribe of Gad, Jos.13.27. Opposite the mouth of *Wady Yâbes*, on the west bank of the Jordan, are ruins called *Sakût*, which probably mark the site of Succoth.

Succoth-Benoth, suk'koth-bē'noth [the tabernacles of daughters], an obscene deity which the Babylonians set up in Samaria, 2 Ki.17.30.

Succour, to relieve in distress, 2 Sa.8. 5; 18.3; 21.17; 2 Co.6.2; He.2.18.

Succourer, a helper, Ro.16.2.

Suckling, an infant who sucks his mother's breasts, De.32.25; 1 Sa.15.3; 22.19; Je.44.7;—praise to be perfected from, Ps.8.2; Mat.21.16.

Sudden, hasty and unexpected; the final ruin of the wicked shall be, 1 Th.5.3.

Sue, to prosecute by law, Mat.5.40.

Sufferings, or afflictions, how to be borne, 2 Co.1.4; 4.8,16; Ja.1.12; 1 Pe.2.19; 3.14; 4.12, &c. *See* AFFLICTION.

———— OF CHRIST, for our redemption, included the persecutions of his infancy, Mat. 2. 13–15;—the poverty of his life, 8. 20;—the reproach of his character, 11.19;—the pains of his body, 26.67; 27. 27–35;—the desertion of his friends, 26. 56;—the assaults of devils, Jn.14.30; Col. 2.15;—the weight of his people's sins, Is.53.6; 1 Pe.2.24;—his agony of soul, and the hidings of his father's face, Lu.22.44; Mat.27.46. *See* DEATH OF CHRIST.

Suffice, to be enough or sufficient, Nu.11.22; De. 3.26; 1 Ki.20.10; Ru. 2.14,18; 1 Pe.4.3.

Sufficiency, or competency, what is deemed such, Ge.28.20; Pr.30.8; 1 Ti. 6.8.

Suit, a set of clothes, Ju.17.10; Is.3. 22;—a petition, Job 11.19;—a controversy to be decided, 2 Sa.15.4.

Sukkiims, suk'ki-ims [dwellers in tents], one of the three great nations of which the army of Shishak was composed, 2 Ch.12.3.

Summer, that season of the year in which the days are longest and warmest; and during which, in Canaan, the days are intensely hot, and even the nights so warm that the inhabitants often slept on the house-tops in the open air, Ge.8.22; Ps.32.4; 74.17; Pr. 6.8; 10.5;—*fruits*, a prophetical emblem, Am.8.1.

Sumptuously, expensively and with delicacy and splendour, Lu.16.9.

Sun, the great source of light and heat. Its diameter is about 883,000 miles. Its distance from our earth is 92 millions of miles; so that light, which flies at the swiftness of 2000 miles in a second, requires 8 minutes to reach our earth. Spots often appear in the sun, sometimes so large as to be visible to the naked eye; and their motions prove that it revolves on its own axis, in the course of about twenty-five days;—it and the moon created, Ge. 1. 14;—described, Ps. 19. 5;—not to be worshipped, De. 4.19; 17.3; Job 31. 26; Eze. 8. 16,18;—stood still, Jos. 10.12;—went back, 2 Ki.20.9;—darkened, Lu.23.44;—outshone by a greater brightness, Ac.26. 13;—*figuratively*, the civil and ecclesiastical state of the Jews, Joel 2. 31. *See* PLANETS and STARS.

Sundry, several, various, He.1.1.

Superfluity of Naughtiness, overflowing of malignant passions, Ja.1. 21.

Superfluous, unnecessary, or more than enough, Le.21.18; 22.23; 2 Co. 9.1.

Superscription, a writing placed above, or on the outside; as the motto above the head on a coin, Mat.22.20; Mar. 12.16; Lu.20.24;—or the crime for which anyone was crucified, which was written on a label, and placed above his head, on the cross, Mar. 15.26; Lu.23.38.

Superstition, usually means the practice of religious rites not required, or abstaining from what is not forbidden; censured, Ec.7.16; 11.4; Je.10.2; Mar.7.3; Ga.4.10;—but in the New Testament it has a milder sense, and denotes simply *religion*, Ac.25.19;—and *superstitious* means *religious*, 17.22.

Superstitious, or weak-minded and partially informed persons, to be treated gently, Ro.14.1; 15.1; 1 Co.9.20–22.

Supper, the last meal of the day, and commonly the principal one among the Jews as well as the Romans, Mar. 6.21; Lu. 14.12, 16; Jn. 12.2;—the *Lord's Supper*, so called because instituted immediately after Christ and his apostles had eaten the paschal supper, Jn.13.2; 1 Co.11.20;—*of the great God*, the destruction of the enemies of the church, Re. 19.17;—*marriage supper of the Lamb*, the happiness of the church during the millennium, 9.

Supplant, to trip up the heels of another, or to get into his place by stratagem, Ge.27.36; Je.9.4.

Suppliants, humble petitioners, Zep. 3.10.

Supplication, a petition or prayer humbly presented, 1 Sa.13.12; 1 Ki. 8.28, 30, 33, &c.; Ac. 1.14; Ep. 6.18; Phi.4.6; 1 Ti.2.1; 5.5; He.5.7.

Supply, to furnish what is wanting, 1 Co.16.17; 2 Co. 11. 9; Phi. 2.30; 4. 19.

Support, to uphold or assist, Ac. 20. 35; 1 Th.5.14.

Suppose, to imagine or take for granted, without examination or proof, 2 Sa.13.32; Lu.12.51; 13.2; Ac.2.15.

Supreme, the chief or highest, 1 Pe. 2.13.

Sur [a turning, yielding], the name of one of the gates of Solomon's temple, 2 Ki. 11.6;—called 'gate of the foundation,' 2 Ch.23.5.

Surety, one who is bail or security for another, Ge.43.9; 44.32; Ps.119. 122;—Jesus was, of the new covenant, He.7.22.

Suretyship, the office of a surety: the danger of it, Pr.6.1; 11.15; 17.18; 20. 16; 27.13.

Surfeiting, eating to excess, Lu. 21. 34.

Surmisings, suspicions of something bad, 1 Ti.6.4.

Surname, the after name, or name which a person commonly takes from his family, Mat.10.3; Mar.3.16; Lu. 22.3; Ac.1.23; 12.12.

Surprise, to take unawares, Is.33.14; Je.48.41; 51.41.

Susannah, su-săn'nah, a pious woman who ministered to Christ, Lu.8.3.

Susi, sū'si [a horseman], the father of Gaddi, one of the twelve spies, Nu. 13.11.

Sustain, to uphold, or to supply with provision, Ge.27.37; 1 Ki.17.9; Ne.9. 21; Ps.55.22; Pr.18.14.

Sustenance, support or provision, Ju. 6.4; 2 Sa.19.32; Ac.7.11.

Swaddle, to put on the dress of newborn infants, La.2.22; Eze.16.4; Lu. 2.7.

Swallow, a well known bird of passage; knows its time of migration, Je.8.7;—its twittering alluded to, Is. 38.14.

Swan, a large water-bird, frequents lakes and rivers; was unclean according to the law, Le.11.18; De.14.16.

Swarm, a great number of flies, one of the plagues of Egypt, Ex.8.21;—of bees in the carcass of a lion, Ju. 14.8.

Swearing Rashly and Unlawfully, censured and forbidden, Le. 19. 12; Mat.5.34; Ja.5.12;—hateful to God, Zec. 8. 17;—saints abstain from, Jos. 9.20; Ps. 15.4;—punishment for, Ps. 59.12,13; 109.17,18.

Swearing Lawfully, before a court of justice, ought always to be with solemn awe of the name of God, by which we swear, De.6.13;—in truth, judgment, and righteousness, Je.4.2; —and that some important end may be served, He.6.16 *See* OATHS.

Sweat, man to earn his subsistence by, Ge. 3. 9;—Christ's, as of blood, Lu.22.44.

Sweep with the besom of destruction, with hail, &c., completely to ruin, Pr. 28.3; Is.14.23; 28.17.

Swerve, to wander, to deviate, 1 Ti. 1.6.

Swine, a well known animal, the use of which was forbidden to the Hebrews, Le.11.7; De.14.8;—devils permitted by Christ to possess a herd of them, and to destroy them, Mat.8. 30; Mar. 5. 11; Lu. 8. 32;—to 'cast pearls before swine,' Mat.7.6.

Swoon, to faint, La.2.11.

Sword, a well known instrument of war, Ge.34.25; Ju.8.10;—the symbol of war and judgment, Le. 26. 25, 33; Je. 42. 16;—the word of God, Ep.6. 17; He.4.12.

Sycamine, a tree common in Syria and Egypt, the black mulberry, Lu. 17.6.

Sycamore, the *fig mulberry*, Ps. 78. 47; Is.9.10. Its fruit resembled the fig, but was woody and indigestible. It is lofty and shady, Lu. 19.4;—its wood of little value, 1 Ki.10.27; 2 Ch. 1.15;—to be distinguished from the English sycamore, which is a species of maple.

Sychar, sī'kar [falsehood], Jn.4.5. The Shechem of the O. T.

Syene, sī-ē'ne [opening or key], an ancient city in the southern frontiers of Egypt, on the east of the Nile, and about 500 miles south of Alexandria, Eze. 29. 10. The modern city of *Aswan* stands near its ruins.

Sympathy, or fellow-feeling and compassion, recommended, Ec.7.2,4; Ro. 12.15; 1 Co.12.26; Ga.6.2; He.13.3; 1 Pe.3.8.

Synagogues, places in which the Jews assembled for religious worship; namely, for prayer, reading the Scriptures, and for teaching and exhortation. They were built in every place where a sufficient number of persons could be found to form a congregation; and, to preserve order in them, every one of them had its stated governors and presidents, Ps.74.8; Mat.4.23; 6.2,5; 10.17; 12.9; 13.54; 23.6, &c.

Syntyche, sin'ti-ke, a woman of note mentioned by Paul, Phi.4.2.

Syracuse, sir'a-kuse, a noted city on the south-east coast of the island of Sicily; here Paul tarried three days, Ac.28.12. In the modern town, which is a place of some importance, are to be found some ruins of the ancient city.

Syria, sir'ī-a, an ancient kingdom, situated on the north frontiers of Canaan; and of which Damascus, for a long time, and afterwards Antioch, was the capital. It was known to the Hebrews under the name of *Aram*;—conquered by David, 2 Sa. 8.3, 6; 10.6, 16;—its king distresses Ahaz, 2 Ch.28.5;—Christ's fame spread through, Mat. 4.24;—letters sent to the brethren in, Ac.15.23;—Paul went through, 41; 18.18; 21.3; Ga.1.21;—prophecies regarding it which have been fulfilled, Is.7.8–16; 8.4–7; 17.1–3; Je.49.23–27; Am.1.3–5; Zec. 9.1. The Euphrates, Orontes, Barrady, &c., rendered it a delightful country.

Syro-Phenician, sī-ro-fī-nish'ī-an. The Phœnicians of Syria are distinguished from those of Africa, the Carthaginians. The woman commended for her faith is called in Mar. 7.26 a Syro-Phenician, and in Mat.15. 22 a Canaanitish woman.

T.

Taanach, tā-a'nak [sandy soil], a royal city of the Canaanites, Jos. 17. 11; 21.25;—Barak's victory gained near, Ju.5.19;—it was situated on the south-west border of the plain of Jezreel (=Esdraelon), 4 miles south of Megiddo, Ju.1.27; 5.19.

Taanath-Shiloh, tā-a'nath-shī'loh [approach to Shiloh], a place mentioned in Jos.16.6; probably identical with Shiloh.

Tabeal, ta-bē'al [God is good], a person mentioned by Isaiah, Is.7.6.

Taberah, ta-bē'rah [a burning], an encampment of the Israelites in the wilderness, where judgment by 'the fire of the Lord' was inflicted on the Israelites for their murmuring, Nu. 11.3; De.9.22.

Tabering, beating the breast, as one does a drum, Na.2.7.

Tabernacle, a movable tent or lodging, formed of poles covered with cloth or skins, Nu. 24.5; Job 11. 14; 12.6; Mat.17.4;—*figuratively*, the *body* in which the soul lodges, as in a tabernacle, 2 Co.5.1,4; 2 Pe.1.13,14.

————, that beautiful and costly tent erected for the worship of God, while Israel were in the wilderness; ordered to be built, Ex.25.2;—its curtains, 25.1;—its boards, 15; 36 20;—its vail, 26. 31; 36. 35;—its door, 26. 36; 36. 37;—its courts, 27. 9; 38.9;—free gifts for, 35.5, &c.;—the sum offered by the heads of the tribes for, 38. 21;—set up, 40.1;—the ark of the covenant put in it, 3;—anointed, 9;—a cloud covers, 34;—the offerings at its dedication, Nu.7.1, &c.;—of *testimony*, Ex.38.21;—of *witness*, Nu. 17. 7, 8, *i.e.* the law which was laid up in the tabernacle, and testified to God's holiness, &c. The tabernacle continued at Shiloh all the period of the judges; became again movable after it had lost the ark of God; under Saul was settled at Nob, 1 Sa.21.1–6;—found its way to Gibeon, 1 Ch.16. 39;—after erection of a new tabernacle at Jerusalem, in which was the ark, 2 Sa.6.17; 1 Ch.21.9, the old tabernacle still remained at Gibeon, where Zadok the high-priest officiated, 1 Ch. 16.39. The two tabernacles continued all the days of David, and till the temple was built, when they were either taken down, or left to natural decay.

Tabernacles (FEAST OF), Le.23.33; De. 16. 13;—lasted for seven days, but was followed by a day of holy convocation; during this feast the Jews dwelt in booths formed of the boughs of trees, &c.—offerings on, Nu. 29.12, &c.;—kept after the captivity, Ne.8.16;—to be observed by all nations in future time, Zec. 14. 16; —called the 'feast of ingathering,' Ex.23.16; 34.22.

Tabitha, tab'ī-tha [gazelle], the Aramean name of a female disciple at Joppa;—called Dorcas in Greek, Ac. 9.36,42.

Tables, for meals, the posture of the ancients at, was not that of sitting, as with us, but of *reclining*, by resting on the left elbow on a couch, Lu. 7.36,38; Jn.13.12,13.

———— **of Show-bread**, a part of the furniture of the tabernacle, on which the show-bread was placed, Ex. 25. 23. *See* SHOW-BREAD.

———— **of Stone**, containing the ten commandments, Ex. 31. 18; De. 10.1; —broken, Ex.32.19;—renewed, 34.1.

Tablets, valuable ornaments, or boxes for perfume, or tippets, Ex. 35. 22; Nu.31.50; Is.3.20.

Tabor, tā'bor [mound, quarry], (1) A celebrated mountain in Palestine, on the confines of Zebulun and Issachar, and 6 miles east of Nazareth. It rises on the northern side of the plain of Esdraelon, and has a graceful

rounded summit. Its height above the sea is 1865 feet. Here Barak assembled his army, and defeated Jabin, Ju.4.6,14,15;—supposed, but probably on insufficient grounds, to be that on which Christ was transfigured, and which is called by Peter (2 Pe.1.18 *the holy mount*, Mat.17.1; Mar.9.2; Lu.9.28.—(2) A city of the Levites in Zebulun, at the foot of the mountain, 1 Ch. 6. 77;—probably identical with Chisloth-Tabor.—(3) An oak or grove of oaks in Benjamin, 1 Sa.10.3.

Tabret, a kind of small drum usually beat on as an accompaniment to the pipe, &c., Ge. 31. 27; 1 Sa. 10.5; 18.6; Job 17.6; Is.5.12; 24.8; 30.32.

Tabrimon, tab'ri-mon [pleasing to Rimmon], the father of Benhadad, king of Syria, 1 Ki.15.18.

Taches, hooks, clasps, or loops and buttons, Ex.26.6,11,33; 36.13; 39.33.

Tachmonite, tach'mo-nite, chief among the captains, 2Sa.23.8;—called 'Jashobeam the Hachmonite,' 1 Ch. 11.11.

Tackling, the ropes of a ship, Is.33. 23; Ac.27.19.

Tadmor, tăd'mor [palm-tree], a city once in great renown, built by Solomon, in the midst of a desert, about half-way between Damascus and the Euphrates, at the foot of a range of chalky hills, 1 Ki.9.18; 2 Ch.8.4. It retained this name till the conquest of Alexander the Great, when it was changed to *Palmyra*. Its ruins, which have been visited by several travellers, exhibit innumerable and most magnificent specimens of architecture, covering several miles. The natives give to the place the name of *Tadmor*.

Tahapanes, ta-hăp'a-nēs, an ancient city of Lower Egypt, to which the rebellious Jews under Johanan, retired; and which Nebuchadnezzar soon after took, Je.2.16;—called Tehaphnehes, Eze.30.18;—Tahpanhes, Je.43.7; 44. 1; 46.14;—and Hanes, Is.30.4.

Tale-bearing, or officious or malignant carrying of stories from house to house, censured, Le.19.16; Pr.11. 13; 17.9; 18.8; 20.19; 26.20,22; 1 Ti.5. 13; 1 Pe.4.15.

Talent, a weight among the Jews equal to 3000 shekels, 93 lbs. 12 oz. avoirdupois; and consequently the value of a talent of silver, at 2*s.* 1*d.* a shekel, will be £312. 10*s.* sterling; and one of gold twelve times as much, or £3750, Ex.25.39; 38.24,27; 2 Sa.12. 30; 1 Ki. 16. 24; 20. 39; Mat. 18.24; 25.15.

Talitha Cumi, tal'i-thah kū'mi, two words in the Syriac or Aramaic language then spoken in Palestine, meaning 'Damsel, arise,' Mar.5 4.

Talkers, praters, Eze.36.3; Tit.1.10.

Talmai, tăl'mī [full of furrows], (1) Son of Anak, of the race of giants, destroyed by the Israelites, Nu. 13. 22; Jos. 15. 14.—(2) King of Geshur, was the father of Maacah, whom David married, and by whom he had Absalom and Tamar, 2 Sa.3.3.

Tamar, tā'mar [a palm-tree], (1) The daughter-in-law of Judah, by whom she had Pharez and Zarah, Ge. 38. 6–30 —(2) *The daughter of David*, ravished by Amnon, 2 Sa.13.1, &c.—(3) *The daughter of Absalom*, of great beauty, 2 Sa. 14. 27.—(4) A city of Judea, about the southern point of the Dead Sea, Eze. 47. 19; 48. 28;—thought to be the same with *Engedi*.

Tammuz, tam'muz, (1) A Syrian idol, the same with the Phœnician Adonis; —mourning for him, Eze. 8. 14.—(2) The fourth month of the Jewish sacred year, and the tenth of their civil, beginning with the new moon in July.

Tanhumeth, tăn-hū'meth [comfort], father of Seraiah, 2 Ki.25.23.

Tanner, one who prepares hides for use, Ac.9.43; 10.6,32.

Tapestry, cloth beautifully figured in the loom, or with the needle, used to cover beds, to hang rooms, &c., Pr 7.16; 31.22.

Taphath, ta'fath [ornament], the daughter of Solomon, 1 Ki.4.11.

Tappuah, tap'pu-ah [an apple], (1) A city on the frontiers of the tribe of Manasseh, though it belonged to that of Ephraim, Jos.17.8.—(2) A town in the tribe of Judah, not far from Hebron, now called *Teffûh*, Jos.15.34.

Taralah, tăr'a-lah [reeling], a city of Benjamin, Jos.18.27.

Tares, a kind of pulse or darnel, hurtful to corn;—the parable of, Mat.13. 24–30.

Target, a kind of buckler, less than a shield, worn in war for defence on the left arm, 1 Sa.17.6; 1 Ki.10.16; 2 Ch.14.8.

Tarpelites, tăr'pel-ites, a people of Assyria sent to colonize Samaria, Ezr. 4.9.

Tarry, to abide, or stay behind, Ge. 19. 2; 45. 9;—God and his salvation do not, Ps.40.17; 70.5; Is.46.13; He. 10.37.

Tarshish, tăr'shish [hard], (1) The second son of Javan, and supposed to have founded Tarshish, or Tarsus, Ge.10.4; 1 Ch.1.7.—(2) 'An old celebrated, opulent, cultivated, commercial city, which carried on trade in the Mediterranean, and with the seaports of Syria.' This was probably the city of Tartessus in Spain, a Phœnician colony, Ps. 72. 10; Jonah 1. 3; 4. 2;—Solomon sent fleets to, 1 Ki.10.22; 2 Ch.9.21; 20.36,37.

Tarsus, tăr'sus, the capital of Cilicia in Asia Minor, on the banks of the river Cydnus, the native place of Paul, Ac.21. 39. As a seat of Greek philosophy and literature it ranked with Athens and Alexandria.

Tartak, tăr'tak [hero of darkness], an idol of the Avites, introduced by them into Samaria, 2 Ki.17.31.

Tartan, tăr'tan [commander-in-chief], an Assyrian general who stood in rank next to the king, and commanded the army in his absence, comp. Is. 20. 1; 2 Ki.18.17.

Task-masters, overseers who appoint to others their *task*, or the work required of them, Ex.1.11; 3.7; 5.6–14.

Tatlers, idle and foolish talkers, reproved, 1 Ti.5.15.

Tatnai, tat'nī [gift], a governor of Samaria; obstructs the rebuilding of the temple, Ezr. 5. 3;—writes to Darius against the Jews, 6.

Taunt, a common byword, scoff, or reproach, Je.24.9; Eze.5.15; Hab.2.6.

Taverns (THE THREE), a place on the Appian Way about 33 Roman miles south of Rome;—some of the 'brethren' came thither from Rome to meet Paul, Ac.28.13–15.

Tax, money or goods exacted from subjects by their governors, 2 Ki.23. 35; Da. 11. 20;—the *telos*, a tax on merchandise and travellers, Mat. 17. 25;—*phoros*, the annual tax on property, Lu. 20. 22; 23.2;—*kēnson*, the poll-tax, Mat.17.25; 22.17; Mar.12.14; —and the temple-tax, the *didrachma* =½ shekel paid by every male of twenty years old and upward, Mat. 17.24–27, comp. Ex.30.13,14.

Teach, how God does his people. *See* INSTRUCT.

Teacher, a tutor, master, or instructor, 1 Ch. 25.8;—a minister of the gospel, Ep.4.11; 1 Ti.2.7; 2 Ti.1.11

Teachers, *false*, foretold, Mat. 24 11, 24; Ac. 20. 29; 1 Ti. 4. 1; 2 Pe. 2 1; 1 Jn. 2. 18; Jude 17;—their character described, and Christians warned against them, Mat.7 15; 24.4; Ro 16. 17; 2 Co.11.13; Ga.1.7; Col.2.8,18; 1 Ti.1.7; 4.2; 6.3; 2 Ti.3.2–5,13; Phi.3. 2; He.13.9; 2 Pe.2.1, &c.

Teaching OF THE HOLY SPIRIT, may be distinguished from all merely human instruction;—it humbles the heart, 2 Sa.7.18–21; Job 40.4,5; Is.6. 5:—transforms the soul into the divine image, 2 Co. 3. 18;—powerfully and abidingly influences the practice, Ja.1.22–25;—produces a desire after a greater acquaintance with divine things, Ps.119.18–20;—awakens concern for the spiritual instruction of others, 34.8; Jn.4.29.

Tear in pieces, or utterly destroy, Ps. 7.2; 50.22; Ho.5.14.

Tears, the couch watered with, Ps.6. 6;—put into God's bottle, 56.8;—they who sow in, shall reap in joy, 126.5; —none in heaven, Re.7.17; 21.4.

Teats, breasts or paps, Eze.23.3,21;—*figuratively*, prosperity, Is.32.12.

Tebaliah, tĕb-a-lī'ah [Jehovah is protector], one of the porters of the temple, 1 Ch.26.11.

Tebeth, tē'beth [winter, the cold month], the tenth month of the Jewish sacred year, and the fourth of their civil, commencing with the full moon in December, Es.2.16.

Tedious, wearisome, Ac.24.4.

Teil-tree, the same as the lime or *linden*. Its leaves resemble the laurel, and it has flowers like the olive, Is. 6. 13;—rendered 'elm,' Ho. 4. 13; 'oak,' Ge.35.21.

Tekoa, or TEKOAH, te-kō'ah [a pitching of tents], a city of the tribe of Judah about 6 miles south of Bethlehem;—a widow from, persuaded David to recall Absalom, 2 Sa. 14. 2;—repaired and fortified by Rehoboam, 2 Ch. 11. 6;—near it Jehoshaphat's enemies massacred one another, 20. 20;—Amos the prophet was a herdsman of, Am.1.1;—its ruins bear the name of *Teku'a*.

Tel-abib, tel-a'bib [a heap of grain], a city of Chaldea on the river Chebar, where the Jews were kept prisoners, Eze.3.15.

Telassar, te-lās'sar [the hill of Asshur], a city of Asia, conquered by the Assyrians, 2 Ki.19.12; Is.37.12.

Tel-harsa, tel-hăr'sah [forest-hill], a city of Chaldea, Ezr.2.59; Ne.7.61.

Tema, tē'mah [south], (1) A son of Ishmael, Ge. 25. 15; 1 Ch. 1. 30.—(2) The place where his descendants lived, called after his name, Job 6.19; Is.21. 14; Je.25.23.

Teman, tē'man [on the right, the south], (1) The grandson of Esau, by his son Eliphaz, and parent of the Temanites, Ge.36.11,15, ; Ch.1.53.—(2) The land of Edom thus called, Je. 49. 20; Eze. 25.13; Am.1.12.

Temanite, an inhabitant of Teman, as was Eliphaz, Job's friend, Job 4.1; 15.1; 42.9.

Temper, to mix properly, Ex.29.2; 30. 35; 1 Co.12.24; Eze.46.14.

Temperance, moderation in eating and drinking, and the restraint of our affections and passions, recommended, Pr.23.1; 1 Co.9.25; Ga.5.23; Ep. 5.18; Tit.1.8; 2.2; 2 Pe.1.6;—it is conducive to health of body, Pr.3.2,8;—advantageous to the powers of the mind, 1 Pe. 2. 11;—profitable to the worldly estate, Ps. 112. 3; Pr. 3. 16;—a defence against many temptations and evils, Pr.23.29–35.

Tempest, violent wind, either with or without rain, hail, or snow, Jonah 1.4; Mat.8.24; Ac. 27. 18, 20;—*figuratively*, heavy affliction, Job 9. 17; Is. 54. 11;—terrible judgments on the wicked, Ps.11.6; 83.15; Is.30.30.

Tempestuous, boisterous, Ps. 50. 3; Jonah 1.11; Ac.27.14.

Temple, that magnificent house for the worship of God, built in Jerusalem on Mount Moriah, 2 Ch.3.1; Ps. 132. 13, 14. The preparations for it were immense. David and his princes contributed 108,000 talents of gold and 1,017,000 talents of silver. About 184,600 men were employed seven years in building it. Proposed to be built by David, 1 Ch. 17.1;—his preparations for it, 22.3;—built by Solomon, 1 Ki. 6. 1, &c.;—the dedication of it, 8.1;—at what time from leaving Egypt, 6 1;—repaired by Joash, 2 Ki. 12.4;—burned by the Chaldeans B.C. 588, after it had stood for 424 years, 25.9; 2 Ch.36.19;—the foundation of a new, laid after the captivity, Ezr.3.8;—finished B.C. 515, Ezr.6.15; —the dedication and feast on the occasion, 16;—the treasure in it weighed, 8.33;—the chambers in it cleansed, Ne. 13. 9;—the people reproved for neglecting to build it, Hag.1.2, &c.; —encouraged in building it by Zechariah, Zec. 8. 9;—its glory to exceed that of the former, Hag.2.9;—a future one described in vision to Ezekiel, Eze.xl.;—in the vision of John, Re. 11.1;—the tabernacle so called, 1 Sa. 1 9; Ps.27.4; 29.9. The second temple, after it had stood for about 500 years, was repaired by Herod the Great. The whole work of the repair occupied forty-six years, Jn. 2. 20. Was destroyed by the Romans A.D. 70–71, Je.26.18; Mat.24.2. Its site is occupied by a Turkish mosque.

Temple, *figuratively*, Christ's body, Jn. 2. 19, 21;—the church, Ep. 2.21;—heaven, Ps.11.4; Re.7.15.

Temporal, not eternal, 2 Co.4.18.

Tempt, to try for their *improvement*, as God does his people, Ge.22.1;—to try for their *hurt*, as Satan does mankind, 1 Ch.21.1; 1 Th.3.5;—to try the patience of God, as men do by sinning boldly, Ex.17.2; Nu.14.22; De.6.16; Ps.78.18; 95.9; 106.14; Is.7.12; Mat. 4.7; 1 Co.10.9.

Temptation, or TRIAL, the remarkable one of Jesus, Mat.4.1; Mar.1.13; Lu.4.1.

Temptations, whence they arise, Ja. 1. 13, 14; Pr. 28. 20; 1 Ti. 6. 9;—Satan the author of, 1 Ch.21.1; Mat.4.1; 1 Th. 3. 5;—presented by poverty or prosperity, Pr. 30. 9;—saints enabled to bear, 1 Co. 10. 13;—to be guarded against, Mat. 6. 13; 26. 41; Ep. 6. 10, &c.; 1 Pe.5.9.

Tempter, one of the names of Satan, Mat.4.3; 1 Th.3.5.

Tender-hearted, easily affected, 2 Ch. 13.7; Ep.4.32.

Tenons, the ends of pieces of timber cut to be fitted into others, Ex.26.17, 19; 36.22,24.

Tenor, or TENOUR, sense or purport of a speech, Ge.43.7; Ex.34.27.

Tent. *See* TABERNACLE.

Tenth-deal, a tenth part of an ephah, the same as an omer, Le.23.17.

Terah, tē'rah [turning or wandering], the father of Haran, Nahor, and Abraham, Ge. 11. 24, 26, 27;—though originally an idolater, yet, when God called his son Abraham, he accompanied him to Haran in Mesopotamia, where he died (B.C. 1921), aged 205 years, Ge.11.31,32.

Teraphim, tĕr'a-fim [maintainers, nourishers], a kind of tutelary deities, *penates*, or household gods, objects of idolatrous worship: of Laban, Ge. 31. 34;—of Micah, Ju. 17. 5; 18. 14;—used to favour the escape of David, 1 Sa.19.13.

Terraces, flat roofs, or raised ascents, balustrades, 2 Ch.9.11. *See* HOUSES.

Terrestrial, belonging to the earth, 1 Co.15.40.

Terrible, dreadful, frightful, Ex.34.10; De. 1. 19; 7. 21; Job 37. 22; Hab. 1. 7; He.12.21.

Terrify, to make afraid, Job 3.5; 9.34; 31.34; Lu.24.37; 2 Co.10.9.

Terror, great fear, or dread, Ge.35.5; Ps.91.5; Ro.13.3; 2 Co.5.11.

Tertius, ter'shī-us [the third], the name of the person who wrote, from Paul's dictation, the epistle to the Romans, thought to be the same as Silas, Ro.16.22.

Tertullus, ter-tul'lus, a Roman lawyer or 'orator,' employed by the Jews to conduct the prosecution of Paul before Felix, Ac.24.1,2.

Testament, the deed or *will* of a person, by which he determines how his property shall be disposed after his death. The original word, thus rendered several times in the New Testament, occurs very frequently, and is commonly translated *covenant*, Mat. 26. 28; Mar. 14. 24; Lu.22.20; 1 Co. 11. 25; 2 Co. 3. 6–14; He. 7. 22; 9. 15–20; Re. 11. 19. It ought to have been always thus translated (understanding by the word arrangement, economy, or order of things). Thus translated the appropriate name of the Bible is, the *Old and the New Covenants;* namely, the Mosaic and the Christian, Mat.26.28; Mar.14.24; Lu.22.20: 1 Co.11.25; He.7.22; 9.15–20; Re.11.19.

Testator, one who leaves a *will;* but the original term, thus rendered, ought to have been translated *victim*, or *appointed sacrifice*, He.9.16, 17. *See* TESTAMENT.

Testify, to witness or certify, Nu.35. 50; Lu.16.28; Ep.4.17; Re.22.16.

Testimony, evidence or proof, Ac.14. 3;—the ten commandments, and the book of the law, which testify of God's will and man's duty, Ex. 25. 16, 21; 2 Ki.11.12:—the ark in which the law was deposited, Ex. 16. 34; 30. 6.—the whole Scriptures, Ps. 19.7; 119. 2, 14, 22, 24, 36, 46, 59, 78, 88;—the gospel of Christ, 1 Co.1.6; 2.1; 2 Ti.1.8; Re.1. 2,9.

Tetrarch, a person who has the fourth part of a province or state committed to his government, without wearing the diadem or assuming the title of king. There are three to whom this title is applied in the N. T., Herod Antipas, Mat. 14. 1; Lu. 3. 1, 19; 4. 7. Ac. 13. 1;—Philip and Lysanias, Lu. 3.1.

Thaddeus, thad'eus, a surname of the apostle Jude, also called Lebbeus, Mat.10.3; Mar.3.18; Lu.6.16.

Thankfulness, a state of being thankful, Ac.24.3.

Thank-offerings. *See* OFFERINGS.

Thanksgiving to God for his mercies to us and others, a duty, De. 8.10; Ps. 51.14; 69.30; 92.1; 139.14; 147.1; Is. 25. 1, &c.; Col. 3.17; 1 Th.5.18; 1 Ti.4.4; He.13.15; 1 Pe.2.9, &c.

Theatre, the only mention of, is in connection with the popular outbreak at Ephesus, Ac.19.29,31;—a place of amusement where public assemblies were held.

Thebez, the'bez [brightness], or THEBES, a city of the tribe of Ephraim, situated near to Shechem and 13 miles south-west of Bethshan;—at the siege of which Abimelech was killed by a woman, Ju.9.50–54. It is represented by the modern village of *Tubâs*.

Theft, or the act of stealing, forbidden, Ex. 20.15; De. 5.19; Ep. 4. 28;—laws relating to, Ex.22.1; Nu.5.5.

Theophilus, the-off'i-lus [lover of God], an eminent Christian to whom Luke addresses his Gospel history and the Acts of the Apostles, Lu.1.3; Ac.1.1; —styled 'most excellent,' probably as denoting official dignity, Ac. 23. 26; 24.3.

Thessalonica, thes-a-lo-nī'ka, the capital city of Macedonia, situated on the Thermaic Gulf (Gulf of Saloniki). It was anciently called *Therma*. Here Paul, Silas, and Timothy planted a church, Ac.17.1–5;—to the Christians here Paul sent two epistles, 1 Th.1. 1; 2 Th. 1.1. Its modern name is *Salonîki*, with a population of about 70,000.

Theudas, theu'das, an impostor, who, along with 400 followers, were put to death, Ac.5.36.

Thimnathah, thim'na-tha [a thing allotted, a possession], a city in the tribe of Dan, Jos.19.43.

Thirst, to feel want of drink, Jn.4.13; —ardently to desire, Ps. 42. 2; 63.1; Is.55.1; Mat.5.6; Jn.7.37.

Thistles, well-known weeds, a part of the curse, Ge. 3. 18;—parable of one, 2 Ki.14.9; 2 Ch. 25. 18;—an emblem of wicked men, Mat.7.16; Lu. 6.43.

Thomas, tom'as [a twin], called *Didymus*, one of the twelve, Mat.10.3; —his observation on the sickness of Lazarus, Jn. 11.16;—asks the way to the Father, 14.5;—his disbelief of the resurrection of Jesus, 20.24,25:—his subsequent confession and adoration, 28;—sees Jesus at the Sea of Galilee, 21.2.

Thorns, a general name for many kinds of prickly shrubs, Ge.3.18;—in Ps.58.9 it denotes the *shamnus* or buckthorn;—used to inflict punishment, Ju.8.7,16;—*figuratively*, great difficulties and impediments, Ho.2.6; —the 'thorn in the flesh,' 2 Co. 12.7–9, was some corporeal infliction sent to keep the apostle from spiritual pride.

Thoughts, of men, known to Christ, Mat. 9. 4; 12. 25; Lu. 5. 22; 6. 8; 9. 47. 11.17;—govern the actions, and therefore to be attended to. Pr.4.23; 23.7; Mat.5.28, &c.; 15.18; Ac.26.9; Ro 2. 15; 2 Co.10.5; 1 Ti.1.13.

Thousands, TEN THOUSANDS, &c., are sometimes put for great numbers in general, Le.26.8; De.32.30, Ps.68. 17; Is.30.17; 60.22; 2 Pe.3.8.

Threatenings OF MEN, or denouncements of evil against persons, Ac. 4. 17,29; 9.1;—to be forborne, Ep.6.9; 1 Pe.2.23.

———— OF GOD, though averted when men turn from sin, yet certainly executed against the impenitent, Is.46.11. Je.1.12; 39 16; 51. 29. La.2.17: Eze.12.25; 2 Pe.3.4–10.

Three-Taverns, a place on the Appian Way, about 33 miles south of

Rome, where some brethren from the city met Paul, Ac.28.15.

Thresh, to beat out corn from the ear or pod, Is.41.15;—to punish, Je. 51.33.

Threshold, an entrance or gate, Ju. 19.27; 1 Sa.5.4; Eze.9.3; Zep.1.9.

Throne, that chair of state, richly adorned, and covered with a canopy, on which sovereign princes usually sit to receive the homage of their subjects, to give audience to ambassadors, and to dispense justice, 1 Ki. 2.19; 10.18,20;—heaven is God's, Ps. 11.4; Is.66.1; Ac.7.49;—Christ is set down in, Re.3.21.

Throng, a crowd, Mar.3.9; Lu.8.45.

Throughly, exactly, fully, Ex.21.19; Job 6.2; Mat.3.12; 2 Co.11.6.

Thrust, to push, drive, Ex. 11. 1; Ju. 3.27; Is.13.15; He.12.20.

Thummim. *See* URIM.

Thunder, the noise occasioned by the discharge of electricity from a cloud *positively* charged, or which has more than its natural share of it, into one which is *negatively* charged, or has less than its natural share; the flash is called *lightning,* and the report *thunder.* Remarkable, in the plagues of Egypt, Ex. 9. 23; Ps. 78. 48;—at Mount Sinai, Ex.19.16;20.18;—at the defeat of the Philistines, 1 Sa. 7. 10; —*seven,* in the vision of John, Re.10. 3;—called the voice of the Lord, 2 Sa. 22.14; Job 37.5; Ps.18.13; 104.7;—its awful majesty, and powerful effects, Ps.29.3–9.

Thyatira, thi-a-tī'rah, a city of Lydia, in Asia Minor, about 27 miles north of Sardis, and 56 north-east of Smyrna;—Lydia was from, Ac. 16. 14;—Christ's message to the church there, Re. 2. 18. Its modern name is *Ak-Hissar* [white castle], with a population about 15,000, between 300 and 400 of whom are nominal Christians.

Thyine-wood, the wood of an evergreen resembling the cypress, the *citrus* or citron-wood of the Romans; is aromatic, and very hard, Re.18.12.

Tiberias, tī-bē'ri-as, (1) A city on the western shore of the Lake of Gennesareth. It was built by Herod Antipas, the murderer of John the Baptist, in honour of the emperor Tiberius, and during the Roman supremacy was the metropolis of Galilee. It was noted for several centuries after the destruction of Jerusalem for its rabbinical academy. Here the Jewish Mishna was completed. The modern city is called *Tubarieh.* In 1837 it was nearly destroyed by an earthquake, 600 of the inhabitants perishing in the ruins. It contains about 2000 inhabitants, of whom a few are Christians, 800 Jews, and the rest Mahommedans. It is one of the four *holy cities* of the Jews (the others being Jerusalem, Hebron, and Safed), in which prayers are offered for the world twice every day.—(2) The lake, called the 'Sea of Tiberias,' Jn.6.1,23.

Tiberius, tī-bē'rī-us, CÆSAR, the third Roman emperor, stepson and successor of Augustus, Lu. 2. 1;—John the Baptist preaches in his reign, 3.1.

Tibhath, tib'hath [extension, level], a city of Syria, 1 Ch.18.8. *See* BETAH.

Tibni, tib'ni [an intelligent one], son of Ginath, proposed for king in a time of civil war, 1 Ki.16.21,22.

Tidal, tī'dal [splendour, renown], one of the allied kings whom Abraham conquered, Ge.14.1.

Tidings, news or reports, Ex. 33.4; 1 Sa.4.19; 11.4;—*glad,* the gospel, Lu. 1.19; 2. 10; 8.1; Ro.10.15.

Tiglath-Pileser, tig'lath-pi-lē'zer [mighty prince of the Tigris], king of Assyria, invades Israel, 2 Ki. 15. 29; —called Tilgath-Pilneser, 2 Ch. 28. 20.

Tiles, used to cover houses, were broad stones or bricks, Eze.4.1; Lu. 5.19.

Till, to turn over or plough the ground, Ge.2.5; 3.23; 2 Sa.9.10.

Tillage, the act of ploughing and manuring land, 1 Ch.27.26; Ne.10.37; Pr. 13.23.

Timbrel, a musical instrument resembling the modern tambourine, Ex. 15.20.

Time, to us is short, Job 14.1; Ps.89. 47; 102.3,11;—uncertain, Pr.27.1; Ja. 4.14;—to be improved, Ec.12.1; Mat. 5. 25; Lu. 19. 42; Jn.9.4; 12.35; Ro.13. 11; 2 Co. 6. 2; Ga. 6. 9; Ep. 5. 16; Col. 4. 5;—for several purposes, Ec.3.1.

Times, *and seasons,* respecting the Messiah's kingdom, not to be curiously inquired into, Ac. 1.7;—*of the restitution* (regulation or consummation) *of all things,* at the end of the world, 3.21.

Timnath, tim'nath [portion assigned], a city of the tribe of Judah, called also Timnah, Jos.15.10, 57. In the time of King Ahaz it was occupied by the Philistines, 2 Ch.28.18. It is represented by the modern village of *Tibneh,* about 2 miles west of Beth-shemesh.—The residence of Samson's wife, Jos.14.1.

Timnath-Serah, tim'nath-sē'rah [a portion of abundance], called also TIMNATH-HERES [portion of the sun], a city of the Ephraimites, where Joshua was buried, Jos.19.50; 24.30; Ju.2.9.

Timon, tī'mon [honourable], one of the first seven deacons of the church, Ac. 6.5.

Timothy, tim'oth-y [honoured of God], a noted evangelist, whose father was a Greek and his mother (Eunice) a Jewess, born at Derbe or Lystra, Ac. 16. 1;—circumcised, 3;—sent by Paul to Philippi, Phi.2.19;—exhorted to diligence, 1 Ti.4.13; 6.11; 2 Ti.1.6; —advised to drink wine for his health, 1 Ti. 5. 23;—his mother and grandmother (Lois) commended, 2 Ti.1.5; —two epistles addressed to him by Paul, 1 Ti.1.2; 2 Ti.1.2.

Tin, a white metal, harder than lead, lighter than almost any other metal; —an article of Tyrian commerce, Eze.27.12;—first mentioned, Nu.31. 22. In Zec.4.10 the same Heb. word denotes an instrument for measuring, a *plummet.*

Tingling, feeling in the ear, a sharp pain, 1 Sa. 3. 11; 2 Ki. 21. 12; Is.3.16; 1 Co.13.1.

Tiphsah, tif'sah [a passing over], (1) A city of the tribe of Ephraim, which shut its gates against Menahem; but was taken and put to the sword, 2 Ki.15.16.—(2) A large and opulent city on the west bank of the river Euphrates. It is identical with the Thapsacus of the Greeks and Romans, which is probably marked by the modern *Suriyeh,* 165 miles above *Deïr.* It was the frontier of Solomon's kingdom, 1 Ki.4.24.

Tire, a dress for the head, 2 Ki.9.30; Is.3.18; Eze.24.17,23.

Tirhakah, tir-ha'kah, a king of Cush or Ethiopia, came to assist Hezekiah, but was defeated by Sennacherib, 2 Ki.19.9.

Tirshatha, tir'sha-tha [august], an officer of state, a Persian title borne by Nehemiah and Zerubbabel, Ezr.2. 63; Ne.7.65,70; 8.9. In Ne.5.14,18; 12.26 the title 'governor' is a translation of the Heb. *pecha,* a word also of Persian origin represented by the modern *pasha.*

Tirzah, tir'zah [delight], (1) An ancient royal city of the Canaanites, Jos.12.24;—the principal residence of Jeroboam, 1 Ki.14.17;—its site was noted for its beauty, Ca. 6. 4. Has been identified with *Tell'uzah,* a town 6 miles north-east of *Nablûs.*—(2) A daughter of Zelophehad, Nu. 27.1.

Tishbite, tish'bite, an inhabitant of Tishbe, a city of Naphtali, which is supposed to have been the birthplace of Elijah, 1 Ki.17.1.

Tisri, or TIZRI, the first month of the Jewish civil year, and the seventh of their sacred, answering to our September–October. In 1 Ki.8.2 it is called Ethanim, *i.e.* the month of streaming rivers.

Tithes, or *tenth parts* from the produce of their fields, gardens, vineyards, and herds, to be given to religious purposes;—given by Abraham to Melchizedec, Ge. 14. 20;—vowed to God by Jacob, 28. 22;—the Mosaic laws concerning them, Le.27.32; Nu.18.26; De.12.6.

——— *of the third year,* De.14.28;—to be eaten at the place of public concourse, 22;—dedication to be made at the presentation of it, 26.12.

Tithes, were to be conscientiously paid when due, De.14.22; Ne.10.37; 13.10; Mal.3.8; Mat.23.23; Lu.11.42; —no law respecting them in the Christian church, 1 Co.9.14.

Title, a name, character, or inscription, 2 Ki.23.17; Job 32.21,22; Jn.19. 19,20.

Tittle, the least part or point, Mat. 5.18; Lu.16.17.

Titus, tī'tus, an eminent evangelist, a Gentile by birth, and Paul's assistant, 2 Co.8.23.—left in Crete, Tit.1. 5;—not circumcised, Ga. 2. 3;—exhorted to be diligent, Tit. 2. 1;—his affection for the Corinthian Christians, 2 Co. 7. 13, 8.16;—equally disinterested with Paul, 12. 18;—Paul sent an epistle to him, Tit.1.4.

Tob [good], a small district in the south-east of Syria, to which Jephthah withdrew when expelled from Gilead, Ju. 11. 3, 5;—called Ish-Tob, 2 Sa.10.6,8.

Tobiah, to-bī'ah [the Lord is good], a Samaritan, strenuously opposed the Jews in their attempts to rebuild the temple, Ne.2.10; 4.7; 6.1,12,19.

Tochen, tō'ken [a measure], a place in the tribe of Simeon, 1 Ch.4.32.

Togarmah, to-gär'mah, the third son of Gomer, and grandson of Japheth, Ge.10.3; 1 Ch. 1. 6;—his descendants traded with Tyre, Eze.27.14.

Tohu, tō'hū [humility, modesty], an ancestor of the prophet Samuel, 1 Sa. 1.1.

Toi, tō'ī [error, erroneous way], the king of Hamath in Syria, sent his son with presents to David, 2 Sa.8.9–11.

Toil, labour or fatigue, Ge. 5. 29; 41. 41.

Token, a sign or mark, or memorial, Ge.9.12; 17.11; Ex. 3.12; 12.13; Ps. 86.17; Mar.14.44; 2 Th.3.17.

Tola, tō'lah [worm], (1) The eldest son of Issachar, Ge.46.13; 1 Ch.7.1.—(2) The tenth judge of Israel, Ju.10.1.

Tolerable, what may be borne or endured, Mat. 10. 15; 11. 22; Mar. 6.11; Lu.10.12,14.

Toll, a tax paid for passage, or liberty to sell goods in a market or fair, Ezr. 4.13,20; 7.24.

Tomb, a grave, or place for depositing the dead, Job 21.32; Mat.8.28; 23.29; 27.60; Mar.5.2,3; 6.29.

Tongue, the importance of governing it, Ps.39.1; Ja.3.2, &c.;—*double,* censured, 1 Ti.3.8.

Tongues, confusion of, at Babel, Ge. 11.1, &c.;—gift of, foretold, Ps.28.11; Mar. 16. 17;—conferred, Ac. 2. 4; 10. 46; 19.6;—not to be exercised in public worship, 1 Co.14.2.

Tooth *for tooth,* the law of retaliation, Ex. 21. 24;—'cleanness of teeth,' famine, Am. 4. 6;—children's 'teeth set on edge,' children suffering for the sins of their father, Eze.18.2.

Topaz, a precious and transparent jewel, third in value to the diamond, Ex.28.17; 39.10; Job 28.19; Eze.28.13; Re.21.20;—the cairngorm is a species of.

Tophel, tō'fel [plaster, mortar], a place supposed to be in the country of Moab, De 1.1.

Tophet, tō'fet, or more correctly TOPHETH, 2 Ki. 23. 10;—a place on the south-east of Jerusalem, in the 'valley of the son of Hinnom' by 'the entry of the east gate,' Je. 7. 31, 32; 19. 2. It became in later times the scene of sacrifices to Baal. It received its name from *toph,* a *drum,* which was beaten to drown the cries of the victims.

Torch, a kind of flambeau, Zec. 12. 6; Na.2.3,4; Jn.18.3.

Torment, lasting pain or anguish, Mat. 4.24; Lu.16.23, 28; 1 Jn.4.18; Re.9.5; 14.11; 18.7,10.

Tormentors, agents of the Jewish court of justice, whose duty it was to administer sentences, Mat.18.34.

Tortoise, the sea one is not mentioned in Scripture, but that which lives on land, and which is called by some the *land crocodile,* and by others the *green frog,* a species of lizard, Le.11.29.

Toss, to agitate violently, Is.22.18; Je. 5.22.

Tossed, deeply afflicted, Ps.109.23; Is. 54.11;—unsettled, Ep.4.14; Ja.1.6.

Tottering, shaking, feeble, Ps.62.3.

Tow, more correctly WICK, Is.43.17.

Towel, a cloth to wipe hands, &c., Jn.13.4,5.

Tower, a high and strong building, or a fortress, Ge. 11. 4, 5; 2 Sa. 22. 51; Ps. 61. 3; Pr. 18. 10;—of Siloam, Lu. 13.4;—Edar, Ge.35.21;—Penuel, Ju. 8. 17.—Shechem, 9 46;—Thebez, 50, 51;—David, Ca. 4. 4;—Lebanon, 7. 4; —Jezreel, 2 Ki.9.17;—Hananeel, Je. 31.38;—Syene, Eze.29.10.

To wit, an old expression, 'that is to say,' Ge. 24.21; Ex. 2.4; 2 Co 5.19;—'we do you to wit,' means, we give you to understand, 2 Co.8.1.

Trachonitis, trăk-o-nī'tis [rugged region], a small rocky district east of Jordan, of which Philip was tetrarch, Lu.3.1. Identified with the modern *Lejah,* south of Damascus, and in the centre of the kingdom of Bashan. Its Hebrew name was *Argob.*

Trade, or lawful business, the duty of those concerned in it, Le. 25. 14, Pr. 20.14; Eze.28.16; Ho.12.7;—of Tyre, Eze.27.1, &c.

Traditions, doctrines or ceremonies handed down from age to age, as the Jews pretended, from the time of Moses, to whom they were *spoken* by God, without being committed to writing, and which they called their *oral law;* the Pharisees set them before the written law, Mat.15.3; Mar. 7.9;—not to be much regarded, Mat. 15.2, &c.; Mar.7.5, &c.; Col.2.8; Tit. 1.14; 1 Pe.1.18.

Traffic, merchandise, 1 Ki.10.15; Eze. 17.4; 28.5,18.

Train, a company of attendants, 1 Ki. 10.2; Is.6.1;—to educate, Pr.22.6.

Traitor, one who betrays his king, master, or friend, Lu.6.16; 2 Ti.3.4.

Trance, or ecstacy, a state of mind in which a person is wrapped into visions of future or distant things, while the body seems insensible, Ac.10.10; 11. 5; 22. 17. The word occurs also in Nu. 24.4,16, but only as supplied by the translators.

Tranquillity, quietness, Da.4.27.

Transfer, to apply to one what relates to another, 1 Co.4.6.

Transfigure, to change the figure and appearance, as Christ did on the mount, Mat.17.2; Mar.9.2; Lu.9.28; 2 Pe.1.18.

Transform, to change the form, as Satan and his ministers do, by putting on a pious appearance, 2 Co.11. 13–15;—applied to the saving change of the mind into the divine image, Ro.12.2.

Transgress, to go over the limits which the law prescribes, Nu. 14. 41; Ne. 1. 8; 13.27; Mat.15.3; Ro.2.27; 1 Jn.3.4; —to *disobey* is to refuse to do what the law enjoins, He.2.2.

Transgressors, foretold that Christ should be numbered with, Is.53.12;—this accomplished in his crucifixion with two thieves, Mar.15.27,28; Lu. 23.32,33.

Translate, to remove from one place or post to another, 2 Sa.3.10; Col.1. 13; He.11.5.

Translation, or removal from earth to heaven, of Enoch, Ge. 5. 24;—of Elijah, 2 Ki.2.1, &c.

Transparent, what may be seen through, clear as glass, Re.21.21.

Travail, labour, labour in childbirth, Ge.38.27; Ps.48.6; Jn.16.21; Ga.4.19; 1 Th.5.3.

Travel, a journey, labour, or toil, Ex. 18.8; Nu.20.14; Ac.19.29; 2 Co.8.19; 1 Th.2.9.

Traverse, to go hither and thither, Je. 2.23.

Treacherous, perfidious, false, Is.21. 2; Je.3.7–11; Zep.3.4.

Treachery, perfidy, or breach of faith, to be guarded against, Mal.2.16; Je. 9.4; 12.6; 2 Ti.3.3.

——— of Simeon and Levi to the Shechemites, Ge. 34. 13;—of Ziba, 2 Sa. 16. 1, &c.;—of Ishmael to Gedaliah, Je.40.13; 41.5.

Treason, disloyalty, the act of betraying a sovereign; of Absalom, 2 Sa.15. 1; 18.9;—Sheba, 20.1,22;—Adonijah, 1 Ki. 1. 5; 2. 13, 23;—Baasha, 1 Ki.15. 27; 16.1;—at Tirzah, 16.9,18;—Athaliah, 2 Ki. 11. 1, 14;—Shallum, 15.10, 14.

Treasure, a store or collection of goods, Je.41.8;—a store of gold, silver, &c., Ge. 43. 23; Eze. 22. 25;—in the temple, 2 Ch.5.1;—in what ours should consist, Mat. 6. 19; Lu.12.33; Col.3.1.

Treasury, that in which treasures are laid up, Jos.6.19; Je.38.11, Mat.27.6; Mar 12.41.

Treaties, or covenants, of Jacob and Laban, Ge.31.44;—of the Gibeonites with the Israelites, Jos.9.15,19.

Treatise, a written tract or book, Ac. 1.1.

Tree, *of life* in Eden, Ge. 2. 9; 3.22; —of knowledge, 2.17; 3.3;—*of life* in heaven, Re.2.7; 22.2,14;—known by its fruit, or men by their actions, Mat. 12.33; Lu.6.44.

Trees, *in Canaan,* when fit for use after the conquest of the country, Le.19.23;—*fruit,* not to be cut down in war, De.20.19;—that are to grow near the river that is to flow from the sanctuary, Eze.47.7.

Trench, a ditch about a camp or city, 1 Sa.17.20; 26.5, 1 Ki.18.32; in Lu.19. 43, means a palisade or rampart.

Trespass, an offence or sin, a departure from duty, Ge.31.36; 50.17; Mat. 6.14; Ep.2.1; Col.2.13.

Trespass-offering, rules concerning it, Le.7.1.

Trial, a test of virtue by suffering, 2 Co.8.2; He.11.36; 1 Pe.1.7; 4.12.

Tribe, a class of people sprung from one origin, as the descendants of each of the twelve sons of Jacob, Ex.28. 21; 39.14.

Tribes, blessed by Jacob, Ge.49.1,&c.; —by Moses, De. 33. 1, &c.;—their boundaries, Jos. 13. 15; 15. 1, &c.;—the numbers and orders of them, Nu. 1.1;26.1,&c.;—twelve princes of them under David, 1 Ch.27.16.

Tribulation, sore vexation or distress, De. 4. 30; Ju. 10. 14; 1 Sa. 26. 24;—the lot of all saints, Jn. 16. 33; Ac. 14. 22; —awful, threatened to sinners, Ro. 2.9.

Tribute, a tax or impost, exacted from the Canaanites by Solomon, 1 Ki.9.21,22; 2 Ch.8.8,9;—that imposed by the Romans on the Jews was a *civil* tax, the poll-tax payable by every one whose name was in the 'census,' Mat. 17. 25; Mar. 12. 14;—the 'tribute-money,' Mat. 17. 24; Lu. 20.22, was an *ecclesiastical* tax, 'the double drachma,' equal to two Attic drachmas, and corresponding to the Jewish 'half-shekel,' payable for the maintenance of the temple services by every male Jew from 20 years old and upwards, Ex. 30.13,14; 2 Ch. 24. 6,9.

Trickle, to run down in drops, La. 3.49.

Trim, to fit out, to adjust, or to adorn, 2 Sa.19.24; Je.2.33; Mat.25.7.

Trinity, or *three in unity,* a term, though not found in Scripture, yet properly enough used to signify the three persons in the one Godhead, or divine Essence, Mat. 3. 16, 17; 28.19; 2 Co. 13. 14; 1 Jn.5.7;—besides these plain texts, numerous intimations of this doctrine are given in other parts of Scripture, Ge.1.26; 3.22; 11.7; Is. 48.16; 34.16; Zec.13.7; Mat.3.16; Lu. 1.35; Jn. 14.16,17,26; 15.26; Ga.4.6; 1 Pe.1.2; Jude 20,21,&c.;—and in addition to the evidence from these passages, we have the most convincing proofs of the supreme Deity both of the Son and of the Holy Spirit. *See* CHRIST and HOLY GHOST. Salvation the work of, 2 Th.2.13,14; Tit.3. 4–6; 1 Pe.1.2. God himself, who alone comprehends his own mode of existence, has revealed this doctrine to us; and what he says we are bound to believe. In its nature it must be incomprehensible to us, for everything respecting *an eternal and infinite God* is so; and either to reject it on this account, or to attempt to comprehend or explain it, is alike impious and absurd, Job 11.7–9.

Triumph, to shout with joy on account of victory over an enemy, Ex. 15.1; 2 Sa.1.20; Ps.25.2; 47.1; 2 Co.2. 14; Col.2.15.

Troas, trō'as, maritime city of Phrygia

or Mysia, on the shores of the Archipelago, a little to the south-west of the Hellespont, and about 25 miles north of Assos;—here Paul several times visited, Ac.16.8; 20.5; 2 Co.2.12; 2 Ti.4.13. Near it stood ancient *Troy*. It is represented by the modern *Eski-Stamboul*.

Trogyllium, tro-jil'le-um, a town (and promontory), at the foot of Mount Mycale, on the west coast of Asia Minor, where Paul tarried one night on his way from Troas to Miletus, Ac.20.15.

Troop, a band of men, especially warriors or robbers, Ge.49.19; 1 Sa.30.8; 2 Sa.2.25; 3.22; Ho.7.1.

Trophimus, trof'i-mus, a native of Ephesus, who was converted by Paul, and became his companion, Ac 20.4; 21.28,29; 2 Ti.4.20.

Trouble. *See* AFFLICTION.

Trow, to imagine or think, Lu.17.9.

Truce-breakers, violators of engagements, 2 Ti.3.3.

Trump, or TRUMPET, an instrument used in martial music or to convene assemblies, Nu. 10. 1–10;—sound of, at the giving of the law on Sinai, Ex. 19.16; 20.18;—at the resurrection, 1 Co.15.52; 1 Th.4.16.

Trumpets (FEAST OF), Le. 23. 23;—offerings on it, Nu.29.1.

———, *seven*, in the vision of John, Re.8.6.

Trust, reliance on the care of another, laws concerning it, Ex.22.7; Le.6.1.

——— *in God*, or reliance on him, a duty, Job 38.41; Ps.22.4; 31.19; 37.3; 56.3; 91.2; 104.27; 115.9; 118.8; 125.1; 147.9; Pr. 16.20; 28.25; 29.25; 30.5; Je. 17. 5, 7; 39 18;—ought to be, not presumptuous, but the fruit of faith in Christ, Ep. 1. 12, 13;—exercised through Christ, 2 Co. 3. 4;—with the whole heart, Pr.3.5,6;—without any reserve, 1 Pe.5.7;—continual, Is.26.4; —*motives* to it are, his ability to help in every case, Is. 50. 10; Je. 32. 17,27; —his fatherly compassion, Ps.103.13; —his promise, 34.22; 125.1,2; Pr.28. 25; 29. 25; Na. 1. 7;—his everlasting strength, Is. 26. 4;—his loving-kindness, Ps. 36. 7;—the richness of his bounty, 1 Ti.6.17;—the experience of his people, Ps. 13. 5, 6; 22. 4; 28. 7;—blessings resulting from, mercy, Ps. 32.10;—peace, Is. 26. 3;—safety from enemies, Ps. 37. 40;—prosperity, Pr. 28.25;—rejoicing in God, Ps.5.11; 33. 21;—happiness, Pr.16.20.

———, *declarations of it*, by Hezekiah, 2 Ki. 18. 5;—by Asa, 2 Ch.14.11;—by Job, Job 13. 15;—by David, Ps. 3. 6; 27. 3; 57.1; 61. 4;—by Isaiah, Is.12.2; —by Paul, 2 Ti.1.12; 4.18.

———, *in anything besides God*, censured, Job 31.24; Ps.33.16; 44.6; 49.6; 52.7; 62.10; 118.8; 146.3; Is.30.1; 31.1; Je.17.5; 1 Ti.6.17.

Truth, or *sincerity of speech*, Ps.15.2; 51.6; Pr.3.3; 8.7; 12.17,19; 1 Co.5.8; Ep.4.25.

———, *purity of intention*, Jos.24.14; 1 Sa.12.24; Ps.15.2.

———, *Christian faith*, Jn. 1. 17; Ga. 3.1; Ja.5.19; 1 Jn. 2. 21; 2 Jn.2;—how to be treated, believed, 2 Th.2.12,13; 1 Ti. 4. 3;—acknowledged, 2 Ti. 2. 25; —obeyed, Ro. 2. 8; Ga.3.1;—loved, 2 Th.2.10.

Try, to examine or prove, Ju. 7. 4; 2 Ch. 32. 31; Job 7. 18; 12. 11; Ps. 11. 4; 26.2; La.3.40; 1 Pe.4.12; 1 Jn.4.1.

Tryphena, trī-fē'nah, and **Tryphosa**, trī-fō'sah, two distinguished Christian women at Rome, who laboured in the cause of the gospel, Ro.16.12.

Tubal, tū'bal [a flowing forth], the fifth son of Japheth, Ge.10.2; Is.66. 19; Eze.27. 13; 32.26. His descendants probably peopled the country lying between the Black Sea and the Caspian.

Tubal-Cain, tū'bal-kāne, the son of Lamech, and the inventor of the art of forging iron, Ge.4.22.

Tumult, a riot, or a confused and noisy rabble, 1 Sa.4.14; 2 Sa.18.29; Ps.65.7; 83.2; Mat.27.24; Ac.21.34.

Turtle-dove, famed for its kind disposition and chastity, to be offered in sacrifice, Ge.15.9; Le 1.14; 5.7; Lu.2. 24;—is a bird of passage, Je.8.7; hence Ca.2.12.

Tutor, one who takes charge of a child, and his estate, while he is under age, Ga.4.2.

Twain, two, 1 Sa.18.21; 2 Ki.4.33; Is. 6.2; Mat.5.41; 19.5; 21.31; 27.31,51; Ep.2.15.

Twilight, a dim light after sunset, or before the sunrise, 1 Sa.30.17; 2 Ki. 7.5,7; Pr.7.9; Eze.12.6,7,12.

Twinkling, a moment, 1 Co.15.52.

Twins, two brought forth at a birth, Ge.25.24; 38.27; Ca.4.2,5; 6.6.

Tychicus, tik'i-kus [fortunate], one of the primitive disciples, accompanied Paul, Ac. 20. 4;—sent by Paul to Ephesus, Ep. 6. 21; 2 Ti. 4. 12;—sent by Paul to Colosse, Col.4.7;—to Titus, Tit. 3.12.

Type, a figure or symbol of something future and distant, or an example designed to prefigure that distant thing; —the Mosaic institutions were *a shadow of things to come*, Col.2.17; He.10.1;—things which happened to the fathers were examples or *types*, 1 Co.10.11;—the lifting up of the serpent in the wilderness was a type of Christ's crucifixion, Nu.21.9; Jn.3.14, 15;—those things which were transacted in the tabernacle prefigured spiritual and heavenly things, He.9. 11,12,23,24.

Tyrannus, ty-rān'nus [reigning, prince], a teacher at Ephesus, in whose school Paul preached for two years, Ac.19.9.

Tyranny, or severe and cruel government, in Pharaoh, Ex.5.6;—in Rehoboam, 1 Ki.12.14.

Tyre, tīre, or **Tyrus**, tī'rus [rock], an ancient and flourishing city of Phœnicia, on the coast of the Mediterranean Sea. There were two cities of the same name:—one, the most ancient, was situated on the mainland, and was destroyed by Alexander the Great; the other stood upon a small island, about 200 yards from the coast. It is called the daughter of Zidon, Is. 23.12;—a very splendid city, 7,8; Zec. 9.3,4;—Solomon brought Hiram from, 1 Ki.7.13,14;—its destruction foretold, Is. 23. 1, &c.;—favour to be shown to it after seventy years, 17;—and in the latter days, 18;—threatened for insulting Jerusalem, Eze.26.1;—to be conquered by Nebuchadnezzar, 7;—its great commerce, 27.1, &c.;—its ruin, 26;—God's judgments against its princes, 28. 1;—threatened, Am. 1. 9; Zec.9.3;—the 'coasts of Tyre' once visited by Christ, Mat.15.21–29; see also Mat.11.21,22; Mar.3.8; Lu.6.17; —the gospel was received there, Ac. 21.3–6;—the predictions against, have been so fully verified that it is now a miserable ruin, unoccupied except by a few fishermen as 'a place to spread nets upon.' Eze. 26. 14. Its modern name is *Sûr*.

U.

Ucal, eu'kal [one that has pined away, sorrowful], a person to whom Agur addressed his words, Pr.30.1.

Ulai, eu'lī [pure water], a river of Susiana (identical with the Eulaeus of the Greeks and Romans), on the banks of which Daniel had a vision, Da.8.2,16.

Ulam, eu'lam [solitary], (1) One of the posterity of Manasseh, 1 Ch.7.16.—(2) Of Saul, 1 Ch.8.39.

Ulla, ul'la [a burden], one of the posterity of Asher, 1 Ch.7.39.

Unaccustomed, not used to, Je.31.18.

Unadvisedly, rashly, without deliberation or advice, Ps.106.33.

Unawares, secretly, Ge. 31. 20; Jude 4:—suddenly, not expected, Ps.35.8; Lu.21.34; He.13.2;—without design, Nu.35.11; De.4.42.

Unbelief, the calling in question or discrediting of the Divine veracity; or the treating of God as if he were a liar, in what he has testified, promised, or threatened, 1 Jn. 5. 10;—causes of, Jn.5.44; 2 Co.4.4; Ep. 2. 2; 2 Th. 2. 12; He. 3. 12;—consequences of, Mat. 24.11,12; 2 Ti.3.2–5; 2 Pe.2. 12;—danger of, Mar.16.16; Lu.12.46; Jn.8.24; Ro.1.28; 2 Ti.2.12.

Unbelievers, infidels, or those who discredit the gospel, Christians should not marry with them, 2 Co.6.14,15,19; —to be shunned, Mat. 7. 15; Ro. 16. 17; 1 Ti. 6. 5; Phi. 3. 2; 2 Th. 3. 6, 14;—how to be distinguished in order to be avoided, 1 Th. 5. 21; 1 Jn. 4. 1–3;—threatenings of God against, Pr.3.34; 19. 29; Je. 14. 15; 23. 32;—obstinate, their fate, Mar.16.16; Lu.12.46; He. 3.19; 4.1; Re.19.20; 20.10; 21.8.

Unblamable, without blame or fault, Col.1.22; 1 Th.3.13.

Uncertain, doubtful, 1 Co. 14. 8;—changeable, 1 Ti.6.17.

Unchangeable, that cannot be changed, He.7.24.

Unchangeableness, an attribute of God only, Nu.23.19; 1 Sa.15.29; Mal. 3.6; He.1.12; Ja.1.17.

Uncircumcised, not circumcised, Ge 17. 14; 34. 14; Ex. 12. 48;—not fit for the service of God, Ex.6.12; Je.6.10; Eze.44.7; Ac.7.51.

Unclean PERSONS, *ceremonially*, to be removed from the camp, Nu 5.1;—*federally*, as the heathen and their children were, who were not God's covenant people and church, 1 Co.7. 14;—*morally*, Ep. 5. 5;—meats that were so, Le.11.1, &c.; De.14.3, &c.; —what is so under the gospel, Mat. 23.27; Ro.6.19; 2 Co.12.21; Ep.4.19; 5.3,5; Col.3.5; 1 Th.4.7; 2 Pe.2.10.

Uncleanness, want of cleanness, Le. 5.3; 14.19; Mat.23.27; Ro.1.24; 6.19; Ep.4.19; 5.3; Col.3.5; 1 Ti.2.3; 2 Pe. 2.10.

Unclothed, the soul is, when the body is put off, 2 Co.5.4.

Uncomely, not graceful, 1 Co. 7. 36; 12.23.

Uncondemned, not proved guilty, Ac. 16.37; 22.25.

Uncorruptness, freedom from error, Tit.2.7.

Uncover, to expose to view, or to defile, Le.18.6–19;—the head of a woman uncovered with a veil in an assembly of men, according to eastern manners, shameful, 1 Co.11.5,13.

Unction, anointing, the grace of God bestowed on believers, 1 Jn.2.20.

Undefiled, perfectly pure, and free from stain, He. 7. 26; 1 Pe.1.4;—holy in a high degree, Ps. 119. 1; Ca. 5. 2; 6.9.

Undergirding, encircling the ship with ropes, Ac.27.17.

Understeers, supporters, or feet, 1 Ki.7.30.

Understanding, *natural*, not sufficient to determine in matters of religion, 1 Co.1.19; 3.19;—but requires assistance, De.4.6; 1 Ki.3.9; 1 Ch.22. 12; Pr.2.6; 2 Ti.3.15.

Understood, knew, Ge.42.23; Job 42. 3; Ps.81.5; Mat.13.51.

Undertake, to engage, Is.38.14.

Unequal, not equal, Eze.18.25,29.

Unfaithful, treacherous, Pr. 25. 19; Ps.78.57.

Unfeigned, true, sincere, and without dissimulation, 2 Co. 6. 6; 1 Ti. 1. 5; 2 Ti.1.5; 1 Pe.1.22.

Unfruitful, barren, Mat.13.22; 1 Co. 14.14; Ep.5.11; Tit.3.14; 2 Pe.1.8.

Ungirding, loosing of the girdle, Ge. 24.32.

Ungodly, contrary to God's will and image, 2 Sa. 22. 5; 2 Ch.19.2; Ps. 1. 1, 4,6; Ro.4.5; 5.6.

Unholy, common, wicked, Le.10.10; 1 Ti.1.9; 2 Ti.3.2; He.10.29.

Unicorn, an animal with one horn, as the name signifies; noted for its strength, Nu.23.22; 24.8;—ferocity, Is.34.7;—agility, Ps.29.6;—wildness, Job 39.9;—supposed to be the rhinoceros, more probably the wild buffalo.

Union to Christ, the connection between him and his people; described, by Christ being in his people, Ep.3. 17; Col. 1. 27;—his people being in him, 2 Co.12.2; 1 Jn.5.20;—it is compared to the union of the body with the head, Ep. 4. 15, 16;—a building with its foundation, 1 Pe. 2. 4, 5;—a vine and its branches, Jn.15.4,5;—the conjugal union, Ep.5.23;—the head and members of the body, 4.15,16;—the union between the Father and Son, Jn.17.11,21;—identity of body, 1Co.12.12,27;—identity of spirit, 6.17; —in its *nature* it is *hidden* and invisible, Ep. 5. 32;—*how manifable*, 1 Jn. 3. 1, 2;—*profitable*, Co. 3. 21–23;—*spiritual*, the Holy Spirit being its actuating source and bond, 6.17; 12. 13; 1 Jn.3.24;—*vital*, in that our spiritual life is sustained and actuated by the life of Christ through the indwelling of his Spirit, Jn.14.19; Ga.2.20;—*indissoluble*, Jn. 10. 28; Ro. 8. 35–37; 1 Th.4.14,17. Its *evidences* are—*love* to Christ, Jn.14.21;—*attachment* to his people, 1 Jn.5.1;—*delight* in his word and ordinances. Ps.27.4; 84.1; —*imitation* of his example, 1 Jn.2.6; —and *fruitfulness* in holiness, Tit.2. 14.

Unite, to join, Ps.86.11.

Unity, the being in concord, Ps.133. 1; Ep. 4. 3, 15;—the *oneness* of the Godhead. *See* GOD.

——— *of the church*, Jn.10.16; Ro.12. 5; 1 Co.10.17; 12.13; Ga.3.28; Ep.1. 10; 2.19; 4.13; 5.23, 30; Col.1.18,24;—among Christians, recommended, Ro. 12.16; 15.5; 1 Co.1.10; 2 Co.13.11; Ep. 4.3; Phi.1.27; 2.2; 1 Pe.3.8.

Unity *of the faith*, agreement in belief, Ep.4.13;—*of the Spirit*, a union of judgment and affection among the members of the spiritual body, or church of Christ, 3;—is the gift of God, Je.27.39;—is to be sought after, 2 Co.13.11.

Unjust, partial, not just, Ps. 43. 1; Mat.5.45; Lu.16.8,10; Ac.24.15.

Unlawful, contrary to law, unjust, Ac.10.28; 2 Pe.2.8.

Unlearned, ignorant, Ac. 4. 13; 1 Co. 14.16; 2 Ti.2.23; 2 Pe.3.16.

Unleavened. *See* LEAVEN.

Unmerciful, or unkind and cruel, threatenings against, Ps. 109. 12, 16; Ho.4.1; Mat.23.23; Ja.2.13.

Unmindful, negligent, De.32.18.

Unmovable, fixed, Ac.27.41; 1 Co.15. 58.

Unni, un'ni [depressed], a singer in the temple, 1 Ch.15.18.

Unoccupied, not possessed, Ju.5.6.

Unperfect, imperfect, Ps.139.16.

Unprepared, not ready, 2 Co.9.4.

Unprofitable, useless, tending to hurt, Job 15.3; Mat.25.30; Ro.3.12; Phile. 11; He.13.17.

Unpunished, not punished; the wicked shall not be, Pr.11.21; 16.5; 17.5; 19.5.

Unquenchable, fire that cannot be put out, Mat.3.12; Lu.3.17.

Unreasonable, without reason or common sense, Ac.25.27; 2 Th.3.2.

Unrebukable, not blamable, or not liable to censure, 1 Ti.6.14.

Unrighteous, unjust or wicked persons, Ex. 23. 1; Ps. 71. 4; Is. 55. 7;—threatenings against such, De.26.16; Ro.1.18; 2.8; 1 Co.6.9; 2 Th.2.10,12.

Unruly, not governed, 1 Th. 5. 14; Tit.1.6,10; Ja.3.8.

Unsatiable, that cannot be satisfied, Eze.16.28.

Unsavoury, tasteless, Job 6.6.

Unsearchable, that cannot be sought out, Job 5.9; Ps.145.3; Ro.11.33; Ep. 3.8.

Unseemly, indecent, Ro.1.27; 1 Co. 13.5.

Unskilful, wanting knowledge, He. 5.13.

Unspeakable, what cannot be uttered, 2 Co.9.15; 12.4; 1 Pe.1.8.

Unspotted, free from spot or blemish, Ja.1.27.

Unstable, inconstant, not fixed, Ge. 49.4; Ja.1.8; 2 Pe.2.14; 3.16.

Unstopped, opened, Is.35.5.

Untempered, not properly mixed and wrought together, Eze.13.10,11, 14,15; 22.28.

Unthankful, not disposed to acknowledge favours, Lu.6.35; 2 Ti.3.2.

Untimely, happened before proper time, Job 3.16; Ps. 58.8; Re.6.13.

Untoward, perverse or rebellious, Ac. 2.40.

Unwalled, without walls for defence, De.3.5; Es.9.19.

Unwittingly, without knowing or intending, Le.22.14; Jos.20.3.

Unworthy, not meet for, not deserving of, Ac.13.46; 1 Co.6.2.

Upbraid, to reprove sharply, Mat.11. 20; Mar. 16. 14;—to scoff and scold, Ju.8.15; Ja.1.5.

Uphaz, eu'faz, a place from which fine gold was brought, supposed to be identical with *Ophir*, Je. 10. 9; Da. 10.5.

Upper, higher in place, Ex.12.7; Le. 13.45; Mar.14.15; Ac.1.13; 19.1.

Uppermost, the highest in place or power, Ge.40.17; Is. 17.6; Mat. 23.6; Mar.12.39; Lu.11.43.

Upright, straight up, honest, righteous, Ge.37.7; 1 Sa.29.6; Job 1.1; Ps. 11.7.

Uproar, a tumult, 1 Ki.1.41; Mat.26. 5; Ac.17.5.

Ur [fire, light], an ancient city of Chaldea, the native place of Terah and Abraham, Ge.11.28; 15.7; Ne.9. 7; 1 Ch.11.35. It has been identified with *Mugheir*, some desolate mounds situated about 6 miles west of the Euphrates, and midway between the ruins of Babylon and the Persian Gulf.

Urbane, ur-ba'nè, a disciple at Rome mentioned by Paul, Ro.16.9.

Urge, to entreat earnestly, Ge.33.11; Ju.16.16; 19.7;—to provoke, Lu.11. 53.

Uriah, eu-rī'ah [fire of the Lord], a Hittite, the husband of Bathsheba, 2 Sa.11.3;—resists David's attempts to impose on him, 6–13;—is treacherously slain, by David's orders, 14–25;—called *Urias*, Mat.1.6.

Urijah, eu-rī'jah [fire of the Lord], (1) The idolatrous high-priest, who, at Ahaz's request, formed an altar for idol-worship like one at Damascus, 2 Ki.16.10–16.—(2) The prophet, son of Shemaiah, of Kirjath-jearim, his case mentioned, Je.26.20,21.

Urim and Thummim [light, *i.e.* revelation, and truth or perfection], probably something attached to the breastplate of the high-priest, by means of which he learned the divine will on occasions of national importance, or even of private concern. Some suppose that this was done by rays of light from the Shekinah falling on the stones of the breastplate, or on some letters inscribed on it. Others that the Urim and Thummim only qualified the high-priest for presenting himself to receive answers from the mercy-seat, which were given in audible voice, Ex. 28. 30; Le.8.8; Nu.27.21; De.33.8; Ezr. 2. 63; Ne.7. 65.

Usurp, haughtily to claim power without right, 1 Ti.2.12.

Usury (the Heb. word so rendered means *biting*), the gain taken for the loan of money, corn, &c.;—the Jews, who were not a commercial people, and who borrowed only in cases of necessity, were forbidden to exact it from their brethren, Ex. 22. 25; Le. 25.36; De.23.19;—censured, Pr.28.8; Eze.18.8,13,17; 22.12;—may be taken of strangers, De.23.20.

Utterance, the act of uttering words, pronunciation, Ac.2.4; 2 Co.8.7; Ep. 6.19; Col.4.3.

Uttermost, extreme, most remote, 2 Ki.7.5; Mat.5.26; He.7.25.

Uz [sandy, soft soil], (1) Son of Shem, Ge.10.23.—(2) A country in Arabia, where Job resided; its situation is uncertain, but probably it adjoined Bashan on the east, Job 1. 1;—first mentioned, Ge. 10. 23;—colonized by the descendants of the son of Aram, 1 Ch.1.17.

Uzal, ū'zal [a wanderer], a son of Joktan, Ge. 10. 27; 1 Ch.1.21, whose descendants settled in the district of Arabia called Yemen, the capital of which was called Uzal. It is now called *Sanaa*, with a population of about 15,000 Jews.

Uzzah, uz'zah [strength], and **Ahio**, the sons of Abinadab, smitten for touching the ark, 1 Ch. 13. 9; 2 Sa. 6.3.

Uzzen-Sherah, uz'zen-shē'rah [ear of Shem], a small city of Ephraim, near Beth-horon, 1 Ch.7.24.

Uzziah, uz-zī'ah [strength of the Lord], reigned over Judah for fifty-two years. During his reign a great earthquake; referred to, Am. 1. 1; Zec.14.5. *See* AZARIAH.

Uzziel, uz'zi-el [might of God], (1) The fourth son of Kohath, Ex.6.18; Nu. 3. 19; 1 Ch. 6. 2, 18.—(2) One of the sons of Ishi, 1 Sa.14.48; 15.7; 2 Sa. 18.12.

V.

Vagabond, one who wanders about without a settled habitation, Ge. 4. 12,14; Ps. 109. 10; Ac. 19. 13.

Vail, a covering which the Jewish women wore over their heads and faces, in token of modesty, and reverent subjection to their husbands, Ge. 24. 65; 1 Co. 11. 3, 6, 7, 10;—in Ru. 3. 15 means a *mantle* or *cloak*;—the curtain which divided the holy place from the holy of holies, Ex. 26. 31; Le. 16. 2; Mat. 27. 51; He. 6. 19;—a darkness on the mind, 2 Co. 3. 14–16.

Vain, unprofitable or worthless, De. 32. 47; Ps. 33. 17; 60. 11;—proud and foolish, Job 11. 11, 12; Ps. 39. 6; Pr. 12. 11;—wicked, Ju. 9. 4; 2 Sa. 6. 20; Ps. 26. 4.

Vainly, without effect, foolishly, Col. 2. 18.

Vajezatha, va-jēs'a-tha [pure, white], the youngest son of Haman, Es. 9. 9.

Vale. *See* VALLEY.

Valiant, brave, courageous, intrepid, 1 Sa. 14. 52; 16. 18; 2 Sa. 2. 7; 23. 20; He. 11. 34.

Valley, low ground lying between hills;—as of Siddim, where stood Sodom and Gomorrah, Ge. 14. 3;—of Shaveh, or the King's dale, 17;—Eshcol, Nu. 32. 9;—Jezreel, Ho. 1. 5;—Bochim, Ju. 2. 5;—Gad, 2 Sa. 24. 5 (margin);—Jericho, De. 34. 3;—Lebanon, Jos. 11. 17;—the Passengers, or Hamon-gog, Eze. 39. 11;—Achor, Jos. 7. 24; Is. 65. 10; Ho. 2. 15;—Ajalon, Jos. 10. 12;—Sorek, Ju. 16. 4;—Elah, 1 Sa. 21. 9;—Rephaim, or giants, Jos. 15. 8; 18. 16; 2 Sa. 5. 18; Is. 17. 5;—Berachah, 2 Ch. 20. 26;—Hinnom or Tophet, Jos. 18. 16; 2 Ki. 23. 10; Je. 7. 32;—Megiddo, 2 Ch. 35. 22; Zec. 12. 11;—Salt, 2 Sa. 8. 13;—Succoth, Ps. 60. 6; 108. 7;—Baca, Ps. 84. 6;—Gibeon, Is. 28. 21;—Jehoshaphat, or Decision, Joel 3. 2, 14;—Shittim, 18;—Moab, De. 34. 6;—Zephathah, 2 Ch. 14. 10;—Zeboim, 1 Sa. 13. 18;—Gerar, Ge. 26. 17;—Hebron, 37. 14.

Valour, personal bravery, prowess, Ju. 3. 29; 6. 12; 11. 1; 2 Ki. 5. 1; 2 Ch. 17. 17.

Value, the worth of a thing, Job 13. 4; Mat. 10. 31.

Vanish, to cease to be seen, to disappear, Job 6. 17; 7. 9; Is. 51. 6; He. 8. 13; Ja. 4. 14.

Vanities, heathen idols, De. 32. 21; 1 Ki. 16. 13, 26; Je. 14. 22; Ac. 14. 15.

Vanity, what is unsatisfactory and perishing, Ec. 1. 1, &c.;—subjects of, named, Ps. 39. 6, 11; 60. 11; 62. 9; 94. 11; Pr. 10. 2; 21. 6; Ec. 2. 1, 3, 4–11; 4. 4; 6. 12; Is. 57. 12; Je. 23. 32;—or conceit and boasting, censured, De. 8. 17; 9. 4; Ps. 62. 10; Pr. 25. 27; 26. 12; 27. 2; 30. 8; 1 Co. 8. 2; 2 Co. 10. 17; Re. 3. 17;—very common, Pr. 20. 6; Jn. 7. 18.

Vapour, moisture, like a cloud, exhaled by heat, Job 36. 27, 33; Ps. 135. 7; 148. 8; Ac. 2. 19;—life compared to, Ja. 4. 14.

Variableness, inconstancy and liability to change, none with God, Ja. 1. 17.

Variance, discord or dissension, Mat. 10. 35; Ga. 5. 20.

Vashni, vāsh'ni [Jehovah is strong], the son of Samuel, 1 Ch. 6. 28;—called Joel, 1 Sa. 8. 2.

Vashti, vash'tī [beauty], the queen of Ahasuerus, refused to appear at his command, Es. 1. 12;—on this account degraded from her royalty, 19.

Vaunt, to boast, Ju. 7. 2; 1 Co. 13. 4.

Vehement, violent, eager, ardent, Ca. 8. 6; Jonah 4. 8; 2 Co. 7. 11.

Vein, the stratum or course of metal in a mine, Job 28. 1.

Vengeance, punishment, or penal retribution, Ge. 4. 15; De. 32. 35, 41, 43; Is. 34. 8; 2 Th. 1. 8.

Venison, the flesh of deer, or of beasts of chase, Ge. 25. 28; 27. 3, 19, 25, 33.

Venom, poison, De. 32. 33.

Venomous, poisonous, Ac. 28. 4.

Vent, passage, outlet, Job 32. 19.

Venture, a hazard or chance, 1 Ki. 22. 34; 2 Ch. 18. 33.

Verified, proved to be true, Ge. 42. 20; 1 Ki. 8. 26; 2 Ch. 6. 17.

Verily, truly, Ge. 42. 21; Ex. 31. 13; Mat. 5. 18; 6. 2, 5;—when doubled, as it often is by Christ, it approaches to the solemnity of an oath, Jn. 1. 51; 3. 3, 5, 11; 5. 19, 24, 25; 6. 26, 32, 47, 53, &c.

Verity, truth, Ps. 111. 7; 1 Ti. 2. 7.

Vermilion, a lively red colour, Je. 22. 14; Eze. 23. 14.

Vessels *of the temple*, foretold to be carried to Babylon, Je. 27. 19;—used in Belshazzar's feast, Da. 5. 2;—restored, Ezr. 1. 7.

——— *of wrath*, the wicked so called, who fit themselves for destruction, Ro. 9. 22;—*of mercy*, the righteous, prepared by God for glory, 23.

Vestments, robes for the idolatrous priests, 2 Ki. 10. 22. *See* CLOTHES.

Vestry, the place where the robes of the priests lay, 2 Ki. 10. 22.

Vesture, a dress, chiefly an upper robe, Ge. 41. 42; De. 22. 12; Ps. 22. 18; 102. 26; Mat. 27. 35; He. 1. 12; Re. 19. 13, 16.

Vex, to distress by provocation, frowns, wickedness, &c., Ex. 22. 21; Le. 18. 18; Nu. 25. 17, 18; Is. 63. 10; 2 Pe. 2. 7, 8.

Vexation, the cause of trouble and uneasiness, De. 28. 20; Ec. 1. 14, 17; Is. 9. 1; 28. 19; 65. 14.

Vial, a kind of vessel, in the form of a bottle or censer, 1 Sa. 10. 1;—*seven of them*, representing the last plagues, Re. 15. 1;—poured out, 16. 1, &c.

Vices, or faults and sins, many enumerated, Mat. 15. 19, &c.; Mar. 7. 21; Ro. 1. 19, &c.; 1 Co. 6. 9; Ga. 5. 19, &c.; 2 Ti. 3. 2; Tit. 3. 3; 1 Pe. 2. 1; 4. 3, 15; Re. 21. 8.

Victory, or conquest of enemies, from God, 1 Sa. 17. 47; Ps. 33. 16; 46. 9; 60. 12; 76. 6; 108. 13; 144. 10; Ec. 9. 11;—over death and the grave, 1 Co. 15. 55, 57.

Victuals, meat, food, sustenance, Ge. 14. 11; Ex. 12. 39; Le. 25. 37; De. 23. 19; Mat. 14. 15.

Vigilant, watchful, attentive to duty, 1 Ti. 3. 2; 1 Pe. 5. 8.

Vile, worthless, base, or wicked, De. 25. 3; Ju. 19. 24; 1 Sa. 3. 13; Job 40. 4; Ps. 15. 4; Is. 32. 5, 6.

Village, a small town without walls, Nu. 32. 42; De. 3. 14; Jos. 13. 30; Ju. 10. 4; 1 Ki. 4. 13. In the N. T. the word is used of Bethphage, Mat. 21. 2;—Bethany, Lu. 10. 38;—Emmaus, 24. 13;—Bethlehem, Jn. 7. 42. The word 'villages,' in Hab. 3. 14, should be 'captains.' In Le. 25. 31 'villages' is more correctly rendered (as in 34) 'suburbs.' In Eze. 8. 11 it means properly 'open country.'

Villany, wickedness, baseness, Is. 32. 6; Je. 29. 23.

Vine, a plant which bears clusters of grapes, out of which wine is pressed; and which so abounded in Palestine that almost every family had a vineyard, Ge. 40. 9, 10; Le. 25. 5; 1 Ki. 4. 25; 2 Ki. 18. 31;—Israel compared to, Ps. 80. 8; Is. 5. 1, 2; Eze. 15. 1, &c.;—Christ compares himself to, Jn. 15. 1.

Vinegar, weak red wine, Nu. 6. 3;—provided for the Roman soldiers, Jn. 19. 29;—'mingled with gall' was offered to our Saviour on the cross. This mixture of gall, or rather myrrh—a soporific usually administered to deaden the sense of the tortures endured—was refused by our Lord, Mar. 15. 23; Mat. 27. 34;—at a later period in his sufferings a sponge filled with a mixture of this acid wine and water was put to his mouth by one of the by-standers, who held it up on a stalk of hyssop; this was done in kindness to refresh him amid his agony, Mat. 27. 48;—poured on nitre or soda, Pr. 25. 20.

Vintage, (1) Season for making wine, or the produce of wine for the year, begins in Syria in the middle of September, and lasts two months, Le. 26. 5; Is. 16. 10; 24. 13; Mi. 7. 1.—(2) An emblem of judgments, Re. 14. 18.

Viol, a stringed instrument of music, probably the same as the psaltery, Is. 5. 12; 14. 11; Am. 5. 23; 6. 5.

Violate, to break or transgress, Eze. 22. 26.

Violence, application of strength to do hurt, Ge. 6. 11; Le. 6. 2; 2 Sa. 22. 3; Ps. 11. 5; Lu. 3. 14; earnest endeavour, Mat. 11. 12.

Viper, a kind of serpent which brings forth its young alive. Its bite is very poisonous, Job 20. 16; Is. 30. 6; 59. 5; Ac. 28. 3;—the Pharisees compared to, Mat. 3. 7; 12. 34; 23. 33; Lu. 3. 7.

Virgin, a woman who has had no carnal commerce with man, Ge. 24. 16; Is. 7. 14;—*figuratively*, the church, or people of Israel, 2 Ki. 19. 21; Is. 23. 12; 37. 22; Je. 14. 17; 18. 13; 31. 4, 21.

Virginity, purity, Le. 21. 13; De. 22. 15; Lu. 2. 36.

Virgins, parable of the ten, Mat. 25. 1, &c.;—four daughters of Philip, who were prophetesses, Ac. 21. 9;—persons of either sex not married, 1 Co. 7. 25; Re. 14. 4.

Virtue, moral probity of manners, Phi. 4. 8;—Christian courage or fortitude, 2 Pe. 1. 4;—power or efficacy, Mar. 5. 30; Lu. 6. 19; 8. 46.

Virtuous woman, one who is chaste, pious, and industrious, Ru. 3. 11; Pr. 12. 4;—her character described, 31. 10–31.

Visage, the countenance, face, or look, Is. 52. 14; La. 4. 8; Da. 3. 19.

Vision, a supernatural appearance, exhibited to the eye of the body or mind while the person is awake, Nu. 24. 4; 1 Sa. 3. 1, 15; 2 Sa. 7. 17; Mat. 17. 9; Lu. 1. 22; 24. 23; Ac. 10. 17;—*Valley of*, Is. 22. 1.

Visions, or appearances of God to man, in various ways;—to Adam, probably in a human form, and by an articulate voice, Ge. 2. 16; 3. 8; 4. 9; 6. 13;—to Abraham, 12. 1; 13. 14;—in a vision, 15. 1; 17. 1; 20. 3;—as an angel to Hagar, 16. 7; 21. 17;—to Abraham as a traveller, 18. 1, &c.;—probably in a vision, 22. 1;—by an angel, 11;—to Jacob in a vision, 28. 12;—Laban in a dream, 31. 24;—Jacob in a human form, 32. 1, 24;—perhaps in a vision, 35. 1, 9;—in a vision by night, 46. 2;—to Moses in a burning bush, Ex. 3. 2;—Balaam by an angel, Nu. 22. 31;—Joshua by an angel, Jos. 5. 13;—Samuel, 1 Sa. 3. 2–15;—Gideon by an angel, Ju. 6. 12;—Daniel in a vision, Da. 8. 1;—Isaiah, Is. 6. 1–8;—Ezekiel, Eze. 1. 4–14; 8. 2–14; 37. 1–10; xl.–xlviii.;—Amos, Am. 7. 1–9; 8. 1–6;—Zechariah, Zec. 1. 8; 3. 1; 4. 2; 5. 2; 6. 1;—Joseph by an angel, Mat. 1. 20; 2. 19;—Paul, Ac. 9. 3, 6, 12; 16. 9, 10; 18. 9; 22. 18; 2 Co. 12. 1–4;—Ananias, Ac. 9. 10–12;—Peter, 10. 9–17;—John, Re. 1. 12.

Visit, to go to see and meet with another, Ju. 15. 1; Ac. 7. 23;—God visits men, by bestowing on them mercies, Ge. 50. 24; Ps. 80. 14; 106. 4; Lu. 1. 68; Ac. 15. 14;—by inflicting chastisement or punishment, Ex. 32. 34; Ps. 89. 32; Je. 5. 9; 14. 10.

Visitation, a judicial visit, a judgment, Nu. 16. 29; Job 10. 12; Is. 10. 3; Je. 8. 12; 10. 15; Lu. 19. 44; 1 Pe. 2. 12.

Visiting *others* not to be frequent, Pr. 25. 17; 1 Ti. 5. 13; Tit. 2. 5.

——— *the sick*, &c., recommended, Mat. 25. 35; 2 Ti. 1. 16; Ja. 1. 27.

Vocation, calling by the Spirit and grace of God, Ep. 4. 1. *See* CALL (EFFECTUAL).

Voice, *of God*, thunder, Ps. 18. 13; 29. 3, 4, 7–9;—his word and commandment, De. 30. 8; Jos. 5. 6; 1 Sa. 28. 18; Ps. 106. 25.

——— *from heaven*, at the baptism of Jesus, Mat. 3. 17; Mar. 1. 10; Lu. 3. 22;—at the transfiguration, Mat. 17. 5; Mar. 9. 7; Lu. 9. 35; 2 Pe. 1. 18;—in the temple, Jn. 12. 28;—addressed Saul, Ac. 9. 4.

Void, empty, or without, Ge. 1. 2; De. 32. 28; Ps. 89. 39; Ac. 24. 16; Ro. 3. 31.

Volume, something *rolled up*, as was the ancient form of books, Ps. 40. 7; He. 10. 7. *See* BOOKS.

Voluntary, willing, done from free inclination, Le. 1. 3; 7. 16; Eze. 46. 12; Col. 2. 18.

Vomit, to discharge or throw up, Job 20. 15; Pr. 23. 8; 25. 16; Jonah 2. 10.

Vows, solemn engagements to God, to perform some duty, or to abstain from something sinful; not to be broken, and rules concerning them, Nu. 30. 1, &c.; Le. 27. 1; De. 23. 21; Ps. 50. 14; 56. 12; 66. 13; 76. 11; 116. 18; Ec. 5. 4; Je. 35. 6.

Vows, of a person, Le. 27. 2;—of a beast, 9;—of a house, 24;—of a field, 16;—of Jacob, Ge. 28. 20;—of Jephthah, Ju. 11. 30, 35;—of the Israelites against the Benjamites, 21. 1, &c.;—of the Rechabites, Je. 35. 6;—of the Israelites, for the destruction of the Canaanites, Nu. 21. 2;—of Hannah, concerning Samuel, 1 Sa. 1. 11;—of David, Ps. 132. 2. *See* OATHS.

Voyage, travel by sea, Ac. 27. 10.

Vulture, a large bird of prey, of the eagle kind, with a long neck almost bare of feathers, and with the legs covered with feathers to the feet, and which feeds on carrion. The Heb. word so rendered denotes a *clamorous* bird of prey. It was probably the species of falcon called by the Arabs *yâyu*, *i.e.* the *Falco æsalon*, the English *merlin*, De. 14. 13; Job 28. 7; Is. 34. 15;—rendered 'kite' in Le. 11. 14. The word 'vulture' in the same verse is a different word in the original, denoting a ravenous bird of *rapid* flight.

W.

Wafer, a thin cake of fine flour, anointed, or baken with oil, and used in the consecration offerings of the priests, Ex. 29. 2, 23;—in the meat-offerings, Le. 2. 4;—in thank-offerings, 7. 12;—in the offerings of Nazarites, Nu. 6. 15.

Wages, money or goods given for service, Ge. 29. 15; 30. 28; 31. 7, 8; Ex. 2. 9;—not to be kept from a hired servant for even one night, Le. 19. 13.

Wagging OF THE HEAD, imported insult and mocking, Je. 18. 16; La. 2. 15; Zep. 2. 15; Mat. 27. 39; Mar. 15. 29.

Waggons, sent by Joseph for his father, Ge. 45. 19, 27;—offered by the princes for the service of the tabernacle, Nu. 7. 2–8.

Wailing, mourning aloud, accompanied with wringing the hands, beating the breast, &c., Es. 4. 3; Je. 9. 10, 18; Eze. 27. 31; Mar. 5. 38.

Waiting ON GOD, attending on his worship, Is. 40. 31; Pr. 8. 34;—trusting in his promise, and patiently expecting its fulfilment, Ps. xxv.; 3. 5; 27. 14; 33. 20; 37. 7, 9; 40. 1; 62. 1; 69. 3, 6; 130. 5, 6;—blessings to be waited for: pardon, Ps. 39. 7, 8;—mercy, 123. 2;—guidance and teaching, 125. 5;—protection, 33. 20; 59. 9, 10;—salvation, Ge. 49. 18; Ps. 62. 1, 2.

Walk WITH GOD, to live as in his sight, and in obedience to his will, as did Enoch and Noah, Ge. 5. 22; 6. 9;—*after the Spirit*, to follow the teaching of the Holy Ghost in his Word, and to depend on his assistance, Ro. 8. 1, 4; Ga. 5. 16, 25;—*in Christ*, to adhere to his truth, and to tread in his steps, Col. 2. 6;—*by faith*, to be habitually impressed with the realities of the eternal world, 2 Co. 5. 7.

Wallow, to roll in the mire, or to turn from side to side, 2 Sa. 20. 12; Je. 6. 26; 48. 26; Eze. 27. 30; Mar. 9. 20; 2 Pe. 2. 22.

Wander, to rove, or go without knowing whither, Ge. 20. 13; Nu. 14. 33; De. 27. 18; He. 11. 37, 38.

Want, poverty or indigence, De. 28. 48, 57; Job 30. 3; Lu. 15. 14;—to be borne with patience, Job 1. 21; Phi. 4. 12.

Wantonness, or lasciviousness, censured, Ro. 13. 13; Ja. 5. 5; 2 Pe. 2. 18.

War, the laws of it, De. 20. 1, &c.;—wickedness not to be practised in it, 23. 9;—who are to be excused from fighting, 24. 5;—the original cause of it, Ja. 4. 1.

——, often a divine judgment, Le. 26. 25; Ju. 3. 8, 12; 4. 2; 6. 1; 10. 7; 2 Ch. 16. 9; Is. 5. 25; Je. 5. 15; Eze. 14. 17.

Ward, a prison, Ge. 40. 3; 41. 10; 42. 17; Le. 24. 12;—a watch or guard, Ne. 12. 25; Is. 21. 8; Ac. 12. 10;—a class of persons who serve together, Ne. 12. 24; 13. 30.

Wardrobe, a place where clothes are kept, 2 Ki. 22. 14; 2 Ch. 34. 22.

Ware, something exposed to be sold, Ne. 10. 31; 13. 16, 20; Je. 10. 17; Eze. 27. 16, 18, 33.

Ware, to be *aware*, Ac. 14. 6; 2 Ti. 4. 15.

Warfare, a state of war, 1 Sa. 28. 1;—the Christian life is a warfare with spiritual enemies, 1 Co. 9. 7; 2 Co. 10. 4; 1 Ti. 1. 18;—the flesh, Ro. 7. 23; 1 Co. 9. 25–27; Col. 3. 5;—the world, Jn. 16. 33; 1 Jn. 5. 4, 5;—the devil, 2 Co. 2. 11; Ep. 6. 11;—powers of darkness, Ep. 6. 12;—the armour described, 13–17; Ro. 13. 12; 2 Co. 6. 7; 1 Th. 5. 8;—how to be conducted, He. 2. 10; 1 Ti. 1. 18, 19; 1 Pe. 5. 8; 1 Th. 5. 6; 2 Ti. 2. 4; Jude 3.

Warning, to be given to sinners, Eze. 3. 17, 18; Col. 1. 28; 1 Th. 5. 11.

Warrior, a man for war, 1 Ki. 12. 21 Is. 9. 5.

Wars of the Lord (BOOK OF THE), a document quoted, Nu. 21. 14.

Washing, the feet of strangers, customary in eastern countries, where they journeyed barefoot, or only with sandals, Ge. 18. 4; 19. 2; 24. 32; 43. 24;—the hands, the superstition of the Jews with respect to it, Mar. 7. 3; Lu. 11. 38;—*figuratively*, the purification of the soul both from the guilt and the defilement of sin, Is. 4. 4; Ep. 5. 26; Tit. 3. 5; Re. 1. 5.

Wash-pot, the vessel in which the feet were washed;—applied to Moab, to point out its abject and degraded state, Ps. 60. 8.

Waste, a desolate place, De. 32. 10; Job 30. 3; Is. 24. 1;—loss, not to be made, Pr. 18. 9; Jn. 6. 12.

Waster, one who spends lavishly, Pr. 13. 9;—anything which destroys, as a desolating army, &c., Is. 54. 16.

Watches, the Jews in ancient times divided the night into *three:* the *evening*, the *middle*, and the *morning*, each including four hours, Ex. 14. 24; Ju. 7. 19; 1 Sa. 11. 11;—after the captivity they adopted the Roman custom, and divided the night into *four* watches, Mat. 14. 25; Mar. 6. 48;—to a person sleeping soundly the time between the watches seems but a moment, Ps. 90. 4.

Watchfulness, vigilance, or care to avoid surrounding enemies and dangers; a duty, Mat. 24. 42; 25. 13; Mar. 13. 37; Lu. 12. 35; 21. 36; 1 Co. 10. 12; 16. 3; Ep. 5. 15; 1 Th. 5. 6; 1 Pe. 5. 8; Re. 3. 2; 16. 15.

Water, turned into blood, Ex. 7. 19;—made to appear as blood, 2 Ki. 3. 22;—bitter made sweet, Ex. 15. 23;—turned into wine, Jn. 2. 3;—brought out of a rock, Ex. 17. 6; Nu. 20. 7;—miraculously brought to supply an army, 2 Ki. 3. 20;—divided and made to stand on an heap, Ex. 14. 21; Jos. 3. 13; 2 Ki. 2. 8, 14;—supports iron, 2 Ki. 6. 6;—Jesus walks on it, Mat. 14. 25; Mar. 6. 48; Jn. 6. 12;—of jealousy, Nu. 5. 17, &c.;—of purification, 19. 1, &c.;—of life, Re. 22. 1.

———, *figuratively*, trouble, Ps. 69. 1;—a multitude of people, Is. 8. 7;—the doctrines and ordinances of the gospel, 55. 1;—the refreshing influences of the Spirit, 12. 3; 35. 6, 7; 44. 3 Jn. 7. 37, 38.

Water-spout, a large mass of water collected into a sort of column, one end of which is on the sea or land, and the other in the clouds; and by which water, in the former case, is sometimes raised into the clouds, and sometimes, in both cases, descends from them in torrents;—a phenomenon frequently seen on the coasts of Syria, Ps. 42. 7.

Waters, a vision of, Eze. 47. 1, &c.;—living, Zec. 14. 8; Jn. 7. 38; Re. 7. 17; 21. 6; 22. 1, 17;—of *jealousy*, Nu. 5. 11–31;—of separation, 19. 9.

Wave-offerings, so called from the particular motion used in presenting them;—a sheaf, and also portions of sacrifices, to be waved in various directions by the priests, Ex. 29. 24; Le. 8. 27.

Wavering, unstable or unsettled, He. 10. 23; Ja. 1. 6.

Waves, billows, or swellings above the level of water, Ps. 107. 25; Mat. 8. 24;—afflictions, Ps. 42. 7; 88. 7;—overwhelming enemies, Je. 51. 55; Eze. 26. 3.

Wax, (1) The substance of which bees form their cells, Ps. 22. 14; 68. 2, 97. 5;

Mi.1.4.—(2) To grow or increase, Ge. 26.13; Ex.1.7.—(3) To become, Nu. 11.23; Jos.23.1; 1 Sa.2.5.

Way, is put for a journey, Ge.24.42; 42.25;—custom, or manner, 6.12; Je. 10. 2;—human conduct, Is.59.8; Ps. 1.6; Pr.2.8.

Wayfaring, travelling, Ju.19.17; 2Sa. 12.4; Is.35.8; Je.9.2; 14.8.

Ways OF THE LORD, his laws and commandments, 2 Sa. 22. 22; Ps. 18. 21; 138. 5;—his providential allotments, 145.17;—are always right, Ho. 14.9; Ac.13.10.

Weak IN FAITH, how to be treated, Ro.14.1; 15.1; 1 Co.8.7; 9.22; 1 Th.5. 14.

Weakness, a defect, feebleness, 1 Co. 1.25; 2 Co.12.9; He.7.18.

Wealth. *See* RICHES.

Wean, to deprive a child of the breast, Ge.21.8; 1 Sa.1.22; Ps.131.2; Is.11.8.

Weapons, or arms of the Christian warfare, not carnal, 2 Co.10.4.

Weariness, fatigue, or lassitude; much study is, Ec.12.12;—wicked men account the service of God, Mal.1.13.

Wearisome, tedious, tiresome, Job 7.3.

Weasel, a small well-known animal, but in Le. 11.29 supposed to be the mole.

Weather, the state of the air, Job 37.22; Pr.25.20; Mat.16.2,3.

Weaver. one who works webs of cloth, Ex.35.35; 1 Sa. 17. 7; Job 7. 6; Is.38.12.

Wedding, the marriage ceremony, Lu.12.36; 14.8:—*garment*, furnished by the host, Mat.22.3,8,11.

Wedlock, the marriage state, Eze.16. 38.

Week, *natural*, the space of seven days, Ge.29. 27, 28. The Jews gave no special name to the days of the week, simply designating them as *first*, *second*, &c.;—*prophetical*, Da. 9.24;—*feast of weeks*=feast of Pentecost.

Weeping, accompanying contrition, Ps.6.6; 69.10; Joel 2. 12, 17; Mat.26. 75.

——— of Hagar, Ge. 21. 16;—of Esau, 27.38;—of Esau and Jacob, 33. 4;—of Jacob, 29.11;—for the loss of Joseph, 37.35;—of Joseph on seeing his brethren, 42.24; 43.30; 45.2,14;—on meeting his father, 46.29;—over him when dead, 50.1;—of the daughter-in-law of Naomi, Ru.1.9,14;—of Elisha before Hazael, 2 Ki. 8. 11;—of Hezekiah, 20.3;—of the old Jews, Eze. 3.13;—of the disciples of Jesus, Mar.16.10;—of Jesus at grave of Lazarus, Jn.11.35;—over Jerusalem, Lu. 19.41;—of Peter, Mat.26.75; Mar.14. 72; Lu.22.62;—of the elders of Ephesus, Ac.20.37;—of Paul, Phi.3.18.

Weigh, to find the heaviness of anything by balance, or scales, 1 Ch.20. 2; Ezr.8.29;—to determine the worth of a character, or an action, 1 Sa. 2. 3; Is.26.7; Da.5.27.

Weights, required to be just, Le. 19.35; Pr.11.1; 16.11; 20.10,23; Eze. 45. 10; Mi. 6. 10;—diverse kinds of, prohibited, De.25.13.

Welfare, happiness, success, Ge. 43. 27; Ex.18.7; Ps.69.22; Je.38.4.

Well, of Jacob, Jn. 4. 6, 12 (it is dug in the rock, and is about 75 feet deep and 9 feet in diameter);—Beer-lahai-roi, Ge. 16.14;—Bethlehem, 2 Sa.23. 15; 1 Ch. 11. 17;—Beersheba, Ge. 21. 30, 31;—Elim, Ex. 15. 27;—Hagar, Ge.21.19;—Haran, 29. 3, 4;—Marah, Ex.15.23;—Rehoboth, Ge.26.22.

Wells, *of water*, of great value in eastern countries, where the people are much exposed to heat, Ge.21.30; 26.15,18; Ex.15.27; Nu.20. 17; Jn. 4. 6;—*of salvation*, or the word and ordinances of Christ, Is.12.3;—wisdom a *well-spring of life*, Pr. 16.22.

Wen, a fleshy excrescence, or hard knob, Le.22.22.

Wench, a young girl, 2 Sa.17.17.

Whale, the largest of fishes, sometimes measuring above 100 feet in length, Ge.1.21;—the Hebrew word thus translated signifies any monster of the deep, Job 7.12; Ps.74.13; 148. 7; Is.27.1; Eze.29.3; 32.2; Mat.12.40, compared with Jonan 1.17.

Whatsoever, that, Ge.31.16; Nu.22. 17; Ps.8.8; Mat.5.37; 7.12.

Wheat, a well-known grain, of which bread is usually made, Ex.9.32; Ju.6. 11;—parable of it, mixed with tares, Mat.13.25.

Wheels, for chariots, &c., to roll upon, Ex.14.25; Ju.5.28;—a species of punishment inflicted by, Pr.20.26;—employed by spirits, Je.18.3;—seen in vision, Eze.1.15,16; 10.10.

Whet, to make sharp, De. 32.41; Ps. 7.12; 64.3; Ec.10.10.

Whirlwind, a strong wind which moves rapidly about in a circular manner; and which sometimes raises heavy bodies from the ground, carries them to a distance, and produces great devastation, 2 Ki. 2. 1, 11; Job 37. 9; 38. 1; 40. 6; Ps. 58. 9; Pr.1.27;—*figuratively*, destruction by foreign armies, &c., Je.25.32; Eze. 1. 4; Da. 11.40.

Whisperer, one who secretly bears tales, an odious character, Pr.16.28; Ro.1.29; 2 Co.12.20.

Whit, the least point, jot, or tittle, 1 Sa.3.18; Jn.7.23; 13.10; 2 Co.11.5.

White, *stone*, the token of acquittal from a charge of guilt, Re. 2. 17;—*raiment*, the emblem of complete victory, immaculate purity, and festive joy, 3.4; 4.4; 7.9,13; 15.6; 19.8, 14.

Whithersoever, to whatsoever place, Pr.17.8; Mat.8.19; Re.14.4.

Wholesome, contributing to health, Pr.15.4; 1 Ti.6.3.

Whore, described, Pr. 2. 16; 5.3; 7.5; 9.13.

———, *the great mystical one*, judged, Re.17.1; 19.2.

Whoredom, every species of illicit commerce between the sexes, forbidden (*see* ADULTERY, FORNICATION, and INCEST); this sin disgraces and destroys the body, Job 31. 12; Pr. 5. 11; 1 Co. 6. 18;—stupifies the conscience, and hardens the heart, Ec.7.26; Ho.4.11;—blots the reputation, Pr.6. 32, 33;—wastes the estate, 5.10; 6.26;—leads to all manner of impiety and villainy, 5.8–14;—involves whole families in shame and misery, Ge. 34. 1–7;—brings many to an untimely end, Pr. 6. 26; 7.26;—exposes to the wrath of God, and to everlasting perdition, He. 13. 4; Re. 21. 8; 22.15;—to guard against this sin, we ought to be deeply impressed with its evil nature and consequences, Ge. 39.9;—to watch against indulging it in thought, Pr. 4. 23; Mat. 15.19;—to avoid seeing or hearing what might prove an incentive to it, Job 31. 1; Mat.5.28;—to shun idleness and intemperance, Pr.23.31,33; 1 Co.9.27;—to cherish the belief of the presence and all-seeing eye of God, Pr. 5. 20, 21;—to meditate often on death, the grave, and the final judgment, Job 30.23; Ro. 14.10;—to be frequent in prayer for the help of the Spirit, Ps. 19.13;—and when circumstances render it proper, to marry, 1 Co. 7. 9;—often signifies the idolatrous practices of the professing people of God, Je. 3.9; 13. 27; Eze.16.33; 23.8,17; 43. 7.9, &c.

Whoremongers, they who converse with fornicators, 1 Ti. 1. 10; He.13.4; Re. 21.8; 22.15.

Whosoever, any without restriction, Mat.11.6; 13.12; Ro.2.1; Re.22.17.

Wicked, or ungodly persons, characterized, 2 Ki.19.26; Job 24.2; Ps.10.3; 22. 12; 36.1; 37. 21; 50. 17; 58. 3; Pr. 2. 12; 4.16; 6.12; 16.27; 21.10; 24.2; Is. 59.3; Eze.18.10; 22 6–12; Ro. 1. 29; 3. 11, &c.;—compared to despicable things, Ps. 1. 4; 58. 4; 59. 6; Is. 57. 20; Je.6. 30; Eze. 2. 6; Ho.13. 3; Mat.7.6, 26;—not to be envied, Ps.37.1; 73.2; Pr.23.17; 24.1,19; Je.12.1;—no peace to them, Is. 57. 21;—their punishment, 27.13–23. *See* PUNISHMENT.

Wide, the gate and way to destruction, Mat.7.13.

Widow, a woman whose husband is dead, Ge. 38. 11; Ro. 7. 3;—of Zarephath, her meal and oil multiplied, and her son raised to life, 1 Ki. 17. 8, &c.;—of Nain, her son raised to life, Lu. 7. 12;—one that gave her mite commended by Jesus, Mar.12. 42.

Widows, destitute, but under the care of Providence, De. 10. 18; Ps. 68. 5; 146. 9; Pr. 15. 25; Je. 49. 11;—proper objects of charity, Ex. 22. 22; De.24. 17; 27.19; Job 22. 9; Is.1.17, 23; Je.7. 6; 1 Ti. 5. 3; Ja. 1. 27;—their qualifications for offices in the Christian church, 1 Ti.5.4, &c.

Wife. *See* MARRIAGE, and WIVES.

Wilderness, the Heb. word *midbar*, usually translated 'wilderness,' is derived from a root which signifies 'to lead to pasture;' and means a pastoral country or district as distinguished from an agricultural. The *midbar* of Syria and Arabia was inhabited for the most part by nomads, who lived in tents. Mention is made of the wilderness of Arabia, Shur, Paran, Jericho, Judah, Engedi, Ziph, Maon, Beersheba, &c., Ex.14.3; 15. 22; Nu. 10. 12; 13. 3; 14. 2, 29; De.1. 19; 32. 10; Lu. 8. 29;—the Hebrews thus named the common ground near cities and villages, which remained uncultivated, and was destined for feeding their cattle, 1 Ki. 19. 15; Is. 40. 3; Mat. 3. 1; 15. 33; Lu. 15. 4;—*figuratively*, the world, Ca.8.5.

Wiles, crafty tricks, Nu. 25. 18;—enticing temptations, Ep.6.11.

Wilily, artfully, Jos.9.4.

Will OF GOD, his sovereign pleasure, Da.4.35; Ac.21.14; Ep.1.5;—his purpose and decree, Ep.1.11;—his written word and law, Mat.7.21; Ep.5.17; 6. 6; 1 Th.4.3; 5.18.

—— OF MAN, that faculty of the soul by which he freely chooses or rejects, Le.1.3; 19. 5;—as he sees not the excellency and importance of divine things, till his mind be enlightened by the Spirit of God; so, till this be the case, he cannot choose them, Ps.110.3; 1 Co.2.14; Ro.8.5–8.

Willow, a well-known plant, which grows in moist places, and by the brinks of rivers, Le. 23. 40; Job 40. 22; Is.15.7; 44.4;—the 'weeping willow,' called the 'Babylonian willow,' with reference to Ps.137.2.

Will-worship, religious rites and services not commanded, Col.2.23.

Wimples, hoods or plaids, Is.3.22.

Wind, a sensible motion of the air, Ge.8.1; Ex.15.10;—*figuratively*, destruction, Je.49.36; 51.1; Da.7.2.

———, a most destructive, called the *simoom* or *samiel*, which appears like a purple haze, advances with great rapidity, and, though it rarely lasts more than seven or eight minutes, is so poisonous in its effects, that it instantly dries up and withers everything over which it passes, and suffocates all who inhale it. Camels and other animals instinctively perceive its approach, and bury their mouths and nostrils in the ground; and travellers throw themselves on the sand, with their faces wrapped in their clothes, till it be past. Though not mentioned in Scripture by either of the above names, yet it is plainly referred to by its awful effects, 2 Ki. 19.7,35; Ps.103.15,16; Je.4.11.

Windows, passages for admitting light into houses, were made of lattice-work before the invention of glass (*see* LATTICE), and opened not upon the street, but upon the court within, Ge. 6.16; 8.6; 26.8; Jos.2.15,21; Ju.5. 28;—*of heaven*, the clouds, Ge.7.11; 8.2;—abundant effusion of blessings, Mal.3.10.

Wine, the juice of the grape, prepared by fermentation, forbidden to the priests while officiating in the tabernacle, Le.10.9;—intoxicates Noah, Ge.9.21;—the proper use of it, Ju. 9. 13; Ps. 104. 15; Pr.31.6; Ec. 10. 19; 1 Ti. 5. 23;—a type of God's anger, to be drunk by all nations, Je. 25. 15;—by mystical Babylon, Re.16.19. The Jews had a great variety of wines, all of which were fermented. They also made certain syrups or molasses from the vine, but these were never called wine.

Wine-press, *to tread*, or press the juice out of the grapes, Ne. 13. 15; Job 24.11;—*figuratively*, to execute judgment with great slaughter, Is. 63.1–6; La.1.15; Re.14.19,20; 19.15.

Wings, are figuratively used to signify the spreading and warming beams of the sun, Mal. 4. 2;—protection, Ps.17.8; 36.7; 57.1; 61.4; 63.7;—a vast army, Is.8.8;—the swift motions of the wind, Ps.18.10; 104.3.

Winking with the eye, is expressive of mockery, or of giving a token to hurt others, Pr.6.13; 10.10; Ps.35.19; —*of God* at the times of ignorance, his patient bearing with the heathen world, Ac.17.30.

Winnow, to clean corn from chaff by wind; the grain being taken up in a shovel, and thrown in the wind, Ru. 3.2; Is.30.24.

Winter, in the Holy Land, extends from the beginning of December to the end of January, when the weather is variable, and often remarkable for its heavy rains, falls of snow and hail, and excessive cold and frost in the mountainous parts, though in the lower ground it is comparatively mild, Ge.8.22; Ps.74.17; Ca. 2.11; Mat.24.20; 2 Ti.4.21.

Wisdom, prudence and discretion to perceive what is proper, Ec.2.13,14; —knowledge of sciences and arts, Ac. 7. 22;—quickness of invention, and dexterity in the execution of curious works, Ex. 31. 2, 3;—craft and cunning, 2 Sa. 13. 3; Job 5.13;—genuine piety, Ps.90.12; Job 28.28;—this described, De. 4. 6; Job 28. 28; Ps. 111. 10; Pr. 9. 10; 28. 7; Je. 9. 24; Mat. 7. 24; Ja. 3. 13, 17;—the advantage of gaining it, Job 28. 12, &c.; Pr. 3. 13; 8.11; 16.16,24; 3.14; Ec. 7.11; 12. 11; —better than folly, 2. 13; 7. 19; 9. 13; —the way to obtain it, 1 Ki.3.9; Ps. 119. 98; Pr. 2. 1, &c.; Ec. 2. 26; Da. 2. 21, &c.; Ja. 1. 5;—*personified*, her complaint, Pr. 1. 20;—her invitation, 8. 9;—her promises, 2.3;—a spurious and deceitful kind, Je. 8. 9; 9. 23; 1 Co. 1. 19; 2 Co. 1. 12; Ja. 3. 15;—the marks of, in the works of God, Ps. 104. 1, 24; 136. 5; Pr.3.19; Je. 10. 12;—*of God*, the gospel so called, 1 Co.1. 24; 2. 7;—creatures accounted wise, Pr.6.6; 30.24.

——, men celebrated for it in different respects, Bezaleel and Aholiab, Ex. 31. 2, &c.;—Ahithophel, 2 Sa.16. 20, &c.;—Solomon, 1 Ki. 4. 30;—Ethan, Heman, Chalcol, and Darda, 31;—Hiram from Tyre, 7. 13;—Daniel, Eze.28.3.

Wise Men, or MAGI, come from the east to Jerusalem, to see Christ, Mat. 2. 1, 2;—were sent for by Herod, who attempted to deceive them, 7. 8;—were guided by a supernatural star or *meteor*, 9, 10;—worshipped the Saviour, and presented to him gifts, 11;—were warned of God not to return to Herod, 12.

Wishes, *good* and commendable, 2 Co. 13. 9; 3 Jn. 2;—*evil*, to be suppressed, Job 31.1,30; Ps.40.14.

Wist, thought, knew, or understood, Ex.16.15; 34.29; Le.5.17; Jos.2.4; 8. 14; Ju. 16.20; Mar.9.6; 14.40; Lu. 2. 49; Jn. 5. 13; Ac.12.9; 23.5.

Wit, *we do you to wit*, we inform you, 2 Co.8.1.

Witchcraft, sorcery, or wicked arts and cheats, Ga. 5. 20; Re. 18. 23;—strictly forbidden, Le.19.26,31; 20.6; De.18.10; Mal.3.5; Re.21.8; 22.15;—instances of it, and of similar acts, 1 Sa.28.7; 2 Ki.9.22; 17.17; 21.6; 2 Ch. 33.6; Ac.8.9; 16.16; 19.19.

Witches are women, and WIZARDS are men, who practised secret arts, and pretended to do so by the assistance of some evil spirit, who was ever ready at their call, 2 Ki.9.22; Is.8.19; 29.4; 47.9, 12; Mi. 5. 12;—associated with idolatry, De.18.9–14; 2 Ch.33.5, 6;—of Endor, 1 Sa.28.7;—'a woman who had a familiar spirit,' literally, 'a mistress of the *Ob*,' to be cut off, Ex. 22.18.

Withal, likewise, or at the same time, 1 Ki.19.1; Ps.141.10; Ac.25.27;—with, or by means of, Ex.25.29; 30.4.

Withdraw, to remove or take away, 1 Sa.14.19; Job 9.13; 13.21; Pr.25.17; 2 Th.3.6; 1 Ti.6.5.

Withered, sapless, dried up, Ge.41. 23; Ps.102.4; Mat.12.10; Jn.5.3.

Withhold, to refrain, hold back, or keep from, Ge. 23. 6; 2 Sa.13.13; Ps. 40.11; 84.11; Pr.3.27.

Withs, willow twigs, ertwisted boughs, Ju.16.7–9.

Withstand, to oppose or resist, Nu. 22.32; 2 Ch.13.7,8; Ac.11.17; Ep.6.13.

Witness, a person who gives his evidence or testimony, Jn.1.7; Ac.1.22, 2.32; 7.58; 10 43;—a *martyr* for the truth, or one who suffers death for his testimony, Re.1.5; 3.14;—a testimony, evidence, or proof, Ex.22.13; De. 31. 19; Mar. 14. 55;—*false*, laws against it, Ex. 23. 1; De.19.16, &c.;—strictly forbidden, Ex.20.16; Pr.6.16,19; 19.5, 9,28; 21.28; 25.18;—Christ the 'faithful and true witness,' Re.1.5; 3.14.

Witnesses, not to be fewer than two, Nu.35.30; De.17.6; 19.15; Mat.18.16; 2 Co.13.1; 1 Ti 5. 19;—*two*, that prophesy, Re.11.3, &c.

Wittingly, knowingly, by design, Ge. 48.14.

Witty, ingenious, skilful, Pr.8.12.

Wives, not to be slandered, De. 22. 13;—when not to cohabit with, Le. 12. 1–5; 20.18;—their duty, Ge.3.16; Ep.5.22; Col.3.18; Tit. 2. 5; 1 Pe. 3. 1; —good ones are of the Lord, Pr.18. 22; 19.14;—a blessing to their husbands, Pr. 12. 4; 31. 10–12, 23;—good ones mentioned, Ju.13.10; 1 Sa.25.3; Es. 2. 15–17; Lu. 1. 6; Ac. 18. 2, 25; 1 Pe.3.6;—bad ones mentioned, Ju.14. 15–17; 2 Sa.6.16; 1 Ki.21.25; Job 2.9; Mar.6.17.

Wizards. *See* WITCHES.

Woe, pronounced upon the covetous oppressors, &c., Is. 5. 8–22; Hab.2.9; —by Jesus on Chorazin, &c., Mat. 11.21, &c.;—on the scribes, Pharisees, and hypocrites, 23. 13–29;—on the rich, full, &c., Lu. 6. 24–26;—*three* upon all the earth, Re. 8. 13;—the first of them past, 9.12;—the second past, 11.14.

Wolf, a fierce and cruel beast of prey, of the dog kind, is of a quick smell, can long bear hunger, and which inhabits the forests of Palestine, and of every country of Europe except the British Isles, from which it has been exterminated, Ge.49.27; Is.11.6; Je. 5.6; Jn.10.12;—wicked rulers, judges, persecutors, and false teachers, compared to *wolves*, Eze.22.27; Zep.3.3; Mat.7.15; 10.16; Lu.10.3; Ac.20.29;—the rapacity of Benjamin compared to that of wolf, Ge.49.27.

Woman formed, Ge.2.21;—a virtuous one described, Pr. 31. 10, &c.;—the mischief arising from a wicked one, Ec. 7. 26;—one clothed with the sun, or the *church*, Re.12.1;—one clothed in purple and scarlet, sitting upon a beast, 17.3.

Women, *immodest*, punished, De.25. 11;—how they should behave in assemblies for public worship, 1 Co.11. 5, &c.;—*power* (*exousia*) on the head of, *i.e.* the kerchief or head covering, the sign of her dependent or subordinate position, 11.10;—not to speak in public, 14. 34; 1 Ti.2.11;—*aged*, their duty, Tit. 2. 3;—*young*, theirs, 2. 4; 1 Ti. 5.14;—how to adorn themselves, 2. 9; 1 Pe.3.3;—*wise and prudent ones*, Deborah, Ju.4.4, &c.;—Abigail, 1 Sa. 25.3,14, &c.;—the woman that interceded for Absalom, 2 Sa.14.2, &c.;—one that advised the surrender of Sheba to Joab, 20.16;—the queen of Babylon, Da.5.10;—*pious ones*, Elizabeth, the wife of Zacharias, Lu.1.6; —Mary, the mother of Jesus, 27;—Mary Magdalene, and others that attended Jesus, Mar. 15. 40; Lu. 8. 2;—Martha and Mary, the sisters of Lazarus, Jn. 11. 5;—Dorcas, Ac. 9. 36;—Lydia, 16.14;—Priscilla, 18.26;—*artful ones*, Rebekah, Ge.27.6;—Michal, 1 Sa. 19.13;—*wicked ones*, Jezebel, 1 Ki.21.7, &c., 25;—Athaliah, 2 Ki.11.1.

Wonderful, surprising or astonishing; —God's testimonies are, Ps.119.129; —things that are so, Pr.30.18;—Christ so called, Is 9 6.

Wonders, signifying *miracles*, Ex.3. 20; 4.21; Ac.2.22,43; 4.30;—*signs* or tokens, Is.8.18.

Wont, accustomed or used, Ex.21.19; Nu.22.30; 2 Sa.20.18; Mat.27.15.

Wood, the timber of trees, Ge.22.6,7; —a forest, Jos. 17. 18; 1 Sa. 23. 16; 2 Sa.18.8.

Woof, the threads that cross the warp in cloth, the weft, Le.13.48,51, &c.

Wool, the fleece of sheep, Ju.6.37; 2 Ki.3.4; Pr.31.13; Is.1.18.

Word of God (the *Logos*), one of the titles given to the Lord Jesus Christ, expressive of his being the teacher

and interpreter of the divine mind and will. Jn. 1.1,14; 1 Jn. 5.7, Re. 19.13;—the Holy Scriptures, Lu. 4.4, Ep. 6.17; 1 Pe. 1.23;—the gospel of Christ, Lu. 5.1; Ac. 4.31; 6.7; 8.14; 13.7;—a revelation of some particular message from God, 1 Ki. 12.22; 1 Ch. 17.3.

Words OF MEN, shall be judged by God, Mat. 12.36,37.

Workmanship, manufacture, skill, 1 Ch. 22.15; Is. 44.11; Ac. 19.25.

Works OF GOD, in creation and providence, great and unsearchable, Job 5.9; 37.5; Ps. 89.5, &c.; 104.1; Ec. 8.17; Je. 10.12;—lead to their Author, Ps. 19.1; 75.1; 145.10; Ac. 14.17; Ro. 1.19;—in redemption, Ac. 2.11;—great and marvellous, Ps. 139.14; Re. 15.3.

——— OF MEN, they are to be judged by them, Job 34.11; Ps. 62.12; Pr. 24.12; Is. 3.10; Je. 17.10; 32.19; Eze. 7.8, 27; 24.14; Mat. 16.27; Ro. 2.6; 2 Co. 5.10; 1 Pe. 1.17; Re. 2.23; 20.12; 22.12.

———, *good*, must be such as are required of God, De. 6.24;—must spring from love to him, 1.1;—be performed from the heart, 10.12;—and must be done to his glory, 1 Co. 10.31; Phi. 1.11;—are wrought by God, Is. 26.12; Phi. 2.13;—only spring from abiding in Christ, Jn. 15.4, 5;—are *evidences* of the goodness of men's principles, Mat. 7.17; 12.33;—absolutely required, 5.16; 2 Co. 9.8; Ep. 2.10; Col. 1.10; 1 Ti. 2.10; 2 Ti. 2.21; 3.17; Tit. 2.14; 3.8,14; He. 13.16,21; Ja. 2.17. *See* OBEDIENCE.

——— OF THE LAW, will not justify, Ro. 3.20; 4.2; 11.6; Ga. 2.16; Ep. 2.8,9;—men said to be justified by, Ja. 2.24. *See* JUSTIFICATION.

World, the whole material universe, Jn. 1.10;—this globe which we inhabit, 1 Sa. 2.8; Ps. 24.1; 90.2;—the Roman empire, Lu. 2.1; Re. 13.3;—Gentiles, Ro. 11.12,25;—earthly and sensual possessions and enjoyments, 1 Jn. 2.15;—the corruptions which prevail on earth, Ga. 1.4; Ep. 2.2; Ja. 1.27;—ungodly men, Jn. 7.7; 14.17, 19,22,27; 15.18,19;—to it the followers of Christ are not to be conformed, Ro. 12.2; Ga. 6.14; Ja. 1.27; 4.4; 1 Jn. 2.15; 5.4.

Worldly, human, bent upon the world, Tit. 2.12; He. 9.1.

Worms, Job's flesh was covered with, Job 7.5;—Herod was eaten of, Ac. 12.23;—one which dieth not, or an accusing conscience, Mar 9.44,46,48.

Wormwood, an herb of the genus *Artemisia*, distinguished for its extreme bitterness of taste; destructive to worms;—anything bitter and painful compared to, De. 29.18; Pr. 5.4; Je. 9.15; 23.15; La. 3.15,19; Am. 5.7; Re. 8.11.

Worship, *civil*, the honour and reverence given to a superior, Mat. 18.26; Lu. 14.10;—*religious*, to be paid to God only, Ex. 30.14; Mat. 4.10; Lu. 4.8; Ac. 10.25; 14.13; &c.; Re. 19.10; 22.8;—not to be given to angels, Col. 2.18;—refused and reproved when offered to them, Re. 19.10; 22.8,9.

———, *family*, in which all the members of a household meet to read the Holy Scriptures, and to join in prayer and praise; exemplified by Joshua, Jos. 24.15;—by David, 2 Sa. 6.20;—by Daniel, Da. 6.10;—by Christ and his disciples, who were his household, Lu. 9.18;—its obligation is plainly acknowledged, in the judgment threatened for its neglect, Je. 10.25;—*public*, required, De. 26.10,11; 2 Ki. 17.36; Ps. 22.22,25; 35.18; 95.6; 107.32; 116.14; 122.1,4; Mat. 18.20; Ac. 1.14; 10.33; He. 10.25;—ought to be *solemn*, not light and trifling, Le. 10.3; Ps. 89.11; Ec. 5.1;—*sincere*, and not hypocritical, Eze. 33.31,32;—with *holy cheerfulness*, and not with forbidding gloom, Ps. 33.1; 100.1, 2; 147.1;—and with *simplicity* and *purity*, Mat. 15.9; He. 10.22.

———, *public*, advantages of: by it our knowledge of divine things is increased, Pr. 8.33,34; Mal. 2.7;—our attention is called away from worldly objects and pursuits, and directed to the concerns of eternity, Ps. 85.8; Ac. 10.33;—our devotion is enlivened, and our zeal excited, Pr. 27.17; Is. 40.31;—worldly distinctions are in some measure forgotten, and the poor meet on the same level with the rich, Pr. 22.2; Ja. 2.1–5;—brotherly love is promoted, Ps. 122.1, &c.;—we place ourselves within the reach of many encouraging promises, Ex. 20.24; Ps. 36.8; 92.13; 132.13–16; Is. 40.31; 56.3–7; Mat. 18.20;—sinners are thus converted, Ac. 16.13,14;—saints are refreshed and strengthened, Ps. 63.1–5; 84.1, &c.; Is. 40.31;—the honour of Christ's ordinances is maintained, Ps. 72.17–19; Is. 56.4–7.

Worthy, deserving of, Ge. 32.10; De. 25.2; 2 Sa. 22.4;—valuable, 1 Sa. 1.5;—suitable, or answerable to, Lu. 3.8; Ep. 4.1; Col. 1.10;—good or pious, Mat. 10.11,13; Lu. 7.4.

Wot, to know, or be aware of, Ge. 21.26; 39.8; 44.15; Ex. 32.1; Nu. 22.6; Jos. 2.5; Ac. 3.17; Ro. 11.2; Phi. 1.22.

Wrap, to roll up in a covering, Ge. 38.14; 1 Ki. 19.13; Mat. 27.59; Lu. 2.7;—to roll together, 2 Ki. 2.8; Jn. 20.7.

Wrath of Man, extreme anger, prompting to revenge, Ge. 49.7; Es. 2.1; 3.5; 7.10,—just punishment, Ro. 2.5; 13.4,5.

——— of God, his holy indignation at sin, and righteous punishment of it, De. 9.7; Jos. 22.20; 2 Ch. 19.2; 24.18;—denounced on impenitent sinners, Ex. 22.24; Ezr. 8.22; Lu. 21.23; Jn. 3.36; Ro. 1.18; 2.5,8; Ep. 5.6.

Wreaths, a kind of net-work in the form of garlands or chaplets, with artificial sprigs, leaves, flowers, and fruit, Ex. 28.14, &c.; 1 Ki. 7.17; 2 Ch. 4.12,13.

Wrest, to twist by violence, to turn by force in a wrong way, Ex. 23.2,6; De. 16.19; Ps. 56.5; 2 Pe. 3.16.

Wrestle, to struggle with one for victory, Ge. 30.8; 32.24,25; Ep. 6.12.

Wretched, miserable, Ro. 7.24; Re. 3.17.

Wring, to twist or turn round with violence, Le. 1.15; Ju. 6.38; Ps. 75.8; Pr. 30.33.

Wrinkle, a furrow of the skin or face, caused by age or emaciation from disease, Job 16.8;—any roughness or deformity, Ep. 5.27.

Writing, was originally practised on hard substances, such as stones and metals;—the decalogue was written on two *tables*, or smooth flat pieces of stone, Ex. 34.1; De. 10.4. The book of Job is supposed by some to be the most ancient *written* document in existence; others believe that the documents embodied in the first part of the book of Genesis are the earliest extant. *See* BOOKS.

Wrong, an injury, Ge. 16.5; Je. 22.3, 13; La. 3.59; Mat. 20.13;—what is improper or unjust, De. 19.16; Hab. 1.4.

Wrongfully, unjustly, Job 21.27; Ps. 35.19; 38.19; 119.86; Eze. 22.29; 1 Pe. 2.19.

Wroth, angry or irritated, Ge. 4.5; 31.36; 40.2; Ex. 16.20; Is. 54.9; 64.5; Mat. 18.34; 22.7.

Y.

Yarn, *linen*, brought from Egypt by Solomon, 1 Ki. 10.28; 2 Ch. 1.14.

Yea, YEA, and NAY, NAY, our speech required to be; or our *affirmations* and *denials* to be simple, and free from oaths, Mat. 5.37; Ja. 5.12.

Year, is either *solar*, or *lunar*, or *civil*. The *solar* year is measured by the apparent motion of the *sun* through the twelve signs of the zodiac, and consists of 365 days, 5 hours, and 48 minutes. The *lunar* is measured by twelve *lunations*, or revolutions of the moon from change to change, and is eleven days less than the solar, consisting of 354 days, 8 hours, and 48 minutes. And the *civil* is that which, for convenience, computes by whole days; and among us consists of 365 days, and every fourth year of 366. Among the Hebrews the year was partly lunar and wandering, and partly solar and fixed. It consisted ordinarily of twelve, and occasionally of thirteen synodical months, alternately of twenty-nine and thirty days each, so that two months included two moons, and the one of these years 354 days, and the other no less than 383 days. As the former of these falls eleven days short of the *true* or solar year, they were compelled, in order to keep their festivals at the proper season, to add a whole month to the year as often as it was needful, commonly once in three, and sometimes once in two years. This intercalary month was added at the end of the year, after the month *Adar*, and was therefore called *Veadar*, or a second *Adar*. The year was also distinguished into the *civil*, and the *sacred* or *ecclesiastical* year. The *civil* year commenced on the fifteenth of our September, because it was an old tradition that the world was created at that season; and by it they computed their jubilees, and dated all contracts, the birth of children, and the reign of kings. The months of this year, consisting alternately of twenty-nine and thirty days, are exhibited in the following table, with the corresponding months of our year:—

1. Tisri, to part of	Sept. and Oct.
2. Marchesvan or Bul,	Oct. and Nov.
3. Chisleu or Kisleu,	Nov. and Dec.
4. Thebet,	Dec. and Jan.
5. Sebat,	Jan. and Feb.
6. Adar,	Feb. and Mar.
7. Nisan or Abib,	Mar. and April.
8. Jyar or Zif,	April and May.
9. Sivan,	May and June.
10. Thammuz,	June and July.
11. Ab,	July and Aug.
12. Elul,	Aug. and Sept.

Year, the *sacred* or *ecclesiastical*, began in March, or the first day of the month Nisan, because at that time they departed out of Egypt, Ex. 12.1; Re. 23.5;—by this year they computed their festivals, and the prophets also occasionally dated their oracles and visions, Zec. 7.1. The months of this, with the corresponding months of our year, are here presented:—

1. Nisan or Abib,	Mar. and Apr.
2. Jyar or Zif,	Apr. and May.
3. Sivan,	May and June
4. Thammuz,	June and July
5. Ab,	July and Aug.
6. Elul,	Aug. and Sept.
7. Tisri,	Sept. and Oct.
8. Marchesvan or Bul,	Oct. and Nov.
9. Chisleu or Kisleu,	Nov. and Dec.
10. Thebet,	Dec. and Jan.
11. Sebat,	Jan. and Feb.
12. Adar,	Feb. and Mar.

———, *sabbatical*, or every seventh, Ex. 23.10; Le. 25.1; De. 15.1;—*of jubilee*, Le. 25.8. *See* JUBILEE.

Yearning OF THE BOWELS, imports the movings of tender affection and compassion, Ge. 43.30; 1 Ki. 3.26.

Yell, to cry like a young lion, Je. 2.15; 51.38.

Yesterday, a thousand years are as, with God, Ps. 90.4;—*to-day, and for ever*, Christ is the same during, expressive both of his eternity and immutability, He. 13.8.

Yield, to produce, Ge. 1.11; 4.12; Le. 19.25; 26.4, 20;—to surrender or resign, 2 Ch. 30.8; Pr. 7.21; Mat. 27.50; Ro. 6.19.

Yoke, a curved piece of wood laid on the neck of cattle, and bound to it by thongs, for drawing waggons, &c., Nu. 19.2; De. 21.3;—*figuratively*, bondage or servitude, Ge. 27.40; Le. 26.13; Ac. 15.10; Ga. 5.1; 1 Ti. 6.1;—calamity, La. 1.14; 3.27;—a prophetical emblem, Je. 27.2;—of Christ, easy, Mat. 11.30; Ro. 12.1; 1 Jn. 5.3.

Younger, more young, Ge. 9.24; 19.31,38; Job 30.1; Eze. 16.46,61; Lu. 15.12,13; 1 Ti. 5.1,2; 1 Pe. 5.5.

Youngest, Ge. 42.13,15; 44.2,12; Jos. 6.26; Ju. 9.5; 1 Sa. 16.11.

Young Persons, their duty, Le. 19.32; Pr. 1.8; Ec. 12.1; La. 3.27; Tit. 2.6; 1 Pe. 5.5;—examples of good ones: Obadiah, 1 Ki. 18.12;—Josiah, 2 Ch. 34.3;—David, Ps. 71.5, 17;—Jesus, Lu. 2.52;—Timothy, 2 Ti. 3.15;—bad ones: Er, the son of Judah, Ge. 38.7;—the sons of Eli, 1 Sa. 2.12; 3.13,22;—Absalom, 2 Sa. 15.2, &c.;—those that mocked Elisha, 2 Ki. 2.23. *See* CHILDREN.

Youth, early life, imagination of men evil from, Ge. 8.21;—sins of, bewailed, Job 13.26; Ps. 25.7;—wife of, Pr. 5.18; Is. 54.6; Mal. 2.14, 15;—husband of, Joel 1.8.

Z.

Zaanaim, zā-a-nā'im [removals], a 'plain' (or more correctly 'terebinth'), where Heber, the Kenite, pitched his tent, on the border of Naphtali, not far from Kadesh; called also Zaanannim, Jos. 19.33; Ju. 4.11.

Zabad, zā'bad [God-given], one of David's mighty men, 1 Ch. 11.41.

Zabdi, zāb'dī [gift of Jehovah], the father of Carmi, Jos. 7.1.

Zabulon, zab'u-lon, Mat. 4.13,15, the Greek form of Zebulun.

Zaccheus, zak-kē'us [just], a chief publican resident in Jericho, seeks to see Christ, Lu. 19.2–4;—is called by him, 5;—entertains Jesus, and avows concern for the poor, &c., 8;—is encouraged by him, 9.10.

Zachariah, zāk-a-rī'ah, or ZECHARIAH [remembered of Jehovah], (1) The fourteenth king of Israel, succeeds his father Jeroboam the second, 2 Ki. 14.29;—after a wicked reign of six months, was slain, 15.9, 10.—(2) Son of Jehoiada, high-priest of the Jews, is supposed to be the same with Azariah, 1 Ch. 6.10,11;—was put to death in the temple by order of Joash, 2 Ch. 24.20, 21; Mat. 23.35.—(3) The son of Jeberechiah, who understood the visions of God, 2 Ch. 26.5;—attested Isaiah's writing, Is. 8.2.—(4) One of the minor prophets, was born in Babylon, returned with the first band of exiles under Zerubbabel; and, while yet young, began to prophesy soon after Haggai, Ezr. 5.1;—greatly encouraged the Jews in building the second temple, Zec. 1.12, &c.; 8.1, &c.

Zacharias, an ordinary priest of the family of Abia, and the father of John the Baptist, his character, Lu. 1.6;—his vision, 11;—his prophecy, 67.

Zadok, za'dok [just], (1) Son of Ahitub, a priest in the time of David, whom he accompanied in his flight from Absalom, 2 Sa. 15.24;—put in the place of Abiathar as high-priest, 1 Ki. 2.35;—anoints Solomon, 1.39;—his descendants to be high-priests in future time, Eze. 44.15.—(2) Also a priest, the ancestor of Ezra, Ezr. 7.2.

Zair, zā'ir [little], a city or place in the land of Edom, where Joram defeated the Edomites, 2 Ki. 8.21.

Zalmon, zal'mon [shady], a lofty hill near Shechem, which is often covered with snow, Ju. 9.48;—called Salmon, Ps. 68.14.

Zalmunna, zal-mun'nah [shelter is denied him], and ZEBA, kings of Midian, after whom Gideon pursued, Ju. 8.5, 6;—conquered and slain by him, 10–21; Ps. 83.11.

Zamzummims, zam-zum'mims [noisy people], a race of giants, dispossessed by the Ammonites, De. 2.20;—called Zuzims, Ge. 14.5.

Zanoah, zan-ō'ah [marsh], two towns thus named in Judah, Jos. 15.34, 56; Ne. 3.13.

Zaphnath-Paaneah, zāf'nath-pa-a-nē'ah [discoverer of secrets], the name which Pharaoh gave to Joseph, Ge. 41.45.

Zaphon, zā'fon [the north], a city of Gad, a few miles east of the Sea of Galilee, Jos. 13.27;—called Shophan, Nu. 32.35.

Zarah, zā'rah or ZERAH [a rising of light], the son of Judah by Tamar, and twin-brother of Pharez, Ge. 38.30;—his posterity, 1 Ch. 2.6.

Zared, zā'red [exuberant growth], Nu. 21.12;—called also Zered, De. 2.13, 14;—a valley separating Moab from Edom.

Zarephath, zār'e-fath [smelting-house], called also Sarepta (Lu. 4.26), a city of the Phœnicians on the coast of the Mediterranean, between Tyre and Zidon, where Elijah lodged some time with a widow, 1 Ki. 17.9,10; Lu. 4.26. It is represented by the modern village of *Surafend*.

Zaretan, zār'e-tan [cooling], the place where the waters of Jordan rose up in an heap, and its channel for a long time made dry, Jos. 3.16;—called also Zartanah, 1 Ki. 4.12;—Zarthan, 7.46; —Zereda, 11.26;—Zererath, Ju. 7.22.

Zareth-Shahar, za'reth-shā'har [splendour of the dawn], a city of Reuben, a few miles south of Heshbon, Jos. 13.19.

Zatthu, zăt'thū [lovely, pleasant], one who signed the covenant with Nehemiah, Ne. 10.14.

Zeal, ardour of mind for or against a person or cause, 2 Sa. 21.2; 2 Ki. 10.16;—that which is good, commended, Nu. 25.11; 2 Ch. 31.21; Ec. 9.10; Mat. 5.6; 1 Co. 16.13; Ga. 4.18; Tit. 2.14; Jude 3; Re. 3.19;—*Christian*, includes scriptural knowledge of that for which we are zealous, Ro. 14.5;—unfeigned concern for the glory of God, 1 Co. 10.31;—fervent desire to promote the spiritual interests both of ourselves and others, Ro. 10.1;—active exertions in the use of appointed means, 11.14; 1 Co. 9.20–22;—exertions proportioned to the importance of our object, Mat. 23.34;—the *motives* to it, are: the divine command, Ga. 4.17; Re. 3.19;—God abhors and threatens the want of it, Am. 6.1; Re. 3.15, 16;—the example of Christ, Ps. 69.9; Jn. 2.17;—the importance of religion, Lu. 10.42; Phi. 3.7–9;—the difficulties which attend our salvation, Ep. 6.12;—the advantage of it to ourselves and others, 2 Co. 9.2, 6; Ja. 5.20;—the glory which it brings to God, Jn. 15.8; Ga. 1.24; 2 Th. 1.11, 12;—*commendable*, examples of: in Moses, Ex. 32.20;—Phinehas, Nu. 25.11–13;—Caleb, 13.30; 14.6–9;—David, Ps. 119.139;—Paul, Ac. 20.24;—Epaphras, Col. 4.12, 18;—the Corinthians, 1 Co. 14.12; 7.11; 9.2;—*excessive*, its bad effects, Mat. 10.35; Lu. 21.16; Jn. 16.2;—*improper*, reproved, Lu. 9.55; Ro. 10.2, 3;—*erroneous*, examples: of Saul in slaying the Gibeonites, 2 Sa. 21.1, 2;—of the Jews against Stephen, Ac. 7.55;—of the heathens of Ephesus, 19.28;—of the Jews at Jerusalem against Paul, 21.28; 22.22;—his own zeal for the law before his conversion, 9.1, &c.; 22.3; 26.5; Phi. 3.6;—*hypocritical*, in Jehu, 2 Ki. 10.16;—*of God*, his fixed and earnest concern for his own glory, and the good of his people, 2 Ki. 19.31; Is. 9.7; 59.17; 63.15; Eze. 5.13.

Zealous, ardent, Nu. 25.11, 13; Ac. 21.20; 1 Co. 14.12; Tit. 2.14; Re. 3.19.

Zealously, with passionate ardour, Ga. 4.17, 18.

Zebah, zē'bah [sacrifice], a Midianitish prince, Ju. 8.5. *See* ZALMUNNA.

Zebedee, zeb'e-dee, the father of the apostles James and John, Mat. 4.21; 10.2; Mar. 1.19, 20.

Zeboim, ze-bō'im, (1) *The valley of* [valley of hyenas], one of the wild ravines which run down the eastern slope of Benjamin into the Jordan plain, 1 Sa. 13.18.—(2) *The city of* [city of roes], one of the five cities of the plain, and grouped with Sodom and Gomorrah, Ge. 10.19; De. 29.23; Ho. 11.8. The names of the valley and of the city respectively are in the Hebrew radically different words.

Zebul, zē'bul [habitation], governor of the city of Shechem, Ju. 9.28;—calls Abimelech to fight against Gaal, 30–41.

Zebulun, zeb'u-lun [dwelling], the sixth son of Jacob by Leah, Ge. 30.20; 35.23;—his sons, 46.14: Nu. 1.30;—prophetic benediction of his father respecting his offspring, Ge. 49.13;—the borders of the territory of the tribe of, described, Jos. 19.10–16.

Zechariah. *See* ZACHARIAH.

Zedad, zē'dad [mountain side], a city of Syria, on the north-east border of Palestine, Nu. 34.8; Eze. 47.1, 15.

Zedekiah, zĕd-e-kī'ah [the justice of the Lord], (1) The son of Josiah, and last king of Judah, succeeds Jehoiachin, 2 Ki. 24.17; 2 Ch. 36.10;—rebels against Nebuchadnezzar, 13; Je. 52.1;—his captivity foretold, 34.1–3; 37.17; Eze. 12.8; 21.25;—sends for Jeremiah, Je. 21.1;—taken, and his eyes put out,

1 Ki. 25. 4, &c.; Je. 39. 4; 52. 8.—(2) The false prophet, reproved, 1 Ki. 22. 11, 24.—(3) Another false prophet, awfully denounced by Jeremiah, Je.29. 21,22.

Zeeb, zē'eb [wolf], and OREB, two princes of Midian taken and slain, Ju.7.25.

Zelah, zē'lah [a rib, a side], a city of the tribe of Benjamin, probably the native place of king Saul, not far from Jerusalem;—here Saul was buried in 'the sepulchre of Kish his father,' 2 Sa.21.14.

Zelophehad, ze-lō'fe-had [first-born], the son of Hephar, died without sons, but left five daughters; their inheritance, Nu. 27. 1;—to whom married, 36.10.

Zelotes, ze-lō'tes [zealous], the surname of Simon the Canaanite, one of the apostles, Lu.6.15. *See* SIMON.

Zelzah, zĕl'zah [shade from the sun], a place near Rachel's sepulchre, on the boundary of Benjamin, 1 Sa.10.2.

Zemaraim, zem-a-rā'im [double-mount forest], a city of the Benjamites, near Bethel, Jos.18.22;—near to it was a mount of the same name, at the foot of which 500,000 of Jeroboam's army were killed, 2 Ch.13.4, 17.

Zenas, zē'nas, a distinguished Christian mentioned in Scripture, Tit.3.13. Called a 'lawyer,' as being skilled in the Jewish law.

Zephaniah, zef-a-nī'ah [defended of the Lord], (1) One of the minor prophets, who lived in the time of Josiah, king of Judah, Zep.1.1, &c.—(2) The deputy high-priest, under Seraiah, 2 Ki. 25. 18; Je. 52. 24;—by him Zedekiah consulted the prophet Jeremiah, 21.1; 29.29; 37.3.

Zerah, zē'rah [rising], (1) The son of Simeon, and father of the Zarhites, called also Zohar, Ge. 46. 10; Nu. 26. 13.—(2) King of Ethiopia or Cush, invaded Judah with 1,000,000 of infantry, and 300 chariots, but was defeated by Asa, 2 Ch.14.9–15.

Zered. *See* ZARED.

Zereda, zer-ē'da [cooling], a town in Ephraim, 1 Ki.11.26; 2 Ch.4.17:—probably the same as Zaretan, Jos.3.16; —Zererath, Ju.7.22,—Zartanah, 1 Ki. 4.12;—and Zarthan,7.46.

Zeruah, ze-rū'ah [leprous], the mother of Jeroboam, 1 Ki.11.26.

Zerubbabel, ze-rub'ba-bel [born in Babylon], or ZOROBABEL, the son of Shealtiel, and of the royal race of David, Ezr.3.2; Mat.1.12;—the same with *Sheshbazzar*, his Chaldean name, Ezr.1.8,11; 5.14,16;—to his care Cyrus committed the sacred vessels sent back to Jerusalem which had been carried to Babylon, to the number of 5400, 1. 1–11;—with him went up from Babylon to Jerusalem 42,360 Jews, together with 7337 servants, 2.64,65; —was zealous in rebuilding the temple, Ezr. 5. 2; Hag. 1. 12;—was encouraged by the prophets Haggai and Zechariah, Hag. 1. 1, &c.; Zec. 4.6–10.

Zeruiah, zĕr-u-ī'ah [wounded], one of David's two sisters, and mother of Joab, Abishai, and Asahel, 2 Sa. 2. 18; 3.39; 8.16; 16.10; 1 Ch.2.16.

Ziba, zē'bah [statue], servant of king Saul, his treachery, 2 Sa.16.1; 19.24.

Zibiah, zib-ī'ah [seven], the mother of king Joash, 2 Ki.12.1.

Zichri, zik'ri [remembered], the name of several of the posterity of Benjamin, 1 Ch.8.19,23,27; also 2 Ch.17.16.

Zidkijah, zid-kī'jah [the justice of the Lord], one who sealed the covenant with Nehemiah, Ne.10.1.

Zidon. *See* SIDON.

Zif [bloom-month], the second month of the Jewish sacred year, and the eighth of their civil year, agreeing to part of our April, 1 Ki 6. 1, 37; also called Jyar.

Ziklag, zik'lag [pressed], a city in the south of Judah, allotted to Simeon, Jos.15.31, 19.5;—was given by Achish, king of Gath, to David for an asylum from the rage of Saul, 1 Sa. 27. 6;— was burned by the Amalekites, 30.1; —David repaired and dwelt in it, 2 Sa.1.1.

Zillah, zil'lah [a shadow], one of the wives of Lamech, and mother of Tubal-Cain, Ge.4.19.

Zilpah, zil'pah [a dropping], the handmaid of Leah, and concubine of Jacob, Ge.29.24; 30.9,10; 35.36.

Zilthai, zil'thī [shadow, *i.e.* protection, of Jehovah], one of the posterity of Benjamin, 1 Ch.8.20.

Zimran, zim'ran [celebrated in song], son of Abraham by Keturah, Ge.25.2.

Zimri, zim'ri [celebrated in song], (1) A general in the army of Elah, king of Israel, murders and succeeds him, 1 Ki. 16. 10;—burns himself, 18.—(2) The son of Salu, a prince of a chief house of the Simeonites, slain by Phinehas for criminal connection with Cozbi, the daughter of Zur, a prince of Midian, Nu.25.14,15.

Zin [a low palm-tree], a wilderness to the south-west of the Dead Sea;—the Israelites come thither, Nu. 20. 1;— rebelled in, 27.14; De.32.51.

Zion, zī'on [dry, sunny mount], called SION in the New Testament, the highest point in Jerusalem, being 2539 feet above the level of the Mediterranean. This height was the Salem of Melchizedec, and was afterwards occupied by the Jebusites till it was taken by David, 2 Sa.5.9; 1 Ch.11.7; —sometimes denotes the whole city, Ps.149.2; 88.2; Is. 33.14; Joel 2.2;— after the captivity the name given to the eminence on which the temple was built. Symbolically given to the habitation of the redeemed, He. 12. 22; Re.14.1;—daughter of Jerusalem, Is.1.8.

Ziph, zif [a flowing], the name of a city of the tribe of Judah a few miles from Hebron on the borders of the wilderness of Ziph, where David concealed himself from Saul, 1 Sa.23.14, 15,19; Ps.54. *title*.

Zippor, zip'por [small bird], the father of Balak, king of Moab, Nu.22.2; 23. 18; Jos.24.9.

Zipporah, zip-pō'rah [little bird], one of the seven daughters of Jethro, and the wife of Moses, Ex.2.21;—bare to him two sons, 22; 4.20;—circumcised them, 25;—she with her sons were brought by her father to Moses in the wilderness, 18.1–6.

Zithri, zith'ri [protection of Jehovah], son of Uzziel, Ge.6.22.

Ziz [a flower], a hill in the south of Judah, near which the Moabites and Ammonites were destroyed by God, for the help of Jehoshaphat, 2 Ch.20. 16–25.

Zoan, zō'an [low], a very ancient city of Egypt (built seven years after Hebron), not far from the Mediterranean, near the mouth of the Tanitic branch of the Nile, and long of great note, Nu.13.22; Ps.78.12,43; Is.19. 11; 30.4; Eze. 30.14;—was called TANIS by the Greeks; now *Sân*, an insignificant village.

Zoar, zō'ar [smallness], originally called Bela, one of the five cities which rebelled against Chedorlaomer, Ge.14. 2;—for its safety Lot interceded, and to it he fled, 19.20–23;—it seems to have stood near the base of the mountain range at the S. E. corner of the Dead Sea, De.34.3; Is.15 5.

Zobah, zō'bah [station], a portion of Syria constituting one of the kingdoms of Aram, lying between Hamath and the Euphrates;—against the kings of which Saul fought, 1 Sa. 14. 47;— David smote the king of, 2 Sa. 8. 3 ; Ki.11.24.

Zoheleth, zō'he-leth [a serpent], a stone by En-Rogel, 1 Ki.1.9.

Zophar, zō'far [sparrow], one of Job's three friends who came to visit him. called the *Naamathite*, probably because he came from *Naama*, probably some place in Idumea, Job 2 11;—answers, Job 11. 1, &c.;— his second speech, 20.1, &c

Zophim, zō'fim [watchers], a place on the 'top of Pisgah' to which Balak brought Balaam, Nu.23.14.

Zorah, zō'rah [hornet's town], a city of the tribe of Dan, near the border of Judah, not far from Eshtaol, Jos. 19. 41;—here Samson was born, and buried, Ju.13.2–25; 16.31;—men sent from, to spy the land, 18.2;—rebuilt and fortified by Rehoboam, 2 Ch. 11. 10;—called Zareah, Ne. 11. 29;—Zoreah, Jos.15.33.

Zuph, zūf [honey-comb], (1) A Levite, the great-grandfather of Elkanah, the father of Samuel, 1 Sa.1.1; 1 Ch 6.34, 35.—(2) The place where his posterity dwelt was thus named, 1 Sa.9.5.

Zur [stone], a prince of Midian, whose daughter was killed by Phinehas for criminal connection with Zimri, Nu. 25.15;—was himself slain, 31.8.

Zurishaddai, zū'ri-shad'ī [the Almighty my rock], the father of Shalumiel, chief of the tribe of Simeon at the departure of the Hebrews from Egypt, Nu.1.6; 7.36.

Zuzims, zū'zims [the prominent ones], a race of giants who dwelt beyond Jordan, and who were conquered by Chedorlaomer and his allies, Ge.14.5; —supposed by some to be the same with the ZAMZUMMIMS, De. 2.20,21 —were allied to the Rephaim and other gigantic races who originally inhabited Palestine.

GARDENS OF DAMASCUS. [Genesis, ii:8-14.]—"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." The Garden of Eden was located, it is supposed by some, in the northeast of Arabia, at the junction of the Euphrates and Tigris rivers. Its real position, however, is in doubt. The picture, "Gardens of Damascus," is given here because Damascus comes nearer illustrating for us what an Eastern garden is, than any other city of which we know; and from the mountain we see here rising from the gardens of Damascus, an observer can see the mountains on the borders of the Eastern desert toward the confines of Mesopotamia, where the original Garden of Eden is supposed by some to have been situated. The gardens of Damascus are little enclosed plantations which encompass the city and extend for several miles into the plain.

THE FIRST BOOK OF MOSES, CALLED

GENESIS,

That is, GENERATION (Heb. BERESHITH, *in the beginning*). **In this book we have the** writings of Moses covering 2369 years, viz. **the creation of all** things; the original happiness and fall of man; the expulsion from Eden; the progress of various arts, the general corruption of society, and the deluge sent to punish it; the preservation of Noah and his family in the ark, and their repeopling the earth; God's confounding of languages at the building of the tower of Babel, with his marvellous providences towards the families of Lot and Nahor, but especially of Abraham, Isaac, Jacob, and Joseph.

BEFORE CHRIST, 4004.—JULIAN PERIOD, 710.—INDICTION, 5.—CREATION FROM TISRI OR SEPTEMBER 1.

CHAPTER I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth separated from the waters,* 11 *and made fruitful,* 14 *of the sun, moon, and stars,* 20 *of fish and fowl,* 24 *of beasts and cattle,* 26 *of man in the image of God.* 29 *Also the appointment of food.*

IN the beginning [a]God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep; and the [b]Spirit of God moved upon the face of the waters.

3 ¶ And God said, [c]Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.[1]

5 And God called the light Day,[2] and the darkness he called Night.[3] And the evening[4] and the morning[5] were the first day.[6]

6 ¶ And God said, [d]Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament:[7] and it was so.

8 And God called the firmament [8]Heaven. And the evening and the morning were the second day.[9]

9 ¶ And God said, Let the waters under the heaven be gathered together unto [e]one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth;[1] and the gathering together of the waters called he Seas:[2] and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind:[3] and God saw that *it was* good.

13 And the evening and the morning were the third day.

B.C. 4004.

CHAP. I.

a Ps.33.6;136.5. Jn.1.1-3. Col.1.16,17. He.11.3.

b Job 26.13.

c 2 Co.4.6.

1 Heb. *between the light and between the darkness.*

2 *i.e.* shining warmer.

3 *i.e.* wrapping up as in a garment.—*C.*—*i.e.* time of howling or uncertainty.

4 *Mingling,* because composed of light and darkness.—*C.*

5 *Looking out,* in reference to the sun.—*C.*

6 'And it was evening, and it was morning, one day.' There is manifest allusion to the Jewish mode of reckoning. Their day is from sunset to sunset. The word translated 'evening' signifies literally the time between sunset and dark. This introduces one section of the day—the 'morning' introduces the other; the two together constitute the complete day.—*P.*

d Je.10.12;51.15.

B.C. 4004.

7 In the clouds.

8 From *heave,* because the heavens, in relation to the earth, are *heaved* or expanded upwards.—*C.*

9 The only instance in which the work of the day is not, at its close, directly pronounced *good.* The reason of the omission seems to be, that the process of dividing continues into the next day, when the separation of earth and sea being completed, the whole is pronounced *good.*—*C.*

e Job 38.8. Pr. 8.29.

1 *i.e.* pressing low downward.

2 *i. e.* straight spreaders.

3 Three distinct kinds of products are here specified:—1. The 'grass;' that is, the green tender blade of that species which is perennial, and which grows without artificial aid or cultivation. 2. 'The herbs yielding seed,' or the grain and vegetables, which must be sown or planted. 3. The tree, whose *fruit* is a prominent feature and characteristic. The writer ascends from the lowest to the highest species of vegetable life.—*P.*

CHAPTER I. Ver. 1. That is, in the beginning of time, God created the elements out of which all things in heaven and earth were formed. According to the teachings of chemistry there are about seventy different kinds of atoms which are the elements God used as material to build the universe. He. 11. 3, 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear;' Ps. 102. 25, 'Of old thou hast laid the foundation of the earth, and the heavens are the work of thy hands;' 2 Pe. 3. 5; Je. 10. 12; 51. 15; Ex. 31. 17; 20. 11; Ps. 33. 6, 9; 89. 11, 12; 146. 6; 148. 1–6; Is. 44. 24; Zec. 12. 1; Ac. 14. 15; 17. 24; 4. 24; Is. 42. 5; Re. 4. 11; 10. 6; 14. 7; Ro. 1. 19, 20; 11. 36. The word ELOHIM, here rendered God, is plural, and denotes the WORSHIPFUL ONES, the Divine Persons, who equally concurred in the creation of all things. 1 Co. 8. 6, 'The Father, of whom are all things;' Mat. 11. 25, '*He is* Lord of heaven and earth;' Ep. 3. 9, 'God created all things by Jesus Christ;' Jn. 1. 1–3, 'In the beginning was the Word (*the Son*), and the Word was with God, and the Word was God: all things were made by him, and without him was not anything made that was made;' Col. 1. 16; Pr. 8. 27–30; Job 26. 13, 'By his spirit he garnished the heavens;' Ps. 33. 6, 'All the host of them were made by the spirit of his mouth;' 104. 30.—[This verse is the introduction to the whole Bible. It is the introduction to history, for it marks the boundary between time and eternity. It cannot be, as has been generally supposed, a mere summary of what follows —a mere heading to the chapter; for it mentions the 'heaven' first, whereas in the following verses 'the earth' is first spoken of. This of itself is sufficient to show that ver. 1 refers to a prior act of God—an event anterior to those described in the subsequent part of the chapter. The terms 'heaven and earth' may mean the universe of mind and matter. Then heaven would include the celestial spheres with angels and spirits, and the earth would include all the animals which the researches of geology have brought to light, entombed in the various strata. The 'heaven and the earth,' whose creation is thus simply announced, embraced the whole pre-adamic universe. The fact of its creation at some undefined past age is recorded; and then it is indicated that from some cause the earth having been reduced to chaos, God put forth anew creative power, and prepared it for a new race of animals, and for the noblest of all—man. *P.*]

Ver. 2. *Earth, deep,* and *waters,* signify the same mingled mass of earth and water. 2 Pe. 3. 5, 'The earth standing out of the water, and in the water.'—It *was without form;* without any agreeable shape, order, or ornament: *and void,* without either vegetables to furnish it, or animals to inhabit it. And the Spirit of God in His almighty power proceeding from the Father as the source of all and through the Son as the Mediator moved upon this mingled mass, to prepare it for the intended separation of earth and water, and for the production of vegetables and animals. — [Philosophy can explain the observed laws of motion both on earth and in the heavens; but never can account for its origin. Moses, divinely instructed, ascribes it directly to the Spirit of God. From him originates also every spiritual movement of the soul in returning to God and entering his kingdom. Jn. 3. 5. *C.*——*And the earth was,* or had become, *waste and desolate.* Its physical features were reduced to utter confusion; its elements were in complete disorder—chaos reigned entirely. *Darkness was upon the face of the deep.* This implies that there was some dense mist or cloud hovering over the earth's surface, so as totally to exclude light from without. The introduction of light, and the succession of day and night, prove that at the very commencement of what is usually called the creative week the sun existed, and the diurnal motion of the earth on its axis was in operation. *P.*]

Ver. 3. 2 Co. 4. 6, 'God commanded the light to shine out of darkness.' It, as well as all things else, was produced by Christ, who is God's personal Word, Jn. 1. 3; his wisdom and power, 1 Co. 1. 24. God created all things through Jesus Christ. The Son is not only the Mediator of Redemption, but also of Creation, Administration, and Consummation. He is the Alpha and the Omega.

Ver. 4. *God divided the light from the darkness,* by making them to take different places by turns; the light always shining upon the one half of the mingled mass, and the darkness covering the other; in much the same manner as our sun by turns illuminates the one half of the globe and leaves the other in darkness.

Ver. 5. The time of the first revolution of the dark-

14 ¶ And God said, Let there be [g]lights in the firmament of the heaven, to divide the day from the night;[4] and let them be for signs,[5] and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great[6] lights; the greater light to rule the day,[7] and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to [h]rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 ¶ And God said, Let the waters bring forth abundantly the moving[8] creature that hath life,[9] and fowl *that* may fly above the earth in the open firmament of heaven.[1]

21 And God created[2] great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God [i]blessed[3] them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after

B.C. 4004.

g Ps.74.16;136.7.

4 Heb. *between the day and between the night.*

5 *A sign* is something that represents, conirms, or foretells another, Ro.4.11. Ex. 3.12. Heb. 10.1–4. The heavenly lights, so attractive and glorious in their peculiar arrangements, are *signs* of the power, wisdom, and goodness of God, Ps.19.1. —*signs* of direction by land or sea; *signs* of the seasons, which are produced by the angle of the earth's axis to the plane of its orbit; *signs* of days, whereby we count our labour; *signs* of years, whereby we count our lives. Lord, so teach us to number our days that we may apply our hearts to wisdom!—*C.*

6 *Great,* not as bodiescompared with other heavenly orbs; but great as *lights,* in relation to the earth from which they are seen.—*C.*

7 Heb. *for the rule of the day,* &c.

h Je.31.35.

B.C. 4004.

8 Or, *creeping.*

9 Heb. *soul.*

1 Heb. *face of the firmamentof heaven.*

2 Here the word *created* is used for the first time since the record in the first verse. All that had been done in the interval was a re-arrangement of matter; now *life* is introduced, and it requires not simply constructive, but *creative* power. The three expressions, *great whales, every living creature that moveth,* and *every winged fowl* are introduced so as to embrace all forms of animal life in air and water.—*P.*

i ch.8.17;9.1.

3 *The first blessing*—that is a gift from a superior to an inferior, He.7.7, consisting in (1) fruitfulness, (2) multiplication, (3) right to occupany in suitable places.—*C.*

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ness and of the light *were the first day;* for both the light and the darkness existed together at the same time, but on different parts of the mingled mass.

Ver. 6. This *firmament* includes the region of the sun, moon, stars, and comets: and the air or atmosphere which surrounds our earth, and separates between the water which is in the clouds and that which is in the seas and rivers. Ps. 33. 6, 9, 'By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth. He spake, and it was done; he commanded, and it stood fast;' Job 37. 18, 'He spread out the sky, which is strong, and as a molten looking-glass;' Job 26. 13; Ps. 136. 5; Je. 10. 12; 51. 15; Zec. 12. 1; Je. 10. 13, 'There is a multitude of waters in the heavens, and he causeth the vapours to ascend from the earth;' Job 26. 8, 'He bindeth up the waters in his thick clouds, and the cloud is not rent under them;' 38. 22–26, 'Hast thou entered into the treasures of the snow, and of the hail, which I have reserved? Who hath divided a water-course for the overflowing of waters, to cause it to rain upon the earth?' Job 37. 11; Ec. 11. 3; Ps. 148. 4.—[The firmament, or more literally 'the expanse,' is the atmosphere. At first the body of water on the earth's surface seems to have been in contact with another form of water like a dense mist, hovering over the earth. By the atmosphere, and the light acting upon it, the mist was absorbed, and raised in the form of clouds high above the earth. The Hebrew word translated 'above' in ver. 7 signifies 'upon,' *as a sustaining power,* thus describing with scientific precision the action of the atmosphere in supporting the water. *P.*]

Ver. 7. [The use of the word 'made' in this and other parts of the narrative must be carefully noted. It must not be confounded with 'created.' 'In the beginning God *created* the heavens and the earth.' He called the universe into existence; but all his subsequent work upon inanimate matter was a work of rearrangement, which is expressed by the word *made,* or some such phrase as 'let there be.' *P.*]

Ver. 9. Job 38. 8–11, 'Who shut up the sea with doors, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further?' 26. 10, 'He compassed the sea with bounds;' Ps. 24. 1, 2, 'The earth he founded upon the seas, and established it upon the floods;' 136. 6, 'He stretched out the earth above the waters;' Ps. 104. 5–9; 33. 7; 2 Pe. 3. 5; Je. 5. 22; Pr. 8. 29. But the whole globe of earth and sea was hung upon nothing, Job 26. 7. The approbation of the second day's work was deferred till the separation of the waters was completed; and we have it, ver. 10. —[*Let the waters gather themselves.* No direct force of living agency is employed upon the waters; but such an arrangement of the earth's surface is implied as would bring the waters together by the law of gravitation. Some portions of the earth's crust were depressed, some upheaved. The sacred writer takes no notice of this. He has nothing to do with geology. But the Psalmist appears to indicate the way in which the waters *were made* to gather themselves. See Ps. 104. 7–10. *P.*]

Ver. 10. [The term *earth* is employed in a restricted sense here. It signifies 'land,' as contradistinguished from 'sea;' whereas in ver. 1 it signifies 'world,' as contradistinguished from 'heavens.' *P.*]

Ver. 11. Ps. 104. 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth, wine, and oil, and bread;' Job 28. 5. **The purpose of the writer of Genesis was not to give a scientific description of the order of Creation, but it was to make it clear that God was the author of all things. Moses saw that God and not chance was the creator of all.**

Ver. 14. According to verse 14 God appointed the sun to be the great light in the firmament and the moon to reflect that light. The sun is in itself a very extensive body of light; and the moon, though it hath no light in itself, enlightens our earth by reflecting the light of the sun; and both are called *great lights,* since by reason of their nearness they appear to us much larger than any of the stars. These lights not only form the day and night, but also form or mark out the seasons of sowing, planting, reaping, sailing, travelling, or the like; and are for signs of the weather, and sometimes of remarkable phenomena. Ps. 136. 7–9, 'God made great lights—the sun to rule by day, and the moon and stars to rule by night;' 74. 16, 17, 'The day is thine, the night also is thine: thou hast prepared the light and the sun. Thou hast made summer and winter;' 104. 19, 20, 'He appointed the moon for seasons; the sun knoweth his going down. Thou makest darkness, and it is night;' De. 4. 19, 'The sun, moon, and stars, even all the host of heaven, God hath divided unto all nations,' *for use;* Job 38. 12; Ps. 8. 3, 4; 148. 3, 5; 119. 91; Je. 31. 35; 33. 25; Mat. 16. 2, 3, 'When it is evening, ye say, *It will be* fair weather, for the sky is red. And in the morning, *It will be* foul weather to-day, for the sky is red and lowering;' Lu. 21. 25, 26, 'There shall be signs in the sun, and in the moon, and in the stars: men's hearts failing them for fear, and for looking after those things which are coming on the earth;' Mat. 24. 29; Is. 13. 10; Eze. 32. 7; Joel 2. 10–31; 3. 15; Ac. 2. 19, 20; Jos. 10. 13.

Ver. 16. [The specific object of the two great lights is mentioned; that of the stars is not. The former had an important bearing upon the earth as the abode of man; the latter had not, and consequently the writer simply mentions them to show that they are the work of God. In the 17th and 18th verses allusion is made mainly, if not exclusively, to the sun and moon. They are the rulers of the day and of the night—regulating their length, the amount of their light or darkness, and the intensity of their heat or cold. *P.*]

Ver. 20. [The Hebrew words may be more intelligibly translated, 'Let the waters swarm with swarms of living creatures.' There is no allusion to any productive power *in the waters.* God was the producing cause; the waters were merely the place in which that cause operated. The next clause ought to be rendered, 'And let fowl fly above the earth,' &c. The original does not signify that the fowls were produced in the water. *P.*]

Ver. 21–25. Ac. 17. 25, 'He giveth to all life, and breath, and all things;' Ps. 104. 24–26, 'The earth is full of his riches,' minerals, vegetables, animals. 'So is this great sea, wherein are things creeping innumerable, both small and great beasts. There is that leviathan,' whales, crocodiles, and other sea monsters; Ps. 50. 10, 11, 'Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine,' by creation; Job 40. 15. God's blessing gave the animals a power to propagate their kinds. Ps. 107. 38, 'He blesseth them, so that they are multiplied greatly;' Job 43. 12; Ps. 144. 13, 14.

Ver. 26. The plural is not here used for the singular in the manner of some modern kings. There is not in Scripture one instance of a sovereign's speaking of himself only in the plural number, *we, us, our.* But the plural *us* here denotes a consultation of the divine Persons concerning the production of that species of creatures which was to be the most perfect under heaven, and in which the glory of God was to be for ever most illustriously manifested in his work of redemption.—The image of God on man includes, (1) The resemblance of his soul, in respect of spiritual substance, understanding, and will. (2) The happiness of his state, and his honourable dominion over the creatures. (3) And chiefly the moral conformity of his soul to God, in spiritual knowledge, righteousness, and holiness. Ec. 12. 1, 'Remember thy Creators,' *Heb., i.e.* Father, Son, and Holy Ghost, 'in the days of thy youth;' Job 35. 10, 'Where is God my Makers?' *Heb.*; Is. 54. 5, 'Thy Makers, the Lord of hosts;' 1 Jn. 5. 7; Ec. 7. 29, 'God made man upright;' Col. 3. 10, 'Renewed in knowledge after the image of him that created him;' Ep. 4. 24, 'The new man after God is created in righteousness and true holiness;' 2 Co. 3. 18 with Ex. 15. 11; Ge. 5. 1; 9. 6; Ps. 8. 4–8, 'Man—thou hast made a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowl of the air, and the fish of the sea; and whatsoever *creeping thing* passeth through the paths of the sea;' Ge. 2. 19, 20; 9. 2; Job 5. 23; Je. 27.6.—[The order of creation was from the lowest forms of vegetable and animal life upwards. Man, as the highest of all, was made last. But man's creation is distinguished in another way. It was not merely accomplished by a divine thought—it was also the subject of a divine council; 'Let *us* make man.' As in the divine name *Elohim,* so in this form of expression there seems to be distinct indication of plurality in the Godhead. And yet the whole structure of the sentence shows that there is *unity* joined with plurality; for in ver. 27 it is said, 'So (as had been decreed in the divine council) God created man in *his* own image.' It will be observed that the word 'created' is here again used. We can scarcely suppose that the two words 'image' and 'likeness' are synonymous. It seems probable that the former was intended to express man's likeness to God *intellectually* and physically; he was in his knowledge and commanding aspect God's representative, his image upon earth. The other word most probably refers to man's *moral* nature, in which he also resembled God. *P.*]

his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind:[4] and God saw that *it was* good.

26 ¶ And God said, [j]Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him: [k]male and female created he them.

28 And God blessed them; and God said unto them, [l]Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth[5] upon the earth.

29 ¶ And God said,[6] Behold, I have given you every herb bearing seed,[7] which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [n]to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life,[8] I have given every green herb for meat: and it was so.

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

CHAPTER II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge only forbidden.* 19, 20 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THUS [a]the heavens and the earth were finished, and all the host[1] of them.[2]

2 And on the [b]seventh day God ended his work which he had made: and he rested[3] on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made.[4]

4 ¶ These *are* the generations[5] of the heavens and of the earth when they were created, in the day[6] that the LORD God made the earth and the heavens,

5 And every plant of the [c]field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it

B.C. 4004.

4 *Vegetables* and *animals* are arranged each *after his kind*, and referred to no higher denomination. But when MAN is to be formed, we read, in ver. 26: 'Let us make man in *our image*. So God created man in his own image.' Now what is this image? The apostle tells us, He. 1. 3. 'The Son is the *express image* of the Father's person.' He is farther described, 1 Ti. 3. 16, as 'God *manifest* in the flesh.' Being thus ever seen in the eternal purpose, Ep. 1. 9, he constitutes the glorious original after which man is formed. Of the *image* of God in man, knowledge, righteousness, and holiness are the principal features, Ep. 4. 24; Col. 3. 10; but every other attribute of God, even eternity, Job 10. 28, is, in created measure, exhibited in man.—*C.*

j ch. 5. 1; 9. 6. 1 Co. 11. 7.
k Mat. 19. 4.
l ch. 9. 1.

5 Heb. *creepeth.*

6 It is to be remarked, how, at every successive act of creation, ver. 3, 6, 9, 11, 14, 20, 24, 26, God *speaks*, Ps. 33. 9, that is, 'The *Word* that was with God (Pr. 8. 22–31), and was God, and without whom was not any thing made that was made,' Jn. 1. 3.—*C.*

7 Heb. *seeding seed.*
n ch. 9. 3.

8 Heb. *a living soul.*

B.C. 4004.

CHAP. II.

a ch. 1. 19. Ex. 20. 11; 31. 17. 2 Ki. 19. 15. 2 Ch. 2. 12. Ne. 9. 6. Job 12. 9. Ps. 33. 6, 9; 89. 12, 13; 106. 26; 136. 5–8; 146. 6. Is. 40. 26; 42. 5; 45. 12; 48. 13. Je. 10. 12, 16. Ze. 12. 1. Ac. 4. 24. See ch. 1. 1.

1 *Host.* The stars, &c., De. 4. 19, which are marshalled as a host or army is on earth; also, angels, Lu. 2. 13, who are the armies of heaven. Da. 4. 35.—*C.*

2 In this verse the historian takes as it were a retrospective look at all that had been done as related in the preceding chapter;—the creation of the universe 'in the beginning,' and the rearrangement of the earth's surface, and the production of vegetables and animals during the six days.—*P.*

b Ex. 20. 11; 31. 17. De. 5. 14. He. 4. 4.

3 Not *resting*, as opposed to *weariness*, for that is impossible with God; but *ceasing*, as opposed to *working*.—*C.*

4 Heb. *created to make.*

5 Account of the beginning.—(Order and manner of production.)—*C.*

6 Time.

c Ps. 104. 14.

Ver. 28. Pr. 10. 22, 'The blessing of the Lord maketh rich,' *i.e.* numerous and happy; Ps. 128. 1–4, 'Blessed is every one that feareth the Lord—thou shalt eat the labour of thine hand—thy wife shall be as a fruitful vine, thy children like olive plants round about thy table,' many, healthful, comely, and prosperous; 1 Ch. 26. 4–8. Obed-edom had a large and happy family, for God blessed him. And 1 Ch. 4. 10; Job 42. 12; Ps. 107. 38; Ge. 1. 22; 8. 17.—[The *second blessing*, adding to the former (ver. 22), conquest over the earth, and universal dominion over the living creatures. *C.*]

Ver. 29. Ac. 17. 25, 28, 'He giveth all things. In him we live, and move, and have our being;' Ps. 104. 14, 15, 'He causeth the grass to grow for the cattle, and herb for the service of man, that he may bring food out of the earth—wine, and oil, and bread;' Ps. 145. 15, 16, 'The eyes of all wait upon thee, and thou givest them their meat in due season;' 147. 9, 'He giveth to the beast his food;' Pr. 30. 8; Ps. 111. 5; Mat. 6. 11, 25, 26; Ac. 14. 17; Is. 33. 16. But it doth not appear that either men or animals would have eaten flesh during the state of innocency.

Ver. 30. [There is a difference between the food assigned to man and that given to the lower animals. The former had the higher classes of vegetable products—the cereal grain and fruits; the latter had 'every green herb.' There is no mention of animal food having been permitted. *P.*]

REFLECTIONS.—Stand still, my soul, and consider this wonderful work of God! O how his eternal power and Godhead shine forth in forming so vast, so well furnished worlds of creatures, rational and irrational, animate and inanimate! What infinite wisdom appears marked in the vast variety, the comely order, and the mutual subserviency of all things to the good of one another, and to his glory! What goodness, in forming such multitudes of beings to partake of his bounty as their all in all! and especially towards man, in forming him after his own image, and in so preparing this lower world to be a commodious lodging for him in his way to the mansions of light! Let me, then, in all things—in heaven, in earth, in air, in sea, and in land—in grass, in herbs, in trees, in sun, in moon, in stars, in fishes, in fowls, in cattle, and creeping things—in angels and in man—behold the excellences of my God! Let me enjoy God himself in all things, and all things in God! Let me use them all as his property, his product, and for his glory and honour! And notwithstanding my nothingness, confusion, darkness, and deadness, let me hope that my all-creating God—Father, Son, and Holy Ghost—will fashion me, as an abridged world, into a monument of redeeming mercy, to the praise of the glory of his grace! Am I a Christian philosopher? Let me, as I have access, contemplate the creatures of God, in their almost infinitely diversified natures, qualities, and uses! Light and celestial luminaries, in their mysterious nature, extensive range, prodigious but duly proportioned distance, rapid motions, and powerful influences—Air, fixed and unfixed, inflammable and uninflammable, in its fluidity, weight, elasticity, and usefulness for forming of wind, promoting of animal life, transmission of light, and the like—Water, in its fluidity, plenteousness, dispersion, saltness or freshness, penetration, and fitness for forming rains, dews, sea-productions: and for promoting trade and intercourse between nations—Earths, stones, metals, moulds, in their adhesion, ductility, forms, colours, and uses—Vegetables, in their structure, growth, curious parts, almost infinitely diversified forms, colours, and uses—Animals, in their curious parts, connected structure, mysterious life, and dependence on food; their motions in limits, fitness for procreation and self-preservation, beautiful forms, melodious, awful, or plaintive sounds, exquisite and diversified smell and taste: and, along with these, the unlimited divisibility of matter, the laws of air, attraction, gravitation, electricity, magnetism, of muscular motion, and of nervous influences—Rational spirits, in their powers of thinking, willing, recollection, sociality, and union with bodies—as proofs of the existence and manifestations of the mysterious nature and manifold perfections of God, my God in Christ, of whom, through whom, and to whom, are all things. Let me always consider his creatures as memorials of his creating, preserving, and ruling powers, and as means of delightfully and awfully impressing my heart with his presence, observation, and influence! Let me rejoice to view all creatures as formed and fitted for subserving and promoting God's great and principal work of our redemption through Christ, and multitudes of them as instituted emblems of his persons, perfections, relations, and operations, as manifested in it! Let me, by faith, appropriate a particular new covenant-right to and property in them all, in and through Christ as my head and husband, as means of my present and pledges of my future and everlasting enjoyment of God as my ALL IN ALL: as means of exciting and leading me habitually to think on, admire, adore, and live to his glory, while I remain here in his lower sanctuary on earth; and to be always mild and humble, as brother and sister to, and dependent on, the meanest animal, insect, or atom in it!

CHAPTER II. Ver. 2. [This signifies that God ceased from his work during the seventh day, having completed it in six days. The whole of the seventh day was a rest, as is stated in the second clause of the verse. *P.*]

Ver. 3. [*Blessed.* This is the third recorded *blessing*, see ch. 1. 22, 28; and when applied to the Sabbath-day, endows it with the gift of peculiar *fruitfulness* and *multiplication* of good. The honour or dishonour of the Sabbath has ever been the means and the evidence of a fruitful or barren, a growing or a withering, church. —*Seventh.* Here commences that remarkable reference to the number SEVEN, that will be found to continue to the end of the Scriptures. Six days of blessed work, closed by a seventh of sanctified rest, is the original week of creation, and well represents every form of perfection exhibited in the subsequent working of God. —*Sanctified.* This sanctification includes the separation of the day from common uses, and the dedication of it to the service of God. *C.*]

Ver. 4. [This is the commencement of a new section, and also, as it appears, of a new narrative, to a large extent complete in itself. It is a narrative of creation from a human point of view; whereas the first section of the book contains a narrative of creation from a divine point of view. The first narrative embraces the universe, giving a full account of the origin of the vegetable and animal world. The second is mainly concerned with man, and those things necessary for his support. In the first the divine Being is uniformly called *Elohim*, a name expressive of *infinite power;* in the second he is called *Jehovah Elohim*, expressing power in conjunction with *immutability*, so as to inspire man with implicit faith. *Jehovah* is the incommunicable name of God; it is not, and it cannot be, given to another. In our version it is almost universally rendered LORD.—This section terminates with the fourth chapter, and its subject is the history of man from his origin to the end of Cain's posterity. *P.*]

Ver. 5. God, by his creative power, brought the vegetables at first to perfection through the exercise of his will acting through soil, sun, rain, and other natural causes.—[*Plant.* The creation and ordering of sun, moon, stars, and earth, are mighty works, not unworthy of omnipotence; but the lowliest plant or herb equally owes its origin and qualities to God: rightly considered, it no less illustrates his wisdom, power, and goodness. There is no difference to God between the formation of a sun and a blade of grass.—*Rain.* Rivers, springs, rain, and dew, are appropriate emblems of grace. They are formed without man's aid, they are continued

to rain upon the earth, and *there was* not a man to till the ground.[7]

6 But there went up a mist from the earth,[8] and watered the whole face of the ground.

7 And the LORD God formed man [d]*of* the dust[9] of the ground,[1] and breathed into his nostrils the breath of life; and [e]man became a living soul.

8 ¶ And the LORD God planted a [g]garden eastward in Eden; and there he put the man whom he had formed.

9 And [h]out of the ground made the LORD God to grow every tree that is pleasant to the sight. and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 ¶ And [i]a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* Pison: that *is* it which compasseth[2] the whole land of Havilah, where *there is* gold;

12 And the gold of that land *is* good: *there is* bdellium[3] and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth[4] the whole land of Ethiopia.[5]

14 And the name of the third river *is* Hiddekel: that *is* it which goeth toward the east of Assyria.[6] And the fourth river *is* Euphrates.

15 And the LORD God took the man,[7] and put him into the garden of Eden, to dress it, and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat;[8]

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.[9]

18 ¶ And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him.[1]

19 And [j]out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them* [k]unto Adam,[2] to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattle, and

B.C. 4004.

7 Two things were wanting to the economy of creation at this period—rain to moisten, and man to till the ground. The place of the rain is supplied, according to our translation, by a *mist* going up by exhalation, and descending again as dew. The Septuagint translate it by a word signifying 'a spring or fountain,' and other high authorities translate it 'a flood,' which, rising from the earth, watered the garden. In whatever sense we understand it, Moses ascribes the effect, not to what is commonly called *nature*, but traces it directly to God.—*C.*

8 Or, *a mist which went up from*, &c.

d ch. 3. 19. 1 Co. 15. 47. Ec. 12. 7.

9 Heb. *dust of the ground.*

1 The formation of man from *dust* or earth, rendered incoherent from dryness, and subject to be carried about by every wind, is revealed and recorded as a wonderful example of the work that God can produce from the most unpromising materials; whilst it is no doubt intended to repress all pride, and inculcate humility.—*C.*

e 1 Co. 15. 45.

g ch. 4. 16. 2 Ki. 19. 12. Eze. 27. 23.

h See ch. 1. 11, 12.

i Ps. 46. 4. Re. 22. 1.

2 Runs along the side of.

3 A gum, or pearl.

B.C. 4004.

4 Runs along the side of.

5 Heb. *Cush.*

6 Or, *eastward to Assyria.*

7 Or, *Adam*, which signifies *red earth, beautiful, or joined in love.*

8 Heb. *eating thou shalt eat.*

9 We are accustomed to say, *a man is dying*, just as we say a fire is dying—that is, one part dies, another is following, till finally the whole expires. Just so is man, since death entered by sin. Every moment of his life, some part of the youngest and the healthiest is actually dying; and this process goes on till, at last, like the spark perishing in the midst of the ashes its own burning has produced, the light of life is extinguished, and man returns to the dust from which he was taken.—*C.* The peculiar grammatical construction of the Hebrew here—the finite verb being preceded by its own infinitive—gives greater emphasis to the sentence. It conveys the idea of absolute certainty. *Spiritual death* is implied, and it took effect immediately upon the act of disobedience.—*P.*

1 Heb. *as before him.*

j See ch. 1. 20, 21, 24, 25.

k ch. 1. 26, 28; 9. 2. Ps. 8. 4–8.

2 Or, *the man.*

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without his help, and they produce, by their diffusion, a universal fruitfulness, which no plan of human wisdom and no combination of human agency could ever possibly effect. Springs (Jn. 4. 14), rivers (Jn. 7. 38), rain (Is. 55. 10), dew (Ho. 4. 5), are appropriate. *C.*——This clause may be translated, 'No plant of the field was yet in the land, and no herb of the field put forth shoots; for,' &c. The meaning is, that while herbs and plants had been originally formed by an immediate exercise of supernatural power, they were left to propagate and spread naturally. Hence moisture and cultivation were requisite. This explanation appears to be given as introductory to the account of the planting of the garden of Eden, and the arrangements made for its irrigation and culture. *P.*]

Ver. 7. God, with most exquisite art and skill, formed man's body of the dust, and created, in personal union with it, a rational soul; and so made him a human person, capable of exercising the functions of all sorts of life. Is. 64. 8, 'Lord, thou art our Father; we are the clay, and thou our potter; and we are all the work of thy hand;' Ro. 9. 20; Ps. 100. 3, 'God made us, not we ourselves;' Ps. 139. 14, 15, 'I am fearfully and wonderfully made;' 1 Co. 15. 47, 'The first man is of the earth, earthy;' Job 33. 6, 'I am formed out of the clay;' 4. 19, 'Men dwell in houses (bodies) of clay; *their* foundation is in the dust;' Job 33. 4, 'The Spirit of God hath made me, and the breath of the Almighty hath given me life;' 27. 3, 'The spirit, *or breath*, of God is in my nostrils;' Zec. 12. 1, 'The Lord formeth the spirit of man within him;' hence he is called (He. 11. 9) 'the Father of spirits;' Nu. 16. 22; 27. 16, 'The God of the spirits of all flesh.'—[From a divine point of view, man is created in the image of God—his soul immortal, his moral nature pure and perfect, his intellect capable of apprehending truth. From a human point of view, he is composed of a body of dust formed from the kindred dust of the earth, and of a living spirit breathed into it by the Creator. *P.*]

Ver. 8–16. Man being thus formed, the Lord graciously placed him in a garden which was an emblem of the heavenly state, called the *paradise of God*, Re. 2. 7; in a garden, which himself had planted on the third day, ch. 1. 11; in a garden, eastward from Canaan, in Eden, *a spot of pleasure*, which probably lay not far from the ancient Babylon, where the rivers Euphrates on the west, and Hiddekel or Tigris on the east, joined into one, and watered the garden; and after running a little southward were parted into the two streams of Gihon on the east and Pison on the west; in a garden decked and enriched with every choice and fruitful vegetable; the principal of which were, the *tree of life*, so called, because of the invigorating nature of its fruit, and because it was made a sacramental pledge of man's eternal life in heaven, provided he kept the command which God made to him;—and the *tree of knowledge of good and evil*, so called, because, by the fruit thereof, God tried Adam's obedience, and by the eating thereof man knew the good he had fallen from, and the evil he had fallen into.——[Ver. 8. The topographical notice here, though very brief, is definite. Eden was a large district. The garden was in the eastern part of it. A river flowing through Eden entered the garden; and either in the garden, or after emerging from it, separated into four distinct channels. Two of these bear the names of two well-known rivers, the Euphrates and Tigris; but by no legitimate mode of interpretation can they be identified with those rivers *as they now exist*. There is no known spot whose physical features accord with the description of the text; it is vain therefore to speculate about the site of Eden. *P.*——Ver. 9. *Tree of life.* The tree of life is an emblem of Christ, 'that eternal life that was with the Father, and was manifested to us,' 1 Jn. 1. 2. *Knowledge of good*, as emanating from obedience; *evil*, as emanating from disobedience.——Ver. 10. *Eden.* Nothing with certainty is known of the precise situation of Eden, but two points: that it was situated somewhere on the banks of the Euphrates and Tigris. To the Euphrates Moses refers, ver. 14, as to an object of perfect familiarity to the people whom he was leading from Egypt; and Hiddekel is identified (Da. 10. 4) with the Tigris. The Pison has been supposed to be the Phasis, a river running into the Euxine; the Gihon, to be the Araxes, which runs into the Caspian. This account cannot be received, as it appears from ver. 10 that a single river went out of the garden, which was, in its course, parted into four heads.——Ver. 12. *Gold.* The Bible is essentially a geographical book, and this is the most ancient specimen of geography on record. Moses, who wrote by divine inspiration, for the instruction of a people familiarly acquainted with working in gold and precious gems, describes the lands watered by the rivers of paradise, by means of these natural productions. God has gifted different lands with different forms of riches, yet exposed every country to some inconvenience or want, and by this means he has provided that, where better principles are wanting, the self-interest of nations shall promote social intercourse and prevent want. The possession and right use of riches is good, it is the *love* of *money* that the apostle pronounces 'the root of all evil.' *C.*——Ver. 13. It may be inferred from this passage, and from the geographical notices in Ge. 10. 6–12, that there was a primeval *Cush* in Central Asia, and a later *Cush* (called *Ethiopia*) in Africa. The former was the original home of the Cushites; the latter was the country to which the great body of the nation migrated, and in which they permanently settled.——Ver. 14. The Hebrew word is radically identical with the modern Arabic name of the Tigris. *P.*]

Ver. 16, 17. Here we have God entering into a covenant of works with Adam, and with all his natural posterity in him. This is the covenant afterwards published from *Sinai, and which gendereth to bondage*, Ga. 4. 24. This is the covenant which *Adam transgressed*, Ho. 6. 7. The breach of this covenant was necessarily supposed by the remedial one, published after the fall, Ge. 3. 15; Ro. 5. 12–21. The annexing of death to a positive command of abstinence from fruit, indifferent in itself, by an infinitely good, gracious, and wise God, inferred likewise the annexing of a glorious reward to his obedience: and in this the form of a covenant consists. The adjoining of the *tree of life*, and *of knowledge of good and evil*, to this transaction, as confirmatory seals of life or death; the frequent republication of the moral law, in a covenant form, to men, when they could not keep it as such, Le. 18. 5; De. 27. 26; Mat. 19. 17; Ga. 3. 10, 12; Ro. 10. 5; 3. 27, but especially the crediting of Adam's first sin to his natural posterity Ro. 5. 12–19, plainly establish this point. Here we have the *parties* of a covenant: God, manifesting his supreme authority, his unbounded goodness, and infinite condescension, on the one hand; and Adam, as without sin and righteous, capable of performing whatever God required, Ge. 1. 26, 27; 5. 1; Ec. 7. 29, and as the common head and representative of all his posterity, Ro. 5. 12–19; 1 Co. 15. 22, on the other.—Here we have a *condition* required—abstinence from the fruit of the tree of knowledge of good and evil, which supposed and implied perfect obedience to the whole law of God written on man's heart, or revealed to him. The end of this covenant being to render mankind happier than the duties of the natural state necessarily entitled them to be, it was proper that some positive institution should be added to the natural laws inscribed on the heart of Adam at his creation, and which might promote obedience to them. This institution, relative to the tree of knowledge, which, being in the midst of the garden, was almost continually in his view, was extremely proper, as it tended, (1) To manifest the high government of God over men, as one who could enact his good will into an exact law. (2) To render Adam's obedience or disobedience, and consequently the justice of God in rewarding or punishing him, more conspicuous, Ro. 3. 4. (3) To

to the fowl of the air, and to every beast of the field:[3] but for Adam there was not found an help meet for him.

21 And the LORD God caused a [l]deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof.

22 And the rib, which the LORD God had taken from man, made[4] he a woman, [n]and brought her unto the man.

23 And Adam said, This *is* now bone of my bones, and flesh of my flesh: she shall be called Woman; because she was [o]taken out of man.

24 Therefore [p]shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not [q]ashamed.[5]

B.C. 4004.

3 Man's knowledge must have been very extensive, and his language must have been fully developed, when he accomplished this wondrous task. Both knowledge and language, therefore, must have been of divine origin. —*P.*

l ch. 15. 12. 1 Sa. 26. 12. Job 4. 13; 33. 15. Pr. 19. 15.

4 Heb. *builded*, i.e. *skilfully formed most comely and delightful.*

n Pr. 18. 22. He. 13. 4.

o 1 Co. 11. 8. 1 Ti. 2. 13.

p Mat. 19. 5. Mar. 10. 7. 1 Co. 6. 16. Ep. 5. 31.

q De. 28. 48.

5 Where there is no sin, there is no shame.—*C.*

B.C. 4004.

1 The word *serpent* signifies *creeping*; and is, in ordinary language, used to describe the manner of progression of a great variety of animals—some venomous, and some innoxious. In seeking the meaning of a scriptural word, we should always have reference, not to common use or representation, but to the Scriptures themselves. Accordingly, in Re. 20. 2, we read of 'the dragon, that *old serpent*, the devil, and Satan;' and consequently, we find that the tempter was called *the serpent*, not because of employing the *form* or *body* of an animal, but because of the *subtle*, cunning, hidden, and creeping manner in which he effected his wicked purpose.—*C.*

a 2 Co. 11. 3.
b Nu. 11. 21.
2 Heb. *Yea, because*, &c. [In the English tongue *yea* is derived from a word that signifies *hear*.—*C.*]

c ch. 2. 17.
d 2 Co. 11. 3. 1 Ti. 2. 14.

CHAPTER III.

1 *The serpent deceiveth Eve.* 6 *Man's shameful fall.* 9 *God arraigneth them.* 14 *The serpent is cursed.* 15 *The promised seed.* 16 *The punishment of mankind.* 21 *Their first clothing.* 22 *Their casting out of paradise.*

NOW the serpent[1] was more [a]subtile than any beast of the field which the LORD God had made. And [b]he said unto the woman, Yea,[2] hath God said, Ye shall not eat of every tree of the garden?

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

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

4 And the [d]serpent said unto the woman, Ye shall not surely die:

5 For God doth know, that in the day ye eat

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mark that, even in paradise, he held all which he enjoyed of God as his great Creator and Father, and ought to do nothing without his allowance. (4) To be a standing monitor to Adam, that he was fallible, and needed to take heed to his ways, and watch against every spiritual enemy; that he was not come to his full happiness and rest, since, even in paradise, he was under remarkable restraint; that his happiness lay in God himself alone; and that nothing was to be desired, but in submission to his will, and for his sake. (5) To be a summary of the law of nature, by obedience to which he might honour God, loving him with all his heart, soul, mind, and strength, and loving himself, and his posterity as himself. Here is a *penalty* threatened in case of disobedience—certain, manifold, and dreadful death, viz. (1) *Death legal*, or a sentence of condemnation fixing upon the covenant-breaker in the very moment he begins to transgress. (2) The execution of this sentence in *real death;* which is either *spiritual*, comprehending everything relative to the soul's loss of God's favour and image, and to its defilement and misery in this life, Ro. 1. 28–31; 3. 10–18; 8. 7, 8; Ep. 2. 1, 3, 12; or *natural*, which comprehends every calamity on the body, and whatever its comfort depends upon in this world, Ge. 3. 16, 19; De. xxviii.; Ec. 12. 7; 2 Pe. 3. 12; or *eternal*, comprehending all the misery of loss or of pain, to which the lost are for ever subjected in hell, Mat. 25. 41; Re. 14. 10, 11.—In the express annexing of so great a death especially to the breach of the positive part of the law of the covenant, a *promise* of a life directly opposite as the reward of perfect fulfilment of the condition was implied; comprehending the continuance of the *natural* and *spiritual* life, which he had, in all the vigour, comfort, and prosperity of it; and the enjoyment of a more glorious and eternal life in heaven, in consequence of his finishing his course of unfailing obedience. Thus the sum of the covenant was, Mat. 19. 17, 'If thou wilt enter into life *eternal*, keep the commandments;' Ga. 3. 10, 12, 'The man that doeth these things shall live in them;' 'Cursed is every one that continueth not in all things written in the book of the law to do them;' Eze. 18. 4, 'The soul that sinneth, it shall die.' The fruit of the tree of life, as a seal of the covenant, confirmed the promise of life upon condition of perfect obedience; and the fruit of the tree of knowledge confirmed the threatening of death annexed to disobedience. The representation of all Adam's natural posterity in him was most reasonable and kind; as it was the shortest, and, humanly speaking, the safest means of securing their eternal happiness. The whole tenor of this covenant was so highly equitable and gracious, that man's uncorrupted conscience could not but approve of it; his love to himself and his posterity could not but incline him to it; his perfect conformity to the divine image could not but make him consent to whatever terms God proposed, and to receive his favours in a method so answerable to the divine perfections.—[God speaking to the man implies the man's comprehension of God's words; and here we have the first record of human intelligence and language. *C.*——Ver. 17. We have here the first indication of *law*. There is implied also the possession, on the part of man, of a moral faculty capable of comprehending that law, and of a will capable of obeying it. *P.*]

Ver. 18. [A help suitable to man, intellectually, morally, and physically. *P.*]

Ver. 19. [Their bodies were formed of dust. So far it was a *formation*, not a creation; but the *life* was a *creation*. *P.*]

Ver. 20. [*Gave*, Heb. *called*. It is amazing how answerable their Hebrew names are to their appearance and nature. *C.*]

Ver. 21–24. God formed the woman of a rib, with the flesh thereon, out of Adam's side, to note the wife's equality with her husband, and that she is his companion, and to be treated with the utmost kindness and affection. He brought her to Adam, to honour the institution of marriage, and to teach us that children ought to marry by the disposal or consent of their parents, and all only in the Lord, ch. 21. 21; 24. 4; 28. 2; Ju. 14. 2; 1 Co. 7. 38, 39; Adam accepted her as a *help meet for him*, suitable to his nature, acceptable to his person, and useful on all occasions for their mutual comfort and the propagation of their species. And God, by Adam, declared the general law of marriage, requiring the most affectionate cohabitation, inseparable union, and intimate communion during life, as if the parties were but *one person*. 1 Pe. 3. 1, 7, 'Wives, be in subjection to your husbands. Husbands, dwell with them according to knowledge, giving honour unto the wife as to the weaker vessel, and as being heirs together of the grace of life;' Ep. 5. 22–28, 'Wives, submit yourselves unto your own husbands as unto the Lord; for the husband is the head of the wife. Let the wives be subject to their own husbands in everything. Husbands, love your wives: as Christ loved the church, and gave himself for it, so ought men to love their wives as their own bodies. He that loveth his wife loveth himself.' Ge. 3. 16; 1 Co. 14. 34; 7. 16; Tit. 2. 5; Col. 3. 18, 19; 1 Ti. 5. 8; 2. 11, 12; Mal. 2. 14–16; Mat. 19. 3–9; 1 Co. 7. 14, 15.——[Ver. 23. The 'deep sleep' must have been, in its effects on the whole system, somewhat similar to the state produced by chloroform. The man was unconscious of all that occurred. But it would seem that immediately after awaking the Lord revealed to him what had been done, and at the same time presented the woman. Adam, knowing how she had been formed, and perceiving her complete adaptation to his felt want, exclaimed, with joyful and thankful surprise, 'This, at length, is the very thing; bone of my bone, and flesh of my flesh.' *P.*]

Ver. 25. They had no cause of shame; as there was neither deformity in their bodies, nor guilt on their consciences, nor any sinful inclination in their hearts.

REFLECTIONS.—In the faith of God's institution and blessing of the Sabbath, let me always observe it as in his sight, ceasing from my own works, as he did from his. Let me never prefer the example of a wicked generation to that of God; nor prefer the pleasures of recreation or sloth, or the profits of carnal labour, to fellowship with, and enjoyment of, God and his blessings. Let my care be to receive out of his fulness, and grace for grace; to remember his mighty works of creation and redemption, and to worship him in the beauty of holiness. How easy is it for him to work, with or without means, as he pleaseth! But O how great his kindness to man! In him the animal and the angelical natures were united; the best of this world was allotted him for his residence; and while its choicest fruits were assigned him for his food, the multitudes of its animal inhabitants were subjected to his dominion and service. A woman, everyway perfect, was provided for his comfort, and for the increase of mankind. Nay, God himself entered into familiar fellowship and a gracious covenant with him, in which everlasting happiness was promised to him and his posterity upon the easiest terms. But in this first Adam, as in a figure, do I not behold the second, the Lord from heaven, Jesus the Redeemer? He is indeed the Son of God, the express image of his Father's person; the image of the invisible God; the new thing created in the earth, and the blessed fruit of it, excellent and comely. He, as Mediator, is the great product of Jehovah's counsels, the illustrious ornament and glorious centre of all his works. He is our head and representative in the second and better covenant, established upon better promises. He is our spiritual parent, who communicateth to us his indelible image, and entitles us to all the fulness of God. He is our great Prophet, Priest, and Governor, to whom all things in heaven and earth are subjected for our sake. Having by his blood purchased and by his Spirit planted a gospel-church, he dwells there, and cultivates the same; and having regained the celestial paradise, there we shall be for ever with the Lord. In him are hid all the treasures of wisdom and knowledge; and having all life and fruitfulness in his own person, he giveth to us power to eat of himself, the *Tree of life*. Being by the infinite love of God cast into the *deep sleep* of suffering and death in this world, his church was formed out of his broken body and pierced side. She is divinely brought and espoused to him; and to her he cleaves, at the expense of once leaving his Father in heaven, and of now leaving his mother, the people of Israel.

CHAPTER III. Ver. 1–6. Serpents in general have a natural subtlety beyond other creatures. Mat. 10. 16, 'Be wise as serpents.' But this one had an extraordinary measure of it, being actuated by a fallen angel who had just apostatized from his holy and happy state. Re. 20. 2, 3, 8, 'The dragon, that old serpent, the devil and Satan, *goeth* out to deceive the nations;' 2 Co. 11. 3, 'The serpent beguiled Eve through his subtlety;' Jn. 8. 44, 'The devil was a murderer from the beginning, a liar, and the father of it;' 2 Co. 2. 11, 'We are not ignorant of his devices;' 11. 14, 'Satan is transformed into an angel of light.' In the temptation of our first parents, Satan acted with the utmost subtlety. (1) He chose a serpent, which was seemingly simple, but really subtle, and perhaps beautiful, which might make Eve take it for an angel, to be his instrument. (2) He accosted the woman—who perhaps had only heard the terms of the covenant from Adam—in the absence of her husband. (3) According to some, he improved their being more naked than the wild beasts of the earth, to render them discontented with their condition. But

thereof, then [e]your eyes shall be opened; and ye shall be as gods, knowing good and evil.

6 ¶ And when the woman [f]saw[1] that the tree *was* good for food, and that it *was* pleasant[2] to the eyes, and a tree to be desired to make *one* wise,[3] she took of the fruit thereof, and did eat; and [g]gave also unto her husband with her, and he did eat.

7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed[4] fig-leaves together, and made themselves aprons.[5]

8 And they heard the [h]voice of the LORD God walking in the garden in the cool[6] of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the [i]LORD God called unto Adam, and said unto him, Where *art* thou?

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

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

12 And the man said, The woman, [k]whom thou gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, [l]What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, Because thou hast done this, thou *art* cursed[7] above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15 And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his [m]heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children: and thy desire *shall be*[8] to thy husband, and he shall [n]rule over thee.

B.C. 4004.

[e] ver. 7. Ac. 26. 18.
[f] Sight often tempts. Jos. 7. 21. Ju. 16. 1, 2. 1 Jn. 2. 16.

1 It is hence probable that our first parents avoided to approach or look upon the tree of knowledge of good and evil. God is of purer eyes than to look upon iniquity, Hab. 1. 13; man, his image and his servant, must not contemplate sin, Job 31. 1; Ps. 119. 37.—*C.*

2 Heb. *a desire.*

3 The temptation now assumed a triple form. It assailed the appetite—'the tree was good for food;' the eye—'it was pleasant to the eyes;' and the intellect, which has a natural craving for knowledge—it was 'a tree to be desired to make one wise.' Dazzled and deluded by these new feelings, God and his holy law were for the moment forgotten, and the forbidden fruit was eaten. —*P.*

[g] ver. 17. 1 Ti. 2. 14.
4 *fastened on.*
5 Or, *things to gird about.* [The Hebrew word may signify anything that is girt about the person, whether large or small. It is applied to a sword-belt, 1 Sa. 17. 39, and to a garment of sackcloth, Is. 15. 3.—*P.*]
[h] Ps. 29. 3, 4, 5.
6 Heb. *wind.*
[i] ch. 4. 9; 11. 5; 18. 20, 21; 16. 8.

B.C. 4004.

[k] ch. 2. 22.
[l] Ge. 44. 15; 31. 26; 1 Sa. 13. 11. 2 Sa. 3. 24. Jn. 18. 35.

7 This is the first instance of a *curse;* and from the details of its several parts, has no doubt contributed still further than the word *serpent* to suggest the idea of that animal having been employed as an instrument of the temptation. But if the curse were pronounced against a mere animal, the *seed of the woman* must *bruise* that very animal's *head* and the same animal must *bruise his heel.* Besides *the cursed serpent* has a *seed* at *enmity* with the *seed of the woman,* a circumstance totally inapplicable to any mere animal. Let us examine the constituents of his curse. 1. *Upon thy belly shalt thou go.* This phrase, when applied to Satan, represents that state of abasement under righteous judgment, in which God punishes him. 2. *Dust shalt thou eat all the days of thy life.* This phrase is employed to signify reluctant yielding to a conqueror, as in Ps. 72. 9. 3. An unholy enmity of Satan against the human race, and specially against the *seed of the woman,* Christ—which unholy enmity is encountered by a holy enmity in Christ against all evil. 4.

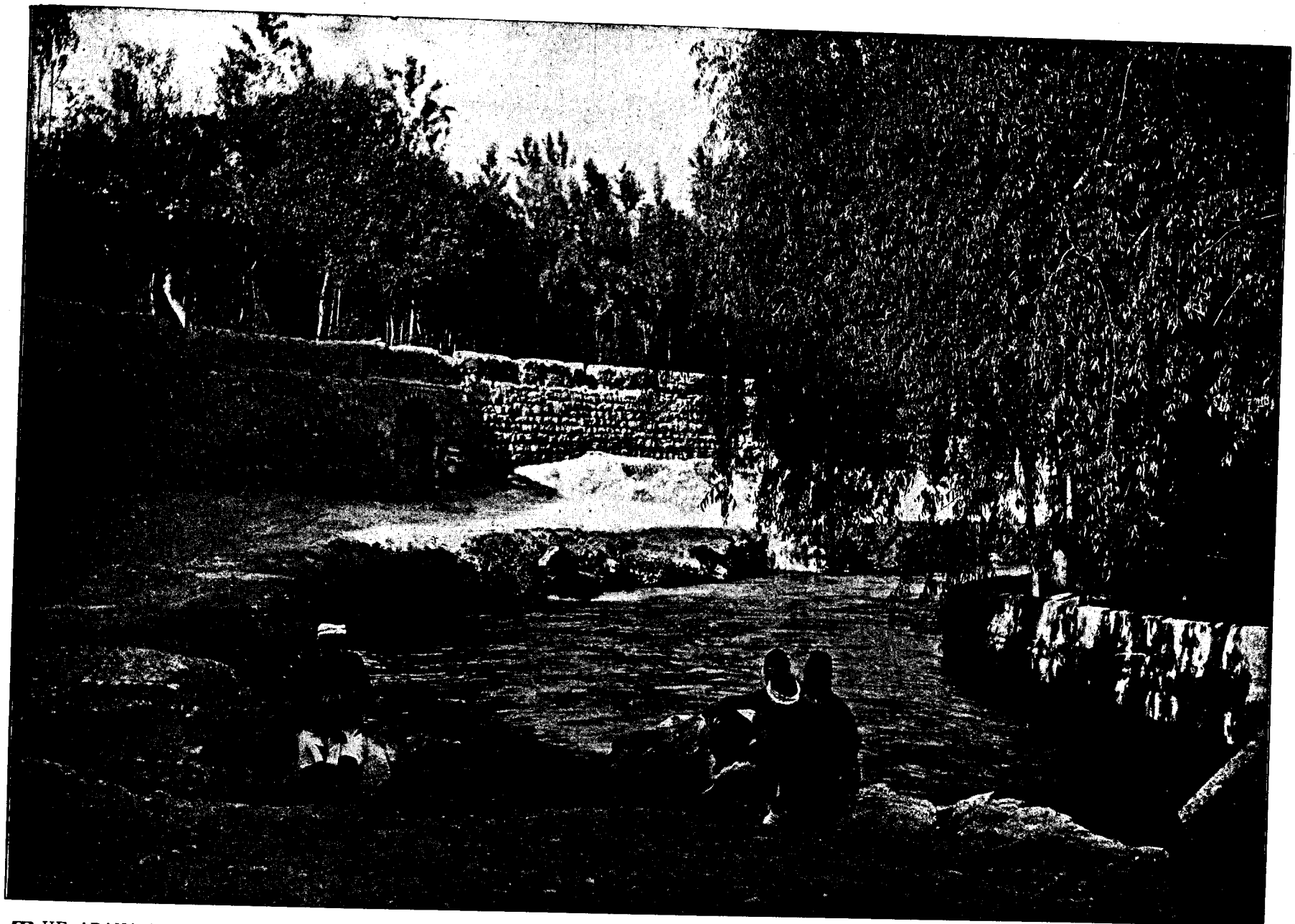
The bruising of Satan's head, the seat and emblem of his usurped dominion over the world.—*C.*

[m] Ge. 49. 17.
8 Or, *subject to thy husband.*
[n] 1 Co. 14. 34.

it is more certain that he moved the doubt relative to God's prohibitory charge in such ambiguous terms that it was hard to discern whether he intended merely to ask if God had really forbidden the use of that fruit,—or to insinuate that the forbidder could not be the true God, who had kindly created them but just before,—or to suggest that God was a hard master, who had forbidden them to eat of the fruit of the trees of the garden in which he had placed them. (4) Finding that the woman adhered to the command, he endeavoured to make her believe that the threatening was dark in its meaning, and uncertain or false with respect to its execution. (5) He pretended a great regard for her and her husband's welfare, as if he had been extremely desirous of promoting their knowledge and happiness. (6) Perhaps he pretended that himself had acquired what knowledge he had above other brutes by eating of that prohibited fruit. It is certain he attempted to confirm his contradiction of the threatening by a solemn appeal to God. (7) Having prevailed with the woman, he by her means tempted her husband, who complied, not from any such fondness for her as rendered him willing to transgress with her, but as deceived: and the rather as he saw she did not immediately die upon her eating of the fruit. This sin of our first parents, in eating this forbidden fruit, was exceeding great. It contained, (1) Horrid unbelief to such a degree that the devil, in the form of a beast, was believed in opposition to the solemn declaration of God. (2) The most presumptuous pride, ambition, and bold curiosity; they were in paradise, and lords of the lower world—they knew and enjoyed very much—but nothing would content them but to be as God in knowledge and happiness. (3) The most shocking ingratitude and discontent; God had given them everything proper for conveniency and delight—he had made them the lords of animals and earth, the companions of angels—and yet they revolted at the inconsiderable reserve of a tree. (4) The most contemptuous apostasy from and rebellion against God; they renounced his covenant of friendship, and threw off all subjection to and professed dependence on him. (5) In this one act the whole law of God was transgressed. The authority of God, which is the foundation of it, was trampled under foot; the love, which is the complete fulfilment of it, was neglected, and hatred established, Ja. 2. 10. The symbolical law, which was a summary of and a fence to the moral, was expressly contemned and violated. Nay, each of the moral precepts was plainly broken. The aggravations of this sin were no less remarkable. (1) It was committed by persons newly made after the image of God; perfectly without sin, and capable of continuing so. (2) It was committed by them just after he had graciously received them into the most honourable covenant of friendship with himself. (3) It was very early committed, perhaps on the same day they were created, Ps. 49. 12. (4) It was committed against God's most express command, and when they had the fullest warning of the danger thereby incurred to them and their seed. (5) It was committed in paradise, where God dwelt as in his temple; and where everything concurred to proclaim his infinite kindness to mankind, and invite to obedience. (6) It was commitie upon a very slight and but one single temptation. (7) It was occasioned by an object of very small importance, which man had no need of in paradise. (8) It respected what had been solemnly separated to the service of God, and so amounted to a sacrilegious robbing of him. In this manner, 1 Ti. 2. 14, 'The woman being deceived, was *first* in the transgression;' Ro. 5. 12–19, 'By one man sin entered into the world, and death by sin; and so death passed upon all men, for, *or in whom,* all have sinned.—Death reigned over them which had not sinned *actually* after the similitude of Adam's transgression. Through the offence of one many be dead.—The judgment was by one to condemnation.—By one man's offence death reigned by one.—By the offence of one, judgment came upon all men to condemnation.—By one man's disobedience many were made sinners;' 1 Co. 15. 22, 'In Adam, *by his first sin,* all die.'——[Ver. 1. The character of the temptation strikingly illustrates the wiliness of the 'old serpent.' There is nothing at first to awaken suspicion, or to shock the moral sense. There is a sly insinuation calculated to excite natural curiosity. Then there is an assertion embodying a direct lie, combined, however, with just enough of truth to give it plausibility: 'Ye shall not die; for God doth know,' &c. The temptations of Satan still exhibit the same fatal craftiness—the same knowledge of the weakness of human nature.—It will be observed that while by the historian God is called *Jehovah Elohim,* Satan only uses the one name, *Elohim. P.*——Ver. 3. Some have supposed that Eve here stated the first untruth, by adding to the commandment of God (ch. 2. 16, 17); but there is no reasonable ground for this charge, as God may have graciously added those other limitations which she here enumerates, though not previously recorded by Moses. *C.*——Ver. 5. The translation here tends to create a misconception in the mind of the English reader. It would leave the impression that polytheism was already known—'Ye shall be as *gods.*' The fact is, however, that it is the same Hebrew word which in the first clause of the verse is rendered 'God,' and in the second 'gods.' The proper translation is, 'Ye shall be as God.' *P.*]

Ver. 7–13. Here we have their wretched evasions after their fall. (1) When their *eyes were opened*—their consciences being touched with a sense of the heinousness of their sin, whereby they had defiled their souls, and of the greatness of that misery which they had brought upon themselves and their posterity, they began to be ashamed of their nakedness, which they now found to be an occasion of sinful motions and affections; and covered with fig-leaves those parts by which the corruption of nature is propagated, upon which, for that reason, God hath put the deepest impression of shame, that fruit of sin;—and to which he appointed circumcision, the sacrament of remission, regeneration, and mortification, to be applied, ch. 17. 11. (2) When the Son of God, probably in human shape, as a presage of his future incarnation, came to seek and to save them, they, sensible of guilt and dreading punishment, foolishly sought to hide themselves from him. But 'there is no darkness, nor shadow of death, where the workers of iniquity may hide themselves,' Job 34. 22; Am. 9. 3; Ps. 139. 7–9; Pr. 15. 3; Je. 23. 24. (3) When, 'o convince them further, he questioned them concern- g their conduct, they attempted to excuse themselves, nd shift the blame upon their tempters; and Adam ppears inclined to lay the blame of his fault upon God himself, as if he had given him a tempter under the character of an helpmeet for him, Job 31. 33; Pr. 19. 3. ——[Ver. 8. 'The *voice* of the Lord' may signify, as in Ps. 29. 3, some manifestation of his presence in terrible commotion of the elements, which filled the guilty pair with fear; or it may perhaps be the name of the second person of the blessed Trinity, and thus equivalent to the Greek *Logos.*—'The wind of the day' is in the East the evening, when a cool refreshing breeze always springs up, and makes walking agreeable. *P.*]

Ver. 14–19. In this condemnation of the criminals, the serpent, which had been only an irrational instrument, is cursed, as a mark of God's high detestation of the crime; as Ex. 21. 28, 29; Le. 20. 15. Perhaps he had formerly moved upon the hinder part of his body, and so was numbered among the wild beasts which eat herbs, and are distinguished from creeping things, ch. 1. 25, 30. But now he and all his kind must henceforth be reckoned most despicable and detestable. They must creep along the earth, take down part of its dust with their food, Is. 65. 25; Mi. 7. 17, and must be the stated objects of the hatred of mankind. But this sentence, directed against the serpent, chiefly respected Satan and his angels. He is *cursed above all* the irrational animals; is left under the power of invincible folly and malice; and is in disgrace depressed below the vilest of beasts, and appointed to misery, when they have perished in death. He *goes on his belly,* and *eats dust.* His actions are base and troublesome to himself: he can never ascend higher than this world. He is trampled under the feet of Christ and his people.



THE ABANA RIVER PASSING THE GARDENS OF DAMASCUS — THE CITY KNOWN TO ABRAHAM. [Genesis, iii:23.]—"Therefore the Lord God sent him forth from the Garden of Eden to till the ground from whence he was taken." In the blooming season, the trees which stand in the Gardens of Damascus are very attractive, because of their great variety and the luxuriance of their foliage and flowers. The Damson or Damascene plum gets its name from growing in the Gardens of Damascus. Here we have the orange, the apricot, the white mulberry, and alternating with these fruit trees, rose bushes and other flowering shrubs stand thick upon the ground. Because of this it is not difficult to persuade one's self that Damascus represents more in a living way the paradise in which our first parents lived for a while, than any other city upon earth. The Garden of Eden was created and perpetuated by the rivers of Mesopotamia, and Damascus is created and kept green by the Abana river.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed[1] *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life:

18 Thorns also and thistles shall it bring[2] forth to thee; and thou shalt eat the herb of the field.

19 In the sweat of thy face shall thou eat bread, till thou return unto the ground; for out of it wast thou taken: for [o]dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wife's name Eve;[3] because she was the mother of all living.

21 ¶ Unto Adam also, and to his wife, did the LORD God make coats of skins,[4] and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us,[5] to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever;[6]

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden cherubims, and a flaming [p]sword which turned every way, to keep the way of the tree of life.

B.C. 4004.

1 This is the *second curse*, and is inflicted on the ground for man's sake; and from it comes upon man himself. Let us examine its bitter ingredients. 1. Bread eaten in sorrow all our days. 2. Thorns and thistles contending in unhappy luxuriance with the herb of the field allotted for food. 3. Toil and exhaustion throughout life. 4. Death.—*C.*

2 Heb. *cause to bud.*

o ch. 2. 7; 18. 27. Ec. 12. 7. Job 17. 13–16. Ps. 22. 15, 29.

3 Heb. *Chavah*, i.e. *lively*, or *quickener.*

B.C. 4004.

4 Most probably of the skins of the animals that God taught our first parents to offer in sacrifice—whence the skins of animals sacrificed were, in the law, allotted to the priest, Le. 7. 8.—*C.*

5 *who was as one of us.*

6 The former attempt of man, ver. 5, was to become *as God*, and now, lest with equal temerity and folly, he again put forth his hand to the tree of life, in hope of living for ever, God drives him from the garden, and by cherubim and a flaming sword intercepts any attempt at return. The *tree of life* was an emblem of Christ, Re. 22. 2; the *cherubim*, winged angelic intelligences and powers, Eze. 10. 5, 7, &c.; and the *flaming sword*, either an emblem of death in the hand of an angel, Nu. 22. 23, or an angel, so called, according to the words of Paul, He. 1. 7.—*C.*

p Nu. 22. 23. Jos. 5. 13. 1 Ch. 21. 16, 17.

His power is restricted to earthly men, or to killing of the bodies of believers—for their souls he cannot kill; nay, their temporal death promotes the destruction of sin in them. He takes such pleasure as he is capable of in seducing reprobates to the basest wickedness, and in vexing the godly with his abominable temptations. God further threatens that the very woman whom he had seduced, and many of her posterity, should, by their free justification and their reconcilement and conversion to God, be made stated enemies to him and his friends, and enabled, through Jesus Christ, to tread on his policy, power, and his life of permitted authority on earth, to his great grief and agony of mind, notwithstanding all he should be able to do to oppose them by temptation or persecution. But the principal part of Satan's curse lay in the ruin brought on him by Jesus Christ, the eminent *seed of the woman*, in his redemption of mankind. Jesus Christ is called the *seed of the woman*, not only to import the reality of his manhood, and his close connection with believers—who are also called *her seed*, as followers of her in faith and holiness—but chiefly to signify that he was none of Adam's natural posterity represented in the covenant of works, and that he would be born of a virgin. He, by fulfilling the broken law—which is the strength of sin—in our stead, by making atonement for sin, and by removing the curse, has undermined the whole power and authority which Satan had over the world as the executioner of God's justice. And as by the word of his power he dislodged him from the bodies of multitudes—and by the word of his grace in the ministration of the gospel did and will expel the worship of him from multitudes of nations; so by the powerful application of his word, Spirit, and blood, to men's consciences and hearts, he casts him and his works down from their throne in them, and by the influences of his grace enables his people to resist the devil, and make him flee from them; and to mortify the deeds of the body that they may live. Thus, 1 Pe. 5. 8, '*Our* adversary the devil goeth about seeking whom he may devour;' Job 1. 7, 'Going to and fro in the earth, and walking up and down in it;' Jn. 8. 41, 44, '*Wicked men* are of *their* father the devil, and the lusts of *their* father *they* will do;' Ac. 13. 10; 1 Jn. 3. 8, 10; Mat. 13. 38; Ro. 9. 8, '*Only* the children of the promise are counted for *Eve's* seed;' Ga. 4. 29; Pr. 29. 27, 'An unjust man is an abomination to the just; and he that is upright in the way is an abomination to the wicked;' Jn. 15. 18; Mar. 13. 13; but, 1 Jn. 3. 5, 8, 'The Son of God was manifested to take away sin—to destroy the works of the devil;' Is. 7. 14, 'A virgin *did* conceive, and bring forth a Son—Immanuel;' Da. 9. 24, 26, 'The Messiah shall be cut off, not for himself, *but* to finish transgression, and make an end of sins, and to make reconciliation for iniquity, and to bring in an everlasting righteousness;' Ps. 91. 13, 'The lion, adder, and dragon shall *be* trampled under feet;' Col. 2. 15, 'Having spoiled principalities and powers, he made a show of them openly, triumphing over them *in his cross*;' He. 2. 14, 'That through death he might destroy him that hath the power of death, that is, the devil;' Jn. 12. 31, 'Now shall *the devil*, the prince of this world, be cast out,' *of his kingdom and authority in and over men;* Jn. 16. 11; Is. 49. 24–26; Lu. 10. 18, 19; Ro. 16. 20, 'God shall bruise Satan under your feet shortly;' 1 Jn. 2. 13, 'Ye have overcome the wicked one;' 1 Pe. 5. 9; Ja. 4. 7; Ps. 91. 13. While Satan receiveth the ruinous bruise in his head, he *bruiseth the heel* of the seed of the woman; that is, he assaults by temptations, stirs up persecution and trouble against the human nature of Christ, and against his people, while they continue on the earth: or their bodies, crushed to the dust of death by his influence, lie in the grave. But at the last day he and his agent death shall be quite overthrown and swallowed up in eternal victory. He. 4. 15; 2 Co. 13. 4; Is. 53. 4, 5; Jn. 16. 33; Ac. 14. 22; Is. 25. 8; 1 Co. 15. 25–57. The woman was condemned to a multitude of sorrows and pains, particularly in the conception, bearing, and bringing up of her children; and to a further degree of subjection to her husband, whom she had overlooked in parleying with the serpent as her instructor. 1 Ti. 2. 12, 15; 1 Co. 7. 28; 14. 34; Tit. 2. 5; 1 Pe. 3. 6; Ep. ii. iv.; Mat. 19. 8, &c. To punish Adam, the proprietor, the whole ground was cursed with respect to its soil and product. The whole lower world, being defiled under its inhabitants, was devoured by the curse, and subjected to the bondage of corruption. Is. 24. 5, 6; Ro. 8. 20–22; Ge. 5. 29; Job 31. 40; He. 6. 8; Je. 12. 13. Himself was condemned to much grief and sorrow. Ps. 127. 2. To eat the herbs of the field, instead of the delicious fruits of paradise; and to be occupied in hard labour in the cultivation of them till he died. 2 Th. 3. 10; Ep. 4. 28; Ec. 1. 1, 2, 13, 14; 2. 11, 17, 21, 26. Thus in these few verses we have a predictory description of the agency and success of Satan the destroyer, and of the incarnation, office, state, and work of Jesus our Redeemer; and in fine, of the whole fate of this lower world, particularly of mankind, from the fall of Adam till the end of time. Nor can any one seriously review the state of the world—of fields, of persons, of families, of churches, or nations, for almost six thousand years past, but he must perceive a constant and exact accomplishment thereof. Nor are the subsequent predictions, whether of mercies or judgments, anything else but a gradual opening and explication of this; the latter always pointing out more clearly and circumstantially what had been contained in the former; nor are the histories aught else but an account of the fulfilment. But one thing is remarkable, that in this declaration of Jehovah now before us the first intimation of a Saviour, and salvation through him for mankind, is not directed to Adam or Eve, but is included in a threatening directed to Satan, plainly intimating that the work of our redemption remarkably aggravates the misery of our original destroyer, and that we are not immediate parties in the covenant of our recovery, nor doth it, either in point of reality or application, depend on our work, but on the blood of Jesus Christ, and the faith we exercise in it. Ro. 5. 20, 21; Ep. 2. 1–8. ——[Ver. 14. It is worthy of observation here, as elsewhere in Scripture, that the curses consequent upon sin are not pronounced or executed solely upon rational beings; irrational creatures, and even the fruits of the field, and the very earth itself, are visited by divine judgments. The serpent is cursed because Satan had assumed its form when tempting Eve. The earth is cursed because it is the habitation of sinful man—'Cursed is the ground for thy sake.' *P.*——Ver. 15. *Bruise his heel.* By coming behind him stealthily, and bruising him through his false followers, Ps. 49. 5; Jn. 13. 18. *C.*——It is a remarkable proof at once of the wisdom and of the love of God, that the first curse pronounced on account of sin embodied in it the first promised deliverance from sin. The words are prophetic, indicating *first*, a long and hard struggle between the children of the devil—'thy seed,' and the children of God—'her seed;' and *second*, a complete victory gained by the GREAT SEED of the woman over Satan—'IT shall bruise thy head,' after a conflict. *P.*]

Ver. 20. Having heard, and perhaps believed, the promise relative to the seed of the woman, Adam gives his wife a new name, importing her being the mother of Jesus, the quickening spirit, and author of eternal life, and of his living members. Jn. 10. 10; 11. 25.

Ver. 21. The Lord, who had taught them to offer animals in sacrifice, as a figure of Jesus' oblation of himself for the salvation of men, taught them to make coats of the skins, as a memorial that by sinfully hearkening to the serpent they had made themselves as the beasts which perish, and that there could be no salvation from shame and danger but by the garment of Jesus' blessed atonement. Is. 61. 10; Ro. 13. 14.

Ver. 22. Perhaps we have here no ironical derision of man's folly in attempting to become wise as God: but God's affectionate lamentation over his ruined condition, and gracious resolution to turn him out of paradise, lest his vain hopes to fortify himself against death, by eating of the tree of life, should tempt him to neglect the great salvation which was offered to him in the covenant of grace. Ro. 9. 30–32; 10. 2, 3.—[*One of us.* When in ch. 1. 26 God said, 'Let us make man in our image,' the counsel of the DIVINE ELOHIM, or Holy Trinity, in the formation of man is revealed. When in ch. 3. 22 God says, 'The man is become as one of *us*, to know good and evil,' the word 'us' must refer as in the former case to the Godhead, but who in the Godhead had knowledge of good and evil? even the Son, whose eternal delights were with the children of men (Pr. 8. 31), who loved his people 'before the foundation of the world,' and who in the fulness of time was 'made a curse for us, that we might be made the righteousness of God in him.' The word *evil* here does not signify *moral evil*, but that sorrow, toil, and death, inflicted as *natural evils*, with which alone he that 'knew no sin,' yet who 'bore our griefs, and carried our sorrows,' was acquainted. *C.*——The plural form of the name of God, *Elohim;* the expression, 'Let *us* make man;' and here again the statement, 'The man is become as one of *us*,' all appear to shadow forth the wondrous doctrine of plurality in unity—three persons, and yet one God.—It would undoubtedly appear from this statement that there was some inherent virtue in the fruit of the tree of life calculated to preserve life indefinitely. It would seem too as if man before the fall was rendered immortal by eating of the tree of life; for if he was *created* immortal, the tree of life was unnecessary. *P.*]

Ver. 23, 24. The words used for the turning of man out of paradise import that he was turned out as a divorced woman from the house of her husband, never to be admitted back to a state of happiness under the broken covenant of works. Perhaps while the flaming sword turned every way to keep men from the tree of life, the divine Majesty, as reconciled in Christ, manifested himself between the cherubims, as on his throne of grace, to encourage them to humble and familiar fellowship with himself. He. 4. 16.——[Ver. 24. Heb. *The cherubim and the flaming sword which revolved. Cherubim* is a plural form, and denotes an order of celestial beings distinct from angels, and apparently higher in dignity. They are represented as closely attached to God, standing beside his throne, and bearing him. Carved figures of cherubim with outspread wings covered the mercy-seat; hence God was said to dwell 'between the cherubim.' The exact form of these figures is unknown; but it has been conjectured

CHAPTER IV.

1 The birth, trade, and religion of Cain and Abel. 8 The murder of Abel. 11 The curse of Cain. 17 Enoch the first city. 19 Lamech and his two wives. 25 The birth of Seth, 26 and Enos.

AND Adam knew Eve his wife: and she conceived, and bare[1] Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel.[2] And Abel was a keeper[3] of sheep, but Cain was a tiller of the ground.

3 And in process of time[4] it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of [z]the firstlings of his flock,[5] and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, [a]Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well,[6] shalt thou not be accepted?[7] and if thou doest not well, sin[8] lieth at the door.[9] And unto thee[1] *shall be* his desire, and thou shalt rule over him.

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

9 And the LORD said unto Cain, [d]Where *is* Abel thy brother? And he said, I [e]know not.[2] *Am* I my brother's keeper?

A.M. 2. B.C. 4003.

CHAP. IV.

1 i.e. *getting.*

2 Heb. *Hebel,* i.e. *vanity.*

3 Heb. *a feeder,* ch. 46.32.34; 37.13.

4 Heb. *at the end of days,* perhaps on the Sabbath.

z Pr.3.9. Ex.13.12. Nu.18.17.

5 Heb. *sheep,* or *goats.*

a Mat.20.15. Job5.2.

6 For a sinner, as Cain was, to *do well,* is to apprehend the revealed mercy of God in Christ, and to turn from his sin to God. Then is the chief of sinners *accepted* in the Beloved. —C.

7 Or, *have the excellency.*

8 *Punishment.*

9 Magee and others understand by *sin lying at the door,* an animal for a sin-offering *couching or lurking* at hand. The comparison of the text with Mat. 24. 33 and Ja. 5. 9 seems rather to indicate the nearness and unavoidable position of unrepented sin, which, as it were, meets the sinner at the *door,* whether he go out or come in, and *lies* there unremovable, unless he *cease to do evil, and learn to do well.*—C.

1 Or, *subject unto thee,* ch. 3.16.

b Ps.55.21; 36.3. 2Sa. 3.27; 20.9, 10. Mi.7.6.

c Mat.23.35. Jude11. 1Jn.3.12.

d ch.3.9.

e Jn.8.44. Pr.28.13.

2 This is a direct falsehood, and proves that Cain was a true child of the devil, 1Jn.3.12, who was the father of lies, Jn.8.44. —P.

A.M. 129. B.C. 3875.

f ch.3.13. Jos.7.19.

3 Heb. *bloods,* ch. 18.20. Re.6.10. 2 Ki. 9. 26. Job 16.18. He.12.24.

g Ga.3.10. De.28.16-20; 27.16-26.

4 The third instance of a *curse,* consisting in (1) The earth's imperfect return for labour; (2) The expulsion of the culprit from the presence of God; (3) His unsettled condition in the earth.—C.

h Re. 12. 16. Job 16. 18.

i ch.3.17. De. 28. 23, 24. Ro.8.20.

k Ps.109. 10. Mat. 8. 20. Is 57.20, 21. Ps.107. 4; 109.23. De.28.65.

5 Or, *Mine iniquity is greater than* that it may *be forgiven,* Re.16.9, 11, 21.

l Ps. 109. 10. De. 28. 65. See ver. 12.

6 The earth being now about its 130th year (compare ch. 4. 25 with 5.3) the number of inhabitants may readily have amounted to 100,000 souls. For as in the space of 215 years, 70 persons became upwards of 600,000 fit for the army, Nu.1.3, 46 (though great numbers died during this increase), we can have no difficulty in concluding that the antediluvian descendants of Adam, whose lives were so prolonged, might have now amounted to 100,000, in a period of five ordinary generations.—C.

m Ho.1.4. 1 Ki.16.7. Mat.26.52.

7 with great severity, ver. 24. Ps. 79. 12. Pr. 6. 31. Le. 26. 18, 21, 24, 28.

8 gave a sign to.

n 1 Jn. 1. 3 with Ps. 96.6, 8. 1 Ch. 16.29, from God's ordinances and church.

9 *i.e.* wandering.

1 Heb. *Chanoch,* i.e. *dedicated.*

o Ps. 49. 11. 2 Sa. 18. 18.

10 And he said, [f]What hast thou done? the voice of thy brother's blood[3] crieth unto me from the ground.

11 And now *art* thou [g]cursed[4] from the earth, which hath opened her [h]mouth to receive thy brother's blood from thy hand.

12 When thou tillest the ground, [i]it shall not henceforth yield unto thee her strength: [k]a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment *is* greater that I can bear.[5]

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a [l]fugitive and a vagabond in the earth: and it shall come to pass, *that* every one[6] that findeth me shall slay me.

15 And the LORD said unto him, [m]Therefore, whosoever slayeth Cain, vengeance shall be taken on him seven-fold.[7] And the LORD set a mark[8] upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out [n]from the presence of the LORD, and dwelt in the land of Nod,[9] on the east of Eden.

17 And Cain knew his wife; and she conceived and bare Enoch:[1] and he builded a city, and [o]called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad

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that they had a human face, the body of an ox, and the wings of an eagle, and that they were thus similar to the great human-headed winged bulls which Layard discovered in the palaces of Nineveh. *P.*]

REFLECTIONS.—Be sober, be vigilant, my soul, lest thine adversary the devil get an advantage of thee, and beguile thee through his subtlety. Never encounter him, separated from Jesus, or in thy own strength. Never dally with, but boldly and immediately resist him, and he will flee from thee. Never indulge the smallest doubt of the veracity or importance of what the Lord hath spoken. Let me always be content with such things as I have. It is not in becoming a god, but in enjoying God, as my ALL AND IN ALL, that my happiness consists. In what shame, what misery, sin always issueth!—Behold how the offended majesty of heaven flies on the wings of infinite love and mercy for the immediate relief of self-ruined men, and to proclaim, offer, and bestow upon them redemption through the blood of his Son! But alas! how they flee from him, and by covering their transgression, endeavour even to evade his favours! Blessed Jesus, if thou arraignest me, let me always fly into thy bosom of mercy and kindness; let me gladly entertain thy convictions, and acknowledge my offence, that I may not fall into the condemnation of the devil! Let all the troubles which affect this world call my sin to my remembrance, and deeply affect me with it! Blessed be Jehovah that his only-begotten Son became the seed of the woman, Immanuel, God with us—that he had his heel bruised, travailed in pangs of woe at Love's delivery of a lost world, was made to endure suffering, a man of sorrows, and acquainted with grief—was crowned with thorns, and being in an agony did sweat great drops of blood—that dust he was, and to dust he returned—and all for men—all for ME! Let my naked soul put on, not the fig-leaves of my self-righteousness, but his law-magnifying atonement. Bewailing the tremendous fall of my race, and turning my back on the law as the ministration of death, and on this blasted world as emptied of all enjoyments, let me embrace the better covenant, founded on better promises, and seek a better paradise, where not merely angelical cherubims, but divine arms of infinite and everlasting love, shall for ever shut me up to the most immediate fellowship of Jesus the Tree of Life, which beareth twelve manner of fruits every month, and whose leaves are for the healing of the nations.

CHAPTER IV. Ver. 1. If Eve thought that in Cain she had gotten THE MAN—JEHOVAH, THE MESSIAH, as the words in the Hebrew may bear, she found herself sadly mistaken.—[Some translate 'I have gotten a man—Jehovah,' and believe that Eve supposed him to be the promised seed, who was to bruise the serpent's head. But the passage will not bear such a rendering. The emphatic word is *kanithi,* 'I have gotten;' hence the son was called *Cain,* which comes from the same root; and the sense of the whole is, 'I have gotten a man from (or with the assistance of) Jehovah.' *P.*]

Ver. 3. By instruction from God, more or less express, several of the Mosaic rites were practised long before the giving of the law at Sinai; as the distinction between clean and unclean beasts, Ge. 7. 2; priests, altars, burnt-offerings, and drink-offerings, 8. 20; 14. 18; 22. 13; 35. 14; abstinence from blood, 9. 4; oil for consecration, 28. 18; 35. 14; marriage of brothers' widows, 38. 8, 9, 20.

Ver. 4. He. 11.4, 'By faith—*as to the divine appointment, of which their father had informed them, and by faith in the promised Messiah,* signified thereby—Abel offered unto God a more excellent sacrifice than Cain; (*perhaps more proper in its matter, and certainly so in its manner*), by which he obtained witness that he was righteous, God testifying of his gifts.' Perhaps the Lord testified his respect by consuming his sacrifice with fire from heaven, as in the case of Aaron, Le. 9. 24; Gideon, Ju. 6. 21; David, 1 Ch. 21. 26; Solomon, 2 Ch. 7. 1; and Elijah, 1 Ki. 18. 38.

Ver. 5–15. Full of rage against God and his brother, Cain's looks became sour, dejected, envious, and angry. To convince him of his fault, God showed him that it was his own want of faith and sincerity which hindered his acceptance; and that, if he did not repent, his sin would quickly subject him to punishment; and that in temporals Abel continued as subject to him and was as affectionate as ever. While they talked in the field, Cain, still enraged in his heart, murdered his righteous brother on account of his piety, Ps. 55. 21; 1 Jn. 3. 12. Abel's blood cried to God for just vengeance upon Cain, He. 12. 24. God, notwithstanding Cain's denial and insulting pretence that he had given him no charge of his brother, condemned him to punishment, and cursed the fields which he should cultivate into a further degree of barrenness, Ps. 9. 12. Cain never lamented the heinousness of his sin, but complained that it could not be pardoned, and that his punishment was too great; and that now everybody would be ready to kill him, as the public enemy of mankind, and devoted of God to destruction. But God marked him with some visible token, and denounced a still heavier vengeance against the person who should kill him. Thus, Job 18. 11; 15. 20–24. Terrors made him afraid on every side, and drove him to his feet. *He* travelled in pain all his days, &c.—Le. 26. 17, 36. 'But *God* slew him not, lest *his* people should forget,' Ps. 59. 11.——[Ver. 5. Why was this? The apostle Paul replies, 'By faith Abel offered unto God a more excellent (literally, *a fuller*) sacrifice than Cain.' The *faith* was shown in the nature of the offering. Cain's was an acknowledgment of God's sovereignty—it was the offering of a Deist. Abel's, in addition, was an acknowledgment of guilt, of the necessity for an atonement—it was the offering of a humble, conscience-stricken sinner. *P.*—— Ver. 7. *Rule over him.* There is no cause for jealousy, for Abel, though specially honoured of God, is still ready to obey Cain, as his elder brother. *C.*—— This very obscure sentence appears to be connected with what immediately precedes—'Sin lieth at the door.' Sin is personified. Cain is represented as making it his slave, and employing it to execute his own wicked purposes; and the result is the murder of Abel. *P.*——Ver. 8. *Field.* The *field,* and not the altar of worship, as painters frequently represent, is mentioned as the scene of this melancholy transaction. Does not this suggest the probability that the immediate occasion of quarrel was some division of the land, becoming necessary in consequence of the different occupations of the brothers—pasturage and tillage?——

begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.[2]

19 ¶ And Lamech took unto him two wives:[3] the name of the one *was* Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father[4] of such as dwell in tents, and *of such as have* cattle.

21 And his brother's name *was* Jubal: he was the father[5] of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor[6] of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.[7]

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.[8]

24 If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.[9]

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth:[1] For God, *said she*, hath appointed me another seed[2] instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos:[3] then began men to call upon the name of the LORD.[4]

CHAPTER V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

THIS *is* the [a]book of the generations of Adam. In the day that God created man, in the [b]likeness of God made he him:[5]

2 Male and female created he them; and blessed them, and [c]called their name Adam,[1] in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his [d]own likeness, after his image; and called his name [e]Seth.

4 And the days of Adam, after he had begotten Seth, were eight hundred years; and he [f]begat sons and daughters.

5 And all the days that Adam lived were [g]nine hundred and thirty years: and he [h]died.

6 ¶ And Seth[2] lived an hundred and five years, and begat Enos.

7 And Seth lived, after he begat Enos, eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos[3] lived ninety years, and begat Cainan.[4]

10 And Enos lived, after he begat Cainan, eight hundred and fifteen years, and [i]begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and [k]he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.[5]

13 And Cainan lived, after he begat Mahalaleel, eight hundred and forty years, and [l]begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and [m]he died.

15 ¶ And Mahalaleel lived sixty and five years,[6] and begat Jared.[7]

16 And Mahalaleel lived, after he begat

A.M. 104. B.C. 3810.

2 Heb. *Lemech*, not the same as ch. 5. 25, *i.e.* depressed and stricken.

3 The progressive corruption of morals appears in polygamy, terminating in jealousy, ver. 23, and threatening murder or wounding, in the spirit of unrestrained revenge.—*C.*

4 *i.e.* First *inventor* and *teacher* of making tents and ordering cattle.

5 First inventor and teacher of music.

6 Heb. *whetter.*

7 Lamech's family was remarkable. His sons were celebrated for their inventive genius, and his daughter was distinguished for personal beauty, as the name *Naamah* implies.—*P.*

8 Or, *I would slay a man in my wound, and a young man in my hurt.*

9 With far greater severity, Mat. 18. 22.

1 Heb. *Sheth*, *i.e.* appointed.

2 Father of saints.

3 Heb. *Enosh*, *i.e.* wretchedness.

4 Or, to *call* themselves *by the name of the LORD*.

CHAP. V.

A.M. 1. B.C. 4004.

a History, Mat. 1. 1; ch. 2. 4; 6. 9; 10. 1.

b See ch. 1. 26, 27. Job 15. 14; 25. 5. Ec. 7. 29.

5 We have here the beginning of a new document which goes back to the creation of Adam, and gives a genealogical table extending down to Noah. It commences, 'This is the *book* or *writing* of the generations of Adam;' leaving the impression that it was originally a monograph. It is complete in itself; and would seem to have been embodied by Moses in its entirety.—*P.*

c ch. 2. 23. Ac. 17. 26.

1 Red, earthy, beautiful, joined in love.

d Job 14. 4. Ps. 14. 2, 3; 51. 5. Ro. 5. 12. 3674.

e 1 Ch. 1. 1–3. Lu. 3. 36–38.

f Ge. 1. 28; 9. 7; 11. 11. Ps. 127. 3; 128. 3, 4; 144. 12.

g ver. 8, 11, 14, 17, &c. with Ps. 90. 10. De. 30. 20.

h He. 9. 27. Job 30. 23. Ec. 12. 5, 7; ver. 8, 11, 14, &c. 2 Sa. 14. 14. Ps. 49. 7–10; 89. 48. Ec. 9. 5, 6. Eze. 18. 4. Ro. 5. 12–14. 1 Co. 15. 21, 22.

2 3667.

3 3679.

4 Heb. *Kenan*, *i.e.* lamentation, 1 Ch. 1. 2. Ezr. 9. 4; ch. 6. 11.

i See ver. 4.

k See ver. 5.

5 Or, *Maaleel*, Lu. 3. 37, *i.e.* the praising of God.

l See ver. 4.

m See ver. 5.

6 3514.

7 Heb. *Jered*, 1 Ch. 1. 2, *i.e.* the coming down.

Ver. 15. *Seven-fold.* Why was not Cain sentenced to death, according to Ge. 9. 6? Simply because his crime, however aggravated, was not murder, but manslaughter. *C.*]

Ver. 19. Contrary to God's original institution of marriage, and the stated equality preserved by his providence among the males and females of mankind, Lamech, the descendant of Cain, to gratify his intemperate lust, first took a plurality of wives, and introduced a custom which still remains in many places of the world; and with which not a few of the pious Hebrews, inadvertent to the sinfulness thereof, complied; Ge. xvi. xxix.; 2 Sa. iii. v. 1 Ki. xi., &c. But Christ fully laid open the iniquity of this practice, and restored marriage to its original form: Ge. 2. 18–24; Mal. 2. 14, 15; Mat. 19. 8.

Ver. 20. [Houses were of earlier origin than tents. The tent is here connected with the keeping or rearing of cattle as a trade. The reason of this will be apparent to those acquainted with the East. Large flocks require a constant supply of grass throughout the year. This cannot be had in one locality. Shepherds therefore must move from place to place—southward in winter, northward in summer. A wandering life requires a movable habitation; hence the necessity for, and the invention of, the tent. *P.*]

Ver. 23, 24. To deter his wives from hurting him, or to render them fearless of his being hurt by others, he boasts that he was well able to take care of himself; and that God, who took so much care of Cain, would certainly take much more care of his life, who had never been a murderer. Perhaps for this purpose he puts it to them as a question, 'Have I slain a man to my wounding, or a young man to my hurt?' &c.

Ver. 26. The professors of the true religion, descended from Seth or others, called themselves *the children of God*, as a mark of distinction from the profane descendants of Cain; and they set up or re-established the more public and solemn worship of God on the Sabbath, or on other occasions.—[It is evident from this passage that at the birth of Enos some remarkable change took place in the manner in which the people of God paid their homage to the divine Being. It would seem that hitherto the worship had been chiefly ritualistic—by sacrifices and oblations; and that this had largely degenerated into a cold and heartless formalism. Now, however, the true nature of God, as expressed by the name JEHOVAH, began to be fully apprehended; and the consequence was that spiritual worship was given to him—'*Then it was begun to invoke the name of Jehovah.*' The phrase is impersonal. In the Hebrew there is no equivalent to '*men.*' The mode of invocation was doubtless *by prayer*, both private and social; and God was invoked as JEHOVAH—the immutable, promising, and faithful God. The descendants of Cain devoted themselves to the pursuit of the arts and sciences, but the children of Seth rose to a true sense of man's dignity as an accountable and immortal being. They saw that God was a Spirit; and they worshipped him in spirit and in truth. *P.*]

REFLECTIONS.—Let me believe the promise of God; but never sinfully hasten to obtain the promised blessing, lest I grasp a devil, a murderer, instead of the great God my Saviour! Never let me partially esteem children, or anything else, lest what I regard become the plague of my soul, or my house; while what I contemn as *vanity* be highly favoured of the Lord! Let me train up my children betimes in proper callings, and especially in the fear and service of God! Let me always honour the Lord with the best I possess, ever remembering that 'without faith it is impossible to please him!' If he show a superior regard to others, never let my eye be evil because he is good, but let me ascribe righteousness to him, and take to myself shame and confusion of face! But how great is the strength of enraged natural corruption! Nothing is so base, so impious, so unnatural, but it will attempt it. How fearful for guilty transgressors to fall into the hands of a just God! No falsehood can deceive him, nor force withstand him. Nor can all the carnal expedients on earth relieve a conscience divinely charged and burdened with guilt. Never let me envy the prosperity of the wicked, their cities erected, their numerous and thriving families, their artful inventions, or pleasures of sense! But when Jesus adds to his church, or reforms the worship of it, let me rejoice thereat. Meanwhile, in the name, the employ, the sacrifice, and death of Abel, let me behold Jesus appearing in the likeness of sinful flesh, and sullied with the vilest reproach!—Jesus, as the great Shepherd of his Father's church:—Jesus, as the faithful offerer of himself unto God for a sacrifice of a sweet-smelling savour:—Jesus, the hatred and murder of whom, by his brethren the Jews, issued in the curse of their country, the rejection of their church, and the scattering and misery of their nation, as a lasting monument of the justice of heaven!

CHAPTER V. Ver. 3. Seth was begotten, not in the image of God, in which Adam had been created, but in the image of fallen Adam, that is, with tendencies to evil in him. '*He* was shapen in iniquity, and in sin did his mother conceive him,' Ps. 51. 5. 'A child of disobedience—by nature a child of wrath, even as others,' *the profane descendants of Cain not excepted*, Ep. 2. 2, 3.—What was born of flesh, *corrupted parents*, was flesh *infected with sinful corruption*, Jn. 3. 6; Job 14. 4. Observe: believing parents produce children according to their nature, not according to their grace.

Ver. 22–24. The pure use of conjugal life does not hinder the strictest practice of holiness. Amidst all the cares and pleasures of a family, Enoch *walked with God* as his intimate and glorious Friend and Companion, who manifested to him his amiable perfections in their new-covenant form, and bestowed his gracious blessings and influences upon him, Mi. 6. 8; Ge. 6. 9. He walked after God, imitating him as his perfect and engaging pattern, and always dependent on his drawing and

THE PILGRIMS—TENTING IN THE CITY WHERE CHRIST WAS BROUGHT UP. [Genesis, iv:20.]—"He was the father of such as dwell in tents." In the twentieth verse of the fourth chapter of Genesis, tents are mentioned for the first time in the Bible. Many people continue to live in tents in Palestine, and the tents used by the natives to-day do not vary much from such as were used in the early history of the country. They are woven of goat's hair and last a long time. The picture given above is of the traveling tent used by the parties who were sent to Bible lands to get the pictures of Bible places which illustrate this work. This modern tent, with apartments, carpets, iron bedsteads, and every convenience necessary to comfort, is as far from the tents of the Bedouins in Palestine, as Western civilization is from the primitive civilization of the crude sons of the desert. The modern tent we here see stands in Nazareth, near the Greek Church, and just above the Fountain of the Virgin.

Jared, eight hundred and thirty years, and begat[n] sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and [o]he died.

18 ¶ And Jared lived an hundred and sixty and two years,[8] and he begat Enoch.[9]

19 And Jared lived, after he begat Enoch, eight hundred years, and [p]begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and [q]he died.

21 ¶ And Enoch lived sixty and five years,[1] and begat Methuselah.[2]

22 And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

23 And all the days of Enoch were three hundred sixty and five years.

24 And [r]Enoch walked with God, and he *was* not: for God took him.[3]

25 ¶ And Methuselah lived an hundred eighty and seven years,[4] and begat Lamech.[5]

26 And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and [s]begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years:[6] and [t]he died.

A.M. 490. B.C. 3514.

[n] See ver. 4.

[o] See ver. 5.

8 3382.

9 *i.e.* the dedicated one.

[p] See ver. 4.

[q] See ver. 5.

1 3317.

2 Gr. *Mathusala*, Lu. 3. 37. *i.e.* at his death shall be the breaking out, viz. of the flood.

[r] He. 11. 5. Jude 14, 15.

3 The briefest and most expressive religious biography upon record. *Three hundred and sixty-five years* of believing, humble, holy *walking with God*, have all their events, vicissitudes, hopes, fears, joys, and sorrows, conflicts and victories, compressed into one brief sentence!—*C.*

4 3130.

5 Heb. *Lemech*, not the descendant of Cain, ch. 4. 18, *i.e.* poor, depressed, and smitten.

[s] See ver. 4.

6 This is the longest life on record, yet the biography of Methuselah is comprised in four things: he had a religious father, he had a family, he lived nine hundred and sixty-nine years, and he died. Had the lives of Enoch and Methuselah been 'cunningly devised fables,' the inventor would have adorned them with all possible attractions. Moses dismisses in a few words, what in the hands of a fabulist would have filled many volumes.—*C.*

[t] See ver. 5.

A.M. 1086. B.C. 2918.

7 2918.

8 Gr. *Noe*, Lu. 3. 36; 17. 26, 27. Eze. 14. 14, 20. Is. 54. 9. He. 11. 7. 1 Pe. 3. 20; it signifies *rest* and *comfort*.

9 ch. 3. 17–19. 4. 12.

[u] See ver. 4.

1 2353.

[x] See ver. 5.

2 2448.

CHAP. VI.

3 Cain's posterity. [*The sons of men*, born of the flesh, Jn. 1. 13. 3. 6.—*C.*]

4 Seth's posterity. [*The sons of God*, born of the Spirit, Jn. 3. 6, *by faith*, Ga. 3. 26, have been from the beginning the only real divisions of the human race. But as believers are by grace gathered out of the *sons of men*, so hypocrites and unbelievers are by temptation, Mat. xiii., discovered amongst the *sons of God*, their apostasy in principle soon degenerates into sensuality of practice, and whilst power is extended, riches increased, and luxury indulged, mercy is pleading with them, but justice is ready to smite.—*C.*]

[a] 1 Pe. 3. 18, 19. Ga. 5. 16, 17.

5 Before the flood come.

6 The word translated *giants*, is derived from a root that signifies to *fall*, or *fall upon*; and conveys the idea of *apostasy* from true religion, and violent invasion of others' rights and properties—apostate persecutors and tyrants.—*C.*

7 God's warning, ver. 3.

28 ¶ And Lamech lived an hundred eighty and two years,[7] and begat a son;

29 And he called his name Noah,[8] saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.[9]

30 And Lamech lived, after he begat Noah, five hundred ninety and five years, and [u]begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years:[1] and [x]he died.

32 ¶ And Noah was five hundred years [2]old: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

1 *The wickedness of the world, which provoked God's wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men[3] began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God[4] saw the daughters of men that they *were* fair; and they took them wives of all which they chose.

3 And the LORD said, [a]My Spirit shall not always strive with man, for that he also *is* flesh: yet his days[5] shall be an hundred and twenty years.

4 There were giants[6] in the earth in those days; and also after that,[7] when the sons of

supporting grace, De. 13. 4; Ca. 1. 4; 8. 5. He walked before God, as his Master, Witness, and future Judge, always deeply impressed with a lively sense of his authority, presence, and purity, ch. 17. 1; 24. 40; Ps. 16. 8; 116. 9. He walked worthy of the Lord, fruitful in every good word and work, answerable to what God was to him, and had done or had promised to do for him, Col. 1. 10,—answerable to his clear foresight of the future judgment, Jude 14, 15; 2 Pe. 3. 11, 14. He walked in Christ, living by faith on him, and through the grace of God 'denying ungodliness and worldly lusts, and living soberly, righteously, and godly,' Col. 2. 6; Ga. 2. 20; Tit. 2. 11, 12. Publicly to approve and reward his holiness, and to render him a type of Christ's ascension, and a pledge of the complete and eternal glorification of the saints, God took him out of this world to heaven, both soul and body: He. 11. 5, 'By faith Enoch was translated, that he should not see death, and was not found *on earth*, for God had translated him *to heaven;* for he had this testimony—that he pleased God.'——[Ver. 22. There is a peculiarity in the Hebrew word here. It has the article; 'Enoch walked with *the Elohim.*' Probably this may be intended to show that idolatry was already practised, and that false gods were worshipped by many. Enoch devoutly worshipped and faithfully followed the true God. *P.*]

Ver. 29. Noah brought rest and comfort by the building of his ark, in which the seminary of both the world and church did rest and was saved, Ge. vii. viii. ix. And by his inventions in husbandry he freed men from much of their toil occasioned by the curse on the ground. Ge. 9. 20 with 3. 17, 18. And, as a type and a preacher of righteousness, he was a mean of directing them to everlasting rest and consolation in Christ, 1 Pe. 3. 18–20.—[Moses does not mention that Enoch was a prophet, but this information was supplied by Jude 14. So Moses does not expressly say of Lamech (not the son of Cain of the same name, but of Methuselah) that he was a prophet. Yet the name *Noah*, which he gives to his son, signifying *rest* or *comfort*, intimates a prophetic foresight of the work he was destined to accomplish in the salvation of the church by water (He. 11. 7; 1 Pe. 3. 20, 21), at the very time when his faith condemned, and water destroyed an unbelieving and rebellious world. *C.*]

Ver. 32. Japheth was the eldest of Noah's sons, ch. 10. 21. and Ham the youngest, ch. 9. 24: but Shem is first mentioned, because of his piety, and his being one of the Messiah's progenitors, and because his posterity are the principal subject of Moses' writings; for the same reason Abram, though born sixty years later than Haran, is put first in the family of Terah, ch. 11. 26 with 12. 4. In the early ages of the world Providence wisely ordered it that people should live long, for the speedy replenishing of the world, and for the more effectual propagation of the true religion and other useful knowledge; and, no doubt, the superior wholesomeness of the air, and of their diet, and their temperance in the use of it, contributed to promote this longevity.

REFLECTIONS.—Whilst I read, let me with deep concern cry out, 'How is the gold become dim, and the most fine gold changed!' Behold how death reigns, through sin, from Adam to Noah; and how sure, though sometimes slowly, it strikes! Ah! what a nothing must I, my age, and all my labours be in his sight, before whom the long, long lives of ten patriarchs and replenished world make so insignificant a figure! To be born, to breathe, to rear up a family, and give up the ghost, how mean! Yet this is all of man! and how few, in a replenished world, are worthy of God's love! Let therefore Enoch, who walked with God, —or rather Jesus, the dedicated servant of God,—Jesus, who set the Lord always before him, and did always the things which pleased the Father—Jesus, who foretold the breaking forth of the floods of wrath upon Judah, and the world of the ungodly—Jesus, who clearly predicted the last judgment, and the procedure in it, and who, 'having by himself purged our sins, sat down on the right hand of the Majesty on high'—be my pattern in life, and my forerunner to glory! And let him be my rest and consolation to comfort me concerning my labour and toil, to take away the curse from all my enjoyments, to afford security and rest through all my trials, till he bring me to his new world of righteousness and glory!

CHAPTER VI. Ver. 1, 2. The descendants of Cain, or other profane persons who had joined them, are here called *men*, because they had quite cast off all regard to God and his ways; and the professors of the true religion are called the *sons of God*—they had a visible relation to him, lived in his church, and professed to be born from above, and to be ready to yield a cheerful and evangelical obedience to his commands, ch. 4. 26; De. 14. 1; 2 Co. 6. 18. These wantonly gazed on the daughters of Cain, who seem to have been extremely handsome and jovial, Ju. 14. 1; 2 Pe. 2. 14; Mat. 5. 28; and, regardless of God's direction or allowance, they followed their fancies, and married them. Such unequal marriages of professors with the carnal and profane are expressly prohibited by the law of God, and have been a common plague to families, nations, and churches, 1 Co. 7. 39; 2 Co. 6. 14, 15; Mal. 2. 11; De. 7. 3, 4; Ex. 34. 16; Jos. 23. 12; Ge. 24. 3; 26. 34, 35; 27. 46; 28. 1, 2; xxxviii.; 2 Sa. 3. 3; with 13. 28, 29; xv.; 1 Ki. xi.; Ezr. 9. 1–3, 12; Ne. 13. 24–27.

Ver. 3. God's *Spirit strove with them* by his inward good motions, by the checks which he caused their consciences to give them, and by the counsels and warnings given them by Noah, the preacher of righteousness, or others, 1 Pe. 3. 18, 19; 2 Pe. 2. 5; Ne. 9. 30. They *were flesh*, not only frail and weak in their nature, but exceedingly and obstinately corrupt, carnal, and sensual in their heart and life—under the reign of actual sin, which is called *flesh*, Ro. 8. 1, 4, 7, 8; Jude 19—and mad on practising the manifest *works of the flesh:* adultery, fornication, &c., Ga. 5. 19–21.—[The action of the divine Spirit upon inert matter is mentioned in ch. 1. 2—he originated motion. His action upon man is here indicated. He strives with his sinful nature by internal, moral suasion; or, as it is called, the voice of conscience. God left man to himself; he 'gave them over to a reprobate mind,' Ro. 1. 28. The doctrine of the Holy Spirit is thus developed in the opening chapters of the Bible. *P.*]

Ver. 4. These *giants*, or huge-bodied men, in the pride and confidence of their stature and strength, became despisers of God and goodness, and oppressors of mankind.—[The Hebrew word *nephilim* ('giants') occurs only in one other passage (Nu. 13. 33), and there it is unquestionably used to denote men of extraordinary stature:—'There we saw the *nephilim*, the sons of Anak, who came of the *nephilim*, and we were in our own sight as grasshoppers, and so we were in their sight.' The statement of the sacred writer is strikingly corroborated by eastern tradition. The nephilim existed previous to the mixed marriages; and were therefore a different race from the 'mighty men—men of renown.' *P.*]

Ver. 5. Je. 17. 9, 10, 'The heart is deceitful above all things, and desperately wicked. I, the Lord search the heart, and try the reins, to give to every man according to his works;' Ro. 8. 7, 'The carnal mind is

God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.[7]

5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination[8] of the thoughts of his heart *was* only evil continually.[9]

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.[1]

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth, both man and beast,[2] and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

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

9 These *are* the generations[3] of Noah: Noah was a just man, *and* perfect[4] in his generations, *and* Noah [b]walked with God.

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

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

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

13 And God said unto Noah, The end of all flesh is come before me; for the earth is [d]filled with violence through them: and, behold, I will destroy them with the earth.[5]

14 ¶ Make thee an ark[6] of gopher-wood: rooms[7] shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this[8] *is the fashion* which thou shalt make it *of:* the length[9] of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window[1] shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* lower, second, and third *stories* shalt thou make it.

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

18 But with thee will [g]I establish my covenant:[2] and thou shalt [h]come into the ark; thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, [3]two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

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

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

22 Thus[l] did Noah; according to all that God commanded him, so did he.

CHAPTER VII.

1 *Noah, with his family, and the living creatures, enter into the ark.* 17 *The beginning, increase, and continuance of the flood.*

AND the [a]LORD said unto Noah, Come thou, and all thy house, into the ark: for thee have I [b]seen righteous before me in this generation.

A.M. 1556. B.C. 2448.

7 For strength and stature.

8 Or, the *whole imagination.* The Hebrew word signifieth not only *the imagination*, but also *the purposes and desires.*

9 Heb. *every day.*

1 We must remember in interpreting this passage that language is intended to express human ideas. When used to describe the attributes, nature, or acts of God, it must not be interpreted in its exact literality. The repentance of God is not the same as the repentance of man. It undoubtedly expresses some process of the Eternal Spirit —a process, too, in a measure analogous to what we call repentance; but which is, at the same time, in perfect harmony with the eternity of the divine purpose. We cannot understand it, for it is beyond the range of our intellect.—*P.*

2 Heb. *from man unto beast.* Je. 4. 22–27; 12. 3, 4. Hos. 4. 3. Zep. 1. 3. Ro. 8. 20, 22.

3 History, see ch. 5. 1; 10. 1; 12. 4.

4 Or, *upright.*

b See ch. 5. 24; 17. 1; 48. 15. 1 Ki. 3. 6. Lu. 1. 6.

c ver. 4, 5, 11, 13. Job 22. 15, 16. 1 Pe. 3. 19, 20. 2 Pe. 2. 5.

d ch. 49. 5. Hos. 4. 1, 2; ver. 4, 11, 12.

5 Or, *from the earth.*

6 It typified Christ and his church. He. 11. 7. 1 Pe. 3. 20.

7 Heb. *nests.*

8 That the ark was sufficient to contain the animals enumerated with sufficient food, will appear when we consider that it was at least upwards of 80,000 tons burden. Neither was it necessary that any but *young animals* should be selected.—*C.*

A.M. 1556. B.C. 2448.

9 Its length was an hundred and eighty-one yards and a half, its breadth near thirty-one yards, and its height eighteen yards and one-fourth part. It could well contain the animals and their food.

1 *Zohar*, translated *window*, signifies also splendour, light, and never occurs in the singular but in this one place. The Septuagint translators have declined to fix its meaning in Greek, perhaps for want of a correspondent word. In a case where the description is so general, may we not suppose it to have been a roofed and latticed verandah going round the upper stories of the ark, and serving at once for light and ventilation? Query. Does not the whole roof of the ark rise in a conical form till it terminates in a cubit?—*C.*

e Ps. 29. 10; 93. 4; 107. 34; ch. 9. 9. Job 22. 16. 2 Pe. 2. 5. Lu. 17. 27. Mat. 24. 39. He. 11. 7. 1 Pe. 3. 20. Is. 54. 9; ch. 7. 4, 21–23.

f Ro. 6. 23; 5. 12; 8. 20, 22. See ver. 7.

g ch. 9. 9, 11; 17. 4, 7.

2 Of preservation.

h ch. 7. 1. Is. 26. 20. Mat. 11. 28. He. 6. 18, 19; 11. 7. Is. 4. 6. 1 Pe. 3. 20. 2 Pe. 2. 5.

3 At least.

i ch. 1. 24; 2. 19; 7. 9. Ac. 10. 11, 12 with Ps. 22. 30. Is. 11. 10. Re. 7. 9. 1 Co. 6. 9, 11.

k ch. 7. 2. Ps. 36. 6; 112. 5.

l ch. 7. 5. Ex. 40. 16 19, 21, 23, 25. De. 12. 32. 1 Jn. 5. 3.

CHAP. VII.

a Is. 26. 20. Eze. 9. 4, 5. 2 Pe. 2. 5. 1 Pe. 3. 20. He. 11. 7. ver. 13; ch. 17. 10. Ac. 2. 39.

b ch. 6. 9. Ps. 33. 18. Phi. 2. 15, 16. Pr. 10. 6, 7, 9; 11. 4–8. Thee only have I found, in this corrupt and depraved age, free from the common infection of wickedness, and sincere-hearted towards me.—*Bp. Hall.*

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enmity against God, and is not subject to his law, neither indeed can be;' Mat. 15. 19, 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies;' Ps. 58. 3, 'The wicked are estranged from the womb; they go astray as soon as they are born;' 53. 1–3, 'The fool hath said in his heart, There is no God. Corrupt are they, they have done abominable iniquity. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back, they are altogether become filthy; there is none that doeth good, no, not one;' Ps. 14. 1–4; Is. 1. 2–6; Ho. 4. 1, 2; Mar. 7. 21–23; Ro. 1. 28–31; 3. 10–19; 8. 8; Ga. 5. 19–21; Ep. 2. 1–3; Tit. 3. 3.

Ver. 6, 7. God's *repentance* denotes not any change of his purpose or will within himself. In this respect he is unchangeable, and cannot repent, Mal. 3. 6; Nu. 23. 19; 1 Sa. 15. 29; Ja. 1. 17. But it denotes the change of his providence correspondent with his fixed purpose, 1 Sa. 15. 11; Ps. 106. 45; Je. 18. 10; De. 32. 36; Ho. 11. 8. It is a word suited to our capacity; and here it denotes God's detestation of sin, and his fixed resolution to punish it, after man had made himself quite another thing than God had made him at first.

Ver. 8. To *find grace in the eyes of the Lord*, is to be freely loved and delighted in by him, in order to preservation from some remarkable destruction, or to the bestowal of some distinguished blessing, Ge. 19. 19; Ex. 33. 12, 13; 2 Sa. 15. 25; Lu. 1. 30; Ac. 7. 46; 2 Ti. 1. 18; He. 4. 16; thus Pr. 8. 35, 'Whoso findeth *Christ* findeth life, and shall obtain favour of the Lord;' 12. 2, 'A good man obtaineth favour of the Lord;' 3. 4; 18. 22.

Ver. 9. Noah was a *just man*, justified by faith in the blessed righteousness of Christ: Hab. 2. 4; He. 11. 7; Ro. 1. 17; 3. 22, 24; 5. 1; 8. 33; Ro. 5. 19, 'By the obedience of one (*Christ*) shall many be made righteous;' 2 Co. 5. 21, 'For God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him;' Is. 14. 24, 25; Je. 23. 6; 33. 16; Phi. 3. 9. He was *perfect*, upright, and sincere, a man of great integrity and godly sincerity, having his heart wholly consecrated for God, entire in his obedience to all God's commandments, and watchfully keeping himself unspotted from the world, as ch. 17. 1; De. 18. 13; Job 1. 1, 8; Ps. 37. 37; 119. 1, 5, 6; Pr. 2. 21; Mat. 5. 48; Lu. 8. 15; 2 Co. 13. 11; 2. 9; Ep. 4. 11, 12; Phi. 3. 15; Col. 1. 28; 2 Ti. 3. 17; He. 13. 21; 1 Pe. 5. 10; Re. 3. 2; Lu. 1. 6, 'Righteous before God, and walking in all the commandments of the Lord blameless;' 2 Co. 1. 12, 'In simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in this world.' Noah was perfect *in his generation*, amidst men extremely wicked, and notwithstanding their evil counsels, examples, and persecutions. Phi. 2. 15, 'Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world;' 1 Pe. 2. 15, 'That with well-doing ye may put to silence the ignorance of foolish men;' 3. 16.—[We have apparently another ancient document commencing here in the usual form, 'These are the generations,' &c.; see ch. 2. 4; 5. 1; 10. 1; 11. 10, &c. Let it be observed that two distinct Hebrew words are translated 'generations' in this verse. The first signifies 'families,' or 'race,' while the second signifies 'the period of a man's life.' Noah was a perfect man in his period or age. *P.*]

Ver. 11. Multitudes of the most enormous sins abounded among all ranks, and were committed *before God* in an open and presumptuous manner; without any fear of him; nay, in defiance to his justice. So the wickedness of Nimrod and the Sodomites was committed, ch. 10. 9; 13. 13; 19. 13.

Ver. 13. *The end of all flesh is come before me.* The time for the destruction of mankind and animals, fixed in my purpose, is near at hand; as Je. 51. 13; Eze. 7. 2, 3, 6; Am. 8. 2.

Ver. 22. He. 11. 7, 'By faith Noah, being warned of God of things not seen as yet, moved with fear' *of the approaching flood*, and *notwithstanding manifold scoffs from his neighbours*, 'prepared an ark to the saving of his house.'

REFLECTIONS.—Behold the dreadful fruits of professors' intimacy and matrimonial connections with the carnal and profane! How sin transforms this world into a kind of hell, filled with corruption, wickedness, and disorder! Behold how quickly it ripens it for a destructive deluge of divine wrath! How long and how patiently God bears with the manners of these monsters of impiety, after they seem ripened for ruin! But how sad their case when his Spirit ceaseth to strive with their consciences for their conversion and reformation! What a blessing are upright saints in the midst of a crooked and perverse generation! How highly regarded and honoured of God! And what distinguished means of preserving families, nations, churches, or even the world, from utter ruin!

CHAPTER VII. REFLECTIONS.—Behold, my soul, the goodness and severity of God! His goodness—in saving the man whom his own grace had qualified for that mercy—in saving others, even the wicked part of his family, for his sake—in saving the brute animals in proportion to their serviceableness to man.

2 Of[c] every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that *are* not clean by two, the male and his female.[4]

3 Of fowls[5] also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and [d]I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy[6] from off the face of the earth.

5 And Noah did [e]according unto all that the LORD commanded him.

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

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

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

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

10 ¶ And it came to pass after seven days,[7] that[h] the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day[8] were all the [i]fountains of the great deep broken up, and the windows[9] of heaven were opened.[1]

12 And the rain was upon the earth [k]forty days and forty nights.

13 In[l] the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.[2]

15 And they went in unto Noah into the ark, two and two of all flesh, wherein *is* the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD [m]shut him in.

17 ¶ And the flood[3] was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And [n]the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters [o]prevailed exceedingly upon the earth; and all the high hills that *were* under the whole heaven were covered.

20 Fifteen cubits[4] upward did the waters prevail; and the mountains were covered.

21 ¶ And [p]all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils *was* the breath of life,[5] of all that *was* in the dry *land*, died.

23 And[q] every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth:[6] and [r]Noah only remained *alive*, and they that *were* with him in the ark.

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

CHAPTER VIII.

1 *The waters assuage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded,* 18 *goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.*

AND God remembered Noah, and [a]every living thing, and all the cattle that *was* with him in the ark: and God made [b]a wind to pass over the earth, and the waters assuaged:

2 The [c]fountains also of the deep, and the windows of heaven, were stopped, and the rain from heaven was restrained:

3 And the waters returned from off the earth continually;[7] and [d]after the end of the hundred and fifty days the waters were abated.

4 ¶ And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains[8] of [e]Ararat.[9]

5 And the waters decreased continually[1] until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah [f]opened the window[2] of the ark which he had made:

7 And he sent forth a [g]raven, which went forth to and fro,[3] until the waters were dried up from off the earth.

8 Also he sent forth [h]a dove from him, to see if the waters were abated from off the face of the ground:

9 But the dove [i]found no rest for the sole of

A.M. 1656. B.C. 2348.

c De.14.Le 11.ch.6. 19–21.Ac.10.11,12.

4 This is not at variance with the command recorded in ch.6.19. The spirit of that command, if not the letter, is to the effect that the animals should be taken in *by pairs;* here more specific instructions are given, and the number of pairs indicated—seven pairs of clean, and one of unclean.—*P.*

5 Clean ones.

d ch.6.17;2.5. Am.4. 7.Job 28. 25; 22. 16; 30. 27,28,32;37.11,12.

6 Heb. *blot out,* Job 22.16.ch.6.7,13,17;ver. 21,23.

e Ex.39.32,42; 40.16, with Mat. 3. 15. Jn. 8. 28,29. Phi.2.8. He.5.8.

f 1 Pe.3.20. Pr. 22. 3. He. 11.7. Mat. 24. 38. Lu.17. 27. ver.13–15. 2 Pe.2.5.

g ch.2.19. Je.8.7. Is. 11.6. ver. 16. Ac.10.11, 12. Ps. 22.27–31. Ga. 3. 28.Col.3.11.Re.7.9.

7 Or, *on the seventh day.*

h Job 22.16.Zec.1.5, 6.ch.6.17; ver. 4.17–20. Lu.17. 27. Mat. 24. 38, 39.

8 About Nov. 28.

i Ps.33.7;74.15.ch.1. 7. Is.24.19. 2 Ki.7.2,19. Mal.3.10.Ps.78.23.

9 Or, *flood-gates.*

1 The causes of the terrible inundation are described in the highly figurative style of the East. The first clause conveys the idea of the sea—'the great deep'—swelling beyond its natural boundaries, and, in consequence of some physical convulsion, covering the dry ground. The second clause implies that rain of unexampled heaviness poured incessantly from the clouds.—*P.*

k De.9.9,18.1 Ki.19. 8.Mat.4.2.ver.17.

l See ver. 7–9.

2 Heb. *wing.*

m Ps.91.1–10. Jn.10. 27–29.1Pe.1.5.Jude 1.

3 Deluging rain. ver.12.

n Ps. 104. 6. Job 22. 16.Ex.14.28,29.

A.M. 1656. B.C. 2348.

o Bearing down everything before them.

4 Nine yards and a quarter.

p ch. 6. 7, 13, 17. Lu. 17.27. Job 22.10.2 Pe.2. 5;3.6. Ro.5.12,14;6.23; 8. 20, 22. Is. 24. 1–6, 19. Je.4.22–27; 12.3,4. Ho. 4. 3. Joel 1. 17–20; 2. 3. Zep.1.3.

5 Heb. *the breath of the spirit of life.*

q See ver.21,22.

6 'I conclude that if there be a fact well established in geology, it is this, that the surface of our globe has suffered a great and sudden revolution, the period of which cannot be dated farther back than five or six thousand years.'—*Cuvier.*

r 2 Pe.2.5,9. Eze.14. 14. Pr. 11. 4. 1 Pe. 3.20. He.11.7. Job 5. 19. Ps. 91.1,9,10. Is.26.20.

s ver. 11. Ge. 8. 3, 4. Ps. 29.10.

CHAP. VIII.

a Ps. 36. 6. Jonah 4. 11. Ro.8.20–22.

b Ex.14.21 Pr.25.23. Ps.104.7,8,9.

c Job 38.37. Mat.8.9, 26,27.

7 Heb. *in going and returning.*

d ch.7.11,24.

8 One of them, ch. 19.29.

e Armenia, Is.37.38. Je.51.27.2 Ki.19.37.

9 Supposed to be a mountain of Armenia. C.—The Ararat of the Bible is a province, including the highlands of Armenia, around and between the sources of the Euphrates and Araxes. It is mentioned in 2 Ki. 19. 37; Is. 37. 38; but in both places the Authorized Version has 'Armenia.' It is a mountainous region, the highest peak in it being the traditional Ararat, which has an elevation of 17,112 ft. The great elevation of this region made it a natural resting-place for the ark; and its geographical position, affording easy outlets by fertile valleys to all quarters of the globe, fitted it in a remarkable manner for the impartial distribution of the primeval races.—*P.*

1 Heb. *were in going and decreasing.*

f ch.6.16.

2 The word translated *window* in this verse is not *zohar,* as in ch. 6. 16, but *khalan,* as in Da.6. 10, which was the name given to the opening towards Jerusalem, at which Daniel prayed; and which, though not required by the law, seems to have universally prevailed in Jewish oratories, and therefore most probably originated from Noah.—*See Bibliotheca Biblica,* vol. ii.

g 1 Ki. 17. 6. Job 38. 41. Ps.147.9.

3 Heb. *in going forth and returning.*

h ver.10,11,12. Mat. 10.16. Song 2.11,12.

i Eze.7. 16. Mat. 11. 28. Jn.16.33.

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in adding seven days' space of repentance to the wretched profligates who had abused the former reprieve of 120 years, and, after all, bringing the flood gradually on them, for their awakening, and to give them still further space to repent! But let me tremble at his righteous judgments! How the clouds from above, the wells from below, so long beneficial to mankind, now concur to destroy them! What multitudes who had despised his warnings now perish by his hand! And how ineffectual is every attempt to escape! While the ark of God's testament, his new covenant, is open, let me escape thither for my life, and bring with me, of my fellow-sinners, all whom I can. The day is at hand when the earth and the works thereof shall be burned up, and the door of mercy for ever shut. God forbid that I should be among those multitudes who shall then be shut out into outer darkness, where there is 'weeping, and wailing, and gnashing of teeth!'

CHAPTER VIII. Ver. 1. God's *remembering* persons or things denotes his manifesting his notice of them, either in a way of mercy for their deliverance or benefit, according to his promise, as here, and ch. 19. 29; 30. 22; Ex. 32. 13; Ne. 13. 14, 22; Job 14. 13; Ps. 132. 1; 106. 4; 136. 23; or in a way of wrath for their punishment, Ps. 137. 7; Am. 8. 7; Re. 16. 19; 18. 5.

Ver. 12. [It is important to note the periods of seven days which are repeatedly mentioned in this narrative. They indicate that the creation *week* still regulated the smaller divisions of time, and that the Sabbath was observed by the family of Noah. *P.*]

Ver. 14. [It thus appears that the rain continued forty days, the waters prevailed during one hundred and fifty

her foot, and she returned unto him into the ark; for the waters *were* on the face of the whole earth.[4] Then he put forth his hand, and took her, and pulled her[5] in unto him into the ark.

10 And he [k]stayed yet other seven days, and again he sent forth the dove out of the ark:

11 And the dove came in to him in the evening; and, lo, in her mouth *was* [l]an olive-leaf[6] pluckt off. So Noah knew that the waters were abated from off the earth.

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

13 ¶ And it came to pass in the six hundredth and first year,[7] in the first *month*, the first *day* of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

14 And in the [n]second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

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

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

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

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds,[8] went forth out of the ark.[9]

20 ¶ And [q]Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.[1]

21 And the LORD smelled a sweet savour;[2] and the LORD said in his heart, I will not again curse[3] the ground any more for man's sake; for the [r]imagination of man's heart *is* evil from his youth; neither will I again smite any more every thing living, [s]as I have done.

22 While the earth[4] remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

CHAPTER IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant,* 13 *signified by the rainbow.* 18 *Noah replenisheth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Japheth,* 29 *and dieth.*

AND God [a]blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

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

3 Every moving thing that liveth shall be meat[5] for you; even as the [c]green herb[6] have I given you all things:

4 But[d] flesh with the life thereof,[7] *which is* the blood thereof, shall ye not eat.

5 And [e]surely your blood of your lives will I require:[8] at the hand of every beast will I require it, and at the hand of man; at the hand of [f]every man's brother will I require the life of man.

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

7 And you, [h]be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

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

9 And I, behold, [i]I establish my covenant with you, and with your seed after you;

A.M. 1656. B.C. 2348.

4 Plain country.

5 Heb. *caused her to come.*

k Is. 8. 17; 26. 3. Ps. 40. 1.

l Ne. 8. 15. Ro. 10. 15, 20. Ps. 89. 15. Ep. 1. 13. Is. 57. 19.

6 For this reason the olive leaf or branch is the emblem of peace, and the dove the emblem of joy.—*P.*

m Ja. 5. 7, 8. Job 35. 14. Ps. 27. 14; 130. 5, 6. Is. 8. 17; 30. 18.

7 2347.

n ch. 7. 11, 13, 14. About the beginning of December.

o Zec. 9. 10. Ps. 91. 11; 121. 8.

p ch. 1. 22. Ps. 144. 13, 14; 107. 38.

8 Heb. *families.*

9 The calendar of this melancholy year has been calculated as follows by Bassnage:—A. M. 1656. Sept. Methuselah dies. Oct. Noah enters the ark. Nov. 17th, the fountains of the great deep broken open. Dec. 26th, the rain begins, and continues forty days. Jan. all men and beasts on earth perish. Feb. rain continued. March, the waters remained covering the mountains till the 27th, when they began to abate. April 17th, the ark rests on Ararat. May, the waters are receding. June 1st, mountain tops appear. July 11th, Noah lets go a raven; 18th, a dove which returns; 25th, the dove returns with an olive leaf. Aug. 2d, the dove let out, returns no more. Sept. 1st, dry land appeared. Oct. 27th, Noah leaves the ark with his family.—*C.*

q He. 13. 10. Ro. 12. 1. 1 Pe. 2. 5, 9.

1 The language of the original is here very expressive. The altar was dedicated to JEHOVAH, Noah's covenant God, of whose faithfulness he had now experimental evidence. The offering consisted of one at least of every species of clean animals which he had taken into the ark. It was, besides, as the Hebrew word signifies, a holocaust, the victims being wholly consumed upon the altar. Noah thus, while expressing gratitude for complete deliverance, devoted all that was saved to God.—*P.*

2 Heb. *a savour of rest.* Le. 1. 9, 13, 17. Ep. 5. 2. 2 Co. 2. 15. Song 4. 10, 11.

A.M. 1657. B.C. 2347.

3 So curse.

r ch. 6. 5. Mat. 15. 19. Ro. 8. 7, 8. Ps. 51. 5. Ep. 2. 1–3. Je. 17. 9.

s 2 Pe. 3. 6, 7. Job 22. 20. Is. 54. 9.

4 Heb. *as yet all the days of the earth.* Ps. 74. 16, 17. Song 2. 11, 12

CHAP. IX.

a ch. 1. 22, 28; 8. 17; ver. 7. Ps. 128. 3, 4; 132. 1.

b ch. 35. 5. Le. 26. 6, 22. Job 5. 23. Ho. 2. 18; ch. 1. 28. Ps. 8. 4–8; ch. 1. 28; 2. 19. Eze. 34. 25.

5 Fit for eating, Le. 22. 8; 11. 2, 3.

c ch. 1. 29, 30. Ps. 104. 14, 15.

6 Our first parents in Paradise were evidently restricted to vegetable food, chap. 1. 29, and after they had sinned, a similar restriction seems to be implied, chap. 3. 18, and to have continued, at least amongst the descendants of Seth, till this time, when we have the first recorded permission to use animal food.—*C.*

d Le. 17. 10, 12, 14; 3. 17; 7. 26. De. 12. 16, 23.

7 When God granted all plants for food to our first parents, he retained *the tree of the knowledge of good and evil, a royalty,* as it were, to attest his own supreme lordship, and to remind Adam of the conditions of his tenure. Now, when he extends to Noah the permission to use animal food, he likewise retains a portion —*the blood, which is the life,* to testify that he is the alone giver of life, to remind man that he is subject to the sentence of death, and to lead him to the blood of 'the Lamb (in purpose, promises, and types) slain from the foundation of the world.'—*C.*

e Ps. 9. 12. Ex. 21. 28, with Ac. 17. 26.

8 Satan was 'a murderer from the beginning,' Jn. 8. 44, and man, when he became his slave and subject, became likewise his imitator in this evil propensity; hence aggressive *wars and fightings* become honour, fame, and glory. God therefore multiplies the fences for preservation of life, in proportion to the tendency to its destruction.—*C.*

f Mat. 26. 52. Re. 13. 10. Nu. 35. 25. Ro. 13. 4.

g ch. 1. 26, 27; 5. 1: and so the murder of man is an attack upon God himself.

h ver. 1; ch. 1. 28; 8. 17.

i ch. 6. 18; 17. 7; 22. 17. Is. 54. 9, 10. Je. 31. 35, 36; 33. 20, *i.e.* make it firm and sure.

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days; and the whole period from the time Noah entered the ark till he left it was a lunar year and ten days, or just one solar year of 365 days. *P.*]

Ver. 20. It was common for the patriarchs to erect altars and offer sacrifices of thanksgiving for mercies received, and for the expiation of their own guilt, as in the case of Abraham, ch. 12. 7, 8; 13. 18; Isaac, 26. 25; Jacob, 35. 7; and Moses, Ex. 17. 15. These were typical of Christ our New Testament altar, as the sacrifices were of his oblation of himself, He. 10. 10–15.

Ver. 21. The Lord accepted it as a thing pleasant and delightful, proceeding from faith and gratitude, 1 Sa. 26. 19; Le. 26. 31; Am. 5. 21. God would hereafter improve the sinfulness of mankind as an occasion of manifesting his patience and mercy, Ps. 103. 11–14; 25. 21; Ex. 34. 9; Is. 43. 24, 25; 44. 22; 48. 8, 9; 7. 17, 18; 1. 18; Je. 3. 1, 4, 5, 14, 22. Thus, Ps. 106. 6–8, '*Though* we have sinned with our fathers, have committed iniquity, have done wickedly, nevertheless he saved, for his name's sake, that he might make his mighty power to be known;' Eze. 16. 60–63, 'Nevertheless, *notwithstanding innumerable and grievous provocations,* I will remember my covenant with thee; I am pacified towards thee for all that thou hast done;' 20. 4–44, 'I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings;' compare 36. 16–32; Ro. 5. 20. 21. 'Where sin abounded, grace did much more abound; that as sin had reigned unto death, grace might reign through righteousness unto eternal life, through Jesus Christ our Lord.'

Ver. 22. How remarkably exact over all the world hath been the fulfilment of this prediction for more than 4000 years past!

REFLECTIONS.—How graciously God remembers, and in mercy visits, his people in due time! Therefore, though the vision tarry, let me wait for it. How easily, and often gradually, the Lord accomplishes his merciful designs! As he never wants instruments of affliction and ruin, so neither of gracious deliverances. Whatever means I may use of information, or of affecting my conscience and heart, let me in all my ways acknowledge God, and wait for his direction out of straits as well as in them. If I receive deliverance, let my heart be lifted up in his way, and my thanksgivings wait for him in Zion! Let my hopes of future favours wholly depend upon his tender mercy, not on my own or others' reformation: for, alas! blessed or chastised, we are flagrant rebels still! But in this patriarch's ark do I not discern Jesus Christ? He is the absolutely necessary mean of our escaping the justly deserved and destructive floods of God's everlasting wrath. Everything in his mediatorial person and office was devised and appointed of God. He was gradually reared up in promises before he was actually incarnate, and gradually he finished his all-covering atonement. How wide is the gate of access to him revealed in the gospel! and what abundant room is there in his saving power, his love, his blood, his intercession, his covenant, and promise, for endangered sinners of mankind! His stories are his ancient undertaking, his humiliation, and his endless glory. No light is in him but what is of a spiritual and heavenly nature. By exposing himself to the deluging rains, the fearful billows, of his Father's wrath; to depths wherein was no standing, till at last he rested in his grave, and at his Father's right hand he bears up and saves sinners. How many despise him and his atonement! But by the power of God all who believe, both of Jews and Gentiles, are saved by him, and made heirs of new promises, inhabitants of a new covenant state, and an eternal world of blessedness!—And is not the same a figure of the gospel-church, in which, reared by Jesus' labours of love, the nations of them that are saved do live in this world 'till the winter be past, and the floods be over and gone?' And, happy period, when, after tossings unnumbered, the Lord shall call us forth into our fields, 'our house eternal in the heavens,' where rains, where storms, where nights, where winters, where curses never enter!

CHAPTER IX. [Ver. 4. This restriction seems also to imply that the animals intended for food should be regularly killed by drawing off the blood; it thus

10 And with [k]every living creature that *is* with you: of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth.

11 And [l]I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token[9] of the covenant which I make between me and you, and every living creature that *is* with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.[1]

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I [m]may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth.

17 And God said unto Noah, This *is* the token of the covenant which I have established between me and all flesh that *is* upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were [n]Shem, and Ham, and Japheth: and Ham *is* the father of Canaan.[2]

19 These *are* the three sons of Noah; and of them was the whole earth overspread.

20 ¶ And Noah began *to be* an [o]husbandman, and he planted a vineyard:[3]

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

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

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

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

25 And he said, [s]Cursed *be* Canaan;[4] a servant of servants shall he be unto his brethren.

26 And he said, [t]Blessed *be* the LORD God of Shem; and Canaan shall be his servant.[5]

27 God shall enlarge[6] Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

A.M. 1657. B.C. 2347.

k Ps. 145.9;36.6. Job xxxviii xli. Jn.4.11.

l Is.54.9;ch.8.21,22.

9 The rainbow now became a token that there should never be another flood; and,as such, it represented the covenant of grace, Re.4.3;10.1.

1 The Hebrew verb is in the past tense, and ought rather to be translated 'I have set.' The meaning is not that it was placed there for the first time; but that it was then appointed or constituted a sign of God's covenant.—*P.*

m Ge. 8. 21, 22. Ex. 28.12.ver.9,10,11. This covenant of safety to the world was typical of the covenant of grace, Is. 54. 8–10. Ps. 89.3,4,28.

A.M. 1657. B.C. 2347.

n ch.5.32;10.1. 1 Ch. 1.4.

2 Heb. *Canaan.*

o Pr. 12. 11. ch.5.29; 4.2.Is.28.26.Ec.5.9.

3 2247.

p ch.6.9. 1 Co.10.12. Pr.20.1. Lu.21.34.

q Pr.10.7;30.17, with Ga. 6. 1. Pr. 25. 9, 10. Mat.18.15.

r Gal.6. 1,2.1 Ti.5.1.

s ch.48.15.De.28.18. Jn.8.34.

4 We find in Jacob, chap. 37. 3; 42. 38, if not a distinguishing partiality, at least a strong and special attachment, to Joseph, as *the son of his old age.* May not this furnish us with the reason why the prophetic denunciation of Noah is not against Ham, the immediate transgressor, but against Canaan, ch. 10. 6, as his *youngest* son? The wickedness of the father is punished by the bad education he gave to his son, and the consequences to which it conducted both him and his posterity. *Note.*—The good or evil in parents is not merely personal, but is propagated by education through remote generations.—*C.*

t Ps. 144. 15. He.11. 16.

5 Or, *servant to them.*

6 Or, *persuade,* Ep. 3.6,13; 2. 14,19. Ro.11. 12; 15. 12, with He.11. 9,10. Mal.1.11. Is.11.10.

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prohibits the cruel practice of mutilating animals by cutting away part of the flesh for food while they are yet alive. *P.*]

Ver. 9. [By *covenant,* we are not here to understand a mutual compact and agreement, but a simple and gracious promise, see Nu. 18. 19; 25. 12. *C.*]

Ver. 18. [The last clause of this verse is manifestly inserted as introductory to the painful incident which is narrated below. The mind of the writer being specially directed to that incident, he naturally connects Canaan with Ham. It would seem, too, from the tenor of the whole narrative, that Canaan must have been in some way implicated. Probably he was the first who discovered Noah, and then told his father. *P.*]

Ver. 24. [Some suppose that this expression, which may be translated 'his little son,' applies to Canaan, Noah's grandson. This, however, is contrary to the idiom of the Hebrew. There can be no doubt that the words apply to Ham, and ought to be rendered 'his youngest son,' thus indicating Ham's position in the family of Noah. *P.*]

Ver. 25–27. These predictions are greatly extensive: almost every prediction in Scripture relative to the Egyptians, Canaanites, Tyrians, and Sidonians, is comprehended in this repeated curse of Canaan. Almost every prediction relative to the Assyrians, Chaldeans, Persians, and Arabs, and especially what relates to the Jewish nation and Jesus Christ, is included in the blessing of Shem. Almost every prediction relative to the Greeks, Romans, Goths, Tartars, and Turks, and especially what relates to the gospel-church among the Gentiles, is contained in the blessing of Japheth. The fulfilment of these predictions is no less remarkable. Much of the scriptures of the Old and New Testaments, much of the history of nations, is no more than an account of it. The descendants of Ham, by his sons Cush, Mizraim, Phut, and Canaan, peopled Africa and part of Western Asia. For about four thousand years past the bulk of the Africans have been abandoned of Heaven to the most gross ignorance, rigid slavery, stupid idolatry, and savage barbarity. Scarcely ever hath a state formed of them made any respectable figure —the Egyptians and Carthaginians excepted; and even they had little dominion over any part of the descendants of Shem or Japheth. For many ages the northern parts of Africa were enslaved or harassed by the Assyrian, Chaldean, and Persian descendants of Shem; and next by the Greeks, but especially the Roman and Vandal descendants of Japheth. For eleven hundred years past they have been enslaved by the Ishmaelite Saracens descended from Shem, or by the Seljukian and Ottoman Turks descended of Japheth. And what multitudes of the Western Africans were formerly bought for slaves by the English, and further by the Spaniards, the French, Portuguese, and Dutch, and condemned to the hardest drudgery in their American plantations! It was Canaan, I suppose, who first saw the nakedness of Noah, and told his father of it. His posterity first settled in the west of Asia, and the curse hath pursued them in a still more remarkable manner. About A.M. 2079 Chedorlaomer and his Elamite descendants of Shem rendered tributary the Canaanitish kingdoms of Sodom and Gomorrah, Admah, Zeboim, and Zoar. Upon their revolt he invaded and pillaged their country, Ge. xiv. Not long after they, Zoar excepted, were destroyed with fire and brimstone from heaven, for their unnatural lewdness and other abominations, Ge. xix. The Hebrews, chiefly under Moses, Joshua, and Barak, cut off most of the other Canaanites, and seized on their country, Nu. xxi.; Jos. vi.–xix.; Ju. iv. The Gibeonites and others, whose lives were spared, were subjected to slavery, Jos. ix.; Ju. i.; 2 Sa.v. Solomon had more than 150,000 of them employed as slaves in the building of the temple, 1 Ki. 9. 20, 22; 5. 15, 16. They who settled in the north-west of Canaan, and formed the once flourishing states of Tyre and Sidon, were by the Assyrians, Chaldeans, and Persians, but chiefly by the Greeks, Romans, Saracens, and Turks, reduced to great misery and bondage, till at last they were totally ruined, Is. xxiii.; Eze. xxvi. xxviii. They who fled from Joshua, or afterwards to Northern Africa, and formed the Carthaginian and other states, were, after much contention and mutual enslavement, reduced by the Romans to the basest servitude and misery; and for about two thousand years that country hath been one continued scene of slavery to the Romans, Vandals, Saracens, or Turks. The Phœnician Canaanites, who, pushing their fortunes, settled in the Mediterranean islands, or in Greece, Italy, or on the border of the Euxine Sea, have shared a similar fate of thraldom and misery from the Persians, Greeks, Romans, Saracens, Normans, or Turks. But the countries of Persia, Assyria, Chaldea, Lydia, Syria, Arabia, India, and I suppose most of China, were peopled by the posterity of Elam, Asshur, Arphaxad, Lud, and Aram, sons of Shem. The blessings bestowed upon them by God have been remarkable. The most rich or fertile parts of the world fell to their share. They formed the Assyrian, Chaldean, Persian, and Saracen monarchies, which in their turns enslaved the offspring of Canaan. For two thousand years, from the death of Noah to that of Christ, the knowledge of the true religion and the new covenant relation to God, as his church and people, were almost wholly confined to them, particularly to the Jews; and from them the Messiah, the Lord from heaven, had his human descent; and from them the apostolic founders of the gospel church did spring. The sons of Japheth were Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Their descendants, the Celts or Gauls, the Tartars, Medes, Greeks, Romans, Goths, Turks, &c., prodigiously multiplied, and peopled the whole of Europe, the northern half of Asia, and I suppose most of America. For many ages they have been settling themselves in the original habitations of the posterity of Shem. The Medes, assisted by the Chaldeans, overturned the Assyrian empire; and afterwards, assisted by the Persians, whom they had subdued, ruined the Chaldean. Perhaps it was their Scythian brethren who about two hundred years after founded the powerful monarchy of the Parthians in Persia and the places about; while multitudes of the overstocked Gauls from Europe invaded Asia, and partly took up their residence in Mesopotamia. About three hundred and thirty years before the birth of our Saviour, the Greeks, under Alexander, overran Asia to the river Indus, and for several ages held it in subjection. Next the Romans pushed their conquests into Syria, Assyria, and Canaan; and for more than seven hundred years retained what they could of it. For many ages the Tartarian Huns and Turks continued to pour themselves into Persia and the countries about. In the eleventh century of the Christian reckoning, the Seljukian Turks formed themselves into the four kingdoms of Bagdad, Damascus, Aleppo, and Iconium, and quickly extended their dominion as far as the Indus. Meanwhile Mahmud-Gazni, with an army of Tartars and others, invaded India, and founded there a mighty empire, which continued about two hundred years. In the 13th century Jenghis Khan and his sons, with their Tartar troops, conquered the greater part of Asia. The empires which they founded in China and in Persia continued about nine generations. In the beginning of the 15th century Tamerlane with his Tartars overran great part of Asia.

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

29 And all the days of Noah were [u]nine hundred and fifty years: and he died.[6]

CHAPTER X.

1 *The generations of Noah.* 2 *The sons of Japheth.* 6 *The sons of Ham.* 8 *Nimrod the first monarch.* 21 *The sons of Shem.*

NOW these *are* the [a]generations of the sons of Noah; Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 ¶ The [b]sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan;[7] Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the [c]isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And[d] the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod;[8] he began to be a mighty one in the earth.

9 He was a [e]mighty hunter before the Lord; wherefore it is said, Even as Nimrod the mighty hunter before the LORD.[9]

10 And [f]the beginning of his kingdom was Babel,[1] and Erech, and Accad, and [g]Calneh, in the [h]land of Shinar.

11 Out of that land went forth Asshur,[2] and builded [i]Nineveh, and the city Rehoboth,[3] and Calah,

12 And Resen, between Nineveh and Calah: the same *is* a great city.

13 And Mizraim[4] begat [k]Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And [l]Pathrusim, and Casluhim, (out of whom came [m]Philistim,) and Caphtorim.

15 ¶ And [n]Canaan begat Sidon his first-born, [o]and Heth,

16 And the Jebusite, and the Amorite, and the Girgasite,

17 And the Hivite, and the Arkite, and the Sinite,

18 And[p] the Arvadite, and the Zemarite, and the Hamathite: and afterward were the families of the Canaanites spread abroad.[5]

19 And [q]the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza;[6] as thou goest unto [r]Sodom, and Gomorrah, and Admа, and Zeboim, even unto Lasha.

20 These *are* the sons[7] of Ham,[8] after their families, after their tongues, in their countries, *and* in their nations.

21 ¶ Unto Shem also, the father of all the

A.M. 1557. B.C. 2447.

[u] ch.5.5,20,27; 11.11–25, with Ps.90.10.

[6] B.C. 1998.

CHAP. X.

[a] Historical account, ch.2.4; 5.1; 6.9. Mat.1.1.

[b] 1 Ch.1.5–7. Eze.38.2,6,15; 27.13,19. Is.66.19. From these sprung the Gomerians, Tartars, Medes, Greeks, Italians, &c.

[7] They were Greeks.

[c] Zep.2.11. Je.25.22. Is.42.4;49.1;60.9;59.18.

[d] 1 Ch.1.8–16; 4.40. Ps.105.23;106.22;78.51. From these sprung the Ethiopians or Cushites, the Egyptians, West Africans, and Canaanites.

[8] *i.e.* the rebel. Mi.5.6. About 2218.

[e] Je.16.16. Re.17.6. Eze.13.18. ch.6.11; 25.7.2 Ch.28.22.

[9] Nimrod is described as a hunter, an employment that in thinly peopled countries is as necessary for self-defence as for subsistence. There appears from the statement of Moses no good reason for understanding the phrase in a bad sense. Our Lord tells the disciples they should be *fishers of men*, a phrase as indicative of aggression as *hunter*. The words *before the Lord* express God's visible or acknowledged presence in a place or ordinance, chap. 18. 22. Ex. 23. 17, and seem intended to ascribe to Nimrod a religious regard to God in his rural employment as a hunter, as laying the foundation of that energy of character which progressively raised him to the throne of the first empire.—*C.*

A.M. 1786. B.C. 2218.

[f] Mi.5.6. Je.50.21.

[1] Gr. *Babylon*, Mi.4.10. Is.39.1.

[g] Is.10.9.

[h] ch.11.2;14.1. Zec.5.11.

[2] Or, *he went out into Assyria.*

[i] Na.2.8; 3.7. Jonah 3.3 Is.37.37.

[3] Or, *the streets of the city.*

[4] Father of the Egyptians, &c.

[k] 1 Ch.1.11,12. Je.46.9. Eze.30.5.

[l] Is.11.11. Je.44.1.

[m] Je.47.4. Am.9.7. De.2.23.

[n] 1 Ch.1.13. Jos.11.8. Is.23.4.

[o] ch.15.18–21. Ex.3.8; 34.11, with Jos.12.8–24. Nu.34.2–15.

[p] Eze.27.8. Jos.18.24. 2 Ch.13.4. Is.10.9. Eze.47.16,17.

[5] The Hittites (from Heth), Jebusites, Amorites, Girgasites, and Hivites, settled in Palestine, and remained there till the exodus. The Arkites settled in the northern part of Lebanon; the Sinites dwelt beside them; the Arvadites occupied the island of Arvad on the Syrian coast; and the Hamathites gave their name to the great city of Hamath.—*P.*

[q] De.32.8. ch.15.18–21. Nu.34.2–15. Jos. xiv.xxi.

[6] Heb. *Azzah.*

[r] ch.14.2.

[7] They peopled Africa and part of the south-west of Asia.

[8] Black or burnt.—*C.*

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and founded an empire in Persia, and another in Western India, which still subsists under the Great Mogul. For about three hundred years the Ottoman Turks have been masters of Assyria, Syria, Canaan, and the places about; while the Portuguese, the Spaniards, the English, the Dutch, the Danes, and French, have been rendering themselves masters of islands or settlements, almost innumerable, in the East Indies. Thus there is scarce one single country of note which originally pertained to the offspring of Shem but is now possessed or governed by the *enlarged* posterity of Japheth, Arabian Hejiaz excepted. Multitudes too of the posterity of Japheth in Asia and America, but chiefly in Europe, have been *persuaded* of God to embrace the true religion, and become his church, ever since the Jews were rejected. The far greater part of that race known to us do, and for many ages have, at least in word, made profession of the Christian faith, while very few of the descendants of Shem or Ham have so much as pretended it. Nor do I remember that the Christian religion ever had a public establishment from one of them, the Abyssinians excepted. What an exact, an explicatory, and confirming counterpart is the whole providence of God to his word! What understanding of the divine authenticity of the scriptures, and of the love and faithfulness of God, may I attain by a wise and careful observation thereof!——[Ver. 27. This remarkable prophecy is given in the form of a short poem, and consists of three parts—a curse upon Canaan, and a blessing upon Shem and Japheth. But it will be observed that each blessing embodies, while it illustrates, the first curse. Canaan appears to be mentioned as the representative of the whole Hamites—the head of that section of the Hamitic race with which the Israelites came specially into contact. The whole prophecy has been remarkably fulfilled in the history of mankind since it was uttered. The Hamites as a race have been 'servants of servants,' *i.e.*, as the Hebrew idiom implies, they have been in a state of *perpetual servitude* under the Shemitic Israelites, and the Japhetic Greeks, Romans, and Saxons. Japheth has been enlarged. His descendants occupy at this day the territories of Shem, and constitute the leading nations of the civilized world. *P.*]

REFLECTIONS.—Lord, what is man, that thou shouldst be so mindful of him and his concerns! that thou shouldst so care for his welfare and his life! that thou shouldst so familiarly covenant with him, and so often repeat thy declarations for the strengthening and confirmation of his faith! May I always accept thy favours with thankfulness, and obey thy commandments with cheerfulness! But ah, how quickly do we forget his mighty works! how fearfully do the best stumble and fall, if the Lord uphold them not mightily! How readily do fools trample on every tie of relation or duty, in order to make a mock of sin! But dreadful is the curse, lasting and extensive the disfavour, which awaits those who contemn and deride their aged parents! while blessings shall be on their head who regard them, and cover their infirmities. But let me not bid adieu to the dying patriarch, till in him I contemplate the great God my Saviour! His name is a bed of rest, and source of comfort. He is the distinguished favourite of Heaven. In the midst of a crooked and perverse generation he dared to be singularly good: at once he gave an unblemished pattern of uprightness, and boldly preached righteousness in the great congregation. To him mankind owe their recovery from ruin. By him the church is gradually built up as the mean of our salvation, and his believers are rendered true members thereof. Upon the savour of his sweet-smelling sacrifice God hath promised no more to curse the world. With him and believers is the new covenant for ever established; and to them are the inheritance and rules of the new covenant state conferred. By him is the church, the vineyard of the Lord of hosts, planted and cultivated; and in his word is irreversibly declared the everlasting fate of his faithful ones. Behold how those who love his person, and hide the infirmities of his saints, are blessed with all spiritual blessings! Behold how the curse of sin pursues both wicked Jews and carnal professors, who stumble at this corner-stone, who turn his grace into licentiousness, and the infirmity of his saints into ridicule! and what everlasting ruin it entails upon them.

CHAPTER X. [Ver. 1. This is the commencement of a new document. It contains the genealogy of the nations of the world, and thus forms an introduction to ethnology. Recent researches have tended most remarkably to confirm its strict accuracy, and to illustrate its statements. *P.*]

Ver. 2. [Japheth was Noah's oldest son. Of his children *Gomer* was the ancestor of the Cimbri and Celts; *Magog* of the Scythians and Mongolians; *Madai* of the Medes; *Javan* of the Ionians and Greeks; and *Meshech* of the Muscovites or Russians. *P.*]

Ver. 5. Europe, Lesser Asia, and the islands of the Mediterranean Sea, are these *isles of the Gentiles.* The Jews called countries situated on the sea-shore, or parted from their own by sea, *isles*, Je. 47. 4, 'Country (Heb. *isles*) of Caphtor; 25. 22. To these *isles of the Gentiles* the gospel promises are peculiarly directed, and on their inhabitants they have been peculiarly fulfilled, Ps. 72. 10; 97. 1; Is. 24. 15; 42. 4, 10, 12; 49. 1; 51. 5; 60. 9; 66. 19; Zep. 2. 11, &c.

Ver. 6. [The word *Ham* signifies 'warmth;' and Ham's descendants all migrated southward. Of his sons *Cush* was ancestor of the Ethiopians; *Mizraim* of the Egyptians; *Phut* of the Lybians; and *Canaan* of the Canaanites, of whom there were many sub-tribes. *P.*]

Ver. 8, 9. Perhaps Nimrod first made himself popular by hunting down the wild beasts which began to infest the country, and then openly, and without fear of God, he usurped the government over his neighbours, and became so cruel an oppressor or persecutor, Je. 16. 16; La. 4. 18; Eze. 13. 18, that his name became a proverb of reproach; comp. 2 Ch. 28. 22.

Ver. 10. [*Babel* is Babylon; *Erech* is the ruin Warka, about 90 miles S.E. of Babylon, on the banks of the Euphrates; and *Calneh*, now called Niffer, is situated about 60 miles N.E. of Erech, in the plain of Mesopotamia. These great cities are now desolate heaps. *P.*]

Ver. 12. [The ruins of Nineveh cover the plain on the east bank of the Tigris, opposite Mosul. About 60 miles farther south, on the right bank of the Tigris, lie the ruins of Calah. Between the two, 20 miles from Nineveh, are extensive ruins called Nimrud, which are probably identical with Resen. *P.*]

Ver. 21. *The children of Eber* are the Hebrews, who being followers of him in his faith and holiness, and the peculiar people of God from whom the Messiah sprung, were the principal descendants of Shem, and those on whom his blessing was chiefly conferred, Nu. 24. 24. What nations these descendants of Noah

children of Eber,[8] the brother of Japheth the elder, even to him were *children* born.[9]

22 The [s]children of Shem; Elam,[1] and Asshur, and Arphaxad, and Lud, and Aram.[2]

23 And the children of Aram; Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat Salah;[3] and Salah begat Eber.

25 And[t] unto Eber were born two sons: the name of one *was* Peleg; for in his days was the earth divided; and his brother's name *was* Joktan.

26 And [u]Joktan begat Almodad, and Sheleph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And [v]Ophir, and [w]Havilah, and Jobab: all these *were* the sons of Joktan.

30 And their dwelling was from Mesha,[4] as thou goest unto Sephar, a mount of the east.

31 These *are* the sons of Shem,[5] after their families, after their tongues, in their lands, after their nations.

32 These[x] *are* the families of the sons of Noah, after their generations, in their nations: and by these were the nations divided in the earth after the flood.

CHAPTER XI.

1 One language in the world. 3 The building of Babel. 5 The confusion of tongues. 10 The generations of Shem. 27 The generations of Terah the father of Abram. 31 Terah goeth from Ur to Haran.

AND the whole earth was of one language,[6] and of one speech.[7]

2 And it came to pass, as they journeyed from the east,[8] that they found a plain in the land of Shinar;[9] and they dwelt there.

3 And they said one to another, [a]Go to, let us make brick, and burn them thoroughly. And they had [b]brick for stone, and slime[1] had they for mortar.

4 And they said, Go to, let us build us a city and a tower, whose top *may reach* [c]unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.[2]

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

6 And the LORD said, Behold,[3] the people *is* one, and they have all one language; and this they begin to do: and now nothing will[4] be restrained from them, which they have imagined to do.

7 Go to, let [e]us go down, and there [f]confound their language, that they may not understand one another's speech.[5]

8 So the LORD [g]scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

9 Therefore is the name of it called [6]Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

10 ¶ These[h] *are* the generations of Shem: Shem *was* an hundred years old, and begat Arphaxad two years after the flood.

11 And Shem lived,[7] after he begat Arphaxad, five hundred years, and [i]begat sons and daughters.

12 And Arphaxad lived five and thirty [8]years, and begat Salah.

13 And Arphaxad lived, after he begat Salah, four hundred and three years, and begat sons and daughters.

14 And Salah [k]lived thirty years,[9] and begat Eber.

15 And Salah lived, after he begat Eber, four hundred and three years, and begat sons and daughters.

16 And[k] Eber lived four and thirty [1]years, and begat Peleg [2]

17 And Eber lived, after he begat Peleg, four hundred and thirty years, and begat sons and daughters.

18 And Peleg lived thirty years,[3] and begat [l]Reu.

19 And Peleg lived, after he begat Reu, two hundred and nine years, and begat sons and daughters.

20 And Reu lived two and thirty years,[4] and begat [m]Serug.

21 And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years,[5] and begat Nahor.[6]

23 And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty [7]years, and begat [n]Terah.

25 And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years,[8] and [o]begat Abram, Nahor, and Haran.

A.M. 1786. B.C. 2218.

8 From *Eber* is derived *Hebrews*, a distinguishing name of the Jews.—*C.*

9 2346.

s 1 Ch. 1. 17–27. Ac. 2. 9. 2 Ki. 15. 19. Job 1. 17. From these sprung the Persians, Assyrians, Chaldeans, Lydians, and Syrians.

1 Elam colonized the country on the east bank of the Tigris, between Assyria and the Persian Gulf. It was afterwards called *Shushan*, and by the Greeks *Susiana*.—*P.*

2 The country of Aram embraced northern Mesopotamia and north-eastern Syria.—*P.*

3 Heb. *Shelah.*

t 1 Ch. 1. 19. ver. 21; ch. 11. 1–9.

u 1 Ch. 1. 20–23.

v 2 Ch. 9. 10, 13. Job 22. 24; 25. 18.

w 1 Sa. 15. 7. ch. 2. 11

4 In Arabia Felix.

5 They peopled the southern half of Asia.

x ver. 5, 20, 31; ch. 9. 1, 7, 19. Ac. 17. 26.

CHAP. XI.

B.C. 2246.

6 Heb. *lip.*

7 Heb. *words.*

8 Not from *east* directly *west*, but from a country that lay to the east of Arabia, where Moses wrote, or of the Euphrates, the great boundary with which it is evident, ch. 2. 14, the Israelites were most familiar.—*C.*

9 *i.e.* shaking out, ver. 9. Zec. 5. 11. ch. 10. 10; 14. 1. Is. 11. 11. Da. 1. 2.

a Pr. 1. 11. Ps. xi.; 64. 5. Is. 41. 6, 7, not as He. 10. 24, 25. 13.

b Ex. 1 14; 5. 7–18. 2 Sa. 12. 31. Na. 3. 14. The buildings of the East are generally brick or clay.

1 There are various kinds of bitumen, but all, more or less, akin to the mineral *tar* contained in several kinds of pit-coal. One of these bitumens, the *slime* used in the building of Babel, is believed to have been the *asphaltum* found in great abundance around the Dead Sea (see Ge. 14. 10), and in Albania, the island of Trinidad, &c.—*C.*

c Very high, De. 1. 28; 9. 1. Da. 4. 11.

2 God's blessing and direction to man was to *replenish* the earth, here is a resolution to prevent the fulfilment; an unnatural resolution, that must soon have led to unnatural restraints upon the growth of population, and the exercise of personal freedom, and which therefore God in great mercy interposes to prevent.—*C.*

d ch. 18. 21. Je. 23. 23. Ps. 11. 4; 33. 13, 14. He. 4. 13.

3 In derision, as Ju. 10. 14. 1 Ki. 18. 27. Ec 11. 9.

4 May not the sentence be taken interrogatively, thus: Will nothing be *restrained* from them?—*C.*

e ch. 1. 26; 3. 22. Is. 6. 8.

f Job 12. 20; 5. 12, 13. Ps. 33. 10.

A.M. 1758. B.C. 2246.

5 It would seem from the real signification of the original words in this and the preceding verse, that the confusion was caused by creating a variety in the forms, inflections, and pronunciation of words, and not by introducing an entirely new set of root-words. The language in fact remained *radically* the same. The most advanced researches in philology tend to confirm this opinion.—*P.*

g ver. 4, 9. De. 32. 8.

6 That is, *confusion*. Is. xiii. xiv. Je. l. li. He made them to forget their wonted terms, and affix new names to things. Such as spoke the same language went with one another, ch. 10. 5, 20, 31.

h 1 Ch. 1. 17–27. Lu 3. 34–36.

7 2346.

i ch. 1. 28; 9. 7; 5. 4. Ps. 127. 3; 128. 3, 4; 144. 12.

8 2311.

9 2281.

k 1 Ch. 1. 19. ch. 10. 21, 25. Nu. 24. 24.

1 2247.

2 Called, Lu. 3. 35, *Phalec.*

3 2217.

l Ragau, Lu. 3. 35.

4 2185.

m Lu. 3. 35, *Saruch.*

5 2155.

6 An idolater, Jos. 24. 2.

7 2126.

n Lu. 3. 34, *Thara.*

8 2056.

o Jos. 24. 2. 1 Ch. 1. 26. ch. 12. 4, 5; 22. 20–24; 29. 4, 5.

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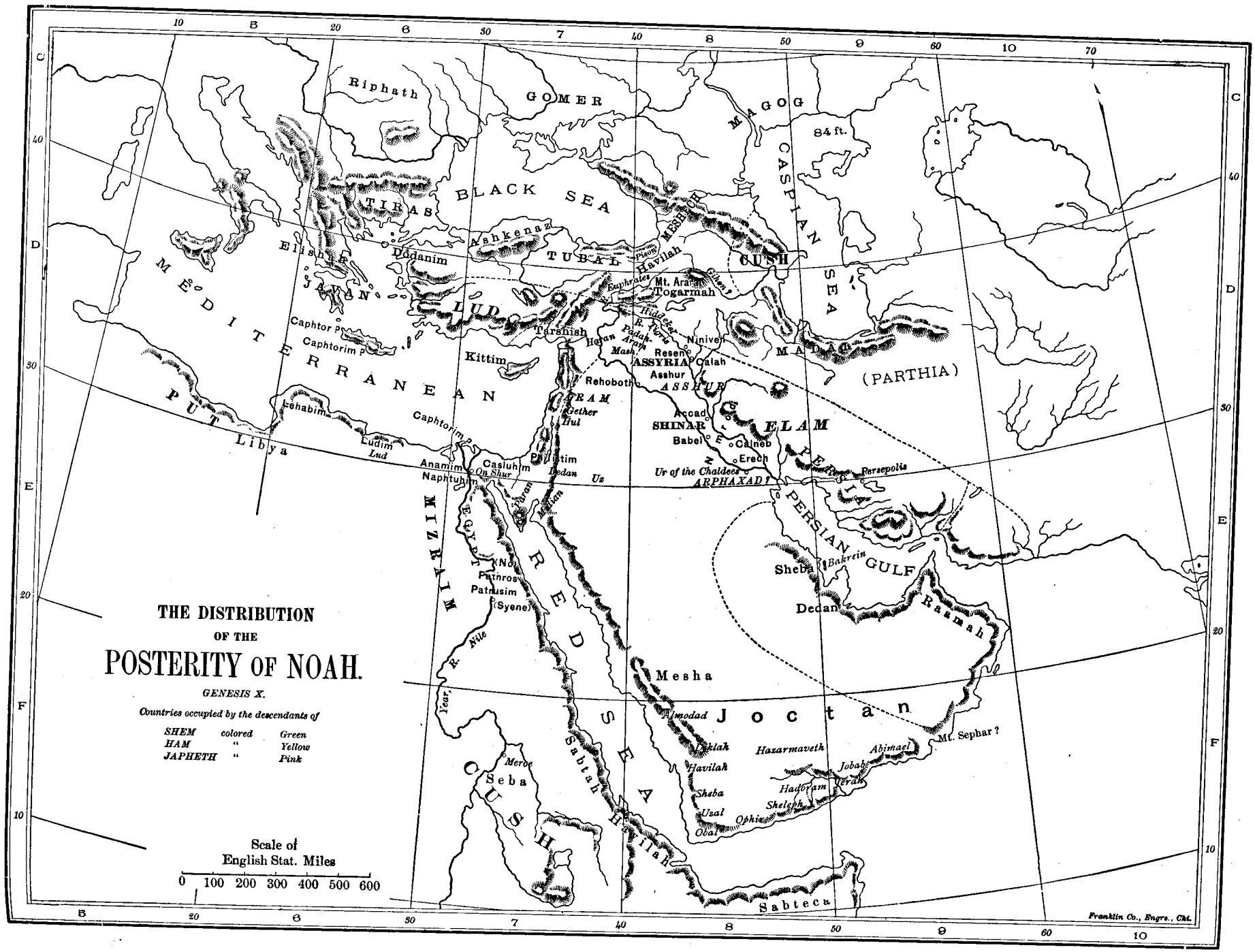
formed, and what countries they inhabited, may be seen in ch. 9. 25–27.

Ver. 25. [Eber was the progenitor of a large section of the Arabs of Arabia, through *Joktan;* and of the Hebrews through *Peleg.* Many of the Arab tribes are still known as *Bene-Kahtan,* 'children of Joktan.' *P.*]

REFLECTIONS.—How quickly God can repair the most remarkable breaches in external things, and make families increase and spread when he pleaseth! But alas! how soon human pride and lust of dominion revive, notwithstanding the most tremendous judgments of God upon them! Neither floods, nor flames, nor sword, nor famine, nor pestilence, but Jesus' blood and Spirit alone, can extirpate our sinful inclinations. How insatiably do carnal men covet and grasp at power or property! and the more they have, the more they hunt after! But let me remember, that all my hunting after these vanities is *against*, as well as *before*, the Lord. How often God prospers the wicked under their energy and industry, and also by the same means provides wealth for his people! But much happier is it to be with Eber, a father of saints, than to be with Ham, a parent of ambitious and tyrannical hunters, or of numerous Canaanites devoted to misery and ruin.

CHAPTER XI. [Ver. 2. Shinar embraced the great plain on both sides of the Euphrates, which was afterwards called Babylonia. Bitumen (or 'slime') wells are still found in it. Some of the most ancient bricks in the desolate mounds of Babylonia and Chaldea are 'thoroughly burned,' and are usually inscribed with the name of the reigning monarch. *P.*]

Ver. 5. God's *coming down to see* their work denotes


THE DISTRIBUTION
OF THE
POSTERITY OF NOAH.
GENESIS X.
Countries occupied by the descendants of
SHEM colored Green
HAM " Yellow
JAPHETH " Pink
Scale of
English Stat. Miles
0 100 200 300 400 500 600
Riphath
GOMER
MAGOG
84 ft.
CASPIAN SEA
BLACK SEA
TIRAS
Ashkenaz
TUBAL
MESHECH
CUSH
Elishah
Dodanim
JAVAN
LUD
Havilah
Pison
Euphrates
Mt. Ararat
Togarmah
Gihon
Hiddekel
R. Tigris
Tarshish
Haran
Padan-Aram
Mash
Resen
Nineveh
ASSYRIA
Calah
Asshur
ASSHUR
MADAI
(PARTHIA)
MEDITERRANEAN
Caphtor ?
Caphtorim ?
Kittim
Rehoboth
ARAM
Gether
Hul
Accad
SHINAR
Babel
Calneb
Erech
ELAM
PERSIA
Persepolis
Ur of the Chaldees
ARPHAXAD ?
PUT
Libya
Lehabim
Ludim
Lud
Caphtorim
Anamim
Naphtuhim
Casluhim
On Shur
Philistim
Dedan
Uz
Paran
Median
MIZRAIM
EGYPT
(No)
Pathros
Patrusim
(Syene)
R. Nile
Year
RED SEA
PERSIAN GULF
Sheba
Bakrein
Dedan
Raamah
Mesha
Joctan
Almodad
Deklah
Havilah
Sheba
Uzal
Obal
Ophir
Hazarmaveth
Hadoram
Sheleph
Jobab
Jerah
Abimael
Mt. Sephar ?
Meroe
Seba
CUSH
Sabtah
Havilah
Sabteca
Franklin Co., Engrs., Chi.

MOUNT GERIZIM—WHERE THE SAMARITANS WORSHIPED. [Genesis, xii:6.]—"And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land." The "place of Sichem" referred to was afterward known as Shechem, and now is called Nablous. Shechem, or Nablous, is built between the mountains Ebal and Gerizim. It is more completely at the foot of Mount Gerizim. The mount really slopes down into the town. This is the first town mentioned in Palestine connecting it with the history of God's chosen people. Abraham erected an altar here and consecrated the place to the worship of Jehovah, and after the children of Israel took possession of the country, the bones of Joseph were deposited at Shechem, in the parcel of land which Jacob purchased of the children of Hamor, the father of Shechem, for a hundred pieces of silver. (Joshua, xxiv:32.) This mountain is notable because it is the one to which the woman of Samaria referred in her conversation with our Savior at Jacob's well.

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat Lot.

28 And Haran died before his father Terah in the land of his nativity, in [p]Ur of the Chaldees.

29 And Abram and Nahor took them wives:[9] the name of Abram's wife *was* [q]Sarai; and the name of Nahor's wife [r]Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.[s]

30 But Sarai was [t]barren; she *had* no child.

31 ¶ And Terah[1] took Abram[2] his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; [u]and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came unto [v]Haran,[3] and dwelt there.

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

CHAPTER XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.* 6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh, having taken her from him, by plagues is compelled to restore her.*

NOW the [a]LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

A.M. 2008. B.C. 1996.

[p] Ne. 9. 7. ch. 15. 7. Ac. 7. 2–4.

[9] *viz.* Their brother Haran's daughters.

[q] Ge. 17. 15; 20. 12.

[r] Ge. 22. 20; 24. 15.

[s] Sarai. Ge. 20. 12.

[t] ch. 25. 21; 29. 31. Ju. 13. 2. 1 Sa. 1. 2.

1 cir. 1926.

2 We learn from Ac. 7. 2, that God's first appearance and direction to Abram, was before he dwelt in Charran. We learn from Jos. 24. 2, that Terah and his progenitors were all idolaters previous to this call; and from this verse, 31, we find that Terah *took* Abram his son, &c., from Ur, *to go into the land of Canaan*. Is it not therefore reasonable to conclude that Terah had been converted by the testimony of Abram his son, when he not merely accompanied, but took him forth to the promised land? —*C.*

[u] He. 11. 8. Ne. 9. 7. Ac. 7. 2–4. ch. 12. 1. Jos. 24. 2, 3.

[3] ch. 24. 10, 15; 27. 43; 29. 4, 5. Ac. 7. 2. The death of these ten patriarchs is not mentioned, as their lives were much shorter than in ch. 5.

3 *Haran*, or *Charran*, situate in the north-west of Mesopotamia, has retained its name with little variation in all ages. The Greeks and Romans called it *Carræ*. It is mentioned in Eze. 27. 23, as a place that traded with Tyre. Benjamin of Tudela (12th cent.) found it altogether decayed; in 1766 it was reported to Niebuhr as a small place much frequented by Jews.—*C.*

CHAP. XII.

[a] Ac. 7. 2, 3. Ps. 45. 10, 11. Lu. 14. 26. He. 11. 8. Ne. 9. 7. Is. 41. 2.

A.M. 2083. B.C. 1921.

[b] ch. 13. 16; 15. 5; 17. 5; 18. 18; 22. 17, 18; 26. 4, 24; 28. 3, 14; 35. 11; 46. 3. Ex. 1. 7. Nu. 24. 9.

[c] Ac. 3. 25. Ga. 3. 8, 16. Ps. 72. 17. Ep. 1. 3. 1 Co. 1. 30. Col. 3 11. Re. 7. 9.

4 This seems to be the second appearance of the Lord to Abram, as it removes him from Haran, where the family of Terah had settled. They had retained, at least, some part of their idolatry (see ch. 31. 30), and therefore the total separation of Abram became absolutely necessary for himself and his family.—*C.* See next note.

5 *Note.*—It is often a sore trial to flesh and blood to separate, in any degree, from irreligious relatives; but if their principles and example tend to injure ourselves or our children, the sacrifice must be made. It is one form of that denial of self and taking up of the cross, Mat. 16. 24, essential to the *following* of our Lord.—*C.*

[d] To sojourn there. Ac. 7. 4. He. 11. 9, with ch. 10. 19.

[e] ch. 33. 18. Ju. 9. 1. 1 Ki. 12. 1. Jn. 4. 5.

[f] ch. 10. 19; 15. 18–21.

[g] ch. 13. 4. See ch. 8. 20.

6 We learn from Jn. 1. 18 that *no man hath seen God at any time*; but 'the only begotten Son, who is in the bosom of the Father, he hath declared (or educed) him.' Therefore the LORD who *appeared* to Abram, whatever was the manner of that appearing, was the Son of God, and as such received Abram's worship.—*C.*

[h] ch. 28. 19. Jos. 7. 2; 8. 17; 18. 22. Ne. 11. 31. Is. 10. 28.

2 And[b] I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

3 And[c] I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed.

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

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

6 ¶ And Abram passed through the land unto the place of [e]Sichem, unto the plain of Moreh. And the [f]Canaanite *was* then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an [g]altar unto the LORD, who appeared unto him.[6]

8 And he removed from thence unto a mountain on the east of [h]Beth-el, and pitched his tent, *having* Beth-el on the west, and Hai on the east; and there he builded an altar unto the LORD, and called upon the name of the LORD.

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his manifesting his notice of it in his deliberate and just judgments upon them for it, ch. 18. 20, 21.

Ver. 28. [The Hebrew word is *Kasdim*, but our translators have adopted the name *Chaldea* from the Greek. As a geographical term it has a wide signification, embracing the whole country of Mesopotamia, with the region extending southward to the Persian Gulf. Chaldea proper was confined to the plain on both banks of the Euphrates from Babylon southward to the Tigris. The city of *Ur* has been recently identified with the vast mounds of *Mugheir* or *Mugayer*, about 90 miles S.E. of Babylon, on the west bank of the Euphrates. On bricks dug up from the mounds of Mugheir the name *Ur* has been discovered by Loftus. It is worthy of note that *Mugheir* signifies 'Mother of Bitumen.' *P.*]

Ver. 31. [Terah, instead of striking right across the Arabian desert to Palestine, went north-west along the banks of the Euphrates. It is the route an Arab tribe would still follow; because in the desert there is little pasture for flocks, and no water. Haran still retains its ancient name, and some relics of former greatness. It is now a small and poor village standing on the bank of a small river called Belik, which flows into the Euphrates about 50 miles to the southward. *P.*]

REFLECTIONS.—How awful the presumption of sinners, who dare attempt to withstand the known command and purpose of the Almighty! Deeply should it affect us that we find the serpent's seed so harmonious and active in wickedness, while the children of promise are so divided and inactive in holiness. But with equity and ease the Lord frustrates the devices of the crafty, and turneth the counsel of the froward headlong, while he causes men's sinful attempts towards fame and power effectually to issue in their infamy and weakness. What a mercy that, as the confusion of tongues effected the dispersion of mankind, the miraculous gift of tongues contributed to spread the gospel, to gather sinners to Jesus, and to build up his church throughout the earth! Behold how the blessing of Noah begins to operate in the family of Shem, and will do till after the ascension of Christ! How proper to remark the providences of God in the names of our children, or otherwise! How precious are the saints, the church, in God's sight! They are allowed far more room in his inspired registers than all the world besides. If Terah, who set out for Canaan, died by the way, let me tremble, lest, a promise being left me of entering into God's rest, I should seem to come short of it!—tremble lest I should be almost, but never altogether, a Christian, not far from the kingdom of God, but never a true member thereof here, or partaker of it hereafter!

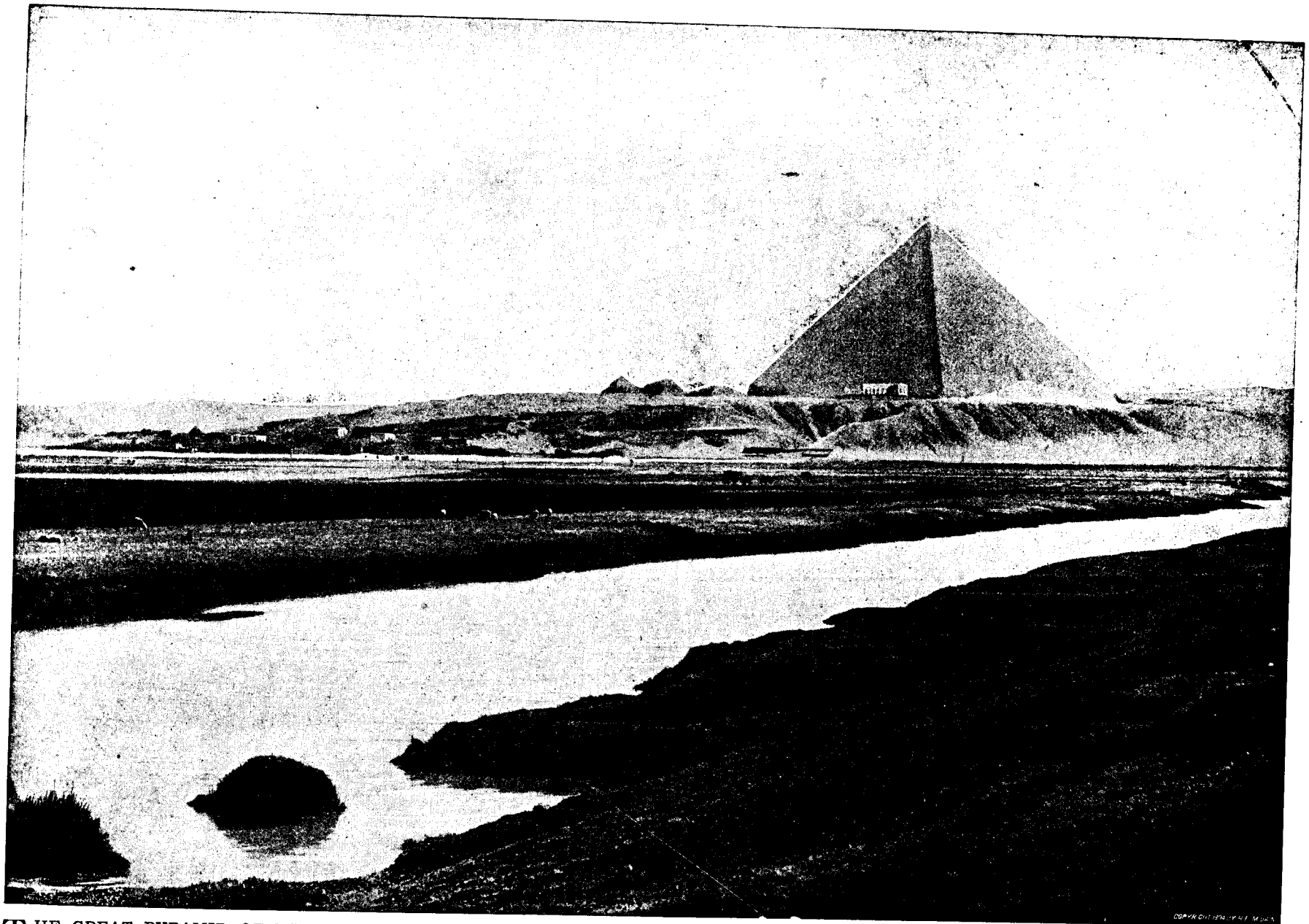
CHAPTER XII. Ver. 1. While Abram was in Ur of the Chaldees, God appeared to him, probably in human shape, Ac. 7. 2, as he did at least eight times afterwards, Ge. 12. 6, 7; 13. 3, 4; 15. 1; 17. 1; 18. 1; 21. 12; 22. 1, 15, and called him to leave his country and his father's house, which for some time past had been infected with idolatry, Jos. 24. 2; 2 Co. 6. 17; Re. 18. 4; Is. 41. 2; Ne. 9. 7. He readily surrendering all for the sake of Christ, Ps. 45. 11; Lu. 14. 26, in obedience to the divine command, and relying on his direction and protection, went forth, not knowing whither the Lord intended to lead him, He. 11. 8. But as they had stopped too long in Haran, I suppose the call here mentioned was one which he received anew after the death of his father.

Ver. 2. Abraham was made a *great nation*. His posterity by Ishmael, by the sons of Keturah, and by Esau, were exceedingly numerous, ch. 16. 10; 17. 20; 21. 13; 25. 1–18; xxxvi.; Nu. xxxi.; Ju. vi. vii. His seed of promise, by Jacob, were as the stars of heaven and the dust of the earth in multitude, ch. 13. 16; 15. 5; 22. 17; 28. 3, 14; 32. 12; Nu. i.; 23. 10; He. 11. 12; 1 Ch. xxi.; 1 Ki. 4. 20; 2 Ch. xvii.; Je. 33. 22. His spiritual seed, followers of his faith and obedience, are still more numerous, a multitude which no man can number, Ps. 2. 8, 9; 22. 27–30; lxii. xcviii.; Is. xlii. xlix. lx.; Re. 7. 4–9; 11. 15.—All the spiritual children of Jesus, his *eminent seed*, are included herein, Is. 53. 10–12. God *blessed* Abram, (1) with the numerous seed mentioned; (2) with Canaan, as the future property of part of them; (3) with Christ as his *eminent seed*, Ga. 3. 16; (4) with all spiritual blessings in Christ, Ga. 3. 14, with Ep. 1. 3. Abram was a blessing, (1) to his friends and servants, who were instructed by him, Ge. 14. 14; 18. 19; (2) to his posterity, who were blessed for his sake, Ex. 3. 6–8; Le. 26. 42; Ge. 17. 20; (3) to the world, as an eminent pattern of faith and holiness, Ro. iv., and as the progenitor of Christ the Saviour, Ga. 3. 13, 16.—God did and will remarkably befriend and prosper the friends of Abram and his natural seed, but especially of Jesus Christ and his spiritual seed; and did and will remarkably punish their enemies, Jos. 2. 9; Ge. 15. 13, 14; Ex. 17. 8–16; Mat. 10. 42; 25. 41–46. All the *families of the earth are blessed* in Abram. He was of great service to the Canaanites, in imparting revelation to some of them, or in setting before them all an engaging example of virtue. His seed of promise, and especially his spiritual seed, are useful on that account, and have been and are still the means of the prosperity or protection of nations, Is. 6. 13; 19. 24, 25; Mat. 24. 22. But it is properly in his seed (Christ) that men are *blessed*. Multitudes of nations receive much outward happiness, and the dispensation of gospel ordinances, in consequence of his undertaking for his people, Mat. 24. 24; Is. xxxv. xlix. lx.; 6. 13. And believers, gathered out of all nations, are blessed in him with temporal, spiritual, and eternal blessings, Ga. 3. 16; Ac. 3. 25, 26; Ep. 1. 3; Ps. 72. 17–19; Is. 45. 17–25. It is easy to see, that the subsequent promises and threatenings, nay, the doctrines and laws, mentioned in Scripture, are but an enlarged exposition of these two verses; and the whole fate of the Jewish and gospel church, nay, of the saints in heaven and lost in hell, are but one continued fulfilment thereof.

Ver. 3. [The command given to Abraham involved great personal sacrifices—country, kindred, and home; and also great faith—he knew not where he was going. But the blessing promised was most cheering and comprehensive. It embraced himself, all who favoured and honoured him, the whole nation that was to spring from him, and all the families of the earth. Abraham by faith saw in this last promise the most glorious and blessed of all truths—the atoning work of the Messiah, Ac. 3. 25; Ga. 3. 8. *P.*]

Ver. 6. [Sichem, or Shechem, or Sychar, was situated in a beautiful valley between the mountains Ebal and Gerizim. It was called by the Romans *Neapolis*, and its modern name is Nabulus. A mile east of it, at the opening of the valley, is a broad and fertile plain—no doubt the place where Abraham, and afterwards Jacob, pitched their tents. *P.*]

Ver. 7. For about four hundred and seventy years after, the Canaanites remained fixed in the possession of Canaan; during which time God, for the confirmation of his people's faith, renewed this grant of their



THE GREAT PYRAMID OF EGYPT—A MONUMENT ABRAHAM SAW. [Genesis, xii:11.]—When Abraham made his first visit to Egypt, 1921 B. C., the Great Pyramid, according to the estimate of Wallis Budge, Assistant Keeper of the Department of Egyptian and Assyrian Antiquities, British Museum, had been standing 1,812 years; so while we look at the Great Pyramid to-day, we may know at least that we are beholding one monument seen by Abraham. This pyramid was built by Cheops as his tomb. This is the largest of all the pyramids; covers about thirteen acres of land, and in the center of it is what is called the King's Chamber, where Cheops was buried. It is the first object that meets the eye when approaching Cairo, and is one of the monuments that the traveler never forgets. There is enough stone, it is said, in this great pyramid to build a wall all around the frontiers of France. Much of this material has been used in the building of modern Cairo.

9 And Abram journeyed, going on[7] still toward the south.

10 ¶ And there was a [i]famine in the land: and Abram went down[8] into Egypt to sojourn there; for the [k]famine *was* grievous in the land.

11 And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou *art*[1] a fair woman to look upon:

12 Therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This *is* his wife; and they [m]will kill me, but they will save thee alive.

13 Say,[n] I pray thee, thou *art* my sister: that it may be well with me for thy sake; and my soul shall live because of thee.[9]

14 ¶ And[1] it came to pass, that, when Abram was come into Egypt, the Egyptians[o] beheld the woman that she *was* very fair.

15 The [p]princes also of Pharaoh saw her, and commended her before [q]Pharaoh: and the woman was taken into Pharaoh's house.

16 And he entreated Abram well for her sake:[2] and [r]he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

17 And the LORD [s]plagued Pharaoh and his house with great plagues because of Sarai, Abram's wife.

18 And Pharaoh called Abram, and said, What[t] *is* this *that* thou hast done unto me? why didst thou not tell me that she *was* thy wife?

19 Why saidst thou, She *is* my sister? so I might have taken her to me to wife: now therefore behold thy wife, take *her*, and go thy way.

20 And Pharaoh commanded *his* men concerning him: and they [u]sent him away, and his wife, and all that he had.

A.M. 2083. B.C. 1921.

7 Heb. *in going and journeying*, He. 11. 14. Ps. 105. 13.

i This was a new trial of his faith, Ps. 107. 34. Ac. 14. 22. Jn. 16. 33. Ps. 34. 19.

8 The phrase is most accurate. He 'went down' from the uplands of Palestine to the low and flat delta of the Nile. —*P.*

k ch. 26. 1; 43. 1. Ru. 1. 1. 2 Sa. 21. 1. 1 Ki. 18. 2. 2 Ki. 8. 1. Je. 14. 1.

l ver. 14; ch. 39. 7. Pr. 31. 30.

m 1 Sa. 27. 1. Pr. 29. 25. Mat. 10. 28.

n Ro. 3. 6, 8. Col. 3. 9. Jn. 8. 44. Ro. 6. 23. Eze. 18. 4.

9 How shall we excuse this disingenuousness in Abram? We may not excuse it at all. The Spirit of God records it without comment, not because it is to be commended, or in any form imitated, but as a mere fact, illustrative of the weakness of man, and his need of more faith, and of the power of grace that can bring good out of evil, and the mercy that can pardon iniquity, transgression, and sin.—*C.*

1 About 1920.

o Mat. 5. 28. ch. 39. 7; 3. 6.

p Pr. 29. 12. Est. 2. 2–16. 1 Ki. 1. 2. Hos. 7. 4, 5.

q The king, ch. 40. 2; 41. 1. Ex. 2. 15. 1 Ki. 3. 1. 2 Ki. 18. 21. Je. 46. 17.

2 The valuable acquisitions made by Abram in Egypt were not a consideration paid by Pharaoh for permission to espouse one that was taken for Abram's sister; for a brother appears not to have had such a right; but they are to be understood as a gift of generosity, like that made to Laban, Ge. xxiv.—*Harmer.*

r ch. 13. 2; 24. 35. Job 1. 3. Ps. 144. 13, 14.

s Ps. 105. 14. ch. 20. 18. Job 34. 19. He. 13. 4.

t ch. 20. 9, 10; 26. 10; 31. 26; 3. 13; 4. 10; 44. 15. Jos. 7. 19. 1 Sa. 14. 43.

u Ex. 18. 27. Pr. 21. 1. Ps. 105. 14, 15.

A.M. 2086. B.C. 1918.

CHAP. XIII.

a ch. 12. 9; 20. 1; 21. 33. Jos. 10. 40; 18. 5. 1 Sa. 27. 10. 2 Sa. 24. 7.

3 The word here rendered 'south' is in reality a proper name. It ought to be 'towards *Negeb*.' Negeb embraced the country along the southern border of Palestine from Gaza to the southern end of the Dead Sea. It is the same word which is translated 'south' in Ge. 12. 9; 24. 62, and many other passages, where it is a proper name.—*P.*

b ch. 24. 35. Pr. 10. 22. Mat. 6. 33. 1 Ti. 4. 8. Pr. 3. 9, 10. Job 1. 3; 22. 21–25.

4 *Negeb.*

c See ch. 12. 7, 8.

d Ps. 107. 1, 8, 15; 65. 1. 2. Ep. 6. 18, 19. ch. 4. 26. Is. 58. 9.

5 About 1915.

e Servants dwelling in tents, Je. 49. 29.

f ch. 36. 7.

g ch. 21. 25. Ex. 2. 17. Ja. 4. 1; 3. 16. Tit. 3. 3.

h ch. 12. 6; 10. 19; 15. 18–21.

i 1 Co. 6. 7. He. 12. 14. Mat. 5. 9. Pr. 15. 1. Ja. 3. 17, 18.

6 Heb. *men brethren.*

k ch. 19. 17. Is. 51. 3. Eze. 28. 13; 31. 8. Joel 2. 3.

7 The view from the crown of the ridge between Bethel and Ai is most commanding. It embraces a large section of Southern Palestine, and the whole valley of the Jordan around Jericho. The reference to Egypt is natural, whether we regard this passage as written by Moses, who was familiar with Egypt, or by Abraham himself, who had just returned from that country. The rich and well-watered valley of the Jordan bears in places a striking resemblance to the valley of the Nile; and it seems that resemblance was even greater before the destruction of Sodom and the enlargement of the Dead Sea. All difficulty is removed from the passage if we translate, according to the grammatical construction of the Hebrew, thus: 'Lot . . . beheld *all the plain of Jordan towards Zoar*, that it was well watered,' &c. From the spot on which Lot stood Zoar lay directly beyond the plain, or 'circuit' of the Jordan, hence it is said, 'All the circuit of the Jordan towards Zoar.'—*P.*

CHAPTER XIII.

1 *Abram and Lot return out of Egypt.* 7 *By disagreement they part asunder.* 10 *Lot goeth to wicked Sodom.* 14 *God reneweth the promise to Abram.* 18 *He removeth to Hebron, and there buildeth an altar.*

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the [a]south.[3]

2 And Abram *was* [b]very rich in cattle, in silver, and in gold.

3 And he went on his journeys from the south[4] even to Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

4 Unto the [c]place of the altar, which he had made there at the first: and [d]there Abram called on the name of the LORD.

5 And Lot also, which went[5] with Abram, had flocks, and herds, and [e]tents.

6 And the [f]land was not able to bear them, that they might dwell together: for *their* substance was great, so that they could not dwell together.

7 ¶ And there was a [g]strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. And the [h]Canaanite and the Perizzite dwelt then in the land.

8 And Abram said unto Lot, [i]Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* brethren.[6]

9 *Is* not the whole land before thee? Separate thyself, I pray thee, from me: if *thou wilt take* the left hand, then I will go to the right; or if *thou depart* to the right hand, then I will go to the left.

10 ¶ And Lot lifted up his eyes, and beheld [k]all the plain of Jordan,[7] that it *was* well watered every where, before the LORD destroyed Sodom and Gomorrah, *even* as the garden of the LORD,

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country, times almost innumerable, to Abram and his seed, Ge. 13. 15; 15. 7, 18; 17. 8; 22. 17; 26. 3; 28. 4, 13, 14; 35. 12; 46. 4; 48. 21; 50. 24; Ex. 3. 8, 17; 6. 8; 12. 25; 13. 5; 20. 12; Le. 25. 2; De. 2. 24; 4. 1, 21; 11. 10, 17–31; 15. 4, 7; 8. 7, 9; 9. 1, &c. Canaan was granted as a pledge of heaven to him and his spiritual seed, Ro. 9. 6–8; Ga. 4. 22, 31.—[The land of Canaan, so called from the son of Ham, had the Mediterranean to the west, Egypt to the south, Arabia to the east, and Phœnicia and Syria to the north. From Dan on the north, to Beersheba on the south, it is in length about 150, and its average breadth is about 90 miles. But this did not include the entire possession promised to Israel, as appears from Jos. 1. 4, which extension was realized in part to David, and completely to Solomon, 1 Ki. 4. 21.—*Builded he an altar.* That Abram, before this time, knew and worshipped God, there can be no doubt; but this is the first altar erected by him; that is, the first decided and public establishment of the worship of Jehovah in his family.—*Note.* It is well known, that young Christians, who worship God in private, often find considerable difficulty in commencing family worship. Let them remember Abram's faith, and Abram's altar, and Abram's blessing, and take courage. *C.*]

Ver. 8. Abram *called on God, i.e.* worshipped him by prayer, by preaching to his family, and by offering sacrifices for himself and them, ch. 18. 19; 21. 13.—[Abram, in his new habitation, erected a second altar to God.—*Note.* It is not uncommon for men to speak and act religiously in one company or place, where religion is prevalent, or if it may be so called, fashionable, who yet totally lay it aside in another place or company, where religion is less regarded, or perhaps altogether despised. Abram testifies for God wherever he goes. *C.*——Bethel is 20 miles south of Sichem, and 10 north of Jerusalem. The site of Abraham's camp was about a mile east of Bethel, on the broad summit of a rocky ridge. *P.*]

Ver. 13. Sarai was his *sister* in some sense, as Lot was his brother, ch. 13. 8; 14. 12, 14, being his father's grand-daughter, ch. 20. 12; 11. 29; but it was not in that sense, but in the common acceptation of the words *sister and brother*, they sinfully wished the Egyptians to understand them.

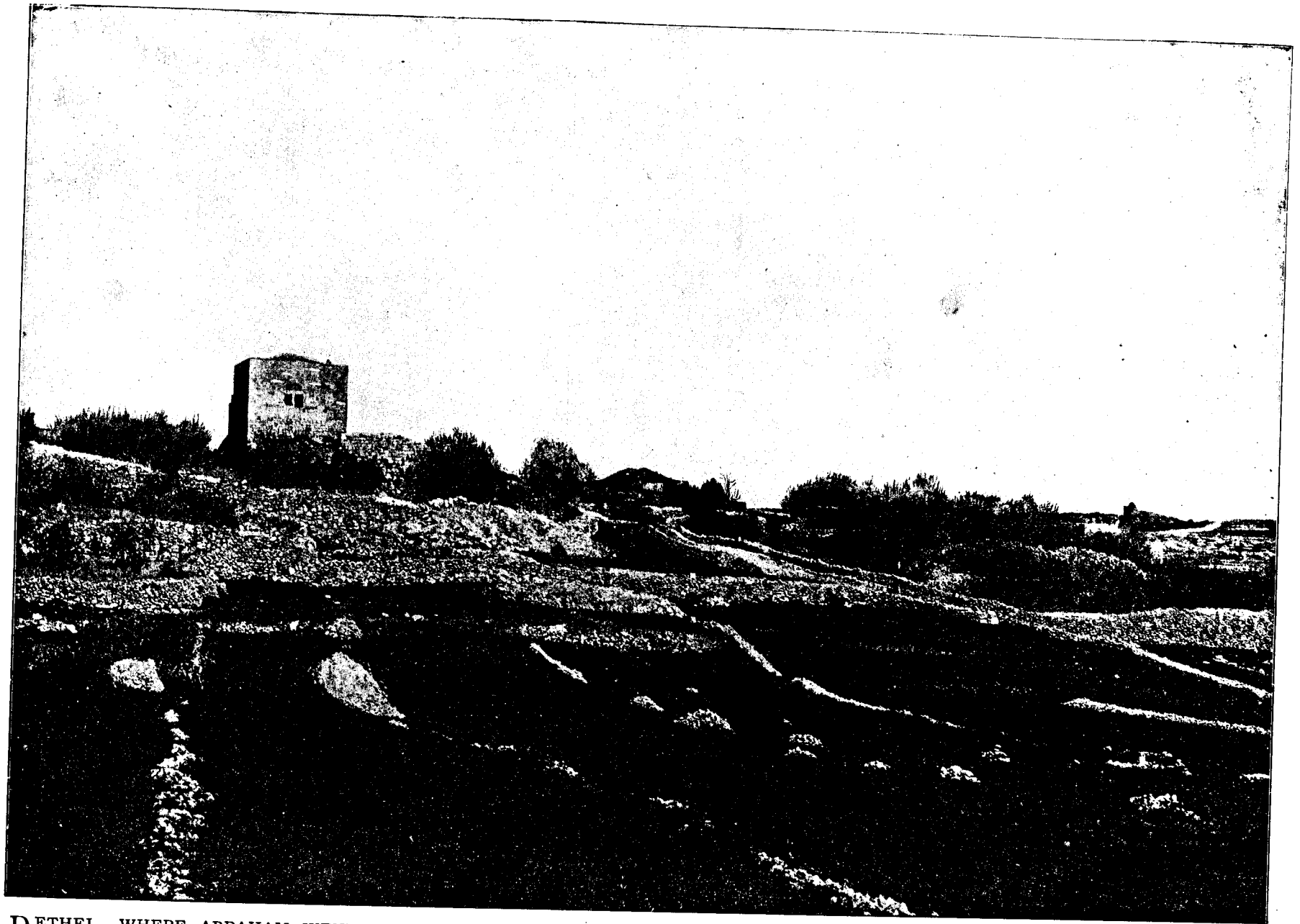
Ver. 17. Thus the Lord rebuked the king; ordered him not to touch his anointed, or to do his prophets any harm, Ps. 105. 14, 15; and punished his intended whoredom with such distempers as prevented the defilement of Sarai, perhaps with a kind of emerods, ch. 20. 18; 1 Sa. 5. 10.

REFLECTIONS.—How ready and cheerful ought our obedience to be, when God plainly calls and powerfully encourages to it! What secrets of his grace and providence does the Lord manifest to such as fear him! And with what earnestness ought they to do good to all around them! Surely no discouragement, or apparent enemy, should ever make us to distrust the promise or protection of such a God! How gracious, frequent, and familiar are the visits of God to such as remember him in all their ways! May his kindness attach my heart to his service, as the first, the principal part, the all, of my business in life! Let no earthly enjoyment—no, not a land flowing with milk and honey—be the portion of my cup, but JEHOVAH himself, and the Canaan above, where wants are never known! Never let me, for the sake of carnal relief or advantage, quit the place or the station in which God hath fixed me, without his plain warrant. If I presume to direct my own way, or choose out my own lot, let me dread snares to my conscience and plagues upon my concerns! If in such cases the Lord hath ever granted me deliverance, let me bewail my folly, and praise him for the sovereignty of his grace!

CHAPTER XIII. Ver. 7. It was not proper these heathens should be scandalized by a strife between such as were brethren both by natural relation and by profession of the true religion.

Ver. 8. Ps. 133. 1–3, 'Behold how good and how pleasant it is for brethren to dwell together in unity!' He. 13. 1, 'Let brotherly love continue;' Ge. 45. 24, 'He sent his brethren away, and said unto them, See that ye fall not out by the way;' Ac. 7. 26, 'Ye are brethren, why do ye wrong one to another?' Ro. 12. 10, Ep. 4. 3; 1 Th. 4. 9; He. 6. 10; 1 Pe. 1. 22; 2. 17; 3. 8, 4. 8; 2 Pe. 1. 7; 1 Jn. 2. 9, 11; 3. 14–19; 4. 7, 20, 21.

Ver. 14. [From the spot on which he stood, on the mountain east of Bethel, ch. 12. 8; ver. 3, Abraham saw a large section of Mount Ephraim on the north, Benjamin and Judah to the west and south, the Jordan valley and the long range east of the Jordan from Edom on the south almost to the base of Hermon. *P.*]



BETHEL—WHERE ABRAHAM WENT WITH LOT AND HIS WIFE. [Genesis, xiii:3.]—When Abraham went up out of Egypt with Lot and his wife, his cattle, his silver, and his gold, he went on his journey from the South, even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai. In the picture we have a view of Bethel as it is to-day. It is twelve miles from Jerusalem, and is a place where tourists take lunch the first day out from the Holy City. It is a desolate looking place, and the ruins of the ancient city are about three or four acres in extent. These consist of foundations, fragments of walls, and large heaps of stone. In the picture we are looking toward the northeast. South of the village there is a great reservoir. Every stone and ruin about this old place speaks of the past. Bethel means "The House of God." Hence so many churches all over the world have been called Bethel.

like the land of Egypt, as thou comest [l]unto Zoar.[7]

11 Then[8] Lot chose him all the plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.

12 Abram dwelt in the land of Canaan,[9] and Lot dwelt in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* [m]wicked, and sinners before the LORD exceedingly.

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

15 For [n]all the land which thou seest, to thee will I give it, and to thy seed [o]for ever.[1]

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

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

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain[2] of Mamre, which *is* in Hebron, and [q]built there an altar unto the LORD.[3]

CHAPTER XIV.

1 *The battle of four kings against five.* 11 *Lot is taken prisoner.* 14 *Abram rescueth him.* 18 *Melchizedek blesseth Abram.* 20 *Abram giveth him tithe.* 22 *The rest of the spoil, his partners having had their portions, he restoreth to the king of Sodom.*

AND it came to pass, in the days of Amraphel king of [a]Shinar, Arioch king of [b]Ellasar, Chedorlaomer king of [c]Elam, and Tidal king of nations;

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

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

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

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the Rephaims[4] in Ashteroth Karnaim, and the Zuzims in Ham, and the [g]Emims in [5]Shaveh Kiriathaim,[6]

6 And the [h]Horites[7] in their mount Seir, unto El-paran,[8] which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* [i]Kadesh,[9] and smote all the country of the [k]Amalekites, and also the Amorites that dwelt in [l]Hazezon-tamar.[1]

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

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

10 And the vale of Siddim *was full of* [p]slime pits; and the kings of Sodom and Gomorrah fled, and [q]fell there; and they that remained fled to the mountain.

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

12 ¶ And they took [s]Lot, Abram's brother's son, (who dwelt in Sodom,) and his goods, and departed.

13 And there came one that had [t]escaped, and told Abram the Hebrew; for [u]he dwelt in the plain of Mamre the Amorite,[2] brother of Eshcol, and brother of Aner: and these *were* confederate with Abram.

14 ¶ And when Abram heard that his [v]brother was taken captive, he armed[3] his trained[4] *servants*, born in his own house, three hundred and eighteen, and pursued *them* unto [w]Dan.

15 And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which *is* on the [z]left hand of Damascus.

16 And he [y]brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people.

17 ¶ And the [z]king of Sodom went out to meet him (after his return from the slaughter of

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A.M. 2086. B.C. 1918.

l ch. 14. 2; 19. 20, 22. De. 34. 3. Is. 15. 5. Je. 48. 34.

7 This land is described as *well watered as the garden of the Lord*, which had four rivers (ch. 2. 10), and as *the land of Egypt*, which being annually overflowed by the Nile, is rendered thereby one of the most fertile regions of the earth.—*C.*

8 About 1915.

9 Canaan proper embraced only the country lying to the west of the valley of the Jordan.—*P.*

m ch. 18. 20; 19. 5. 1 Sa. 15. 18. Eze. 16. 49. Mat. 9. 10, 13. Jn. 9. 24, 31. 2 Pe. 2. 6, 7, 10. Jude 7. Ro. 1. 27. Job 34. 22. Je. 23. 24. He. 4. 13. Is. 3. 9.

n See on ch. 12. 7; 26. 4. De. 34. 4.

o See ch. 17. 7, 8.

1 The title of the Jews to the land of Canaan is as valid now as in the day it was granted by Jehovah to Abram, as no adverse possession of the Gentiles can invalidate the right of the Creator to give it to whom he pleases. The return of the Jews to Canaan is an event clearly predicted in the Scriptures (see especially Eze. 37. 21, 22); so that their title *for ever*, though for a time suspended, will, in God's good time, be finally resumed.—*C.*

p ch. 12. 2; 15. 5; 17. 6, 16; 18. 18; 22. 17; 26. 4; 28. 3, 14; 32. 12; 35. 11; 46. 3. Ex. 1. 7, 1. Ki. 4. 20. 1 Ch. 27. 5. 2 Ch. 17. 14–18. Ge. xxv. xxxvi.; 17. 20; 21. 13. Ju. 6. 3, 5.

2 Heb. *plains.*

q See ch. 8. 20; 12. 7, 8; ver. 4. Ps. 16. 8. 1 Ti. 2. 8.

3 Dwelt by the *oaks*, or, as others think, the *turpentine trees* of Mamre. *Note*—Wherever Abram dwells, the altar to Jehovah is erected.—*C.*

CHAP. XIV.

B.C. 1913.

a ch. 10. 10; 11. 2. Zec. 5. 11. Is. 11. 11.

b Is. 37. 12.

c ch. 10. 22. Is. 21. 2; 22. 6; 11. 11. Je. 49. 34–39.

d ch. 10. 19; 13. 10; 19. 20. Is. 1. 9, 10. Ho. 11. 8. This is the first war we read of.

e ver. 3. 10; ch. 19. 24. Nu. 34. 12. De. 3. 7. Jos. 3. 16.

f ch. 9. 25, 26.

A.M. 2091. B.C. 1913.

4 Or, giants, De. 2. 11, 20, 22. 2 Sa. 5. 18, 22.

g De. 2. 10, 11.

5 Or, *the plain of Kiriathaim.*

6 The Rephaims, Zuzims, and Emims were different families of that gigantic aboriginal race which inhabited Syria in prehistoric times. Ashteroth-Karnaim was in Bashan: Ham and the plain of Kiriathaim lay east of the Dead Sea. When the Israelites under Moses entered Palestine, Og, the last of the Rephaim, reigned over Bashan; and at a much later period Goliath and other descendants of the Rephaim still lived among the Philistines.—*P.*

h ch. 36. 20–30. 1 Ch. 1. 38–42; 16. 7; 21. 21.

7 *Horites*, 'dwellers in caves,' the primeval inhabitants of Mount Seir, or Edom. They were doubtless the original excavators of those remarkable grottoes which still abound in Petra.—*P.*

8 Or, *the plain of Paran.*

i ch. 16. 14; 20. 1. De. 1. 19, 46. Nu. 20. 1.

9 Situated in the valley of Arabah, on the western border of Edom. The Israelites long encamped at the fountain of Kadesh, which appears to have been, as the name implies, an ancient 'holy place.'—*P.*

k Ex. 17. 8. Nu. 14. 45. 1 Sa. xv. xxvii. xxx.

l 2 Ch. 20. 2. Eze. 47. 8, 9.

1 Afterwards called *Engedi*, 'the fountain of the kid.'—*P.*

m ver. 2; ch. 19. 20, 22. See ch. 13. 10.

n See ver. 3, 10.

o See ver. 1.

p ch. 11. 3.

q Jos. 8. 24. Ps. 83. 10. Is. 24. 18. Je. 48. 44. Am. 5. 9.

r De. 28. 31, 33, 51.

s ch. 11. 27; 13. 11. Re. 18. 4. Nu. 16. 26.

t Job 1. 15. 1 Sa. 4. 12.

u ch. 13. 18.

2 Or, Emorite, ch. 10. 16.

v Nephew, ch. 11. 31; 12. 5; ver. 12, 16.

3 Or, *led forth*, Is. 41. 2. Ps. 68. 12; 45. 3, 4, 5.

4 Or, *instructed.*

w Ju. 18. 29; 20. 1; the north-east corner of Canaan.

x North of it, ch. 15. 2. 1 Ki. 15. 18.

y Is. 41. 2. 1 Sa. 30. 8, 19.

z Pr. 19. 4; 14. 20.

Ver. 17. Abram's survey of Canaan was a mean of strengthening his faith, and of enabling him to discern the glories of heaven thereby represented.

Ver. 18. [The original name of Hebron was *Kirjath-Arba*, that is 'the city of Arba,' a celebrated chief of the Anakim. It was also called Mamre, though this appears to have been the specific name of a place beside the town, opposite Machpelah, see ch. 23. 19; 35. 27, once possessed by a powerful Amorite chief called Mamre, ch. 14. 13. *P.*]

REFLECTIONS.—Mark, my soul, what a load, what an occasion of strife, the riches of this world are! And how sinful and imprudent it is for the children of God to indulge contention before a carnal generation! Better to be losers in outward things than strivers about them! Never let me dare to mingle myself with monsters of wickedness for the sake of carnal advantage, lest, where I expect a paradise, I should find a hell! If, by yielding for the sake of peace, I submit myself to the worst, new visits from God, new promises, and new surveys of the Canaan above, will more than make up my loss. Meanwhile, wherever I go, let me set the Lord always before me, and attend to his worship and service, as my principal employ; then shall his blessing go with me, and render every change on earth a pleasing earnest of the promised inheritance.

CHAPTER XIV. [Ver. 1. These princes were all from Mesopotamia, and one of them was from Elam, or Chaldea, Abraham's native country. It is a remarkable fact that within the last few years bricks have been found in the ruins of Mugheir (Ur), the capital of Elam, bearing the name of a king, apparently contemporary with Abraham, and closely resembling *Chedorlaomer*. It is written *Kudor*-Mabuk. The first part is evidently identical with the Hebrew *Chedor*. This prince also has a title which signifies 'ravager of the west.' The direct distance from Elam to the Dead Sea is about 800 miles. *P.*]

Ver. 14. [The well-known border city, anciently called Laish, did not get the name *Dan* till the time of the judges; but there was another ancient city in the same region called Dan-jaan, which may perhaps be that alluded to in this passage and in De. 34. 1. *P.*]

Ver. 18. Who this Melchizedek was, this priest of God among the Canaanites, greater than Abram, the friend of God, who were his parents or his successors, is on purpose concealed by the Holy Ghost. And hence he is without father or mother, predecessor or successor, in historical account, in order that he might typify the incomprehensible dignity, the amazing pedigree, and unchangeable duration of Jesus Christ, our great High-priest. He. 6. 20, 'Jesus *was* made an high-priest after the order of Melchizedek;' 5. 6, 10; Ps. 110. 4; He. 7. 1–24, 'For this Melchizedek, king of Salem and priest of the most high God, met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all *the spoil:* first being *Melchizedek*, *which is*, by interpretation, king of righteousness; and after that

BEDOUIN VILLAGE NEAR JERICHO—THE PLAIN LOT SELECTED. [Genesis, xiii:10.]—"And Lot lifted up his eyes and beheld all the plain of Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah." In the above picture we have a view of a Bedouin village as it appears to-day, that stands in the very plain of Jordan that Lot saw well watered everywhere. The waters from Elisha's Fountain, that have always been used to irrigate this plain, pass through this village. It would be hard to conceive of a village with a more tumbled-down, wretched appearance than this, and the people who live in the village are as degenerate looking and degraded as one would judge them to be from their place of abode. These houses are seven or eight feet high, and are built of stone, and are then covered with thorny acacia trees. This is about eight miles from the ancient site of Sodom and Gomorrah.

Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which *is* the king's[a] dale.

18 And [b]Melchizedek king of Salem brought forth bread and wine: and he *was* the priest of the most high God.[2]

19 And he [c]blessed him, and said, Blessed *be* Abram of the most high God, possessor of heaven and earth:

20 And [d]blessed *be* the most high God, which hath delivered thine enemies into thy hand. And he gave him [e]tithes of all.

21 ¶ And the king of Sodom said unto Abram, Give me the persons,[3] and take the goods to thyself.

22 And Abram said to the king of Sodom, I[f] have lift up mine hand unto the LORD, [g]the most high God, the possessor of heaven and earth,

23 That [h]I will not *take* from a thread even to a shoe-latchet, and that I will not take any thing that *is* thine, lest thou shouldest say, I have made Abram rich.

24 Save[i] only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

CHAPTER XV.

1 *God encourageth Abram, who complaineth for want of an heir.* 4 *God promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by his faith.* 7 *Canaan is promised again, and confirmed to him by a sign and a vision.*

AFTER these things the word of the LORD came unto Abram in a [a]vision, saying, Fear not, [b]Abram: I *am* thy shield, *and* thy exceeding great reward.[4]

2 And Abram said, Lord GOD, [c]what wilt thou give me, seeing I go childless, and the steward of my house *is* this Eliezer of Damascus?

3 And Abram said, [d]Behold, to me thou hast given no seed: and, lo, [e]one born in my house is mine heir.

4 ¶ And, behold, the word of the LORD *came* unto him, saying, This shall not be thine heir; but [f]he that shall come forth out of thine own bowels shall be thine heir.

5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, [g]So shall thy seed be.

6 ¶ And he [h]believed in the LORD; and he counted it to him for righteousness.[5]

7 ¶ And he said unto him, I *am* the LORD [i]that brought thee out of Ur of the [6]Chaldees, to give thee this land to inherit it.

8 And he said, Lord GOD, [k]whereby shall I know that I shall inherit it?

9 And he said unto him, Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.[7]

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

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

12 ¶ And when the sun was going down, a [l]deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.[8]

13 And he said unto Abram, Know of a surety

A.M. 2091. B.C. 1913.

a Not that, 2 Sa.18.13.

b He.7.1-21; 5.6,10; 6.20.Ps.110.4.

2 Salem was one of the primeval names of Jerusalem, Ps.76.2; and it appears to have been close to that city the interview took place. This has been questioned by some late authorities, but without just cause.—*P.*

c Nu.6.24-26. Ps.72.17,19.He.7.6,7.

d ch.9.26. Ps.68.19; 144.1;72.18,19.

e He.7.4,6.Ro.15.16.

3 Heb. *souls.*

f Sworn, De. 32. 40. Da.12.7.Re.10.5,6.

g Ps.83.18; 24.1; 115.16.Is.57.15.Da.4.35.

h Es.9.15,16. 1 Ki.5.16;13.8.He.13.5.

i Pr.3.27. Ro.13.7,8. Mat.7.12.

CHAP. XV.

B.C. 1911.

a Nu. 1. 6. 1 Sa. 9. 9. Da.10.1-16. Ac.10.10. He.1.1.

b ch.26.24; 46.3. Ex. 14.13. 1 Ch.28.20.Is.35. 4;41.10,13;43.1,5;44.2, 8.He.13.5.

4 This is the first time in the Scriptures that *the Word of the Lord* is employed as a descriptive title of him 'that was with God, and was God,' see Jn. 1. 1. It is impossible to read and believe this chapter, and deny that the 'Word' is Jehovah. In ver. 1 the *Word of the Lord* comes, saying:—I am thy shield; and here (ver. 2) Abram addresses him as the *Lord God;* see also ver. 4, 8.—*C.*

A.M. 2093. B.C. 1911.

c Ps. 127. 3. ch. 30.2; 25.21.1 Sa.1.11.

d With ch. 12. 2; 13. 16. Pr.13.12. He.10.35, 36.

e ch. 14. 14. Ec. 2. 7. Pr.30.23.

f 2 Sa.7.12. ch.17.16; 21.12.

g See ch.12.2; 13.16. Ro.4.18.

h See Ro.4.3. Ga.3. 6.Ja.2.23.

5 Righteousness, according to the composition of the word, signifies *a full performance of what is ordered*—a *fulfilling* of the whole will of God. Abram believed in the Lord, and it was counted to him, not as standing instead of righteousness, nor as becoming righteousness, but as conducting *unto* righteousness, that is, to Christ, the promised Seed, whose day Abram saw afar off and was glad, Jn. 8.56, and who alone is 'the end of the law for righteousness to every one that believeth,' Ro.10.4.—*C.*

i ch.11.31; 12.1. Ne. 9.7. Ac.7.3,4. He.11.8.

6 See ch.12.7; 13.15, 17.Ps.105.11.Ne.9.8.

k Ju.6.17,36-40.2Ki. 20.8. Is.7.11. Lu.1.18. Ps.86.17.

7 All the animals here enumerated were afterwards appointed for sacrifice by the law; of which Abram, by anticipation, now receives an outline.—*C.*

l ch.2.21. 1 Sa.26.12. Job 4.13;33.15.

8 The effect of these miraculous interpositions was to isolate Abram's mind entirely from earthly scenes and thoughts, and to bring him into immediate communication with God. God alone was seen; his voice alone was heard; the mind was filled with the one subject to the exclusion of all else. Thus the divine promise had a reality and a vividness which impressed it indelibly on the mind of the patriarch.—*P.*

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also, king of Salem, which is king of peace; without father, without mother, *mentioned in history*, without genealogy, having neither beginning of days nor end of life, *recorded in scripture*, but made like unto the Son of God, who abideth a priest continually. Consider how great this man was, unto whom even Abraham gave the tenth of the spoils, and who blessed him that had the promises. And, without all contradiction, the less is blessed of the greater. Levi, who receiveth tithes, paid tithes in Abraham. After the similitude of Melchizedek there ariseth another priest, even Jesus, who is made, not after the law of a carnal commandment, but after the power of an endless life; and, because he continueth ever, hath an unchangeable priesthood.'

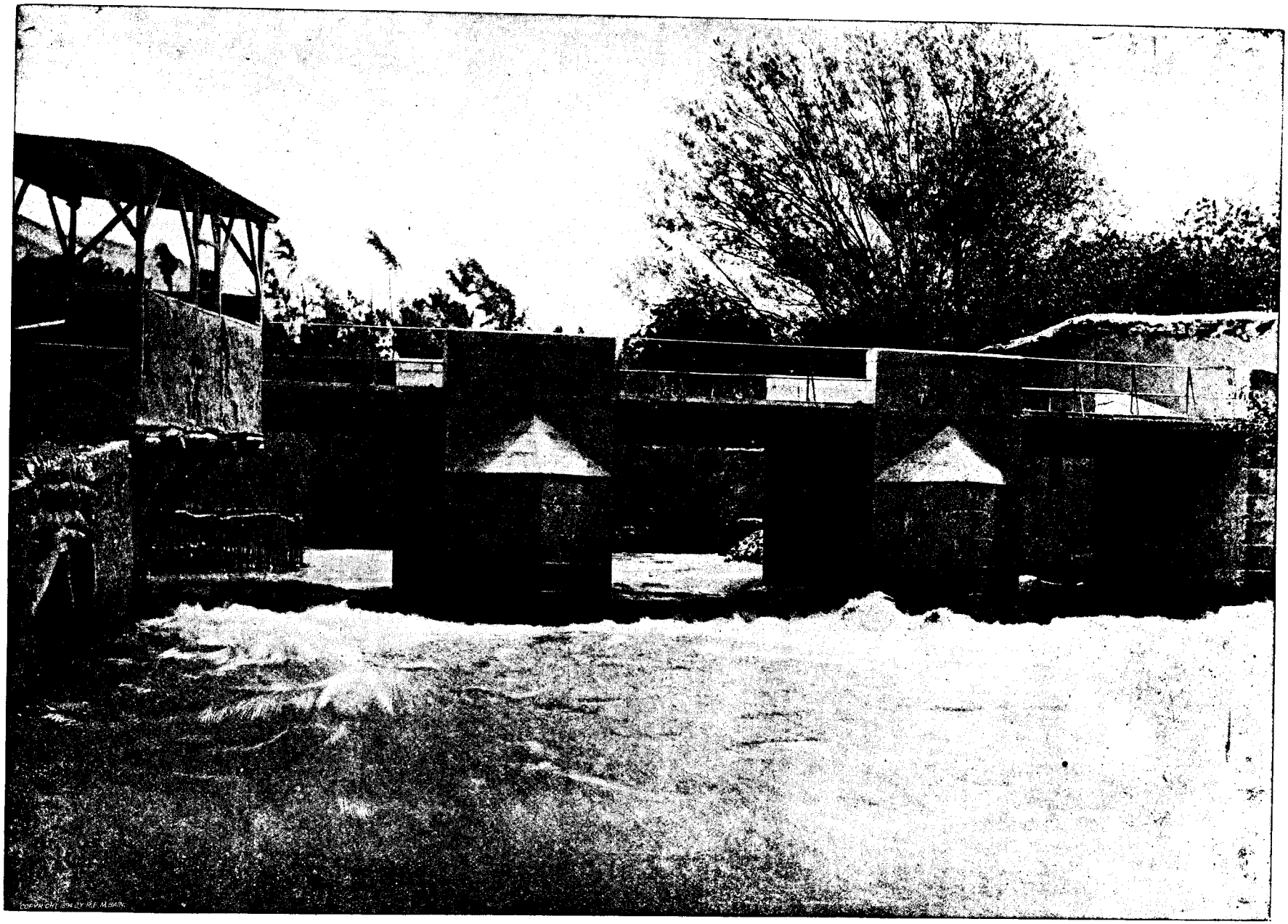
Ver. 22. In matters of importance, it is sometimes necessary to interpose an oath for the confirmation of our assertions or engagements, He. 6. 13–17; ch. 21. 31; 26. 31; 31. 53; 1 Sa. 20. 17; Nu. 5. 21; Ex. 22. 11; 1 Ki. 8. 31; 2 Ch. 6. 22, &c. 'All oaths are to be sworn by God alone, and import a taking of him to witness the truth of what we declare or engage, and calling him to avenge himself upon us if we utter falsehood, or neglect to perform our engagement, ch. 31. 53; De. 6. 13; 10. 20; Is. 45. 23; 65. 16; Je. 12. 16; Ps. 63. 11; He. 6. 13–17. In some cases, the putting of the hand of the inferior under the thigh of his superior was the declaratory sign used in swearing, ch. 24. 9; 47. 29; but lifting up of the hand was the common sign, Ex. 17. 16; De. 32. 40; Da. 12. 7; Re. 10. 5, 6.

REFLECTIONS.—How dreadful is the curse of God! After four hundred years' respite, it breaks forth upon the sinners of Sodom and the places about. From what distant quarters does God bring the executioners of it! How short-lived is that pleasure or quiet which saints attempt to procure by unnecessary connections with wicked men! How becoming and godlike to forget the injuries which we have received; and to risk, or even to lay down, our lives for the brethren! What honour—what comfort—what blessings—attend such a conduct!—But in this Melchizedek, king of Salem and priest of the most high God, let me behold Him who is a priest for ever—Jesus, without father as man, without mother as God—the Lord from heaven! He is *King of Righteousness.* In his obedience and suffering he made reconciliation for iniquity, and brought in an everlasting righteousness; in righteousness he rules his subjects, and causeth them to work righteousness. He is *King of Peace.* By his blood he secured our peace with God, with our conscience, and with one another; in his intercession he pleads for it; and by his word and Spirit he effects it. He is our incomparable High-priest, who received not his office from any creature, nor leaves it to another. In and by him we are blessed of God with all spiritual and everlasting blessings; and with his bread and wine, presented in the gospel—his flesh, which is meat indeed, and his blood, which is drink indeed—he refresheth our souls while we are engaged in and after our warfare with sin, Satan, the world, and death. And to him is due, from every minister and saint, the voluntary tithes of everlasting praise.

CHAPTER XV. Ver. 1. *Fear not,* indulge no slavish or excessive terror on account of thine enemies, wants, or dangers; or on account of the awful appearances of God, Is. 43. 1; 41. 10; Mat. 28. 5; Re. 1. 18. *I am thy shield,* infallibly to protect thee, Ps. 3. 3; 84. 11; 91. 4, and thy *exceeding great* but gracious *reward* of thy piety and love, giving myself, in all that I am and have, to thee, as thine everlasting all and in all, Pr. 11. 18; Ps. 19. 11; 16. 5, 6; 142. 5; De. 33. 26–29; Is. 41. 10; 1 Co. 3. 22; 15. 28, 58; Col. 2. 9, 10.

Ver. 2, 3. What avails it what outward comforts be promised me, so long as I have no child of my own, but only this Syrian servant, to be my heir.——[Ver. 3. The full force and meaning of Abram's words can only be seen by considering his position in connection with the promise originally given to him. He was not only childless, but to all human appearance hopelessly so. God had promised him that his seed should be as the stars of heaven for multitude. As yet there was no sign, and as he thought, no hope of its fulfilment. Consequently when the Lord now says, 'I am thy shield,' &c., Abraham replies in the bitterness of hopelessness, 'What wilt thou give me?' What can make up for the want of a child? 'The heir of my house is this Damascus-Eliezer'—my slave must be my heir. Abram's complaint just amounts to this: All gifts and promises are nothing to me since a child is withheld. *P.*]

Ver. 8–15. Moved by the Spirit of God, he asked this sign. The beasts he presented to God were emblems of his seed: the *heifer* prefigured them in their patience, labour, and proneness to backsliding, Ho. 4. 16; the *goat* in their mischievousness and lust, Je. 5. 7, 8; the *ram* in their strength and fortitude, Nu. 24. 8, 9; the *doves* in their simplicity and harmlessness in their purest state, Ps. 74. 19. The *division* of the four-footed animals (1) represented the torn condition of his seed, by the division of their kingdom, &c., 1 Ki. 11. 12, 13; (2) ratified the covenant made with him and his seed, in God's passing between the pieces, in the symbol of the *burning lamp.* The pieces being laid over against one another, imported that God would in due time join the separated and scattered Hebrews into one body, Eze. 37. 15–22. The *fowls* which attempted to light on the pieces, denoted the Egyptians, and other enemies of Israel, which should in vain attempt to devour them, Eze. 17. 3, 7, 12. The *horror of great darkness* which fell upon Abram, signified their great distress and vexation in Egypt, and under their subse-



BRIDGE AT DAMASCUS—"IN THE OLDEST CITY OF THE WORLD." [GENESIS, xv: 2.]—"And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" In this second verse of the 15th chapter of Genesis, Damascus is mentioned for the first time in the Bible. Thus we see that two thousand years before Christ, this city was known to Abraham, Father of the Faithful. Because of this Damascus has enjoyed the honor throughout the ages of being regarded as the oldest city in the world. In Damascus the peculiar manners and character of the orientals are seen to perfection. Here we have the houses built around an open court, which is planted with trees, with a trickling fountain in the center. Here are bazaars, coffee houses, goldsmiths and silversmiths and manufacturers of sword blades. About a quarter of a mile from the eastern gate of the city a spot is pointed out as the scene of the conversion of Saint Paul.

that[m] thy seed shall be a stranger in a land *that* is not theirs, and shall serve them; and they shall afflict them four hundred years.

14 And [n]also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou [o]shalt go to thy fathers[7] in peace; thou shalt be buried in a good old age.

16 But in the fourth[8] generation they shall come hither again: for the iniquity of the Amorites *is* not yet full.

17 And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning[9] lamp that passed between those pieces.

18 In that same day the LORD made a covenant with Abram, saying, [p]Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAPTER XVI.

1 *Sarai, being barren, giveth Hagar to Abram.* 4 *Hagar, being afflicted for despising her mistress, runneth away.* 7 *An angel sendeth her back to submit herself, and telleth her of her child.* 15 *Ishmael is born.*

NOW Sarai, Abram's wife, bare him no children: and she had an [a]handmaid, an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath [b]restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her.[1] And Abram [c]hearkened to the voice of Sarai.

3 And Sarai, Abram's wife, took Hagar her maid, the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram, to be his [d]wife.[2]

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

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

6 But Abram said unto Sarai, [g]Behold, thy maid *is* in thy hand: do to her as it pleaseth thee.[3] And when Sarai dealt hardly with [4]her, she fled from her face.

7 ¶ And the angel of the LORD[5] found her by a fountain of water [h]in the wilderness, by the fountain in the way to Shur.

8 And he said, [i]Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 And the angel of the LORD said unto her, [k]Return to thy mistress, and submit thyself under her hands.

10 And the angel of the LORD said unto her, [l]I will multiply thy seed exceedingly,[6] that it shall not be numbered for multitude.

A.M. 2093. B.C. 1911.

m Ac.7.6. Ps.105.13-43. He.11.8-13. Ex.i. ii.v.;12.40,41.

n ch. xlvi. Ex. vii.-xiv.;12.35,36. De.4.20; 7.18,19;11.2-4. Jos.24.4-7,17. 1 Sa.12.8.Ne.9.9-11.

o ch.25.8.Job 5.26.

7 It has been incautiously admitted by some Christian writers, and maliciously asserted by infidels, that Moses makes no mention of immortality. That Moses never uses the word *immortality*, is admitted; but the *fact* is taken for granted and asserted throughout all that he wrote. To Abram it was promised, *thou shalt go to thy fathers;* but his fathers were *buried* in Mesopotamia, and Abram was *buried* at Mamre, ch.25.9,10. His *going*, therefore, *to his fathers*, declares the separate state of spirits, who concentre around the throne of the Lamb, no matter how their bodies may be scattered. See 2 Co.5.1-8; Re.6.9-11.—*C.*

8 Eleazar and Caleb were the fourth generation from those who left Canaan, ch.xlvi.

9 Heb. *a lamp of fire.*

p ch.12.7;13.15;26.4; 17.8; 28.4,13,14; 35.12; 46.4;48.24; 50.24. Ex.3.8; 23. 23, 27-31; 34. 11. De. 1. 9; 7. 1; 11.23-25; 31. Jos.1.4, with ch.10 15-19. Jos.xii.-xix. De. 34.4. Ex.23.31, with ch. 10.15-19.

CHAP. XVI.

a Bondmaid, ch.21. 10,12. Ga.4.22.

A.M. 2093. B.C. 1911.

b ch.20.18;30.2.

1 Heb. *be builded by her*, ch.30.3,6. Ex. 21. 4. Hagar being Sarai's bond-slave, her children would be Sarai's children, according to the custom of these times.—*Patrick.*

c ch.3.1-6.

d Concubine, ch.25. 6.

2 This act, revolting though it be to our feelings, is not uncommon in the East at the present day.—*P.*

e Pr.30.20,21.

f 1 Sa. 24. 15. 2 Ch. 24.22. Ps.7.8; 35.23; 43. 1.

g 1 Pe.3.7. Pr.15.1.

3 Heb. That which is *good in thine eyes.*

4 Heb. *afflicted her.*

5 This is the first mention of the angel of the Lord. *Angel* is a name not of nature, but of office, and signifies *messenger.* His manner of speaking, ver. 10, and Hagar's declaration, ver. 13, shows that he was JEHOVAH made *manifest.* See also Ho. 12. 4, 5, where of Jacob, the prophet says, 'He had power (the power of believing prayer) over the *angel*, and prevailed: he wept, and made supplication to him—even the LORD God of hosts, the LORD is his memorial.'—*C.*

h Ex.15.22. 1 Sa.15. 7.ch.25.18. Nu.33.8.

i ch.3.9;4.10.

k Ec.10.4. Ep.6.5,6.

l ch.17.20; 21. 13; 25. 12-18.

6 The Arab tribes, very many of whom are the descendants of Ishmael, occupy the country extending from Aleppo to the Arabian sea, and from Egypt to the Gulf of Persia. It is 1800 miles long and 900 broad. Besides, there are multitudes of Arabs in various parts of India and the north of Africa.—*C.*

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quent oppressors, Ps. 55. 3–5; Da. 10. 8, 9; and hence they are like to a bush burning and not consumed, Ex. 3. 2, 3. The *burning lamp* denoted their manifest and joyful deliverance, Ju. 6. 21; Is. 62. 1; the *smoking furnace*, their affliction in Egypt, De. 4. 20; Je. 11. 4. Abram went to *his fathers* in death, his soul to the world of spirits, and his body to the grave, where they were gone before him, He. 12. 23; Ec. 12. 7; ch. 25. 8, 17; 49. 29; Nu. 20. 21; 27. 13; Ju. 2. 10; 1 Ch. 23. 1; 29. 28; Job 42. 17; Je. 8. 2. And it was *in peace*, without remarkable trouble; and in peace with God and his own conscience, and with his neighbours, Ps. 37. 37; Is. 57. 2; 2 Ki. 22. 20. It was also in a *good old age;* when he was full of years, weary of this world, and ready and longing for heaven, yet free from any of the infirmities of old age, and falling like ripe fruit in the time of gathering, ch. 25. 8; 1 Ch. 29. 28; Job 5. 26.

Ver. 16. *Iniquity* is *full*, when it is arrived at such a number of acts, such a degree of aggravation, and time of continuance, that God, in consistence with his purpose or honour, can no longer forbear to punish it, Je. 51. 13; Da. 8. 23; Joel 3. 12; Mat. 12. 32; 1 Th. 2. 16.

Ver. 17. [*Those pieces.* The first emblem, *a smoking furnace*, was an apt representation of the state of Abram's seed under the Egyptians and the Gentiles, see Je. 11. 4; Zec. 13. 9. The second, *a burning lamp*, was a no less expressive emblem of that *word* of which they were made the preservers (see Ps. 119. 105; Ro. 3. 7; 9. 4), of that *Light of the world* (Jn. 1. 9) that was to arise amongst them, and of that finally glorious state of *light*, that, in the promise of truth and mercy, still awaits them, Is. 60. 1–3; 62. 1. *C.*]

Ver. 18. Through their sloth and wickedness they never, but in the reign of David and Solomon, possessed the whole territory here assigned them, Ju. i. ii. iii. iv., with 2 Sa. viii. x.; 1 Ki. 4. 21, 24; 2 Ch. 9. 26.—[The *river of Egypt* is the Nile. The Hebrew word is different from that employed in Nu. 34. 5; Jos. 35.4; 1 Ki. 8.65, though in the English version the same phrase is used. In the latter passages the Hebrew word signifies 'torrent-bed,' and not river; and Wady el-Arish is meant. National sin prevented the Israelites from possessing the *whole* country originally promised to Abraham, Ex. 23. 20–33, with Jos. 23. 13–16; Ju. 2. 20–23. The country as promised here to Abraham was much more extensive than that described by Moses in Nu. xxxiv. *P.*]

Ver. 19, 20. It seems the Kenites, Kenizzites, Kadmonites, and Rephaims had either been mostly extirpated before the time of Moses, or were blended with the seven nations which he mentions. De. 7. 1, 17–24; Ex. 23. 23; 33. 2; 34. 11.

REFLECTIONS.—Blessed indeed are they whose God is the Lord! There is no woe, no want, to them that fear him! How happy the issue of familiar intimacy with God! Before they call, he answers; and whilst they are yet speaking, he saith, Here I am. Scarcely will he do anything important without revealing his secrets to them. How he condescends to our weakness, in giving us signs in ordinances, signs in providence, for the confirmation of our faith in his promises! But even his faithful ones must often wait long for the beginning or the full accomplishment of these promises; and through manifold trials it must be obtained. Meanwhile, then, let me wait with patient expectation; and, with the patriarch, look beyond a numerous seed, and an earthly Canaan, to Jesus, and the travail of his soul, and to the better country above, the everlasting pleasures of which shall more than balance all the discouragements I can meet with by the way.

CHAPTER XVI. Ver. 5. Since you indulge your concubine in her contempt of me, may God plead my cause, and avenge the injury done to me on both you and her, 1 Sa. 24. 12, 15; Ge. 31. 53; Ex. 5. 21; De. 32. 36; 2 Ch. 20. 12; Re. 6. 10.

Ver. 7. Here, and in many other places, the *Angel of the Lord*, or *Angel Jehovah*, denotes Jesus Christ, who is the messenger of the new covenant, ch. 22. 11; 48. 16; Ju. 2. 1; 6. 11; 13. 3; Is. 63. 9; Zec. 1. 12; 3. 5; Mal. 3. 1.

Ver. 8, 9. He puts her in mind of her relation to Sarai, to render her sensible of her fault, and dispose her to a dutiful return and subjection to her, Tit. 2. 9; 1 Pe. 2. 18; Ep. 6. 5.

Ver. 10–12. Here it is foretold that Ishmael and his seed should be *wild free men, like wild asses;* mischievous to all around them, and extremely numerous. For almost four thousand years the fulfilment hath been amazingly remarkable. Ishmael had twelve sons, who gave rise to as many tribes or nations, called by their names, and who dwelt southward in Arabia, *before the face* or *in the presence* of their near relations, the Ammonites, Moabites, descendants of Keturah, Edomites, and Jews, ch. 17. 20; 21. 13, 18; 25. 11–18. All along they have been a nuisance and plague to the nations around them; infamous for theft, robbery, revenge, pillage, and murder. It hath therefore been the continued and common interest of mankind to extirpate them from the earth. But though almost every noted conqueror who hath appeared in the world, whether Hebrew, Egyptian, Assyrian, Chaldean, Persian, Grecian, Roman, Tartar, or Turkish, hath pushed his conquests to their borders, or even beyond them into Egypt or Arabia Felix, not one hath ever been able to subdue these Ishmaelites, or deprive them of their freedom. The mighty Shishak, King of Egypt, was obliged to draw a line along their frontiers for the protection of his kingdom from their ravaging inroads. The Assyrians under Shalmaneser and Sennacherib, and the Chaldeans under Nebuchadnezzar, greatly harassed them, and almost extirpated some of their tribes, Is. 21. 11–17; Nu. 24. 22; Je. 25. 23, 24; 49. 28–33. Provoked with their contempt, Alexander the Great made vast preparations for their utter destruction; but death cut short his purpose. Antigonus, one of his valiant captains and successors, provoked with their depredations, more than once, but to his repeated

11 And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael;[7] because the [m]LORD hath heard thy affliction.

12 And he will be a wild man; his hand *will be* against every man, and every man's hand against him: [n]and he shall dwell in the presence of all his brethren.

13 And [o]she called the name of the LORD that spake unto her, Thou God seest me: for she said, Have I also here looked after him that seeth me?

14 Wherefore the well was called Beer-lahai-roi;[8] behold, *it is* between Kadesh and Bered.

15 ¶ And[p] Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.[9]

16 And Abram *was* fourscore and six years old when Hagar bare Ishmael to Abram.[1]

A.M. 2093. B.C. 1911.

7 That is, *God shall hear.*

m ch.29.32,33.Ex.2. 23, 24; 3. 7. Ps. 22. 24; mercifully regarded thy affliction and heard thy prayers therein, Ex.3.7.

n ch.25.18.

o ch.22.14. Ex. 34. 6, 7.

8 That is, *the well of him that liveth and seeth me*, ch. 24. 62 [rather, *the well of seeing* (God) *and living.*—*P.*]

p ch. 25. 12. 1 Ch. 1. 28.

9 The Arabs are divided into two primitive families or races, the *Joktanites*, called by native writers 'pure Arabs;' and the *Ishmaelites*, called 'mixed Arabs,' because their mother was an Egyptian. The latter are often called *Hagarenes.*—*P.*

1 1910.

A.M. 2107. B.C. 1897.

CHAP. XVII.

a ch.35.11; 18.14. Je. 32. 17, 27. Mat. 19. 26. He.7.25. Da.4. 35. Job 11.7.

b ch.5.24; 6.9; 48. 15. Job1.1.8.1 Ki.3.6. Lu.1. 6. Is.38.3. Ac.23. 1; 24. 16.2Co.1.12. Mi.6.8. Ps. 116.9. He.12.28.

2 Or *upright*, or *sincere.*

c ch.9.9; 12.2; ver. 4. 5,6.1 Co.4.7.

d ver. 17. Le. 9. 24. Nu.14.5; 16. 22, 45. Ju. 13.20.1 Ki.18.39.

e See ch.12.2; 13.16; 22. 17; 32. 12; 35.11; 46. 10; ver.20; xxv. xxxvi. Nu.1.xxvi.

3 Heb. *multitude of nations.*

f Ro. 4. 17. Ne. 9. 7. ver.13. Is.62.2,4.Re.2. 17. ch.32.28.2 Sa.12.25. Nu.13.16. Jn.1.42.

4 An high father.—*C.*

5 Father of a great multitude.—*C.*

CHAPTER XVII.

1 God reneweth the covenant. 5 Abram's name is changed, in token of greater blessings. 9 Circumcision is instituted. 15 Sarai's name is changed, and she blessed. 17 Isaac is promised. 23 Abraham and Ishmael are circumcised.

AND when Abram was ninety years old and nine the LORD appeared to Abram, and said unto him, I *am* the [a]Almighty God; [b]walk before me, and be thou perfect.[2]

2 And [c]I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram [d]fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, [e]and thou shalt be a father of many nations.[3]

5 Neither[f] shall thy name any more be called Abram;[4] but thy name shall be Abraham:[5] for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful,

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dishonour, attempted to subdue them. Flushed with his eastern victories, Pompey, the famed Roman general, attempted to reduce them; but his army being recalled when they had hopes of gaining their purpose, these wild Arabs pursued them, almost at their heels, and dreadfully harassed the Roman subjects in Syria. Augustus, the renowned emperor, made one or more fruitless attempts to subdue them. About A.D. 110, Trajan, one of the most powerful emperors and valiant generals that ever filled the Roman throne, with a mighty army, determined if possible to subdue them, and laid siege to their capital. But storms of hail, which are scarcely ever seen in that country, thunder, lightning, whirlwind, swarms of flies, and dreadful apparitions in the air, terrified or repulsed his troops as often as they repeated their attacks. About eighty years after, Severus, another warlike emperor, determined to punish their siding with Niger, his rival, by an utter reduction of them. But, after he had made a breach on the wall of their principal city, an unaccountable difference between him and his beloved and faithful European troops obliged him to raise the siege, and leave the country. In the seventh century of the Christian era, these Ishmaelites, under Mahomet, their famed impostor, and his successors, furiously extended their empire, and their new and false religion, through a great part of Asia and Africa, and even some countries of Europe, Re. 9. 1–11. Since the fall of their empire, the Turks have made repeated attempts to subdue them; but instead of succeeding, they have been obliged, for near three hundred years past, to pay them a yearly tribute of forty thousand crowns, for procuring a safe passage for their pilgrims to Mecca, the holy city, where Mahomet was born. If, to fulfil his promise, God hath done so much for protecting the temporal liberty of miscreants, what will he not do for the salvation of his people!——[Ver. 12. The 'wild ass' (*pere*, the Hebrew word here translated 'wild') was the emblem of wild, rude, uncontrollable freedom—total disregard of law and social restraint, Job 24. 5; 11. 12. Such has ever been, and is still, the character of the Arab. He roams free through his native desert. No power has been able to control his movements, or to induce or compel him to adopt the settled habits of civilized life. His hand has been, and is, against every man who, without his protection, enters his country; and the hand of every surrounding ruler has been and is against him. Yet he dwells to this day, as he has done for nearly forty centuries, in the presence of all his brethren. He meets them on the east, west, north, and south; and none can extirpate or subdue him. *P.*——*Against every man, and every man's hand against him.* The descendants of Ishmael were divided into tribes, after the manner of the Jews, differing to a certain extent in dispositions, habits, character, and government. Many of them made great advances in civilization and learning; and exhibited the ordinary aspect of powerful, settled, and regular communities. Still there has been a vast number, of whom the Bedouins are most generally known, who have, in all ages, practically and literally realized this prediction, and lived, as they still do, in a state of uninterrupted hostility with all men; seeking no home but the desert, submitting to no law but their will, and acknowledging no right but their sword; 'their hand against every man, and every man's hand against them.'—*And he shall dwell in the presence of all his brethren.* To ascertain the meaning of this phrase, we must recollect that one peculiarity in the prophecies concerning the Jews—another branch of the Abrahamic tree—was, De. 28. 64, '*And the Lord shall scatter thee among all people*, from the one end of the earth even unto the other.' Now this was foretold of the child of the promise, the descendants of *Isaac;* but of *Ishmael*, the son of the bond-woman, it is said, *He shall dwell in the presence of all his brethren;* that is, while *Israel* shall be *scattered, dispersed*, and *outcast*, Is. 11. 12, from the land promised to *Abram*, *Ishmael shall abide* in the land promised to *Hagar*. The event has verified the prediction, and proved that it proceeded from him who 'determined the bounds of their habitation.' Israel is scattered in judgment as chaff of the thrashing-floor; Ishmael abides immovable as Sinai. *C.*]

Ver. 13. Have I, in this desert as well as in my master's family, and notwithstanding my misbehaviour, received a gracious visit from God, as my powerful guardian and kind benefactor, and have I duly considered, and thanked him for, and improved the same? Ps. 9. 13; Lu. 1. 48, 49.

REFLECTIONS.—The best of saints too often degrade themselves to obtain what they desire before God's time, and with some plausible pretexts endeavour to conceal their guilt. An uneasiness of temper, and too much affection to creatures, often induce us to comply with their sinful proposals. But the best intended transgressions will quickly issue in shame and trouble to the guilty, especially if saints; while our tempters prove our first and principal accusers. How transcendent the mercy of God, in visiting transgressors in the very troubles which they had drawn upon their own heads! Yet remember no happy deliverance is to be expected but in the way of returning to our duty. Let me never therefore hope for comfort in children, or in anything besides, but in the Lord's way. Let me always leave it to him to give his promise a proper and honourable accomplishment in the season which he thinks fit. And if he grant me undeserved visits, while the yoke of my transgressions is wreathed about my neck, let me with wonder remark his kindness, and take to myself shame and confusion of face.

CHAPTER XVII. Ver. 1. The name *Shaddai*, rendered *Almighty*, denotes all-sufficiency, as well as infinite power. And what strong encouragement to the study of perfecting holiness in the fear of the Lord is it, that God is all-sufficient and almighty to prepare us for, assist us in, and reward us for it; 2 Co. 12. 8, 'My grace is sufficient for thee: for my strength is made perfect in weakness;' Phi. 2. 12, 13, 'Work out your salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure;' 1 Co. 15. 58, 'Be steadfast, unmovable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord'—[*Almighty God.* This is the first time Jehovah calls himself *Almighty;* or, as some render it, and the word will bear, *All-sufficient.* It is important to remark, that God, whose perfections are *infinite*, can never, in the language of a *finite being*, fully bring out the catalogue of his attributes. But, on all occasions, he puts forth that special view of his perfections which is best calculated, in his special circumstances, to be the pillar of the believer's faith. Abram was a stranger, and surrounded by enemies, God therefore declares himself *the Almighty*, able to protect him in all dangers, as well as to fulfil all his promises. *C.*——*El-Shaddai*, 'God-Almighty,' was the name by which the Lord announced himself or made himself formally known to Abram and to the early patriarchs. It indicated the special relationship in which he stood to them:—he was their omnipotent Protector and Provider in a strange land. *P.*]

Ver. 2. God's *making a covenant* here, and in many other places, denotes the enlargement, renewal, establishment, or confirmation of it. It cannot be imagined that, in the various instances in which this phrase is used, he had not respect to his former declarations of the same kind as still in force, Ps. 105. 8–10; Ge. 15. 18; Ex. 34. 10–27; 1 Ki. 8. 9; Je. 31. 33; Ho. 2. 18; Ge. 6. 18; ver. 7, 19, 21; Ex. 6. 4; Le. 27. 9; De. 8. 18; Eze. 16. 60, 62.

Ver. 3. He *fell on his face*, in token of his fear and reverence, as being afraid and ashamed to look upon God; ver. 17; Ex. 3. 6; Le. 9. 24; Nu. 22. 31; Jos. 5. 14; Ju. 13. 20; Eze. 1. 28; 3. 23; 9. 8; 42. 3; Da. 8. 17; Mat. 17. 6; Re. 1. 17; Ps. 89. 7, 'God is greatly to be feared—to be had in reverence of all that are round about him;' 95. 6, 'Let us worship and bow down before the Lord;' Ps. 96. 4, 9; 91. 9; Re. 15. 4.

Ver. 4. Abram was not only the natural parent of multitudes, and the example and teacher of faith to all believers, but was the covenant-head with respect to the Israelitish nation, and was typical of Jesus Christ as the covenant-head and father of all who believe, ch. 12. 2; Ro. 4. 16, 17; Ga. 3. 28, 29.—[This was fulfilled to the letter. Abram was the progenitor of the Ishmaelites, the Jews, the several nations of the Keturites, the Edomites, &c. *P.*]

Ver. 5. God's giving names to persons, imports his making them to correspond with them in their condition or usefulness, ch. 32. 28; 2 Sa. 12. 25; Is. 62. 2, 4, 5; Re. 2. 17; Je. 20. 3; 23. 6; 33. 16; Mat. 1. 21. *Abram* signifies *high father;* Abraham, *the high father of a multitude;* Sarai, *my princess;* Sarah, *princess of a multitude.*

Ver. 6. The Ishmaelites, Midianites, Edomites, Hebrews, and their kings, ver. 20; Nu. xxxi.; Ge. xxxvi., Mat. i., but chiefly Jesus and his spiritual subjects, Re. 17. 14; 15. 3; 11. 15; 1. 6; 1 Pe. 2. 9; Ps. 45. 16.

Ver. 7, 8. Isaac and his Hebrew descendants were properly the natural *seed* with whom this covenant was established, ver. 21. By it God in Christ became, to the Hebrews in general, the head of their nation and church, and assumed them for his peculiar people: he bestowed upon them the land of Canaan as his land, in the enjoyment of which they tasted his goodness,

and I will make nations of thee; and kings shall come out of thee.

7 And [g]I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

8 And[h] I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger,[6] all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 This *is* my covenant,[7] which ye shall keep, between me and you, and thy seed after thee; Every[i] man-child among you shall be circumcised.

11 And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

12 And he that is eight days[8] old [k]shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

13 He that is [l]born in thy house, and he that is bought with thy money, must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant.

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

15 ¶ And God said unto Abraham, [m]As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah *shall* her name *be*.[9]

16 And [n]I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be *a mother* of nations;[1] kings of people shall be of her.

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

18 And Abraham said unto God, Oh that Ishmael might live before thee!

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

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, [q]and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget; and I will make him a great nation.[2]

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

22 And he [s]left off talking with him, and God went up from Abraham.[3]

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and [t]circumcised the flesh of their foreskin in the self-same day, as God had said unto him.[4]

24 And[u] Abraham *was* ninety years old and nine when he was circumcised in the flesh of his foreskin.

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

26 In the self-same day was Abraham circumcised and Ishmael his son;

27 And all the men of his house, born in the

A.M. 2107. B.C. 1897.

g Ro.9.8. Lu. 1. 72-75. Ps. 105. 8-10. Mi.7. 20. Ps.81.10. He. 8. 10. Eze. 28. 26. Ac. 2. 39. Mar.10.14.

h See ch. 12. 7; 13. 15,17;15.7-21.

6 Heb. *of thy sojournings.*

7 *i.e.* This which I am about to mention is a *sign* or *token* of the covenant; as the paschal lamb is called 'the passover of the Lord,' Ex. 12.11, that is, the *memorial* of the angel's passing them over, when he smote the Egyptian children.—*Patrick.*

i Ac. 7. 3. Ro. 4. 11. ver.11.

8 Heb. *of eight days*

k Le.12.3. Lu. 2. 21. Jn.7.22.Ro.2.28.

l ch.14.14; 15. 3. Ex. 12.44;22.4.

m See ver. 5. 2 Sa. 12.25.ch.32.28.

9 The meaning of *Sarai* is doubtful. It probably signifies 'struggling' or 'contending,' and would thus indicate a woman who struggled amid difficulties. *Sarah* means 'queen' or 'princess;' the feminine of *Sar*, a 'prince.' The name is most expressive. Sarah was to be the mother and head of nations.—*P.*

n ver.6; ch.1. 28; 12. 2. 1 Pe. 3. 6. Ga. 4. 26. Ro.9.9.

A.M. 2107. B.C. 1897.

1 Heb. *she shall become nations.*

o See ver.3. Le.9.24. Nu.14.5; 16. 22,45. De. 9.18, 25. Jos. 5.14; 7. 6. Ju. 13. 20. 1 Ch. 21. 16. Job 1.20. Eze.1.28. Da. 8.17. Mat.2.10. Re.5.8; 11.16;14.19.

p ch.18.10; 21.2; ver. 21. Ro.9.9.

q ch.16.10; 21.13; 25. 12-18.

2 The idea of the Arabs as a nation is too generally formed from what is related by travellers of the wild Bedouins. They form, however, but one specimen of this most extraordinary people. They were really a *great nation*, in the sense in which *national greatness* is understood, at an early period: that is, they were numerous; they were educated in arts and sciences; and, if they did not carry their arms abroad, they were valiant and unconquered in defence of their homes. The Egyptian, the Persian, the Grecian, and the Roman armies were each in their turn compelled to retire before them. From them also sprung Mahomet, who, to scourge an heretical and apostate church, was permitted to rise to unprecedented greatness, and to fulfil the threatened judgments of Christ, and with a mighty and irresistible hand to 'remove their candlestick out of its place.'—*C.*

r Ro.9.5, 6, 9. Ga. 3. 29.ch.18.10;21.2,3.

s ch.35.13;ver.3. Nu. 12.6,8. Ju.6.21;13.20.

3 *God went up from Abraham.* The best comment on this passage is found in Ac. 1. 9, 10; in which it is record that the Son of God, after his resurrection and forty days' converse with his disciples, 'was taken up, and a cloud received him out of their sight;' and in which it is prophesied that 'he shall come in like manner as ye have seen him go into heaven.'—*C.*

t ver.10–14;ch.34.14; ver.26,27. Pr.27.1. Ec. 9.10. Ps.119.60.

4 1897.

u Ro. 4. 11. Ps. 119. 60, with ch.12.4.

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and had access to contemplate the glories of the new-covenant state, and of the heavenly blessedness, Ex. 19. 5, 6; 20. 12. But, as it respects Christ, and believers in him, it implies God's interesting them, in all his persons and perfections, by every amiable relation, and his giving them all that he hath, and doing all his works, for their happiness and comfort, Ps. 89. 27; Ep. 1. 3; He. 8. 10; Ps. 144. 15; 16. 5, 6. This covenant, as it respected the Hebrew nation, together with the possession of Canaan, and the various ceremonial ordinances by which they were marked the peculiar people of God, and in the observance of which they were to enjoy their rest and prosperity in Canaan, is represented as *everlasting* or *for ever:* but in these passages no more than a long time is meant, ch. 48. 4; Ex. 12. 14; 21. 6; 31. 17; 32. 13; 40. 15; Le. 16. 34; 25. 23, 30, 46; Nu. 10. 8; 15. 15; 18. 19; 25. 13; De. 4. 40; 15. 17; 18. 5; Jos. 4. 7; 14. 9, &c. But as this covenant respected Christ, and believers in him, it, and all the spiritual blessings contained in it, are everlasting in the strictest sense, He. 13. 20; 9. 12, 15; 1 Pe. 1. 4; 2 Pe. 1. 11. And it is perhaps chiefly because the covenant of peculiarity with Israel, and the ordinances and blessings thereof, prefigured these eternal relations and privileges that they are represented as *everlasting*.

Ver. 9–13. Circumcision is called *God's covenant*, because it was a token and confirming seal of it. On God's part, it imported that he would give them the promised Messiah out of the loins of Abraham; who, being a true man, should be cut off for the salvation of his people; that, being reconciled in Christ, he gave himself to be their God, accepted them for his people, and promised them pardon of sin and sanctification of their nature and life, Ro. 4. 11; Ex. 19. 5, 6; De. 10. 15; 30. 6; Col. 2. 11. On the part of the persons circumcised, it imported their acceptance of God in Christ as their God, and of redemption through the blood of his Son; and their engagement to have no longer intimate friendship with the world which lieth in wickedness, but to mortify their lusts, and to apply themselves to the most internal and spiritual piety, Phi. 3. 3; Je. 4. 4; Ro. 2. 29. Females were considered as represented in the males, with respect to this ordinance. But children were not to be circumcised till the eighth day; to teach us that neither circumcision nor baptism is absolutely necessary to salvation, and because till that time children and other animals were reckoned too weak or impure for dedication to God, Ex. 22. 30.

Ver. 14. Not infants, who could not circumcise themselves, but such as wilfully neglected this ordinance when they were grown up, would nationally be *cut off from their people*. Such as renounced the distinguishing badge of Abraham's seed, renounced their covenant-alliance with God, and fellowship with his people. Nothing could therefore be more reasonable than that they should be excluded from the privileges of the Hebrew church and nation, and accounted as heathens. And this is perhaps the whole import of *cutting off from his people*, in most of the passages where we find it, Ex. 12. 15, 19; 30. 33, 38; Le. 7. 20, 21, 25, 27; 17. 4, 9, 10, 14; 22. 3; Nu. 9. 3; 19. 13, 20. But, in some cases, death, by the immediate hand of God, or of the magistrate, is certainly included, or therewith connected, Ex. 31. 14; Le. 18. 29; 19. 8; 20. 3, 5, 6, 17; Nu. 15. 30, 31. And surely there is no injustice that a presumptuous and obstinate rebel against a fundamental law of the church and nation of God should be punished with death.

Ver. 17. Abraham laughed, in virtue of his firm belief of the promise, and his satisfaction therein, Ro. 4. 19, 20; Jn. 8. 56; but Sarah laughed in unbelieving derision, ch. 18. 12.

Ver. 18. Let *Ishmael live*, and prosper in thy favour, and under thy special care, ch. 48. 15; Ps. 31. 22.

REFLECTIONS.—How infinite the extent, how rich the mercy, of God's granting himself, as *God Almighty, God All-sufficient*, to be my God, and the God of my seed! Let me by faith heartily and hastily catch the word at his mouth, and cry—'My Lord and my God, and the God of my seed! Thrice blessed heritage of the hosts of nations, secured to us as our portion for ever!' Though neither my house nor my heart be so with God as they ought, yet he hath made with me the everlasting covenant, ordered in all things and sure: and this is all my salvation and all my desire. Upon this foundation let me and mine be sealed to the day of redemption, by receiving the circumcision which is of Christ. Through his blood shed for us, and his Spirit applied to us, must our natural corruptions be mortified, our hearts purified, and our souls saved. Without this we can in no wise enter the kingdom of God. Nor let me ever forget to entreat that the Ishmaels of my carnal relations may be made alive to God through Jesus Christ our Lord; be partakers of his covenant-blessings now, and live before him for ever hereafter.

house, and bought with money of the stranger, were circumcised [x]with him.

CHAPTER XVIII.

1 *Abraham entertaineth three angels.* 9 *Sarah is reproved for laughing at the strange promise.* 17 *The destruction of Sodom is revealed to Abraham.* 23 *Abraham maketh intercession for the men thereof.*

AND the LORD appeared unto him in the plains of Mamre: and he sat in the tent-door in the heat of the day;

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

3 And said, My Lord,[5] if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and wash your feet,[6] and rest yourselves under the tree;

5 And I will fetch a morsel of bread, and comfort[7] ye your hearts; after that ye shall pass on: [c]for therefore are ye come[8] to your servant. And they said, So do as thou hast said.[9]

6 And Abraham hastened into the tent unto Sarah, and said, Make ready[1] quickly [d]three measures of fine meal, knead *it*, and make cakes upon the hearth.

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

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; and he stood by them under the tree, and [f]they did eat.[2]

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

10 And he [g]said, I will certainly return unto thee according to the time of life;[3] and, lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

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

12 Therefore Sarah laughed within herself, saying, [i]After I am waxed old shall I have pleasure, my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

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

15 Then Sarah [l]denied, saying, I laughed not: for she was afraid. And he said, Nay; but thou didst laugh.

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

17 ¶ And the LORD said, [m]Shall I hide from Abraham that thing which I do;

18 Seeing that Abraham shall surely become a great and mighty nation, and [n]all the nations of the earth shall be blessed in him?

19 For [o]I know him, that he [p]will [4]command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because [q]the cry of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will [r]go down[5] now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22 And the men[6] turned their faces from thence, and went toward Sodom: but Abraham [s]stood yet before the LORD.

23 ¶ And Abraham drew near, and said, [t]Wilt thou also destroy the righteous with the wicked?

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

25 That[t] be far from thee to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?

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

27 And Abraham answered and said, [x]Behold now, I have taken upon me to speak unto the LORD, which *am but* dust and ashes:

28 Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, [u]If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and

A M. 2107. B.C. 1897.

x ch.18.19.

CHAP. XVIII.

a He.13.2. ch.19.1. Ju.13.3,9.

b Ro.12.13. ch.23.7; 19.1; 33.6,7; 43.20,28. Ru.2.10.2 Ki.2.15.

5 Guided by some evidence of superiority, Abraham addresses but *one*, though *three* visit him; and he proffers and provides his hospitality to all.—*C.*

6 In countries where sandals, and not shoes, are worn, access to the feet for washing is easy; and in warm climates, as that of Canaan was, must be most refreshing to the traveller. We will find the custom continue in the days of our Saviour. —*C.*

7 Heb. *stay.*

c ch.19.8;33.10.

8 Heb. *you have passed.*

9 The hospitality of the Arabs, especially those who dwell in tents, is proverbial. No stranger could pass a tent door without receiving a pressing invitation to enter. I have many times been addressed by Arab chiefs in words almost identical with those in the text. The Bedawin are polite as they are hospitable. Their manners are polished and dignified, and their language chaste. They are profuse in the use of titles of honour, saluting every stranger as 'my lord.' In their cookery too I have found them as expeditious as here represented.—*P.*

1 Heb. *hasten.*

d Mat.13.33.

e Mal.1.14. ch.19.3. Ju.13.16.

f ch.19.3. Lu.24.43.

2 An Arab chief never eats with his guests; and he generally stands by while they eat, as if enjoying the view of his own hospitality.—*P.*

g Ro.9.8,9. ch.17.16, 19,21;21.2.

3 To fulfil my promise in due time.—*C.*

h ch.17.17. Ro.4.19. He.11.11, with ch.31. 35.

i Lu.1.18,34. 1 Pe.3. 6. 1 Ki.1.17. Ep.5.33.

k Mat.14.31. Lu.8. 50. Je.32.17. Mi.7.18. Lu.1.13,37. 2 Ki.4.16.

A.M. 2107. B.C. 1897.

l ch.4.9. Col.3.9. Ep. 4.25. Pr.28.13.

m Am.3.7. Ps.25.14. Jn.15.15.

n ch.12.3; 22.17,18; 26.4. Ac.3.25. Ga.3.8. Ep.1.3. Ps.72.17.

o Ps.1.6; 11.4; 34.15. Jn.10.14. 2 Ti.2.19.

p De.6.7; 32.46. Pr. 22.6; 6.20–22. Ep.6.4. 1 Ch.28.9. Ps.78.2–9. Is. 38.19.

4 Judgment was now about to commence on the descendants of Canaan, ch.10.6–19, who had been educated by the unscrupulous Ham; the LORD therefore contrasts with it the opposite character of Abraham, as one who would 'command his children and household to keep the way of the Lord.' But the LORD 'might bring' on him, in his person and posterity, 'that which he had spoken of him.' *Note*, Parental education, consisting in word, temper, patience, example, and prayer is the all and in all of a family or a country. There are two teachers—God and man. To parents it is said, 'Train up a child in the way that he should go,' and to the church it is promised, 'They shall all be taught of God.'—*C.*

q ch.4.10; 13.13. Is. 5.7;3.9. Je.14.7. Ja.5.4.

r ch.11.5. Je.17.10. He.4.13. Job 34.22; 23. 24. Ps.90.8.

5 Whenever the *infinite* God reveals himself to *finite* man, God must needs present himself within finite limits. *The only begotten Son* must then *declare him*. On this principle God becomes subject to all the circumstances, not of *finite being*, but of *finite manifestation*, and consequently *going* and *coming*, and *seeing*, become necessary, not to God's knowledge, but to man's comprehension.—*C.*

6 Two created angels, ch.19.1.

s Je.15.1. Ps.106.23. Eze.22.30. 1 Ti.2.1.

t Eze.20.47. Job 8.3; 34.17. Ro.3.5,6. ver.25. De.32.4. Ps.11.5–7.

u Is.19.24; 65.8;6.13. Je.5.1. Eze.22.30. Mat. 24.22.

x Ps.8.4;144.3. Job 4. 19. ch.2.7;3.19. Ec.12.7. Is.64.8.

CHAPTER XVIII. Ver. 2. When there were no public inns for travellers to refresh themselves, or lodge in, it was necessary and common for hospitable persons to invite them at noon or at eventide to their own houses, ch. 19. 1, 2; 24. 30, 31; Ju. 19. 20, 21; Job 31. 32.

Ver. 3 The person to whom Abraham addressed himself, and who was at least the chief speaker, was the Son of God and Judge of the world, ver. 25, with Jn. 5. 22.

Ver. 4. As people in those countries went barefooted, or with sandals, because of the heat, washing the feet after travelling was common and needful, ch. 19. 2; 24. 32; Ju. 19. 21; 2 Sa. 11. 8; 1 Ti. 5. 10; Lu. 7. 44.

Ver. 8. Abraham *stood* by them as their servant, to give them what they needed, Ne. 12. 44; Ga. 5. 13; Lu. 17. 8.

Ver. 10. Nine months hence, by my providence, and in fulfilment of my promise, Sarah shall have a son, ch. 17. 21.

Ver. 11. In respect of her age, and of the constitution of her body, she was past all hopes of child-bearing, ch. 17. 17; He. 11. 11; Ro. 4. 19.

Ver. 20, 21. By God's *inquiring* into things, is meant either his bringing the persons concerned to a proper sense of their condition and conduct, Ge. 3. 9; 4. 9, 10; 16. 8; 1 Ki. 19. 9, 13; Jn. 4. 4, 9; or it marks the wisdom, patience, and equity of his procedure, ch. 11. 5, 7; Ex. 3. 8; 33. 5; Mi. 1. 3.

Ver. 22, 23. Abraham's *standing before* and *drawing near* to the Lord, imports his bold and familiar intercession with him, 1 Sa. 14. 36; Ps. 73. 28; He. 7. 19; 10. 22; Ja. 4. 8.

Ver. 25. Whenever the righteous are cut off with the wicked in public calamities, it manifests them to have been partakers with them in their sins, Am. 3. 2;

said, Peradventure there shall be forty found there. And he said, [y]I will not do *it* for forty's sake.

30 And he said *unto him*, [y]Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I[y] will not do *it* if I find thirty there.

31 And he said, [z]Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

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

33 And[2] the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.[3]

CHAPTER XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 12 *Lot is sent for safety to the mountain.* 18 *He obtaineth leave to go into Zoar.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife is made a pillar of salt.* 30 *Lot dwelleth in a cave.* 31 *The incestuous origin of Moab and Ammon.*

AND there came [a]two angels to Sodom at even; and Lot[4] sat[b] in the gate of Sodom: and Lot, seeing *them*, rose up to meet them; and he [c]bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and [d]wash your feet, and ye shall rise up early, and go on your ways. And they said, [e]Nay; but we will abide in the street all night.[5]

3 And he [f]pressed upon them greatly; and they turned in unto him, and entered into his house; [g]and he made them a feast, and did bake unleavened bread, and they did eat.[6]

4 ¶ But [h]before they lay down, the men [i]of the city, *even* the men of Sodom, compassed the house round, both old and young, all the people from every quarter.

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

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

7 And said, I pray you, [l]brethren, do not so wickedly.

A.M. 2107. B.C. 1897.

y Ju.6.39. Job 40.4. Is.6.5. Ps.89.7. He.12. 28,29.

z He.4.16; 10.20–22. Ep.6.18. Lu.18.1; 11.8. Mat.7.7,11.

a Is. 65. 8. Ja. 5. 16. Mat. 7. 7. 11. Ex. 32. 9, 10,14; 33.13,14; 34.9,10. Nu.14.11–20.

2 1897.

3 The progress of this intercession is well calculated to encourage penitent sinners and prevent despair; but the cessation of it at *ten*, is equally calculated to alarm the thoughtless, and prevent presumption. How blessed that saying, 'If any man sin, we have an Advocate with the Father.'—*C.*

CHAP. XIX.

a ch.18.1–3,22.

4 The sacred historian, tracing the history of Abraham, has for some time been silent as to Lot. Though he had ungenerously taken the preference over Abraham, and sinfully chosen the rich plain of Sodom, yet he is called in Scripture a 'righteous man vexed with its wickedness,' and as such he must be delivered.—*I.*

b Job 31.32. He.13.2.

c ch.18.2.

d See ch.18.4.

e Lu.24.28,29.

5 In many warm climates, it is customary to sleep in the open air.—*C.*

f Ac.16.1,5. Lu.11.8; 24.28,29.

g ch.18.6,7. He. 13. 2. Ex.12.15,39.

6 Lot had been trained to tent life. He had the feelings of a genuine Bedawy in regard to the claims of hospitality. He acted in the city as he would have acted in the desert—he not only invited, but he pressed, the strangers to enter his house. No invitation was given by any of the people of Sodom. It is the same to this day in Syria. A stranger would be left to lie in the street of a large city, while if passing through an Arab encampment he would get a pressing invitation to every tent.—*P.*

h Pr.6.18;4.16. Mi.7. 3. Ro.3.15.

i Ex.16.2;23.2.

k Is. 3. 9. Ju. 19. 22. Ro.1.27. Jude 7. Le.18. 22; 20.13. Je.3.3;6.15. 2 Ti.3.13.

l ver. 4. 1 Sa. 30. 23. Is.58.7. Ac.17.26.

A.M. 2107. B.C. 1897.

m Ro.3.8. Ju. 19.24. ch.42.37.

7 That temptation may lead a wise man to say a foolish thing, and a good man to purpose or do an evil thing, is often exhibited in the history of frail humanity. There can be no excuse, nor should any be attempted, for Lot in this offer. To violate hospitality would, no doubt, have been wrong; but one sin cannot be remedied by another. The sins of good men may be recorded, but never palliated.—*C.*

n Is.65.5. 1Sa.17.44. Mat.7.6. Je.3.3;6.15.

o ch.13.11. 2 Pe. 2.7, 8.

8 The beauty of the angels inflamed their lust.

9 Blindnesses, 2 Ki. 6.

p Is.57.10. Je.2.36.

q ch.7.1. Nu. 16. 26. Ex.12.31. Jos.6.22. Re. 18.4. ver.17,22.

r Is.3.11. Ps. 11. 5.6. ch.18.20;13.13. Ro.3.8, 9. Eze.3.4,8,9. Jude 7.

s Re.18.4. Nu.16.26. ver.17,22. Lu.19.42.

t 1 Th. 5. 3. Mat. 24. 38. 2 Ch.36.16. Eze.20. 49. Je.20.7.

u Nu.16.26. Re.18.4. ver.17,22.

1 Heb. *are found.*

2 Or, *punishment.*

x Ps.119.59,60. Zec. 2.3. Jn.6.44.

3 Lot presents a remarkable instance of the conflict between *faith* and *sight*, 2 Co. 5.7. He is directed to depart immediately, he does not *refuse*, yet he *lingers* still. He is brought forcibly out, and warned to escape to the *mountains*; yet he entreats a refuge in a city of *the plains*. But the weakness of man is overruled to magnify the mercy of the LORD, who hearkens to his humble intercession, and spares the city for his sake. The name of this city, formerly *Bela*, Ge. 14. 2, was changed to *Zoar*, which signifies *little*, in commemoration of the plea for mercy which Lot presented.—*Note*, Every work is easy to omnipotence; every grant is little to the richness of mercy. See Ep.2.4.—*C.*

y Ex. 34. 6. Is. 63. 9. Mi.7.18,19. Ps. 103. 10; 106,8;86.5,15. Lu.6.35, 36.

z ver.14,15,22. 1 Ki. 19.3. Mat.24.16. Ac.27. 31. Lu. 9. 62. Phi.3.13, 14.

a Ac. 10. 14. ch. 32. 26. Is.45.11.

8 Behold now, [m]I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes:[7] only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, [n]Stand back. And they said *again*, This [o]one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. And they pressed sore upon the man, *even* Lot, and came near to break the door.[8]

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

11 And they smote the men that *were* at the door of the house with blindness,[9] both small and great: so that they [p]wearied themselves to find the door.

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

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

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

15 And when the morning arose, then the angels hastened Lot, saying, [u]Arise, take thy wife, and thy two daughters, which are [1]here; lest thou be consumed in the iniquity[2] of the city.

16 And, [x]while he lingered,[3] the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the LORD [y]being merciful unto him: and they brought him forth, and set him without the city.

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

18 And Lot said unto them, [a]Oh! not so, my Lord.

19 Behold now, thy servant hath found grace

Re. 18. 4; and yet it is in everlasting mercy to their souls, Is. 57. 1; Phi. 1. 23.

REFLECTIONS.—Whilst I highly esteem the kind simplicity and humble modesty of these ancient times, let me chiefly admire the kindness of my Redeemer, in so frequently visiting our world in human shape, before the *fulness of time* for his being made of a woman! But alas, that ever his messages of peace should be laughed to scorn!—laughed to scorn by a saint! O what infinite mercy and patience, that he did not strike her—that he doth not strike us—dead in the very act of unbelief! How great is the honour and kindness which God hath prepared for such as are careful to win souls! While his procedure to punish the most abandoned transgressors is gradual and slow, readily he grants whatever forbearance his favourites can ask on their behalf—but much more what is asked on behalf of his children. What a deep sense of their own meanness and pollution familiar intercourse with God produceth in the choicest saints! His presence must always fill them with a holy fear, while, as their covenant God, they dare to plead before him, assured of a ready audience and a gracious answer.

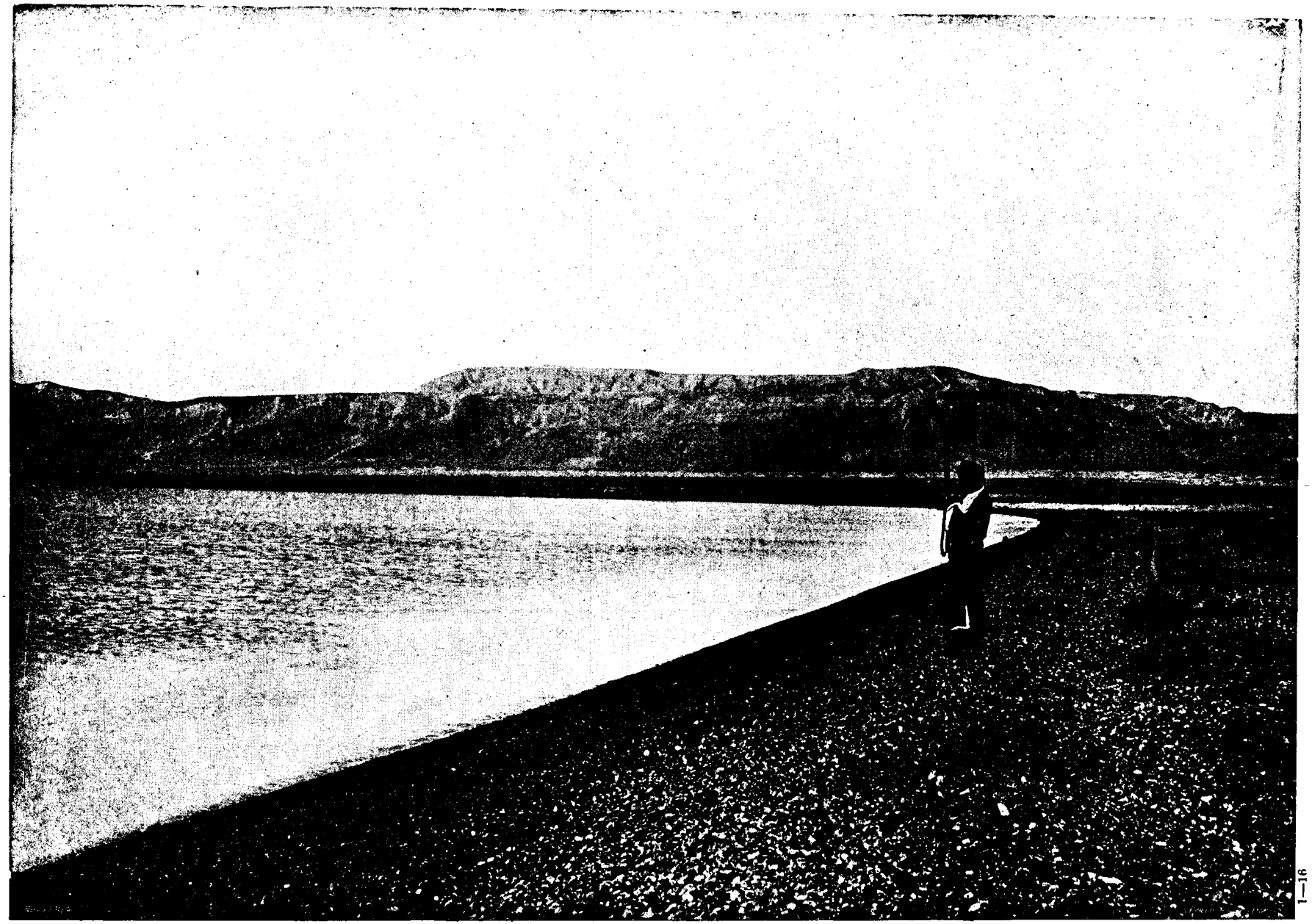
CHAPTER XIX. Ver. 2. They meant, that they did not desire to trouble him, nor would consent unless they were pressed. Thus Christ, when constrained by his disciples, went in to tarry with them, Lu. 24. 28, 29; and Paul and Silas, when constrained by Lydia, lodged in her house, Ac. 16. 15.

Ver. 8. It was the confusion he was put into that led him to make this sinful offer, rather than have his guests abused, Mar. 9. 6.

Ver. 11. It was such a dimness and confusion of sight as that mentioned 2 Ki. 6. 18; Ac. 13. 11; Mar. 8. 24; Lu. 24. 16.

Ver. 14. Either Lot's virgin-daughters had been only betrothed to them, or Lot had other daughters who perished in the flames.

Ver. 17. The angel *Jehovah* was now come up from Abraham, and charged Lot and his companions to depart with the utmost haste, and without the smallest



1—16

THE DEAD SEA—WHERE SODOM AND GOMORRAH ARE SUPPOSED TO HAVE BEEN SITUATED. [GENESIS, xix : 29.]—"And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." The cities of the plain are supposed to have been Sodom, Gomorrah, Admah, and Zeboim, and they were situated in the midst of the garden-like plain that lies between the Moab mountains and the Judean Mountains, just to the north of the Dead Sea. A shower of brimstone and fire fell upon these cities, we are told in the nineteenth chapter of Genesis, and destroyed them. The sites, especially of Sodom and Gomorrah, are now supposed to be under the waters of the Dead Sea at the upper and northern end of it. This part of the sea is represented in the view given above. The awful doom of Sodom and Gomorrah is held up in numerous passages in the Old and New Testament as warnings, as Mark, vi : 11; II. Peter, *ii : 6*; Jude i : 7.

in thy sight, and thou [b]hast magnified thy mercy, which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest [c]some evil take me, and I die.

20 Behold now, this city *is* near to flee unto, and it *is* a little one: Oh! let me escape thither, (*is* it not a little one?) and my soul shall live.

21 And he said unto him, [d]See, I have accepted thee[3] concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; for [e]I cannot do any thing[4] till thou be come thither: therefore the name of the city was called Zoar.

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

24 ¶ Then [g]the LORD rained[5] upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

25 And he overthrew those cities, and [h]all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife [i]looked back from behind him, and she became a pillar of salt.[6]

27 ¶ And Abraham gat up early in the morning to the place where he stood [k]before the LORD:

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

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

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

A.M. 2107. B.C. 1897.

b Ps. xviii. xl. ciii. cvi. cvii. cxvi.
c De. 31. 17. 1 Ki. 9. 9. Am. 3. 6.
d Ps. 145. 19; 34. 15; 102. 17. Is. 45. 11. Lu. 11. 8.
3 Heb. *thy face.*
e ch. 32. 26, 28. Ex. 32. 10. Is. 45. 11; 65. 8. Mar. 6. 5. Ps. 91. 1–10.
4 The incapacity is not from want of *power*, but of *will*. The purpose of *mercy* to Lot must precede the purpose of *judgment* on the wicked cities.—*C.*
f Is. 47. 11. 1 Th. 5. 2, 3. Ps. 73. 18, 19. Job 34. 20.
g Job 18. 15. De. 29. 23. Is. 13. 19. Je. 50. 40; 49. 18. Eze. 16. 49. Ho 11. 8. Am. 4. 11. Lu. 17. 29. Jude 7. Job 18. 15; 20. 16. Ps. 11. 6. Zep. 2. 9. La. 4. 6. 2 Pe. 2. 6.
5 *The raining of brimstone and fire from heaven*, has been made the subject of ridicule by thoughtless infidels. Yet would they reflect for a moment, they would remember how it is said, *The rain cometh down, and the snow from heaven*, Is. 55. 10. Yet that rain and that snow were previously exhaled from the waters. In like manner, may not the brimstone have first been ejected from the bowels of the earth, where its terrible stores abound, and then again be literally *rained from heaven!*—*C.*
h ch. 13. 10; 14. 3.
i He. 10. 38. Pr. 14. 14. Lu. 17. 32.
6 Burning sulphur produces a vapour which, if it once fill the lungs, is instantly destructive to life. Lot's wife, looking back, while the vapour followed, was accordingly suffocated. This vapour, and the bituminous fire (see De. 29. 23), would literally convert the body into a salt. And the body being deprived of motion, and becoming rigid in a standing posture, and (it may be, surrounded and sustained by various volcanic products) would literally become a *pillar*, or statue, *of salt.*—*C.*
k ch. 18. 22–33.
l Re. 18. 18; 19. 3. Ps. 107. 34. Jude 7. Re. 14. 10, 11.
m ch. 8. 1; 30. 22. Ps. 74. 1; 32. 1; 25. 7; 106. 4; 136. 23; 105. 8, 42. Ne. 13. 14, 22.
n ver. 17, 19–23.
o ch. 14. 2; 13. 10. De. 34. 3. Is. 15. 5. Je. 48. 34.

A.M. 2107. B.C. 1897.

7 We have said, on the evidence of Peter, that Lot was a righteous man; but how is the character consistent with this horrible narrative? Simply on the same ground that Peter's blasphemous *denial* of our Lord, Mat. 26. 70, 74, is consistent with his afterwards *weeping bitterly*, when Jesus *turned and looked on him.* The Scriptures record the sins of men, because they must tell *truth*; and they denounce their punishment or display their evil consequences, or record the repentance of the sinner, to teach us to *flee from the wrath to come.*—*C.*
p ver. 28. Mar. 9. 6.
q ch. 4. 1; 6. 4; 16. 2, 4. De. 25. 5.
r ch. 9. 21. Pr. 23. 31–33. 1 Ti. 3. 3. 1 Co. 10. 11.
s Le. 18. 6, 7, 10; 20. 12.
t Je. 3. 3; 6. 15; 8. 12; 5. 8. Is. 3. 9.
u Ps. 8. 4. Ec. 7. 20. Pr. 24. 16.
8 1896.
x ver 8, with Ju. 1. 7. 1 Sa. 15. 33. Mat. 7. 2.
9 Of my father.
y Nu. xxii.–xxiv. Ju. iii. 2 Sa. viii. 2 Ki. iii.
1 Son of my people.
z De. 2. 9, 19. Ju. xi. 1 Sa. xi. 2 Sa. x. Both of them were accursed nations, De. 23. 3. Ne. 13. 1, 23, 25. See Introduction.

CHAP. XX.

a ch. 18. 1.
2 'Toward the country of Negeb.'—*P.*
b De. 1. 19. ch. 14. 7, 16. 14. 1 Sa. 15. 7.
c ch. 26. 1, 20. 2 Ch. 14. 13, 14.
3 Gerar was situated in a pastoral valley about twenty miles south-east of Gaza.—*P.*
d ch. 12. 13; 26. 7. Pr. 24. 16. 2 Cr. 19. 2; 20. 37. Ep. 4. 25. Col. 3. 9.
4 We may not *excuse* Abraham for this second instance of equivocation, any more than for the first, ch. 12. 13: but we can *account* for it by *fear*, ver. 11, rising against *faith*, see ch. 15. 1.—*Note*, The overruling wisdom and grace of God converting the fault of Abraham into an occasion of manifesting his being and providence, and of inculcating upon a whole kingdom that most important public virtue, matrimonial fidelity. See ver. 3–7.—*C.*

31 ¶ And the first-born said unto the younger, Our father[7] *is* old, and *there is* [p]not a man in the earth [q]to come in unto us after the manner of all the earth;

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

33 And they made their father drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

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

35 And they made their father drink wine [u]that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.[8]

36 Thus[x] were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab:[9] the same *is* the father of the [y]Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi:[1] the same *is* the father of the [z]children of Ammon unto this day.

CHAPTER XX.

1 *Abraham sojourneth at Gerar, and denieth his wife, and loseth her.* 3 *Abimelech taketh her, but is reproved of God in a dream.* 9 *He rebuketh Abraham,* 14 *restoreth Sarah, and reproveth her.* 17 *He is healed at Abraham's prayer.*

AND Abraham journeyed from [a]thence toward the south country,[2] and dwelled between [b]Kadesh and Shur, and sojourned in [c]Gerar.[3]

2 And Abraham [d]said of Sarah his wife, She *is* my sister:[4] and Abimelech king of Gerar sent and took Sarah.

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regret, from that rich country abounding with sensual pleasures, Lu. 9. 62; Phi. 3. 13, 14; Mat. 24. 16–18.

Ver. 20. Its inhabitants are few, and their guilt less; nor could it be a noted example of thy vengeance.

Ver. 24. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire," etc., Jn. 5. 19; Ps. 11. 6; Job 18. 15; as a figure of their eternal sufferings in hell, Jude 7; 2 Pe. 2. 6; Re. 14. 10, 19, 20; 21. 8.

Ver. 25. The vale of Siddim was burned up and turned into a *salt sea*, ch. 14. 3; Nu. 34. 12; De. 3. 17; Jos. 3. 16.

Ver. 26. A lasting monument of God's wrath against her disobedience, unbelief, and love to the world, Lu. 17. 32; Nu. 16. 38.

Ver. 27. [This place was a few miles east of Hebron, on the brow of the mountain ridge which commands that section of the valley in which the doomed cities stood. *P.*]

Ver. 28. [Recent researches have thrown some little light on this wondrous catastrophe. The Dead Sea occupies the lowest part of a long deep valley—so deep that the surface of the water is no less than 1292 feet below the level of the ocean. The northern section of the sea is very deep, and the southern very shallow, only a few feet of water covering a slimy plain, along whose shores are salt-springs and fragments of sulphur and bitumen. In this southern section once stood the cities. The plain around them was filled, as we are told, with bitumen pits. Bitumen is inflammable, and when ignited would burn fiercely. Mr. Tristram visited a wady at the southern end of the sea, which he thus describes: 'There are exposed on the sides of the wady large masses of bitumen mingled with gravel. These overlie a thick stratum of sulphur, which again overlies a thicker stratum of sand strongly impregnated with sulphur.' He says that the bitumen is calcined, and bears marks of having been subjected to extreme heat —'The whole appearance points to a shower of hot sulphur, and an irruption of bitumen upon it.' The sacred writer farther says that the vale of Siddim became the Salt Sea. Suppose the vale to have sunk a few feet, or the water to have risen a few feet, after the burning of the cities, either supposition would accord with the biblical narrative, would not be without a parallel in the history of countries exposed to earthquakes, and would not be opposed to any results of modern observation. It would accord, besides, with the views of ancient writers and with uniform Jewish tradition. *P.*]

Ver. 29. God showed his regard to his own promise of making him a blessing, ch. 12. 3, and to his intercession in behalf of Sodom, ch. 18. 25, and to Lot's relationship to him, ch. 14. 14, 16.

Ver. 30. [The character of Lot is marked by timidity (compare ver. 19 and 30), yet was he a righteous man, 2 Pe. 2. 7.—*Note*, Grace, in conversion, seldom takes away the original character of the natural man; but merely overrules its deficiencies to humble him and warn others; and refines and elevates its excellencies; and thus, by the Spirit, mortifies the old while it quickens and establishes the new man. *C.*]

REFLECTIONS.—What an advantage it is for the world that in very wicked places some persons truly pious may be found! How encouraging to entertain strangers, when 'some have thereby entertained angels unawares!' To what shocking impudence, in the vilest abominations, men's corruptions can carry them, and that notwithstanding sharp corrections or remarkable deliverances, ch. xiv. How readily those who reprove sin by their godly conversation are an eyesore to the wicked! How quickly the protectors of God's messengers are rewarded with remarkable protection or with rescue from danger! How prone are hardened sinners to sport with the most serious warnings of ruin, near and terrible!—and even saints, if strongly attached to worldly things, to defer or shift the means which have been prescribed by God for their safety! But let us remember that it is infinitely hazardous to be under the reigning power, or even the prevalence, of a carnal and unbelieving heart; for though God wonderfully restricts the range of his judgments for the sake of his people, and in answer to their prayers, yet he is and will be just in depriving them of that wealth which they sinfully attempted to increase by mingling themselves with the wicked, ch. 13. 10, 11. Yea, he causes men to be quickly wearied of the shifts which themselves devised for their safety, and obliged to take that at last which he at first prescribed them. But how dangerous is drunkenness! for it readily issues in whoredom and lasting shame.

CHAPTER XX. Ver. 3. God often intimated his mind in dreams, ch. 28. 12; 31. 24; 37. 5; 40. 8; 41. 1; 1 Ki. 3. 5; Je. 23. 25, 28, 32; Da. 2. 1; 4. 5.

3 But [c]God came to Abimelech in a dream by night,[3] and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

4 But Abimelech had not come near her: and he said, LORD, wilt thou [f]slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity[4] of my heart, and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also [g]withheld thee from sinning against me: therefore suffered I thee not to touch her.

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

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears:[5] and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, [l]What hast thou done unto us? And what have I offended thee, that thou hast brought on me, and on my kingdom, [m]a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?[6]

11 And Abraham said, Because I thought, Surely[n] the fear of God *is* not in this place; and they will slay me for my wife's sake.

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

13 And it came to pass, when God caused me to wander from my father's house, that I said unto her, This *is* thy kindness which thou shalt show unto me; at every place whither we shall come, [p]say of me, He *is* my brother.

A.M. 2108. B.C. 1896.

[c] Ps.105.14. Eze.33.14.Jn.3.4.

3 God seems often to have made known his will by dreams, in ordinary cases, as distinct from prophetical intimations. Such things may be done still. But all such supposed communications must be tried by the infallible standard of the Word of God, which liveth and abideth for ever.—*I.*

[f] ch.34.24. 2 Sa.4.11. with ch.18.25; ver. 17, 18.

4 Or *simplicity*, or *sincerity*, 1 Ki. 9. 4. 1 Ch. 29. 17. Ps.24.4; 73.13;86.2.

[g] ch.31.7; 35.5. Ex. 34.24.1 Sa.25.26.Pr.21.1.ch.39.9. Ps.51.4. Le. 6.2,with Ps.81.12.2 Th. 2.7,11.

[h] Ps. 105. 15; 25. 14. He.11.

[i] 1 Ki.13.6.2 Ki.5.11. Je.14.11; 15.1; 27.18. 2 Sa.24.17.Job42.8.Ja.5. 16.Re.11.5,6.

[k] ver. 18; ch. 12. 17. Ps. 105. 14. Job 34. 19. He.13.4.

5 It appears by this whole history of Abimelech, that he was a man of great virtue in those days, and not an idolater, but a worshipper of the true God, as Melchizedeck, the high-priest of the country, was; yet not so well acquainted with divine revelation as Abraham was.—*Patrick.*

[l] ch.12.18;26.10.

[m] ch.39.9. He.13.4. Le. 20. 10. 2 Sa. 12. 10, 11.Ro.2.14.

6 Abimelech's expostulation and reinonstrance were weighty, convincing, and mild; but Abraham's answer implied criminal distrust of God, groundless suspicion of the Gerarites, and a settled plan of misconduct; and his excuse was tinctured with equivocation.—*I.*

[n] Ps.36.1-4;14.4.

[o] Ge. 12. 13; 11. 29. She was the daughter of his eldest brother.

[p] ch.12.13.

A.M. 2108. B.C. 1896.

[q] ch.13.9.

7 Heb. *as is good in thine eyes.*

[r] ver.3.Pr.27.5.

8 The present of silver being 'destined' to the purchase of a *covering of the eyes*, or veil for Sarah and all her married household, seems to have been a parabolic act.—*C.*

[s] Jn.1.6.

9 The *reproof* seems to be in calling Abraham her *brother*, and thereby reminding her of having joined in his equivocation.—*Note*, The wife who was appointed an *help meet* for man in innocency, should not now become his *helper* in sin; or the husband, who is constituted *head* of the wife, should not pervert his authority to weaken, but employ it to strengthen and confirm her, in good.—*C.*

[t] Ja. 5.16. Mat. 7.7. Is.45.11.

[u] ch.12.17;30.2;16.2. See ver.7.

CHAP. XXI.

[a] Ps.12.6. ch.17.19; 18.10. Ro. 4.17,18,19, 20.Tit.1.2.Ro.4.19.

[b] Ac. 7. 8. Ga. 4. 22. He.11,11. ch.17.21; 18. 10,14.Ro.9.9.

[c] ch. 17. 19; ver. 6, 7, 12. Ro.9.7. Ac.7.8. Jos. 24.3.

1 *Isaac* means laughter, as is inticated in Sarah's words given in ver. 6, 7. It is laughter, however, not of derision, but of heartfelt joy.—*P.*

[d] ch.17.10,12. Lu.1. 6.De.12,32.

[e] ch.17.1,17.

2 About 1896.

[f] Is. 49. 15, 21; 54. 1. Ga. 4. 28. He. 11. 11. 1 Sa.2.1-10. Lu.1.46-55. Jn.16.21,22.

3 *Weaned* is derived from the Saxon *awendan*, signifying to remove from one place to another, as a grown child is removed from its mother's breast to other nourishment.—*C.*

[g] ch. 19.3; 26.30; 29. 22;40.20. Ju.14.10,12. 1 Sa.25.36. 2 Sa.3.20. 1 Ki.3.15.Es.1.3.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* [q]before thee; dwell where it pleaseth thee.[7]

16 And unto Sarah he said, Behold, I have given thy [r]brother a thousand *pieces* of silver: behold, he *is* to thee a covering[8] of the eyes unto all that *are* with thee, and with all *other*. [s]Thus she was reproved.[9]

17 ¶ So Abraham [t]prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD had [u]fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

CHAPTER XXI.

1 *Isaac is born, and circumcised.* 6 *Sarah's joy.* 9 *Hagar and Ishmael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelech's covenant with Abraham at Beer-sheba,* 33 *who calleth upon the Lord.*

AND [a]the LORD visited Sarah as he had said, and the LORD did unto Sarah as he had spoken.

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

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, [c]Isaac.[1]

4 And Abraham circumcised his son Isaac, being eight days old, [d]as God had commanded him.

5 And Abraham was an [e]hundred years[2] old when his son Isaac was born unto him.

6 ¶ And Sarah said, [f]God hath made me to laugh, *so that* all that hear will laugh with me.

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

8 And the child grew, and was weaned:[3] and Abraham made a [g]great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar the

Ver. 4. He was afraid that he, or even his subjects, however innocent in this point, might for his sake, 2 Sa. 24. 17; 1 Ch. 21. 17; Je. 15. 4, be destroyed as the Sodomites had been.

Ver. 7. Abraham was a *prophet* and interpreter of God's will, Ex. 7. 11, and one to whom he freely and familiarly manifested his perfections and purposes, Am. 3. 7.

Ver. 11. The true *fear of God* is not a slavish dread of him, as ch. 15. 1; but an abiding, kindly, and reverential awe of him, wrought in the heart by his Spirit—disposing and enabling to keep his commandments, and to hate and avoid whatever is sinful, Je. 32. 40; Ec. 12. 13; Pr. 8. 13; 16. 6; Ge. 22. 12; 39. 9; 42. 18; Ne. 5. 15; Job 1. 1; Ro. 3. 18.

Ver. 16. Either he gave this present of about £115 sterling to Sarah, to purchase veils for her and her maidens, for the concealment of their beauty; or to Abraham, as a memorial for Sarah to take heed henceforth to own him, not as her brother, but as her husband, as the best safeguard of her chastity.—[Kalisch gives what appears to be the true meaning of this obscure passage. He translates it thus:—'And to Sarah he said, Behold, I have given to thy brother a thousand *shekels* of silver: behold, he is to thee a protection, and to all who are with thee, and with all: and thou wilt be recognized.' His exposition is as follows:—'Since Sarah deserved likewise a compensation for the anxiety suffered by her in the house of the stranger, he gave to Abraham for her a thousand shekels of silver, and addressed to her a remark embodying the experience which he had just made, and the respect with which it inspired him; he said, though she might profess that Abraham was her brother, he was her protector against every man; she might be taken by others as his sister, but she would soon be known and convicted of being his wife by the supernatural interference of God, who, both in his case and that of the Egyptian king, had watched over her purity.' *P.*]

REFLECTIONS.—In my wanderings through this world let me commit myself and all my concerns to God, as my God! If *Jehovah* be my God, my shield, and my exceeding great reward, I have no need of assistance or protection from Satan, nor of any evasive arts to shelter me from danger. Never therefore let remarkable favours from God be immediately followed with sinful unwatchfulness and fear of man, which causeth a snare! And if I have been once overcome by them, let me take heed to my steps, lest my last error be worse than my first; but especially if I have real grace, let me beware of becoming a tempter to the profane or graceless! How much God detests uncleanness! To prevent it he inflicts judgments upon and gives extraordinary warnings even to heathens. How pitiful are the best excuses which men, particularly saints, can make for their sinning! And it must be considered as an infinite mercy that God, though he sometimes puts his people to shame for their folly, takes more care of their honour, and especially of the honour of his promises, than they do. And the prayers of penitent saints are profitable to the greatest men upon earth.

CHAPTER XXI. Ver. 1. God *visited Sarah, i.e.* granted the mercy he had promised, ch. 1. 24, 25; Ex. 4. 31; Ru. 1. 6; 1 Sa. 2. 21; Job 10. 12; Lu. 1. 68.

Ver. 3. i.e. *Laughter*, so called because of his father's believing and his mother's unbelieving laughter at the promise of his birth, and because of their great joy at the fulfilment of it, ch. 17. 17; 18. 12; ver. 6; Is. 54. 1.

Egyptian, which she had born unto Abraham, [h]mocking.[4]

10 Wherefore she said unto Abraham, [i]Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

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

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, hearken unto her voice: for[l] in Isaac shall thy seed be called.

13 And also of the son of the bond-woman will[m] I make a nation, because he *is* thy seed.

14 And Abraham [n]rose up early in the morning, and took bread, and a bottle[5] of water, and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and sent her away: and she departed, and [o]wandered in the wilderness of Beer-sheba.

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

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

17 And [q]God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear[r] not; for God hath heard the voice of the lad where he *is*.[6]

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

19 And God [t]opened her eyes, and she saw a well of water; and she went and filled the bottle with water, and gave the lad drink.

20 And [u]God was with the lad; and he grew, and dwelt in the wilderness, and became an archer.

21 And he dwelt in the wilderness of Paran:[7] and[x] his mother took him a wife out of the land of Egypt.

22 ¶ And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, [y]God *is* with thee in all that thou doest:

23 Now therefore [z]swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, [a]I will swear.

25 And Abraham reproved Abimelech [b]because of a well of water, which Abimelech's servants had violently taken away.[8]

26 And Abimelech said, [c]I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it*, but to-day.

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

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

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

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

31 Wherefore he called that place [9]Beer-sheba, because there they sware both of them.

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

33 ¶ And[1] *Abraham* planted a grove[2] in Beer-sheba, and [g]called there on the name of the LORD, [h]the everlasting God.

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

CHAPTER XXII.

1 Abraham is tempted to offer Isaac. 3 He giveth proof of his faith and obedience. 11 The angel stayeth him. 13 Isaac is exchanged with a ram. 14 The place is called Jehovah-jireh. 15 Abraham is blessed again. 20 The generations of Nahor, from whom came Rebekah.

AND it came to pass after these things, that [a]God did tempt[3] Abraham, and said unto him, Abraham. And he said, Behold, *here* I *am*.[4]

2 And he said, Take now [b]thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of [c]Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

A.M. 2108. B.C. 1896.

h Ga.4.29.He.11.36. Ne.2.9;4.1,2.Ps.22.6.

4 Heb. *laughing*, but evidently in mockery.—*P.*

i Ga.4.30. ch.25.19; 17.19,21. Pr.22.10; 20. 11. Jn.8.35. 1 Jn.2.19. Mat.8.11,12;22.13.

k ch. 17. 18, with 16. 2.He.12.11.Jn.13.8.

l Ro.9.7,8.He.11.18.

m ch.16.10;17.20;25. 12–18.

n Ps.119.60.Ec.9.10.

5 The eastern bottles were not glass, according to the modern European use of the word, but skins ingeniously rendered waterproof.—*C.*

o Gal.4.23,24.

p Pr.21.16. Lu.15.14 –17. Is.49.15. Zec.12.10. 1 Ki.3.26.

q ch.16.11.Ex.22.23, 27. 2 Ki.13.4. Mat.15. 32.Ps.65.2;50.15; 91.15.

r See ch.15.1. Is.43. 1,2;41.10,13,14. Mar.5. 36.Re.1.18.

6 In ver. 9 we find Ishmael *mocking*, which Paul, Ga.4.29, interprets as a *persecution* of Isaac. Mocking being to a delicate and sensitive mind, as was Sarah's one of the most grievous forms of persecution against herself and her child. But now happily, in this verse, we find Ishmael *praying*, and God *hearing* and *promising*.—*Note*, the happy effects of parental chastisement, when not dictated by passion, but approved and directed of God.—*C.*

s ver.13;ch.16.10;17. 20;25.12–18. 1 Ch.1.29–31.

t Lu. 24. 16, 31. Nu. 22.31. 2 Ki.6.17,18,20. Is.35.5.

u ch.17.20; 16.12;39. 2,21. Ju.6.12.

7 Paran lay along the southern border of Palestine, extending to the valley of Arabah on the east, and to the mountains of Sinai on the south. —*P.*

x ch.24.4;28.2. Ju.14. 2 1 Co.7.38.

y ch.26.28; 20.17; 39. 3. Jos.3.7. 2 Ch.1.1. Ro. 8.31. He.13.5. 1 Co.14. 25. Is.45.14.

z ch.14.22,23; 26.28; 31.44,53. 1 Sa.30.15. 2 Co.1.23. 1 Sa.20.13–17. He.6.16. Je.4.2. De.6. 13.

A.M. 2108. B.C. 1896.

a He.6.16.Ro.12.18. ch.14.13.

b ch.26.15–22; 29.8. Ex.2.15–17. Ju.1.15.

8 During the summer months water is extremely scarce in the south of Palestine. The only supply for flocks and herds is got from deep wells, many of which are excavated through the rocky strata to a depth of more than 100 feet. This makes them very valuable; and to this day they form fruitful sources of quarrels and bloodshed among Arab tribes.—*P.*

c ch.13.7.2 Ki.5.22.

d Pr. 18. 15, 24; 19.6; 17.8;21.14.

e ch. 31. 44–48. Jos. 24.27;22.27.

9 That is, *the well of the oath*, ver.14;ch. 26.31. Jos.15.28. Ju.20. 1.2 Sa.17.11. 1 Ki.4.25. It was the south border of Canaan.

f ch. 14. 13; 31. 53. 1 Sa.18.3.

1 About 1894.

2 Or, *tree*.

g See ch.12.8.

h Ro. 16. 26. 1 Ti.1. 17; 6.16. Ps.90.2. Is.57. 15;40.28.

i He.11. 9. Ps. 39.12. 1 Pe.2.11.1 Ch.29.15.

CHAP. XXII.

B.C. 1872.

a He.11.7.2 Sa.24.1, with Ja.1.13.

3 'God,' says James, 1. 13, 'is not tempted of evil, neither *tempteth* he any man.' How then does this consort with the statement that God *tempted* Abraham? God *tempteth* no man to evil; but God *trieth* the faith of his children by labours, difficulty, affliction, self-denial, and sacrifice. —*C.*—'Try' would be a more appropriate word here than 'tempt.' Temptation, as we understand it, implies 'inducement to sin.' Nothing of the kind is, or can be, implied here. Trial is often man's best teacher. He knows not his own weakness and want on the one hand, nor his own courage and faith on the other, until he has been tried. Trial therefore is a wholesome discipline to the person tried. Besides, God is pleased to instruct the world by examples as well as by direct precept. The example of Abraham's faith and devotion to God has cheered and instructed the universal church.—*P.*

4 Heb. *behold me.*

b ch. 21.12. Jn. 3.16. Ro.5.8.1 Jn.4.9,10.

c 2 Ch. 3. 1. Here the temple was afterward built.

Ver. 12. 'Isaac, as thine heir, shall bear and propagate thy name; and the promised seed and land, and the spiritual prerogatives, shall be entailed upon him, Ro. 9. 7, 8; He. 11. 8.

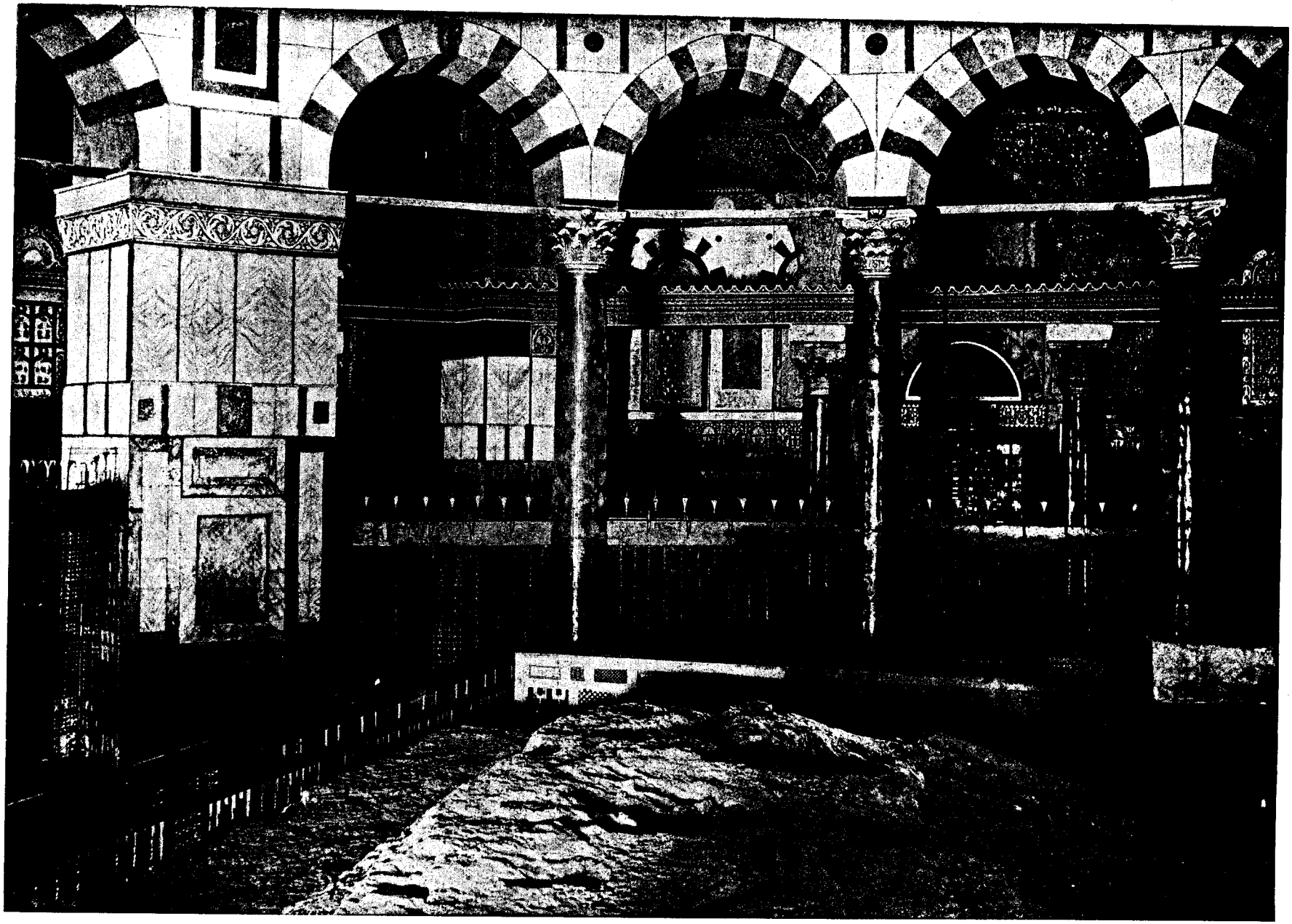
Ver. 14. *Bread and water* include all necessary provision; of which it is probable they had sufficient to have served them till they had gotten to Hagar's friends in Egypt, had they not lost their way.

Ver. 25–30. In these hot countries a well was of great value, ch. 26. 18, 20, 21. Abimelech's acceptance of the seven ewe-lambs imported his renunciation of all claim to this well.

Ver. 33. The planting of groves for the opportunity of greater retirement when worshipping God, being afterwards abused to promote idolatry and superstition, was forbidden, Ex. 34. 13; De. 16. 21.

REFLECTIONS.—What a pleasure God sometimes takes to delay the fulfilment of promises, till it becomes, humanly speaking, improbable, if not impossible, for the trial of our faith and patience; but he never defers it a moment beyond the due time; and the joys which attend the seasonable fulfilment thereof are great and certain: and yet even then our attempts to anticipate it often mingle our joys with wormwood and gall! How proper in all our straits to consult the Lord, and to request and hope for his watchful care over our relations, particularly such as are exposed to dangers! Let my care be to honour God in all my conduct, and he will take care to honour me before the world, as is good in his sight! And while Sarah and her family rejoice over her son, let me, let all the redeemed, rejoice that 'to us a Child is born, to us a Son is given, whose name is Wonderful;' and that God in him hath made us, like Isaac, children of the promise! Let us Gentiles rejoice that while the Hebrews are, like Ishmael, cast out, to be wandering, wild, and hated, we are called to the fellowship of the sons of God! Here likewise let us observe how sharply God corrects those who have been insolent despisers of others, and how near the most seasonable mercies may be, whilst we perceive them not!

CHAPTER XXII. Ver. 1. God tempts no man by enticing him to sin, Ja. 1. 13; nor doth the word *nissah* here used ever signify any such thing, but to *try exquisitely;* nor doth God try men in order to promote or confirm his own knowledge of them, but to manifest what they are to themselves and to the world, that his rewarding or punishing them may appear the more wise and equal, or his blessing them the more gracious, De. 3. 2; 13. 3; Ju. 2. 22; 2 Ch. 32. 31; Ps. 139.



THE ROCK IN THE TEMPLE—WHERE ABRAHAM IS SAID TO HAVE STARTED TO SACRIFICE ISAAC. [GENESIS, xxii: 3.]—"And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him." This Rock in the Temple is now inclosed by the Mosque of Omar. It is claimed that upon this rock Abraham prepared to slay his son at God's command, and here in later days David built his altar upon the threshing floor of Araunah the Jebusite, where the angel of the pestilence stayed his hand. Here stood the first temple in which Jehovah dwelt. It was at this place that God said, "Here will I dwell, for I have desired it." And in the sacrificial victims which for hundreds of years were offered on this spot, there was remembrance made of the promise of a nobler sacrifice which could alone procure the remission of sins.

3 ¶ And Abraham [d]rose up early[4] in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and [e]went unto the place of which God had told him.

4 Then on the [f]third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide[g] ye here with the ass; and I and the lad will go yonder and worship, and come again to you.[5]

6 And Abraham took the wood of the burnt-offering, and [h]laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father. And he said, Here *am* I, my son. And he said, Behold the fire and the wood; but where *is* the lamb[6] for a burnt-offering?

8 And Abraham said, My son, [i]God will provide himself a lamb for a burnt-offering: so they went both of them together.

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

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

11 ¶ And the [m]angel of the LORD called unto him out of heaven, and said, Abraham, Abraham! And he said, Here *am* I.

12 And he said, [n]Lay not thine hand upon the lad, neither do thou any thing unto him: for now [o]I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

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

14 And Abraham [q]called the name of that place Jehovah-jireh:[7] as it is said *to* this day, [r]In the mount of the LORD it shall be seen.

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

16 And said, [s]By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only *son;*

17 That in blessing I will bless thee, and in multiplying [t]I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess [u]the gate of his enemies:[8]

18 And[x] in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men; and they rose up and went together to [y]Beersheba: and Abraham dwelt at Beersheba.

20 ¶ And it came to pass after these things, that it was [z]told Abraham, saying, Behold, [a]Milcah, she hath also born children unto thy brother Nahor;

21 Huz[b] his first-born, and Buz his brother, and Kemuel the father of [c]Aram,

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and [d]Bethuel.

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

24 And his [f]concubine, whose name *was*

A.M. 2132. B.C. 1872.

[d] ch. 21. 14. Ps. 119. 60. Ec. 9. 10. He. 11. 19.

[4] The *early* rising, the *saddling* of the ass and *cleaving* the wood, and continuing *three* days on the journey, are remarkable instances of the deliberate obedience of Abraham.—*C.*

[e] ver. 2. Mar. 10. 28–34. De. 12. 32. Jn. 8. 29. He. 5. 8. Phi. 2. 8.

[f] Ex. 19. 11, 15. Le. 7. 17. Nu. 19. 12, 19; 31. 19. 2 Ki. 20. 5. Ho. 6. 2. 1 Co. 15. 4.

[g] Mat. 9. 16. He. 12. 1; 11. 19.

[5] Abraham told no untruth in promising that he and Isaac would return, as 'he accounted that God was able to raise him from the dead, from whence also he received him in a figure.' He. 11. 19.—*C.*

[h] Is. 53. 6. Jn. 19. 17. Lu. 24. 26, 27. 1 Pe. 2. 24; 3. 18. 2 Co. 5. 21.

[6] Or, *kid.*

[i] 2 Ch. 25. 9. ch. 18. 14. Mat. 19. 26.

[k] ver. 2–4. Mat. xxi. xxvi. xxvii.

[l] Ja. 2. 21–23. He. 11. 17–19. Is. 53. 4–6, 10. Mat. 8. 20; xxvi. xxvii. 2 Co. 5. 21. Ga. 3. 13. Phi. 2. 7, 8. He. 2. 9, 10; 9. 28. 1 Pe. 2. 24; 3. 18.

[m] ch. 16. 7; 21. 17; ver. 16.

[n] He. 11. 19. 2 Co. 8. 12. 1 Co. 10. 13. Job 5. 19.

[o] Mat. 5. 16; 16. 24; 10. 37, 38; 19. 29. Jn. 2. 18, 21, with Jn 3. 16. Ro. 5. 8. 1 Jn. 4. 9, 10.

A.M. 2132. B.C. 1872.

[p] Is. 30. 21; ver. 8. Ps. 89. 19, 20. 1 Pe. 1. 19. Pr. 8. 23, 31. Ps. 40. 6–8. Je. 30. 21.

[q] Ex. 17. 15. Ju. 6. 24. Eze. 48. 35.

[7] That is, *the LORD will see* or *provide*, ver. 8, 13. (*Jehovah-jireh*, the LORD will be seen, or the LORD will provide. He was *seen* in covenant mercy to Isaac, for whom he *provided* a substitute.—*C.*

[r] De. 32. 36. Ps. 135. 14. Jn. 1. 14. 1 Ti. 3. 16.

[s] Ps. 105. 9. Lu. 1. 73. He. 6. 13, 14. Ro. 4. 13–17.

[t] ch. 12. 2; 13. 16; 15. 5; 17. 6; 26. 4; 28. 3, 14, &c. Je. 32. 22.

[u] Power over them, ch. 24. 60. De. 21. 19. Ps. 2. 8, 9. Da. 2. 44, 45. 1 Co. 15. 57.

[8] Every term most expressive of an incalculable multitude appears appropriated to the race saved in union with Abraham, through the virtue of the one Seed. Thus they were to be as the particles of dust covering the globe, ch. 13. 16; and here, as the stars in the firmament, and the sand on the coasts of the oceans, lakes, or rivers.—*Davidson.*

[x] ch. 12. 3; 18. 18; 26. 4. Ac. 3. 25. Ga. 3. 8, 29. Ps. 72. 17. Ep. 1. 3. Ro. 8. 17.

[y] See ch. 21. 31. Jos. 15. 28. Ju. 20. 1.

[z] Pr. 25. 25.

[a] ch. 11. 29; 24. 15, 24.

[b] Job 1. 1; 32. 2.

[c] Syrians, Ps. 60. title. Nu. 23. 7. ch. 24. 10.

[d] ch. 24. 15, 24; 28. 5.

[e] ch. 24. 15, 24, 67. Ro. 9. 10.

[f] Half-wife, ch. 16. 3. with 25. 6.

23, 24; 1 Co. 10. 13; Ex. 15. 25; 16. 4; Ja. 1. 12; 1 Sa. 3. 4, 6. By this command God tried the faith of Abraham with respect to his believing that in Isaac his *seed should be called;* and that through the death of the Messiah he and other believers should obtain everlasting salvation; and tried his obedience in the most tender point that could be conceived—his deliberate slaying of his darling, his only son by his wife, his only son now left in his own house, ch. 21. 1, 12, 14.

Ver. 2. [*Moriah* signifies 'the vision' or 'manifestation of Jehovah.' The name is here given to 'the land' on one of whose mountains the sacrifice was to be offered up; it is also given to the mountain on which the temple was built. The common belief is that these two places were identical, and we see no reason to doubt or question it. Mount Moriah is an oblong-shaped hill, or rather point of a ridge, having the deep glen of the Tyropœon on the west, and the Kidron on the east. The glens unite at the foot of the hill on the south. The elevation of the summit above the bottom of the glens is about 350 feet. Moriah is now crowned by the Great Mosque, and is one of the most venerated sanctuaries of the Mohammedans. *P.*]

Ver. 5. He firmly believed that God would restore his son to life from the ashes into which he expected he would be burned, and cause him to come back with him, He. 11. 19.

Ver. 6. As Isaac bore the wood, so Christ bore our sins and his cross, the cause and means of his suffering, Is. 53. 6; 1 Pe. 2. 24; Jn. 19. 17; and so we ought to bear our cross, Lu. 14. 27.

Ver. 9. Isaac, though able to resist, yielded up himself, as typical of Christ's voluntary oblation of himself for us, Phi. 2. 8; Ep. 5. 2; Ac. 8. 32.

Ver. 12. After lying under a sentence of death three days, Isaac was released by the orders of Heaven, as a figure of Christ's resurrection on the third day, 1 Co. 15. 3, 4; Mat. 16. 21; 17. 23; 20. 19; Lu. 13. 32.

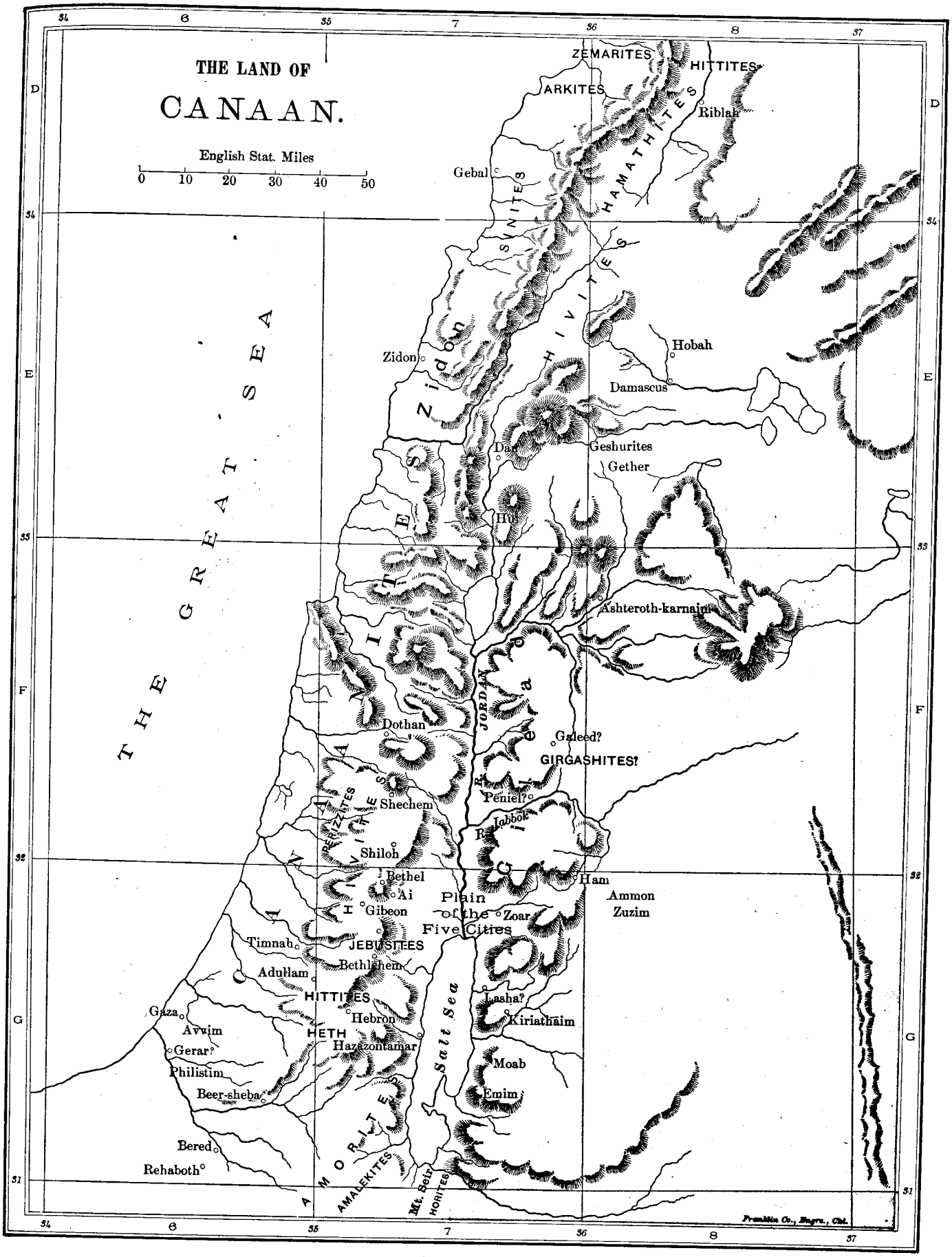
Ver. 13. This ram was directed hither by divine providence, as a figure of Christ appointed of God, and engaged to make atonement for our sins, 1 Pe. 1. 19; Job 33. 24.

Ver. 14. In the extremities of distress God interposeth as an helper and deliverer, De. 32. 36; Mi. 4. 10; Mat. 15. 32. And on Mount Moriah in the temple God was long manifested in the symbols of his presence, 2 Ch. 3. 1; Ps. 76. 2; and there Jesus often appeared while in the flesh, Hag. 2. 7; Jn. ii. v. vii.–x.

Ver. 16–18. He. 6. 13–18, 'When God made promise to Abraham, because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, &c.—an oath for confirmation is an end of all strife; wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, *his word and oath*, in which it is impossible for God to lie, we might have a strong consolation.' The promises here solemnly confirmed by oath almost wholly related to his Hebrew and his spiritual seed, ch. 21. 12. To *possess the gates of their enemies*, is to obtain their country, or have dominion over them, and rule among them, ch. 24. 60; De. 21. 19; 22. 24; 25. 7. The Jews had temporal dominion over their enemies in the time of Joshua, David, &c., Jos. vi.–xix.; 2 Sa. viii. x. And Christ and his people have a spiritual dominion over theirs, Ps. 2. 8, 9; 22. 27–30; Da. 4. 34, 35; Col. 2. 15; 1 Co. 15. 25, 57; Ro. 8. 37.

Ver. 24. Concubines were women of a middle condition, between wives and harlots; a kind of half-wives, sharing in bed and board, but not in the government of the family, ch. 25. 1, 6; 30. 4; 35. 22; Ju. 19. 1; 1 Ki. 11. 3; 1 Ch. 1. 32. They served under the lawful wives, if alive, ch. 16. 6, 7; 32. 22; and their children had no title to the inheritance, ch. 25. 5, 6.

REFLECTIONS.—How necessary to count the cost when we enter upon a religious life! for who knows how many and how great our trials in it may be, since trials are increased in proportion to men's faith and spiritual comfort. Those trials are most afflicting to the believer which not only fly in the face of natural affection, or of outward honour and pleasure, but even threaten to frustrate the promises of God; yet thrice happy are they who, under the sorest trials, heartily acquiesce in the will of God, and firmly cleave to his promise, who, though he slay them, yet will still trust in him! For often when the nights of trial are at the very darkest, the Lord steps in, compasseth them about with songs of deliverance, and blesseth with all spiritual blessings in Christ Jesus. But while I admire the faith and obedience of Abraham, and the cheerful submission of Isaac—while I place these bright examples before me—my faith directs me to more glorious objects: let me with astonishment think of JEHOVAH bringing his only begotten Son into this world, permitting him to be laid on the altar, and through his sacrifice forgiving our sins! Let me behold Jesus caught, seasonably caught, in the thickets of men's wilful transgressions of his own compassion, and of our transgressions resting on him, and borne in our stead! Let me listen to the new testament in his blood, in which JEHOVAH swears that men shall be blessed in him, and all nations shall call him blessed


THE LAND OF
CANAAN.
English Stat. Miles
0 10 20 30 40 50
THE GREAT SEA
ZEMARITES
HITTITES
ARKITES
Riblah
HAMATHITES
Gebal
SINITES
Zidon
HIVITES
Hobah
Damascus
Dan
Geshurites
Gether
Hul
Ashteroth-karnaim
JORDAN
Sea of Galilee
Galeed?
GIRGASHITES?
Peniel?
Jabbok
Dothan
Shechem
PERIZZITES
Shiloh
Bethel
Ai
Gibeon
Plain of the Five Cities
Zoar
Ham
Ammon
Zuzim
Timnah
JEBUSITES
Bethlehem
Adullam
HITTITES
Hebron
HETH
Hazezontamar
Lasha?
Kiriathaim
Moab
Emim
Salt Sea
Gaza
Avvim
Gerar?
Philistim
Beer-sheba
Bered
Rehaboth
AMORITES
AMALEKITES
Mt. Seir
HORITES
Franklin Co., Mayer., Ohi.

Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was [a]an hundred and seven and twenty years old: *these were* the years of [b]the life of Sarah.

2 And Sarah died in [b]Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to [c]mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

4 I *am* a [d]stranger and a sojourner with you: give me a possession of a burying-place with you, that I may [e]bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, my lord: Thou *art* a mighty prince[8] among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and [f]bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah,[9] which he hath, which *is* in the end of his field; for as much money[1] as it is worth he shall give it me, for a possession of a burying-place among you.

10 And Ephron dwelt[2] among the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that went in at the gate[3] of his[g] city, saying,

11 Nay, my lord, hear me: The field [h]give[4] I thee, and the cave that *is* therein, I give it thee; [i]in the presence of the sons of my people give I it thee: bury thy dead.

12 And Abraham [k]bowed down himself before the people of the land.

13 And he spake unto Ephron, in the audience of the people of the land, saying, But if thou *wilt give it,* I pray thee, hear me: [l]I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: The land *is worth* four hundred shekels of silver;[5] what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham weighed[6] to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, [m]current *money* with the merchant.

17 And [n]the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were [o]made sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before [p]all that went in at the gate of his city.

19 ¶ And after this, Abraham [q]buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham [r]for a possession of a burying-place by the sons of Heth.

CHAPTER XXIV.

1 *Abraham sweareth his servant.* 10 *The servant's journey:* 12 *His prayer and sign.* 15 *Rebekah meeteth him, and fulfilleth his sign,* 22 *receiveth jewels,* 23 *showeth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant showeth his message.* 50 *Laban and Bethuel approve of it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her, and bringeth her home.*

AND Abraham was [a]old, *and* well [7]stricken in age: and the LORD had [b]blessed Abraham in all things.

2 And Abraham said unto his [c]eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3 And I will make thee [d]swear by the LORD, the God of heaven, and the God of the earth, [e]that thou shalt not take a wife unto my son of the daughters of the Canaanites,[8] among whom I dwell:

A.M. 2144. B.C. 1860.

CHAP. XXIII.

a Sarah is the only woman whose age is recorded in Scripture, ch. 17. 17; 15. 15; 25. 8.

b ch. 13. 18. Nu. 13. 20. Jos. 14. 14, 15.

c ch. 50. 20. De. 34. 8. 2 Sa. 1. 12, 17. Jn. 11. 35. Je. 22. 18.

d Le. 25. 23. 1 Ch. 29. 15. Ps. 39. 12; 119. 19; 105. 12, 13. He. 11. 13–16. ch. 17. 8. 1 Pe. 2. 11.

e ch. 3. 19. Ec. 12. 5, 7; 6. 3. Job 30. 23.

f Heb. *a prince of God,* ch. 21. 22. Is. 45. 14. 1 Jn. 3. 1, 2.

g ch. 18. 2; 19. 1. 2 Sa. 16. 4. 1 Pe. 3. 8. Pr. 18. 24. Ro. 12. 17, 18. He. 12. 14.

[8] Heb. *a prince of God,* ch. 21. 22. Is. 45. 14. 1 Jn. 3. 1, 2.

[9] *Machpelah,* if derived from the Hebrew, signifies *double,* and may have been so called from one cave being situated within, or beside another. If derived from the Arabic, it signifies *shut* or *walled up,* as is common in eastern countries, to prevent thieves from harbouring in them, or to protect them from violation.—*C.*

[1] Heb. *full of money,* Ro. 13. 8; 12. 17.

[2] And Ephron *sat.* —*C.*

[3] Cities with *walls and gates* indicate the neighbourhood of warlike or predatory tribes, and the phrase —*all that went in at the gate*—seems to intimate the *exclusion* of strangers as dangerous to peace or property.—*Note,* Let us pray for the blessed time, and it surely will come, when 'salvation will God appoint for walls and bulwarks,' Is. 26. 1.—*C.*

g Mat. 9. 1. Lu. 2. 3, 4. ch. 24. 10.

h 2 Sa. 24. 21–24. Is. 32. 8.

[4] The ready present which Ephron makes of his field, with the uncertainty of obtaining it expressed by Abraham in ver. 13, is to be explained by a custom still prevailing in several eastern countries, and even in some provinces of Spain, of offering as a *gift* whatever a stranger praises, or seems desirous of obtaining. Abraham evidently understood the *offered gift* as a mere complimentary mode of expression, without any serious meaning that the offer should be accepted.—*C.*

i ver. 18. Ru. 4. 1, 4, 9, 11. Je. 32. 7–12. Nu. 35. 30. De. 17. 6; 19. 15.

k ch. 18. 2; 19. 1. See ver. 7.

A.M. 2144. B.C. 1860.

l 2 Sa. 24. 24. Phi. 4. 8. Col. 4. 5. He. 13. 5. Ro. 13. 8. Ac. 20. 35.

[5] *i. e.* forty-five pounds twelve shillings and sixpence, Ex. 30. 15. Eze. 45. 22. [Now equal to about £90 British money.—*C.*]

[6] Silver in thin plates, and rolled up like paper, and that may be easily unrolled and cut into any weight, and also in small uncoined ingots, is still used in many parts of Asia. —*C.*

m Mat. 7. 12. Ro. 13. 8. Phi. 4. 8. 1 Th. 4. 6.

n ch. 49. 32; 50. 13; 25. 9. Ac. 7. 16. ver. 20.

o Je. 32. 7, 9. ver. 20. Ps. 112. 5. Ep. 5. 15. Mat. 10. 16. Col. 4. 5.

p Ru. 4. 1. ch. 34. 20. Je. 32. 12.

q ch. 3. 19. Ec. 12. 5, 7; 6. 3. Job 30. 23.

r ch. 25. 9; 49. 31, 32; 50. 5, 13, 24, 25.

CHAP. XXIV.

B.C. 1857.

a Abraham was now an hundred and forty years old, and Isaac forty, ch. 21. 5; 25. 20.

[7] Heb. *gone into days.*

b ch. 12. 2. Pr. 10. 22. 1 Ti. 4. 8. Mat. 6. 33.

c ch. 15. 2.

d ch. 21. 23; 26. 31; 31. 44–53. 1 Sa. 20. 17. Nu. 5. 21. Ex. 22. 11. 1 Ki. 8. 22. De. 6. 13; 10. 20. Is. 45. 23; 65. 16. Je. 12. 16.

e ch. 26. 34, 35; 27. 46; 28. 1, 2. Ex. 34. 16. De. 7. 3. See ch. 6. 2.

[8] Abraham's care about the marriage of Isaac, suggests an important parental duty. The rich Canaanites that dwelt around him, and who might have strengthened his son by their connection and influence, he utterly rejects; and directs his attention to a distant land, and a family comparatively poor. Education and principle, not riches and power, were the grounds upon which he sought to secure his son's domestic happiness and prosperity. The language of Laban, ver. 31, and of both Laban and Bethuel, ver. 50, 51, in which they ascribe the ruling of all events to the LORD; but above all their parting *blessing* in the name of the LORD, ver. 60, exhibit the quality of that religious system under which Rebekah was nurtured, and the grounds of the choice that Abraham made.—*C.*

CHAPTER XXIII. Ver. 3–20. Abraham wanted to purchase a burying-place in Canaan, and to have the claims thereto ascertained, that he and his nearest relations might have their dust laid there apart from the heathen natives; and might have it as a pledge and earnest to confirm their faith in God's promise of their possession of the whole country in his due time, ch. 25. 9; 47. 29, 30; 49. 31; 50. 13, 24, 25.——[Ver. 10. In ancient times the gate of a town or village was the place where the elders or judges sat, where cases were heard and adjudicated, and where all matters affecting the public welfare were discussed, Ge. 34. 20; De. 16. 18; Ru. 4. 1. At the present day in many of the outlying villages of Palestine, where primitive customs are still kept up, I have seen the elders sitting in the gates conducting public business.——Ver. 19. Machpelah still exists, encompassed by a high and massive wall, which must have been built before the Christian era. It is one of the holiest shrines of Mohammedanism, and consequently neither Jew nor Christian is permitted to enter it. The Prince of Wales was admitted within the walls, but was informed that the entrance to the cave had long been walled up, and that no person can now gain admission. *P.*]

REFLECTIONS.—Ponder, my soul, how the clouds of trouble return after the rain; how death parts the nearest and most affectionate relatives! The marriage state is but the forerunner of death and sorrow; it is but a porch of entrance into eternity! Tears and grief are the tribute which we owe to our departed friends. But if they and we be Christ's, let us not 'mourn as those that have no hope.' 'Blessed are the dead who die in the Lord'—they are not lost, but gone before us. How death changes the comely countenance, and makes the dearest body loathsome! Let the death of others always remind me of my own; and let me live as a stranger and sojourner in this world. Let me so behave as to make my friendship valued and sought for by all around me. Never let Hittites or other heathens outstrip me in humanity or kindness, but let good manners, civility, modesty, and the strictest regard to equity, adorn my profession, and mingle themselves with all my behaviour. Let me carefully avoid being a burden to my neighbours, or being too much indebted for favours to carnal men; and though I be heir of the world through the righteousness of faith, let me be content with little of it now, and rejoice that the Canaan above, where neither death, nor famine, nor war ever enter, is my inheritance! If my flesh rest in hope, it is enough if I am allowed a grave on earth.

CHAPTER XXIV. Ver. 2. This form of swearing might import the subjection of Eliezer the servant, and that the Messiah should proceed from his master's

THE OAK OF MAMRE; ABRAHAM'S OAK—WHERE ABRAHAM PITCHED HIS TENT AND BUILT AN ALTAR. [GENESIS, xxiii : 20.]—Abraham lived in Hebron, and buried there Sarah, his wife, in the cave of the field of Machpelah, before Mamre. The garden in which this oak stands belongs to the missions, who have here built a hospital for pilgrims. The drive to the famous oak, through the beautiful and extensive vineyards lying north and west of Hebron, is very charming. This oak of Abraham was revered as far back as the 16th century and is undoubtedly of great age. It is a fine old evergreen tree measuring 26 feet in girt, while its thick branches extend over an area 96 feet in diameter. The location is near the head of Wady Sebta, and there is a fine old well of sweet water just behind it. The Jews of Hebron hold picnics here, upon the soft grass that is allowed to grow beneath this old oak of Father Abraham.

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, [f]Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, Beware thou that thou bring not my son thither again.

7 The LORD God of heaven, which [g]took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he [h]shall send his angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [i]clear from this my oath: only bring not my son thither again.[k]

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

10 ¶ And the servant took ten camels,[9] of the camels of his master, and departed; (for all the goods of his master *were* in his hand;) and he arose, and went to Mesopotamia,[1] unto [l]the city of Nahor.

11 And he made his camels to [m]kneel down without the city by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.[2]

12 ¶ And he said, O LORD [n]God of my master Abraham, I pray thee, [o]send me good speed this day, and show kindness unto my master Abraham.

13 Behold, [p]I stand *here* by the well of water; and the daughters of the men of the city [q]come out to draw water:

14 And [r]let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast showed kindness unto my master.[3]

15 ¶ And it came to pass, [s]before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher[4] upon her shoulder.

16 And the damsel *was* very fair[4] to look upon, a virgin, neither had any man [u]known her: and she went down to the well, and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, Let me, I pray thee, drink a little water[5] of thy pitcher.

18 And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, [z]wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man took a golden earring[6] of half a shekel weight, and two bracelets for her hands of ten *shekels* weight of gold,[7]

23 And said, Whose daughter *art* thou? tell me, I pray thee. Is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the [v]daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said moreover unto him, We have both straw and provender enough, and room to lodge in.

26 And the man [z]bowed down his head, and worshipped the LORD.

27 And he said, [a]Blessed *be* the LORD God of my master[8] Abraham, who hath not left destitute my master of his mercy and his truth: I *being* in the way, the LORD led me to the house of my master's [b]brethren.

28 And the damsel ran, and told *them of* her mother's [c]house these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the ear-ring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, thou [d]blessed of the LORD; wherefore standest thou without? [9]for I have prepared the house, and room for the camels.

32 And the man came into the house: and he[1] ungirded his camels, and gave straw and provender for the camels, and water [e]to wash his feet, and the men's feet that *were* with him.

A.M. 2147. B.C. 1857.

[f] Je. 4. 2. Pr. 13. 16. Ex. 20. 7. Ec. 5. 2, 5, 6.

[g] He. 11. 9. ch. 12. 1–7; 13. 15; 15. 18; 26. 4.

[h] Ex. 23. 20. He. 1. 14. Ps. 34. 7; 32. 8; 73. 24. Pr. 3. 5, 6.

[i] Jos. 2. 17.

[k] To Mesopotamia north-east of Canaan whence I came, Ac. 7. 2. ver. 4–6.

9 God, who has distributed the earth into different climates, has given to every one animals and plants suited to its peculiarities. The camel has, accordingly, been denominated *the ship of the desert*. It moves with great speed, carries a heavy burden, drinks as much water at a draught as will supply it for several days, and is so docile that it will *kneel* down to be laden or unladen, or to rest.—*C.*

1 Hebrew *Aram-Naharaim*, 'Aram of the two rivers.' *Mesopotamia*, the rendering of the Septuagint and Vulgate Versions, has unfortunately been adopted by our translators.—*P.*

[l] Haran, Ge. 11. 31; 29. 1, 4.

[m] To rest themselves, Pr. 12. 10. Ge. 33. 13, 14.

2 *Women go out to draw water.* In most countries there are certain kinds of labour appropriated by common consent, some to men, others to women. In Mesopotamia and most eastern countries generally, it seems the drawing of water, as a domestic work, was the woman's part; while, as afterwards appears, the care of the flocks was allotted to the man.—*C.*

[n] ch. 15. 1; 17. 7, 8. Ex. 3. 6. 2 Ki. 2. 14. Mat. 7. 7.

[o] Ps. 127. 1. 1 Th. 3. 11. ch. 27. 20.

[p] ver. 7, 43. Ps. 37. 5. La. 3. 25. Pr. 3. 6.

[q] Ex. 2. 16. Ju. 5. 11. 1 Sa. 9. 11.

[r] ch. 15. 8–17. Ju. 6. 17, 36–40. 1 Sa. 14. 9. 2 Sa. 5. 24. Ps. 86. 17.

3 The servant appears to have been thoroughly inspired with the spirit and faith of his master. He looked to God for guidance, and trusted in him alone for success. It is a noble lesson for the people of God in all ages.—*P.*

[s] ver. 45. Ju. 6. 36–40. Da. 9. 23. Is. 58. 9; 65. 24. Ps. 145. 18; 34. 15; 65. 2.

[t] ch. 29. 9. Ex. 2. 16. Pr 31. 27.

4 Heb. *good of countenance.*

[u] Ge. 4. 1. Nu. 31. 17, 18.

A.M. 2147. B.C. 1857.

5 Water was of great value in these dry countries, chap. xxvi. Is. 21. 14; 30. 25; 35. 6, 7; 41. 17, 18; 49. 10.

[x] Lu. 2. 19, 51. 2 Sa. 7. 18–20. Ps. 34. 1–6; 116. 1–7; 107. 1, 8, 15, 43.

6 Or, *jewel for the forehead*, 1 Pe. 3. 4. Ex. 32. 2, 3. Is. 3. 21.

7 £18, 5s. The weight of the ornaments put upon Rebekah appears extraordinary. But Chardin assures us that throughout all Asia the women wear rings and bracelets of as great weight, and even heavier. Sometimes the arm is covered with them from the wrist to the elbow. The poor people wear as many of glass or horn. They hardly ever take them off, they are their riches.—*Harmer.* See ver. 30.

[y] ch. 11. 29; 22. 20, 23. ver. 15.

[z] ver. 48, 52. Ex. 4. 31; 12. 27; 34. 8. 1 Ch. 29. 20. 2 Ch. 20. 18; 29. 30. Ps. 22. 29; 72. 9; 66. 4; 95. 6. Mi. 6. 6. Phi. 2. 11.

[a] ch. 9. 26; 14. 20. Ps. 68. 19; 72. 18, 19. 1 Ch. 29. 10–13. Ep. 1. 3. 1 Ti. 1. 17.

8 There is often a remarkable similarity between the characters of master and servant; the servant insensibly, or by direct imitation, imbibing a portion of the master's spirit, sentiments, and manner. The conduct of Abraham's servant well illustrates and confirms this observation. His diligent application to business, ver. 33, 54, 56, well answers to the conduct of Abraham, ch. 22. 5, while his piety in the 12, 27, 42, 48, and 52 verses of this chapter, beautifully corresponds to the invariable practice of Abraham in building an altar, and calling on the name of the LORD, wherever Providence ordered his lot.—*Note*, How common is it to hear complaints of unfaithful servants. Let those who complain remember this faithful servant of Abraham—the pious example and instruction by which, under grace, his character was formed.—*C.*

[b] Kinsfolk, ch. 13. 8. Ex. 2. 11, 13.

[c] Tent, ver. 67; ch. 31. 33. The women had tents separate from the men.

[d] ch. 26. 29. Ru. 3. 10. Ps. 115. 15.

9 From the circumstance of the mother's house being mentioned, ver. 28, some have conjectured that her father, Bethuel, was dead, and the person called Bethuel, ver. 50, was a younger brother. This is possible; but the mother's house might be mentioned were even the father alive; for in Asiatic countries the women have apartments entirely separate from those of the men, in which their little children and grown-up daughters reside with them.—*I.*

1 Laban.

[e] ch. 18. 4; 19. 2. 1 Ti. 5. 10.

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loins, ch. 47. 29.—[The Hebrew *zaken*, like the Arabic *sheikh*, though literally signifying 'old,' or 'old man,' had the ordinary conventional meaning 'chief,' which is manifestly its signification here. Probably this 'chief slave' was Eliezer. *P.*]

Ver. 3, 4. The Canaanites were mere heathens devoted to destruction, and so very improper to be matched with Isaac, ch. 26. 34, 35; 27. 46; Ex. 34. 16; 2 Co. 6. 14, 15; but Abraham's friends in Mesopotamia worshipped the true God, though they also served their idols, ver. 31, 50; ch. 31. 19, 30.

Ver. 5, 6. It was extremely proper that the servant should know the full meaning of the oath before he took it, Je. 4. 2; Pr. 13. 16. God had ordered Abraham's departure from Mesopotamia; it was therefore improper that either he or his son should return thither, where they would be tempted to a partial idolatry.

Ver. 14. This token he asked not from presumption or distrust, but as directed by the Spirit of God, Ju. 6. 17, 37, 39; 7. 9–15; 1 Sa. 6. 7–9; 14. 8–10; 20. 7; 12. 17; Is. 7. 11–14; 38. 7, 8, 22; Ex. 4. 2–9.

Ver. 22. Jewels and other precious ornaments may be worn by us, provided they be suited to our station and ability, and be not abused as occasions of pride; and providing we principally attend to the inward adorning of our heart and life with true holiness, 1 Pe. 3. 4; 1 Ti. 2. 9, 10.

33 And there was set *meat* before him to eat: but he said, [f]I will not eat until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.[4]

35 And the LORD hath [g]blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And Sarah, my master's wife, [h]bare a son to my master when she was old: and unto him hath[i] he given all that he hath.

37 And my master made me swear, saying, Thou[k] shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, [l]before whom I walk, will [m]send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house:

41 Then shalt thou be clear[5] from *this* my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.[6]

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do [n]prosper my way which I go;

43 Behold,[o] I stand by the well of water: and it shall come to pass, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, [p]Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath appointed out[7] for my master's son.

45 And before I had done speaking [q]in mine heart,[8] behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.[9]

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and I put the ear-ring[1] upon her face, and the bracelets upon her hands.[r]

48 And [s]I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had [t]led me in the right way, to take my master's brother's daughter unto his son.

49 And now, if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the [u]right hand, or to the left.

50 ¶ Then Laban[2] and Bethuel answered and said, The thing proceedeth from the LORD: we cannot speak unto thee [x]bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath [y]spoken.

52 And it came to pass, that, when Abraham's servant heard their words, [z]he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels[3] of silver, and jewels of gold,[4] and raiment, and gave *them* to Rebekah: he gave also to her brother and to her mother [a]precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning; and he said, [b]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [c]*a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and inquire at her mouth.[5]

58 And they called Rebekah, and said unto her,[6] Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, [d]and Abraham's servant, and his men.

60 And they [e]blessed Rebekah, and said unto her, Thou *art* our sister; [f]be thou *the mother* of thousands of millions, and let thy seed possess the gate[7] of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the [g]well Lahai-roi: for he dwelt in the south country.

63 And Isaac went out [h]to meditate in the

A.M. 2147. B.C. 1857.

[f] Ep.6.5-8. Pr.22.29. Lu.21.36. 2 Ti.4.2. Ec. 9.10.

4 Abraham had received intelligence concerning the family of Nahor, and we may suppose they had also heard of him; but now the report was authenticated, and the particulars ascertained. The narrative is beautifully simple; well suited to recommend Isaac, and to promote the object of the journey. The servant's heart was so deeply engaged in the business, that he could not eat till he had declared it.—*Scott.*

[g] ch.12.2; 13.2. Mat. 6.33.1 Ti.4.8. Ps.112.3. Job 1.3;42.10-12. Pr.10. 22.

[h] ch.17.17; 18.10-14; 21.1-7.

[i] ch.25.5.

[k] See ver.3-9.

[l] ch.5.22; 17.1. 2 Ki. 20.3. Ps.16.8.

[m] Ps.91.11;34.7. He. 1.14. Ex.33.2.

5 Free from the guilt and curse of violating it, De.29.12.

6 Or as the word signifies, 'from this curse,' the guilt of violating the oath, and the consequent curse that must follow; an oath implying a sanction or curse to follow on the violation of it, whether it be expressed or no.—*J.*

[n] ver. 12. Ezr. 8. 21. Ps.90.17;37.5.

[o] ver.13,14.

[p] He.13.2. 1 Ti.2.10. Is.32.8.

7 Marked out.

[q] Ro.8.26. 1 Sa.1.13. Ne.2.4.2Sa.7.27. Is.58. 9;65.24. Mat.7.7.

8 That is to say, before he had ended the prayer which he was offering up to God in secret.—*J.*

9 Between Orfa and Bir we met with several wells, at which the young women of the neighbouring villages, or of the tribes of the Curds and Turkomans, who were wandering in these parts, watered their flocks. As soon as we accosted them, they brought us water to drink, and likewise watered our horses. Similar civilities had been shown me in other parts, but here it appeared particularly remarkable, as Rebekah, who was certainly brought up in these parts, showed herself equally obliging to travellers.—*Niebuhr.*

A.M. 2147. B.C. 1857.

1 Or, *nose-jewel*, ver. 22, an ornament still in common use among young women in many parts of the East. Chardin says they are worn in the left nostril, which is bored low down in the middle.

[r] Typical of the church's ornaments, Eze.16.12. Ep.5.26. Is. 62.4,5.

[s] See ver.26.

[t] Ezr.8.21. Pr.3.5,6. Ps.32.8;73.24;48.14.

[u] Nu. 20. 17; 22. 16. De.2.27.

2 Laban is put first, as his father seems to have left the management of this affair chiefly to him.

[x] Anything. 2 Sa. 13. 22, but we fully acquiesce in the determination of God's providence.

[y] Directed, ver. 15. 2 Sa.16.10.

[z] See ver.26. Ps.116. 1;134.1,2.

3 Heb. *vessels.*

4 *Jewels.* So named from the word *Few*, because the Jews being at an early period (see Ex. 28. 3;39.11,17, &c.) expert in the polishing and cutting of precious stones, and formation of gold and silver ornaments, continued to be the chief artists and dealers in that department of trade; and accordingly gave name to the products of their ingenuity, ver.31,50,51,60.—*C.*

[a] De.33.13. Ca.4.13. 2 Ch.21.3. Ezr.1.6.

[b] ver.56,59. Pr.22.29. Ec.9.10. Ro.10.11.

c Or, *a full year*, or *ten* months, ch. 4. 3. Le.25.29. 1 Sa.1.3.

5 Consent being necessary to marriage.

6 While Abraham pays a just attention to providing a proper wife for his son Isaac, Laban the brother of Rebekah, speaking in her father Bethuel's name, pays a just regard to the feelings of his sister. She is openly consulted, and she freely consents.—*C.*

[d] Deborah, ch.35.8. 1 Th.2.7.

[e] ch.14.19. Ru.4.10.

[f] ch.22.17. De.21.19. Le.25.46.

7 Be conquerors of and rulers over them, ch.22.17.

[g] ch.16.14;25.11.

[h] Or, *to pray.* Ps. 1.2;104.34;139.17,18.

Ver. 27. God manifested his *mercy* to Abraham in promising him all manner of blessings; and his *truth* in performing these promises, as on the present occasion, ch. 32. 10; Mi. 7. 20.

REFLECTIONS.—What a mercy it is to have at once a good servant, a good son, and a gracious God! A noble foundation these for truly happy success in our designs! In weighty cases it may be proper to interpose an oath, but that carefully explained, solemnly administered, and judiciously taken. The marriages of true believers, on which the temporal and eternal happiness of multitudes may depend, should be formed with remarkable and religious attention; for an unconverted partner in life often proves a dreadful and a dangerous snare. Happy the families which have praying and pious members! In difficult cases it is best to begin with prayer if we wish to succeed. And it manifests no small prudence to look for and follow the direction of God's providence; for the Lord kindly answers the prayers of faith when put up in behalf of his dear favourites. In order to obtain a truly happy marriage, how much more efficacious are a single regard to the glory of God, and a dependence on his direction, than all the wanton dalliances or false and fulsome flattery in the world! In religious courtship plain-dealing is the best wooing; and they who are most humble, kind, and industrious in the house of their father, are likely to prove most amiable and useful in the house of their husband. In children's marriages parents ought to advise, but not to constrain. It is useful to commemorate past mercies to encourage us in a present dependence on God's care and kindness for future ones: and the more mercies we receive, the more we

field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, [i]she lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore [k]she took a veil, and covered herself.

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

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

CHAPTER XXV.

1 The sons of Abraham by Keturah. 5 The division of his goods. 7 His age, death, and burial. 12 The generations of Ishmael. 17 His age, and death. 21 Isaac prayeth for Rebekah, being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birthright.

THEN [a]again Abraham took a wife, and her name *was* Keturah.

2 And she bare him [b]Zimran, and Jokshan, and Medan, and [c]Midian, and Ishbak, and Shuah.

3 And Jokshan begat Sheba and Dedan. And the sons of Dedan were [d]Asshurim, and Letushim, and Leummim.

4 ¶ And the sons of Midian; [e]Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham [f]gave all that he had[7] unto Isaac.

6 But unto the sons of the [g]concubines, which Abraham had, Abraham gave gifts,[8] and sent them away from Isaac his son (while he yet lived) eastward unto the east country.[9]

7 ¶ And these *are* the days of the years[1] of Abraham's life which he lived, an hundred threescore and fifteen years.

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

9 And his sons Isaac and Ishmael buried him in[i] the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

A.M. 2148. B.C. 1856.

i Ju.1.14. Jos.15.18.

k Denoting modesty, 1 Co.11.5,6.

l Typical of the calling of the Gentiles into the church of God. Is.54.1–5. Ro. 11.11,15. (The tents or apartments of the wives in the East are separated from those of the husband. Sarah being dead, her tent was appropriated to the use of Rebekah. —*Wall.*)

CHAP. XXV.

B.C. 1853.

a ch.23.1. 1 Ch.1.32, 33.

b Je.25.25.

c ch.36.25,35; 37.28. Nu.22.4; 31.2,8. Ju.vi.–viii.

d 2 Sa. 2. 9. Ps. 83. 6. Eze.27.6.

e Is.60.6. See Introduction.

f Typical of God's giving all fulness to Christ, Col.1.19. Jn.3. 35;17.2. Mat.11.27; 28. 18. Ps.68.18.

7 That is, all that he had *at his death* he bequeathed to Isaac; his other sons he had previously sent, with sufficient means, to the countries eastward of Canaan. A wise provision to guard against jealousy of the minor branches against the greater, as well as against that spirit of indolent neglect apt to be generated by dependence. What an advantage also to the countries of their adoption, if Abraham's sons carried with them their father's activity, industry, and piety.—*C.*

g Hagar and Keturah, ch.16.3;ver.1.

8 Emblem of what God gives to reprobates.

9 It would appear that these children of Abraham settled in Arabia, and became the progenitors of tribes, most of which gradually amalgamated with the Joktanites. Of them all the *Midianites* alone attained to historic importance. They settled on the eastern borders of Moab and Edom, and pastured their flocks as far south as the peninsula of Sinai. Among them Moses took refuge when he fled from Egypt. And Jethro, his father-in-law, was priest of Midian. A section of the Midianites subsequently became Israel's worst enemies, and for this a terrible revenge was taken, Nu.xxxi.—*P.*

1 182.

h ch.15.15; 35.29; 49. 29. Nu.20.24; 27.13. Ju. 2.10. Job 42.17. Je.6.11.

i ch.29.16,17,19; 49. 29,30,50.13.

A.M. 2183. B.C. 1821.

k ch.1. 2; 14.19; 22. 17.

l ch.16.14;24.62.

m ch. 16. 10–12; 17. 20; 21.13. 1 Ch.1.29–31. See Introduction.

n Is.60.7; 42.11. Ps. 120.5.

o Is.21.16.

p Or, *Hadad*, 1 Ch. 1.30.

q Job 6.19. 1 Ch.5.19.

r ch.17.20.

2 1723.

s ch.15.15;ver.8.

3 The junction of Ishmael with Isaac in the burial of Abraham, shows that they must have lived not very far from each other, and in a considerable degree of intimacy. Hence we conclude, with every reasonable probability, that Abraham and Isaac must have exercised considerable influence over the religious opinions and character of Ishmael. This idea is further strengthened by the fact that when Esau perceived that Isaac was displeased with his Hittite wives, ch. 28. 8, he went to Ishmael and married one of his daughters, with the expectation of her being more acceptable; what, from his knowledge of her father, he could not reasonably have expected upon any ground but the religious character of Ishmael's family. Accordingly, we interpret the phrase—*was gathered to his people*—to intimate Ishmael's dying in faith and entering into rest.—*C.*

4 His sons.

t ch. 2. 11; 10. 29; 21. 14, 21; 20.1. 1 Sa. 15. 7. ch.14.10;16.12.

5 Heb. *fell.*

x 1 Sa.1.10. Phi.4.6. Ps.50.15;91.15;65.2. Is. 45.11;58.9;65.24.

6 1837.

7 The Hebrew original — *If — why I thus?* is evidently very elliptical; and the words in *italics* supplied by the translators do not seem to bring out the full meaning. Is not this their import? If, *I be a mother in answer to prayer* (see ver.21), why *am* I thus? And knowing that God alone could answer the question, she went to inquire of the Lord. — *Query*, Have believers now no way of inquiring and ascertaining wherefore *God contends with them?* Job 10.12. They have two: First, God's word, which is a lamp, a light, and an oracle, Ps.119.105;28. 2. Secondly, self-examination and self-judgment; for it is written—'*if we judge ourselves, we shall not be judged,*' 1 Co. 11.1.—*C.*

y Ro.9.12. Mal.1.2, 5.

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God [k]blessed his son Isaac: and Isaac dwelt by [l]the well Lahai-roi.

12 ¶ Now these *are* [m]the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael, [n]Nabajoth; and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and [o]Dumah, and Massa,

15 Hadar,[p] and [q]Tema, Jetur, Naphish, and Kedemah.

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

17 And these *are* the years[2] of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was [s]gathered unto his people.[3]

18 And they[4] dwelt from [t]Havilah unto Shur, that *is* before Egypt, as thou goest toward Assyria: *and* he died[5] in the presence of all his brethren.

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

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

21 ¶ And Isaac [u]entreated the LORD for his wife, because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And[6] the children struggled together within her: and she said, If *it be* so,[7] why *am* I thus? And she went to inquire of the LORD.

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

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ought to praise and worship God. New relations need new prayers; for new joys on earth are connected with new griefs. But doubly sweet are the blessings of Providence when we receive them with a devout temper of spirit. How useful for the soul is devout retirement! None will ever feel the want of company who have learned, through the medium of sensible objects, to converse with God himself. Alas, that so few deep-sworn servants of JEHOVAH should so little resemble Abraham's, in their endeavours to woo a bride for his dear Son! How little fervent prayer and accurate observation of his word and providence they mingle with their work! How often their own temporal provisions lie nearer their heart than that sinners should be made willing in the day of his power! May God make them equally faithful and equally successful!

CHAPTER XXV. Ver. 1–4, 6. The natural vigour wherewith God had endowed Abraham, for the procreation of Isaac, continued with him for the further enlargement of his family. These children of Keturah, and their posterity, peopled a considerable part of Arabia to the south and the east of the Promised Land, under the name of Midianites, Shuhites, Sabeans, and Ashurites.

Ver. 5. Isaac was his only heir by his complete wife, and his only child by promise, ch. 24. 39; 21. 12; and is herein a type of Jesus Christ and his seed, who are heirs of all things by promise, He. 1. 2; Jn. 3. 34; Re. 2. 10; Gal. 3. 29; Ro. 8. 17.

Ver. 13. [*Nabajoth* was the progenitor of the Nabathæans, who, about four centuries before the Christian era, drove the Edomites out of Petra, and constructed most of those rock tombs and temples whose splendours astonish the modern traveller.—The black tents of Kedar are mentioned in Canticles; and the people are often mentioned by the sacred writers, Is. 42. 11; Je. 49. 32; Eze. 27. 21. *P.*]

Ver. 15. [*Jetur* settled at the eastern base of Mount Hermon, and gave his name to a province, which exists to this day. The Greeks called it *Ituræa*, Lu. 3. 1, and the Arabs now call it *Jedur*. The other sons of Ishmael were founders of Arab tribes. *P.*]

Ver. 18. They dwelt all along the south of the Moabites, eastern Midianites, Edomites, and Israelites, almost from the river Euphrates on the east to the border of Egypt on the west.—[*He died*—rather, it (that is, his dwelling-place) *fell* to him, according to divine appointment and prediction, in the presence of all his brethren. *C.*——Compare with the prophetic words of the Angel of the Lord in ch. 16. 12. The prophecy was fulfilled in Ishmael's personal history, as well as in that of his descendants. *P.*]

Ver. 20. ['The cultivated plain of Aram.' This was the name of that district of Mesopotamia in which Haran was situated. It ought to be noted that the word 'Syrian' here and elsewhere is *Aramæan* in Hebrew. *P.*]

Ver. 21–23. For almost twenty years Isaac continued praying for children. Their struggling in their mother's

24 ¶ And when her days[7] to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.[8]

26 And after that came his brother out, and his[z] hand took hold on Esau's heel; and his name was called Jacob:[9] and Isaac *was* threescore years old when she bare them.[1]

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

28 And Isaac loved Esau, because [a]he did eat of *his* venison; but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage:[2] and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, with that same red *pottage;*[3] for I *am* faint: therefore was his name called Edom.[4]

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

32 And Esau said, Behold, I *am* at the point to die;[5] and what profit shall this birthright do to me?[6]

33 And Jacob said, [b]Swear to me this day; and he sware unto him: and [c]he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles;[7] and he did eat and drink, and rose up, and went his way. Thus Esau despised *his* birthright.[8]

A.M. 2183. B.C. 1821.

[7] 1836.

[8] Perfectly made. [*Completed, hairy.*—C.]

[z] Ho.12.3.

[9] Heel-holder or supplanter.

[1] Twenty years after his marriage.

[a] Heb. *venison was in his mouth*, ch. 27. 4.

[2] It is truly wonderful to observe, upon what apparently unimportant and trifling circumstances the greatest events depend. Jacob prepares a mess of pottage, Esau returns hungry, their characters are exhibited, and their own future lives, and the conditions of their descendants, are decided. Jacob commercially buys, and Esau profanely sells, the patriarchal birthright. Esau, as a *man of the field*, is justly condemned because he does not more manfully endure a little hunger; while his contempt of the civil and religious privileges of his birth indicates a man who, lightly valuing his own rights, is not likely to respect the rights of others. Nor is Jacob, though he seeks a *right object*, to be praised or imitated in seeking it by *wrong means*.—C.

[3] Heb. *with that red, i.e.* with that *red* pottage.

[4] *Edom*, 'The Red.'—*P.*

[5] Heb. *going to die.*

[6] 1805.

[b] He.6.16. ch.14.22; 24.3,9.

[c] He.12.16. Phi.3.18, 19.

[7] A kind of pulse.—C.

[8] Deliberately poured contempt on it.

A.M. 2200. B.C. 1804.

CHAP. XXVI.

a ch.12.10.

b Perhaps not that, ch.20.2;21.22–32.

[9] See above on ch. 20.1.—*P.*

c ch.12.7; 17. 1; 18. 1, 10–20.

d As Abram did, ch.12. Ps.37.3.

e Ps.32.8;37.3–6; ver. 12,14.

f See ch.12.7; 13.15, 17;15.18;17.8;22.16.

[1] Canaan was given to Abraham, Isaac, and Jacob, in *full right*, and to their seed in *actual possession.*

g ch.12.2,3;13.16;15. 5,18; 17.4–23; 18.18; 22. 17,18.

h ch. 22. 18; 18. 19. 1 Co.15.58. Ps.128.1–6.

i ch.12.13; 20.2,5,12, 13. Pr. 29. 25. Mat. 10. 28. Col.3.9. Ep.5.25.

[2] Though we pity a man living in the midst of a lawless people where he is afraid to tell the truth, yet we must condemn him if he prevaricate or falsify. God is a God of truth, Ps. 31.5, and requires it of his people, at all times, in all places, and upon all subjects. Isaac is therefore to be condemned, as Abram was under similar circumstances. His prevarication is not to be defined as a small fault in so good a man, but as a great stain on so fair a character. Lord, what is man! thy grace is sufficient for us! Remember, Christian, thou canst do all things through Christ strengthening thee. Be valiant, therefore, for the truth.—C.

CHAPTER XXVI.

1 *Isaac because of famine went to Gerar.* 2 *God instructeth and blesseth him.* 6 *He is reproved by Abimelech for denying his wife.* 12 *He groweth rich.* 18 *He diggeth Esek, Sitnah, and Rehoboth.* 26 *Abimelech maketh a covenant with him at Beer-sheba.* 34 *Esau's wives.*

AND there was a famine in the land, besides the [a]first famine that was in the days of Abraham. And Isaac went [b]unto Abimelech king of the Philistines unto Gerar.[9]

2 And the Lord [c]appeared unto him, and said, Go not down [d]into Egypt; dwell in the land which I shall tell thee of.

3 Sojourn in this land, and [e]I will be with thee, and will bless thee: for unto thee, and unto thy seed, [f]I will give all these countries; and I will perform the oath which I sware unto Abraham thy father:[1]

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

5 Because[h] that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and [i]he said, She *is* my sister:[2] for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah, because she *was* fair to look upon.

8 And it came to pass, when he had been

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womb presaged that they and their posterity would live at variance one with another, and exceedingly differ in their religion, laws, manners, &c. The Edomites, descended from Esau, were at first the strongest people, ch. xxxvi.; but the Israelites, sprung from Jacob, under David (2 Sa. 8. 14), under Amaziah (2 Ch. 25. 11, 12), and under Hyrcanus, subdued them. Nay, Jacob's obtaining the birthright and blessing, ver. 29–34; 27. 29, 37, 40, rendered him and his posterity superior to Esau and his Edomite seed.

Ver. 25. That redness and hair marked the present strength of Esau's body, and the savage and cruel disposition of him and his posterity, ch. 27. 11, 40, 41; Ob. 10; Eze. 25. 12; 35. 3–5.

Ver. 26. Jacob took hold of his heel, as if he would have drawn him back, so that himself might be born first, or as if he would overthrow and suppress him, as he afterwards did, ver. 33; ch. xxvii. And rightly was he named Jacob, a *heel-holder*, or *supplanter*, on that account, ch. 27. 36.

Ver. 27. Esau was a wild, savage kind of man, spending most of his time in hunting, learning the art of war, and the like, ch. 10. 9; 16. 12. Jacob was a sincere, mild, plain-dealing man, keeping much at home, attending to his household affairs, and to his father's flocks and herds, ch. 6. 9; 46. 34.—[*And the boys grew.* The early development of different propensities in Esau and Jacob is very remarkable, and the visible causes of their respective characters may be traced to the dispositions and partialities of the parents. Isaac loves venison, and first to please his father, and then to gratify his own acquired habits, Esau becomes a *cunning hunter.* Rebekah loves domestic retirement, finds her comfort in the society of her infant Jacob, and forms his future character on the model of her own.—*Note*, These things are to be carefully observed: (1) How early, and insensibly, some part of the character of a father or mother may be propagated in their children. (2) The consequent importance of well considering all the habits in which a child is indulged or encouraged, as part, and often the most influential part, of its education. (3) The danger of parental partialities, from which, in this remarkable instance, many of the future troubles of Isaac and Rebekah, and Esau and Jacob, arose. *C.*]

Ver. 30. The name Edom, signifying *red*, at once marked his origin and colour, and his excessive lust after the red pottage, and his selling his birthright to obtain them.

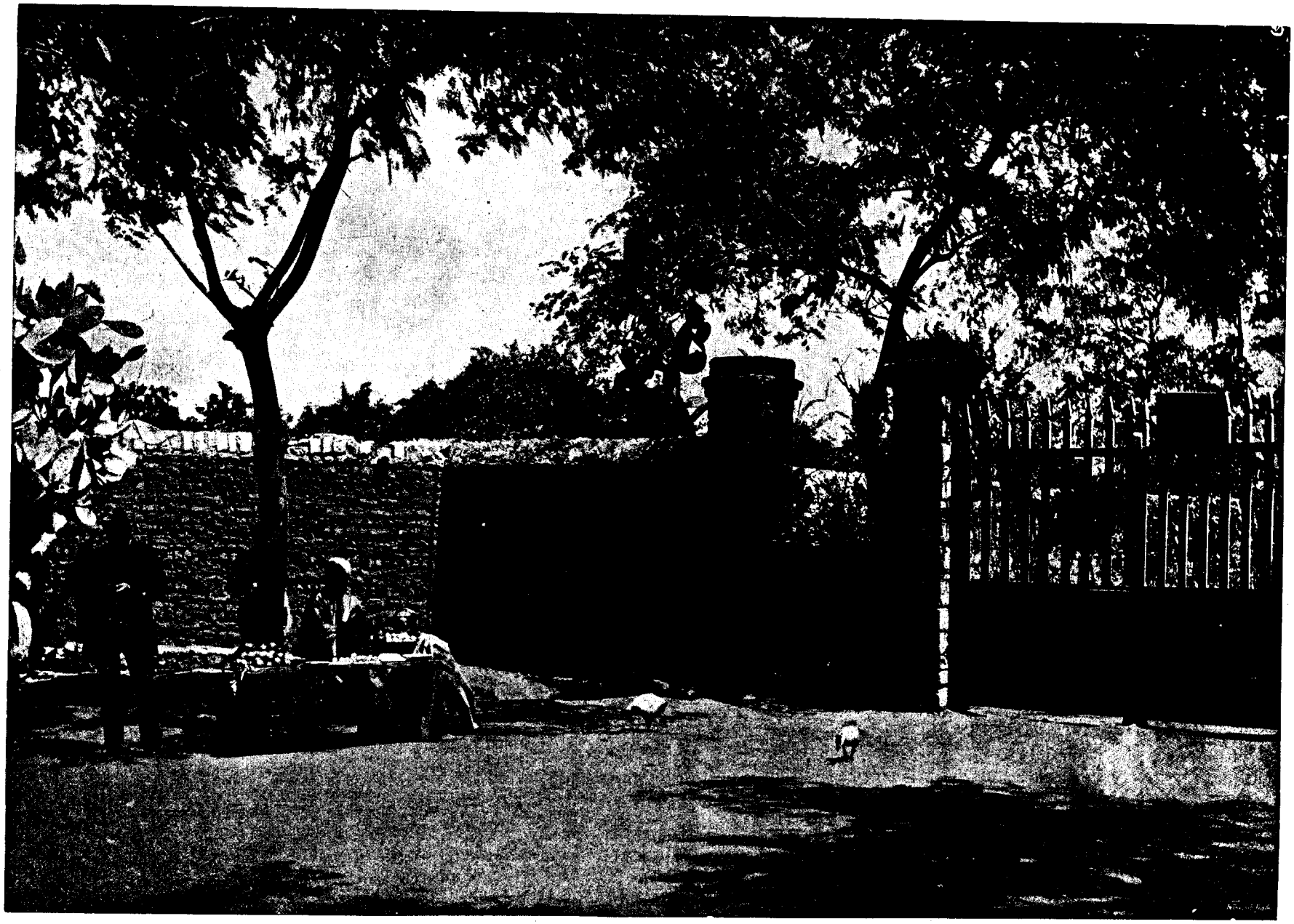
Ver. 31–34. This birthright entailed upon the possessor a double portion of the paternal inheritance, De. 21. 16, 17; a claim to his father's principal blessing, and to the promise of Canaan, and a peculiar relation to God therein.——[Ver. 34. Altogether this is a most painful narrative. One does not know whether most to condemn the folly and recklessness of Esau, bartering his birthright for a mess of pottage; or the unbrotherly spirit and grasping selfishness of Jacob, refusing to a fainting brother a mouthful of food until he had given him all he possessed. *P.*]

REFLECTIONS.—Before I part with Abraham, this celebrated patriarch, let me, in him, contemplate Jesus the everlasting Father. How astonishing his meekness—his kindness to men—his intimacy with, fear of, obedience to, and trust in his God! He is the chosen favourite of JEHOVAH—the father and covenant-head of innumerable millions of saved men. To him all the promises relative to the evangelical and eternal state of his church were originally made. All obedient at his Father's call, he left his native abodes of bliss, and became 'a stranger and sojourner on earth,' not having where to lay his head. At his Father's call, he offered himself an acceptable sacrifice to God; by his all-prevalent intercession, and supernatural influence, he offers men salvation from sin and from the hand of their enemies; and, after long patience, he wins untold disciples in the Jewish and gospel church. In his visible family are many professors, children of the bond-woman, the covenant of works; who, in the issue, are like Ishmael, or the modern Jews, whose unbelief brings them to misery and woe; others are children of the free-woman, the covenant of grace, and are, like Isaac, begotten to God because of their faith in Christ. Now let me observe, how invigorating is a strong faith in God's promise; for God delights to add abundant blessings to such as, by courageous believing, give him the glory of his power and faithfulness. Often the best of men have little remarkable fellowship with God in old age, but must live even to the end by faith, and not by sight; while wicked families are loaded with temporal mercies for the sake of their pious progenitors. Promised events are often ushered in by the most discouraging appearances; and mercies must be long prayed and waited for ere they be granted. It is good when husbands and wives unite their supplications; for to spread our griefs before a throne of grace is the greatest and surest relief. How often much trouble and vexation attend what is too eagerly desired! But how tender is God, in fixing the temporal, and even eternal, states of persons according to their faith! And how early are children known by their doings! yet in their education great care is to be taken in consulting their tempers and dispositions. Parents frequently expose themselves to future troubles by their partial regard to children. But why should we set our hearts on them, or any other worldly comfort, when we must so quickly leave them by death? At that time it should be the concern of parents so to dispose of their effects, that there may be no disputes after they are gone; and such deserve to have most assigned them as are likely to make the best use of it. How often the wisest worldlings act the most foolish part, while 'the Lord preserveth the simple!' How marvellously God overruleth even the sins of men, to the accomplishment of his purpose or promise, and the advancement of his glory! How dreadful, when men, even those who have had a religious education, gratify their sensual appetites at the expense of the temporal and eternal ruin of themselves and their seed; and when God permits them to be afterwards hardened in their sin, and standing monuments of that affecting truth, that numbers of the descendants of God's children are sometimes left out of his church, and unacquainted with their parents' blessings!

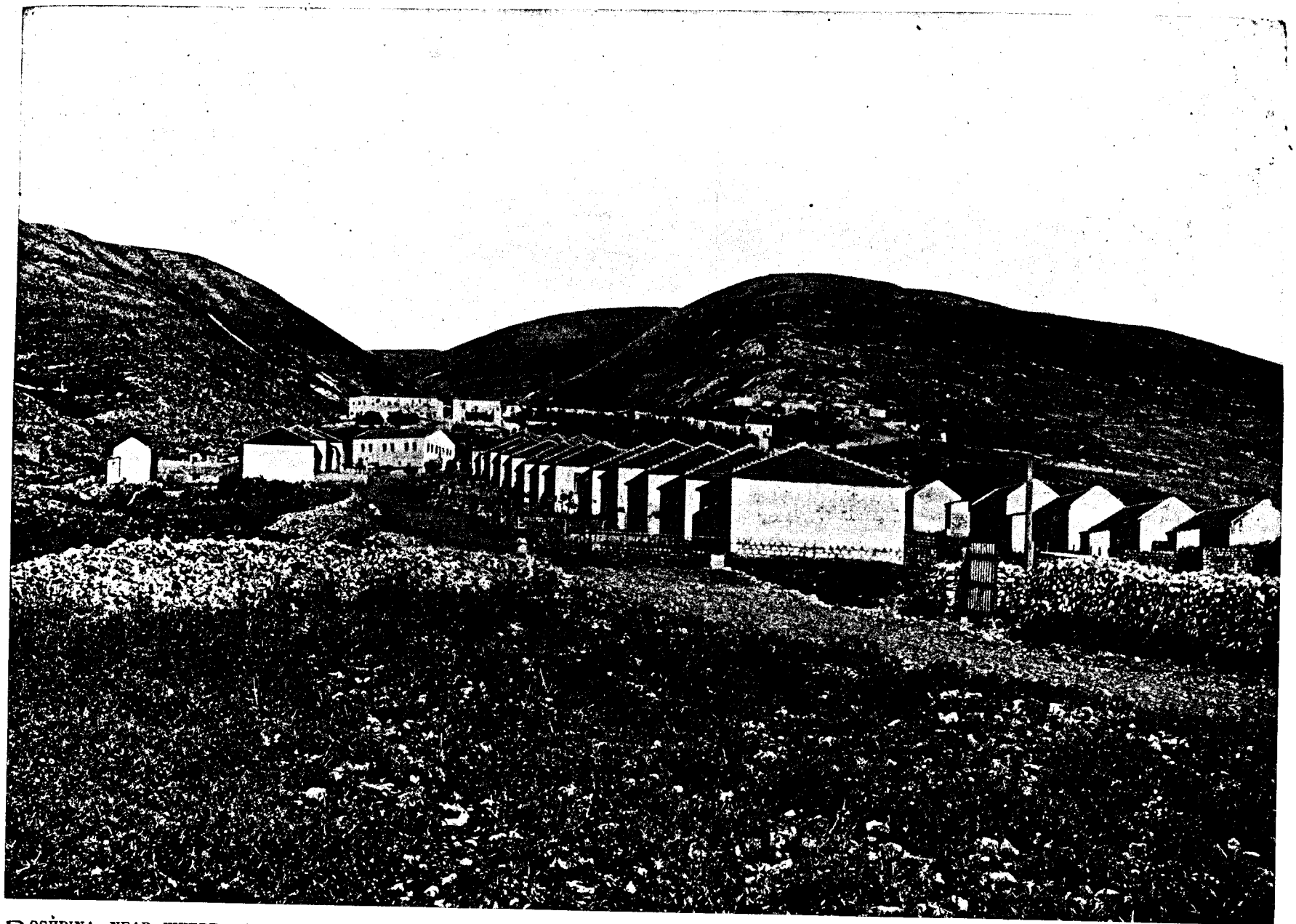
CHAPTER XXVI. [Ver. 4. The same promise, in all its details, which was originally given to Abraham, is here renewed to Isaac, see ch. 12. 3; 22. 17, 18. *P.*]

Ver. 12. This fertility was emblematical of fruitfulness in grace, Ps. 67. 6; Mat. 13. 23; and of the bountiful but gracious rewards which we shall enjoy in heaven, Ga. 6. 7, 8; Ps. 31. 19; 19. 11.

Ver. 18. This was typical of Christ's reforming his



ENTRANCE TO THE GARDEN OF THE VIRGIN—WHERE JOSEPH LIVED. [GEN. xxvi: 2.]—When Herod issued his cruel decree that all the children in Bethlehem under two years of age should be put to death, the Lord appeared unto Joseph in a dream and said, Arise, take the young child and his mother and flee into Egypt. There is a tradition of long standing that the place of the sojourn in Egypt was at Matariyeh. It was near this place that Joseph lived, because it is only a short distance from Heliopolis where Potipherah resided, whose daughter Joseph married. This is a few miles east of Cairo, and the village is connected with it by telegraph and telephone. The region about Matariyeh is very fertile. Cotton grows here; orange groves are near by, and only a short distance is an ostrich farm kept by a Frenchman. It is a beautiful road from Cairo out to this place.



ROSHPINA—NEAR WHERE JOSHUA CONQUERED JABIN KING OF HAZOR. [GENESIS, xxvi: 3, 4.]—'Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father." Nearly four thousand years from the time these words were spoken to Abraham, we find a village as shown above, built by the Rothschilds, descendants of Abraham, in Palestine, the country that was promised to Abraham, and built as a place of residence for the Jews. It is a striking and interesting commentary upon the covenant between Heaven and these ancient people, that we find in these the last days of the nineteenth century, a disposition on the part of the Jews, which liberal and fortunate men of their race are helping them to carry out, to go back and possess the land of their fathers. *Roshpina* stands near the waters of Merom.

there a long time, that Abimelech, king of the Philistines, [k]looked out at a window, and saw, and, behold, Isaac *was* [l]sporting with Rebekah his wife.[1]

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

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

11 And Abimelech charged all *his* people, saying, He that [n]toucheth this man or his wife shall surely be put to death.[2]

12 ¶ Then Isaac sowed in that land, and received[3] in the same year [o]an hundred fold; and the LORD blessed him.

13 And the man waxed great, and went forward,[4] and grew, until he became very great:

14 For he [p]had possession of flocks, and possession of herds, and great store of servants:[5] and the Philistines [q]envied him.

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

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

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

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

19 And Isaac's servants digged in the valley, and found there a well of [t]springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well Esek;[6] because they strove with him.

21 And they digged another well, and strove for that also:[7] and he called the name of it Sitnah.[8]

A.M. 2200. B.C. 1804.

[k] 2 Ki. 9. 30. Pr. 7. 6. Ju. 5. 28.

[l] Pr. 5. 18. Is. 62. 5. Ec. 9. 9.

1 He exhibited such marks of endearment as were neither common nor allowable with brother or sister, and which no man in such a relation would use.—*J.*

[m] ch. 20. 9, 10; 12. 18.

[n] ch. 20. 6. Pr. 6. 29. Ps. 105. 15. Zec. 2. 8.

2 It is likely that the remembrance of what happened in the case of Abraham, in similar circumstances, was not yet forgotten. —*J.*

3 Heb. *found.*

[o] This marks great increase. Ps. 67. 6. Zec. 8. 12. Mat. 13. 23. Ga. 6. 7, 8.

4 Heb. *went going.*

[p] Job 1. 3; 42. 12. Pr. 10. 22. ch. 12. 16; 13. 2. Ps. 144. 13, 14.

5 Or, *husbandry.*

[q] Ps. 112. 10. Ec. 4. 4. Job 5. 2.

[r] This was contrary to covenant and oath, ch. 21. 25–32.

[s] Nu. 32. 38. Ho. 2. 17. Zec. 13 2. Ps. 16. 4.

[t] Heb. *living,* Ca. 4. 15. Jn. 4. 10, 11; 7. 38.

6 i.e. *contention.*

7 It is our ignorance of patriarchal life which makes us think it unaccountable to hear, in these early days, of so many contests about wells: for on nearer inspection we should find that in these arid regions, a well of springing water was a possession of inestimable value. Hence we find Moses, in magnifying the divine bounty to the children of Israel, among other parts of the inventory, reckoning up not only 'great and goodly cities which they builded not,' but 'wells likewise digged which they digged not.'—*Biblioth. Bibl.*

8 i.e. *malicious hatred.*

A.M. 2208. B.C. 1796.

9 i.e. *rooms.*

[u] Ps. 4. 1; 18. 19; 118. 5.

[x] The south-most city in Canaan, ch. 21. 31; 46. 1. Ju. 20. 1.

[y] ch. 15. 1; 17. 7; 24. 12. Mat. 22. 32.

[z] Is. 41. 10, 13, 15; 43. 1, 2; 44. 1. Re. 1. 18, with ch. 13. 16; 22. 17.

[a] ch. 8. 20; 12. 7; 13. 18; 22. 9; 35. 1; 33. 20. Ex. 17. 15.

1 It is too common with individuals, families, churches, and nations, to fall away in religion as they advance in riches and honours. It was not so with Isaac. In the midst of all his wealth and prosperity he does not forget God. *Family religion* is not expelled by family advancement; but, like Abraham, his father, he builds his altar, and calls on the *name* of the LORD; that is, acknowledges, and worships him in all his revealed attributes, consequently seeks not only the promised protection from the *Almighty God* which his defenceless, and, as it were, insulated, situation required; but the pardon of the *merciful God,* which his sense of his sin, especially in the case of Abimelech, must have dictated to a pious and awakened mind.—*C.*

[b] Perhaps not that, ch. 20. 2; 21. 22–32.

2 The Targum of Onkelos understands by *Ahuzzath* not one individual, but a *party* of his friends. —*C.*

[c] ver. 16. Ju. 11. 7. Ac. 7. 27, 35.

3 Heb. *Seeing, we saw.*

[d] ch. 21. 22; 30. 5. Jos. 3. 7. 2 Ch. 1. 1. Ro. 8. 31. He. 13. 5, 6. 1 Co. 14. 25. Is. 45. 14; 60. 14; 61. 6, 9.

[e] ch. 21. 31, 32; 24. 3, 41. He. 6. 16.

4 Heb. *If thou shalt,* &c.

[f] ver. 11, 14, 15. Ps. 105. 15.

[g] ver. 12; ch. 24. 31; 21. 22; 12. 2; 22. 17.

[h] ch. 21. 8; 31. 54. Ro. 12. 18. He. 12. 14.

[i] ch. 19. 2; 21. 14; 22. 3; 31. 55.

[k] ch. 14. 22; 21. 23, 31, 32; 31. 44; 25. 33. 1 Sa. 14. 24; 20. 3, 16, 17; 30. 15. He. 6. 16.

[l] Mat. 7. 7. Pr. 10. 4; 13 4; 12. 4.

5 i.e. *an oath.*

[m] i.e. *the well of the oath,* ver. 23.

6 1796.

[n] It seems Judith had no children, and perhaps did not live long, ch. 36. 2, 5, 13.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth;[9] and he said, For now the LORD hath [u]made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to [x]Beer-sheba.

24 And the LORD appeared unto him the same night, and said, [y]I *am* the God of Abraham thy father:[z] fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he [a]builded an altar there, and called upon the name of the LORD,[1] and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then [b]Abimelech went to him from Gerar, and Ahuzzath[2] one of his friends, and Phichol the chief captain of his army.

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

28 And they said, We saw[3] certainly [d]that the LORD was with thee: and we said, Let there be now [e]an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

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

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

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

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

33 And he called it Shebah:[5] therefore the name of the city *is* [m]Beer-sheba unto this day.

34 ¶ And Esau was forty years[6] old when he took to wife [n]Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite;

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church, and reviving the oracles, ordinances, and influences of grace, Eze. 47. 1–10; Jn. 5. 10; Zec. 13. 1; 14. 8.

Ver. 22. [The name still clings to the place. About 23 miles south-west of Beersheba is Wady *Ruhaibeh,* which is radically identical with *Rehoboth.* In the valley are some very ancient ruins, and *wells;* and near it are the remains of a city of a later age. *P.*]

Ver. 24. Not for the sake of Abraham's merit, but from respect to the covenant made with him, Ge. 12. 2, 3; 15. 8; 17. 6, 7.

Ver. 26. [The Hebrew word signifies 'councillor.' The mission of Abimelech was a delicate one, and he took with him those most competent to advise and aid him. *P.*]

Ver. 29. And since God hath so abundantly blessed thee, we hope that thou wilt not remember the small unkindness which we did thee.

Ver. 31. [Notwithstanding the defect in Isaac's character, and his sin in the case of Abimelech, verse 10, yet, like the sun emerging from a cloud, the prevailing excellence of his character is acknowledged, the blessing of the Lord is visibly perceived to rest on him, and his integrity is admitted by reliance upon his covenant and oath; and a heathen people are led by his residence among them to the knowledge of the true God. *C.*]

Ver. 33. [Beersheba still exists, and retains its ancient name in a slightly modified form. The old wells too are there, of great depth, and of great value to the surrounding Arabs. *P.*]

Ver. 34. This was contrary to the will of God, Ex. 34. 16; De. 7. 3; Jos. 23. 12; Ezr. 9. 1–3; Ne. 13. 23–25; 2 Co. 6. 14, 15; 1 Co. 7. 39; and of his grandfather and parents, ch. 24. 38; 27. 46; 28. 1, 2, 6; see ch. 6. 2.

REFLECTIONS. — A mixture of providential smiles and frowns is ordinarily in the lot of God's loved children. But what a mercy is it to have the promise of grace established between God and our progenitors, that it may be renewed with us! The fear of men, the fear of temporal death, often causeth a snare: and we readily rush into the same snares in which others before had almost ruined themselves. Yet the kindness of God is infinitely great in rescuing his people, when they are thus busied in entangling themselves. But what a scandal to a saint to be discovered a dissembler! and how painful to have the snares which we laid for the innocent entangling ourselves, or their sins charged to our account before God! To what trouble and expense will envious men put themselves in order to gratify their lust. And how often are the most flourishing outward enjoyments imbittered by the envy which attends them! What a mercy to have God smiling on us when the world frowns! For, when our ways please the Lord, he maketh even our enemies to be at peace with us, and to pursue the friendship which they once refused. The wickedness of children, who break their parents' hearts when they ought to be their comfort, is great and observed by God; and his curse frequently attends

35 Which were [o]a grief of mind unto Isaac and to Rebekah.[5]

CHAPTER XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Rebekah instructeth Jacob to obtain the blessing.* 18 *Jacob under the person of Esau obtaineth it.* 30 *Esau bringeth venison.* 33 *Isaac trembleth.* 34 *Esau complaineth, and by importunity obtaineth a blessing.* 41 *He threateneth Jacob's life.* 42 *Rebekah disappointeth it.*

AND it came to pass, that when Isaac was old,[6] and his eyes [a]were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, I know not the day of my [b]death.

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

4 And make me [d]savoury meat, such as I love, and bring *it* to me, that I may eat; that my soul may bless thee before I die.[7]

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

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee [e]before the LORD[8] before my death.

8 Now therefore, my son, [f]obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth:

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* [g]a hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as a [h]deceiver; and I shall bring a [i]curse upon me, and not a blessing.

13 And his mother said unto him, [k]Upon me *be* thy curse, my son: only obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly[9] raiment of her eldest son Esau, which *were* with her in the house, and put them upon Jacob her younger son.

A.M. 2208. B.C. 1796.

o Heb. *bitterness of spirit*, ch.27.46; 28. 2,8,6.2.

5 Nothing else could have happened. The Septuagint has it, 'They were quarrelling with Isaac and Rebekah.' Polygamy has always produced discord and mischief. But Esau still further violated the command of God in this respect, by joining himself in marriage with the heathen, who were under the curse of God; thus, in a double sense, meriting the epithet profane, as he neither regarded the blessing nor the curse of God.—*I.*

CHAP. XXVII.

B.C. 1760.

6 About 140 years.

a ch.48.10. 1 Sa. 3.2. Ec.12.3. Jn.9.3.

b How near it is, Mar.13.35. Is. 38.3. 1 Sa.20.3. Pr.27.1. Ec.9. 10.

c Heb. *hunt*, ch.25. 27.

d ch.25.28. 1Co.6.12.

7 Esau, as we read, ch.25.28, had always been very careful in gratifying his aged father's taste in this particular, and Isaac seems to have wished that his paternal affection might be stimulated to the utmost on the present occasion, by an act that should recall to his mind all the filial attention of his son in time past.

e In his presence, and by his authority, 1 Sa.26.19.ver.33.

8 The expression is significant, and intimates that it was not a common blessing, but a solemn benediction, as in the presence of God, and by his authority and approbation, which Isaac meant to pronounce upon Esau.—*I.*

f Ep.6.1. Ac.5.29; 4. 19.

g ch.25.25.

h Not upright, ch. 25.27.

i De.27.18. Je.48.40. Mal.1.14.

k 2 Sa.14.9. Mat.27. 5.

9 Heb. *desirable*.

A.M. 2244. B.C. 1760.

1 Most of the dishes of the people of Aleppo are high-seasoned with salt and spices; onions and garlic often complete the seasoning.—*Russell.*

m ch.25.25;ver.25.

2 Heb. *before me*.

n Is. 48. 9-11. Ro.9. 11,12. He.11.20.

o Ro.3.7,8. Job 13.7. Zec.8.16. Ep.4.25. Col. 3.9.

3 This whole scene is painful and even revolting; but it is thoroughly oriental in character. In cunning, duplicity, and bare-faced lying, it only resembles scenes enacted almost every day even in families of the highest station among the inhabitants of Western Asia. The sins of Esau, Rebekah, and Jacob did not pass unpunished. Bitterly did they all lament their errors and crimes during long years of estrangement, danger, and suffering.—*P.*

p Ca.2.13; 4.12,13;7. 11,12.

q Heb.12.20. Ps.65.9 -13. De.33.13;8,7-9;11. 11, 12. Ho. 14. 6, 7. De. 32.2. Ps.133.3. ch.49.20. Zec.9.17.

4 The nature and extent of the patriarchal *birthright*, which Esau despised, ch. 25.34, is here fully exhibited. It consists, 1. In a propitious climate, a fertile soil, with that abundant return that implies an industrious, peaceable, and prosperous people. 2. The service and submission of foreign nations by conquest. 3. The service and submission of his own relatives by voluntary choice. 4. A curse upon all his enemies, and a blessing upon all his friends.—What a glorious emblem of the birthright of Jesus! Hasten the time, O Lord! when the heathen shall be his inheritance, and the utmost ends of the earth his possession! —But while Rebekah or Jacob must be praised for valuing this patriarchal birthright so highly, is either to be imitated in seeking it so subtlely? No. Like Paul with Peter, Ga. 2. 11, we must, as it were, withstand them to the face, because they are to be blamed. The goodness of the end sought can never justify the wrong means employed. God, who cannot lie, had already told Rebekah, ch. 25.23, that the elder (Esau) should serve the younger (Jacob), and relying upon his truth and power, as well as valuing his promised gift, Rebekah should have waited on God's means for accomplishing his own purposes. Her human wisdom, however, brought its own punishment. It made Esau an intending murderer, verse 41, and Jacob a banished exile.—*C.*

r ch.49.8,10; 9.25,26; 22. 17,18. 1 Ch.5.2. ch. 25.23,33.

s ch.12.3. Nu.24.19.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury[1] meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, I *am* Esau thy [m]first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.[2]

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands; so he [n]blessed him.

24 And he said, *Art* thou my very son Esau? And he said, [o]I *am*.[3]

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought *it* near to him, and he did eat; and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the [p]smell of a field which the LORD hath blessed:

28 Therefore [q]God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:[4]

29 Let [r]people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: [s]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and

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those marriages which are made without the consent of parents.

CHAPTER XXVII. Ver. 4. That, invigorated with the savoury meat, I may bestow upon thee my blessing, constituting thee heir of all the benefits promised to me and my father Abraham: ver. 27-29; ch. 28. 3, 4; 48. 15; xlix. De. xxxi. xxxiii.; He. 11. 20.

Ver. 13. The manner in which she imprecates the curse cannot be justified; but, from the promise of God, and from Jacob's having obtained the birthright, ch. 25. 23, 33, she was confident of a happy issue.

Ver. 27. He regarded the smell of Jacob's garments as a token that God had intended to bless him abundantly, and to render him a particular blessing to others.

Ver. 28, 29. In this blessing Isaac at once requested and predicted the benefits mentioned. These temporal favours were more remarkable under the Old Testament than under the New; and represented the spiritual and temporal influences and fulness of the new covenant and of the church of God: He. 14. 6, 7; De. 32. 2; Is. 45. 8; 1 Co. 1. 30; 3. 22; Re. 1. 6; 5. 10; Ep. 1. 3.

Ver. 39, 40. This blessing imported that Esau and

brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born, Esau.

33 And Isaac trembled very exceedingly,[4] and said,[5] Who? where *is* he that hath taken[6] venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea, [t]*and* he shall be blessed.

34 ¶ And when Esau heard the words of his father, he cried with a great and exceeding bitter[u] cry, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, Thy brother came with [x]subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob?[7] for he hath supplanted me these two times: he took away my birthright;[8] and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained[9] him: and what shall I do now unto thee, my son?

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

39 And Isaac his father answered and said unto him, [z]Behold, thy dwelling shall be the fatness[1] of the earth, and of the dew of heaven from above;[2]

40 And by thy sword shalt thou live, and shalt serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.[3]

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

42 ¶ And these words of Esau her elder son were told to Rebekah:[4] and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [c]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother, to Haran;

44 And tarry with him [d]a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: then I will send and fetch thee from thence. Why should I be [e]deprived also of you both in one day?

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

CHAPTER XXVIII.

1 *Isaac blesseth Jacob, and sendeth him to Padan-aram.* 6 *Esau marrieth Mahalath, the daughter of Ishmael.* 10 *The vision of Jacob's ladder.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and [a]blessed him, and charged him, and said unto him, [b]Thou shalt not take a wife of the daughters of Canaan.[5]

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

3 And [d]God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people;[6]

4 And give thee [e]the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art [f]a stranger,[7] which God [g]gave unto Abraham.

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

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, [i]Thou shalt not take a wife of the daughters of Canaan;

A.M. 2244. B.C. 1760.

4 Heb. *trembled with a great trembling greatly.*

5 If Isaac knew the prophecy delivered to Rebekah, ch. 25. 23 (and we cannot imagine him ignorant of it), then his purpose of blessing Esau, and endowing him with the birthright, was contrary to God's prediction. We may conjecture, but we cannot absolutely discover, by what process Isaac was led to *forget* this word, any more than we can discover how Peter did not *remember* the words of Jesus till he *turned and looked on him*, Lu. 22. 61; but to the recollection of God's promise, and of his own neglect of it, we may mainly attribute the *trembling* that now seized upon Isaac.—*Note*, With Rebekah and Isaac we must not take improper means to effect God's known purposes—but with Isaac we must not neglect any legitimate or authorized means in our power to give effect to all his commands and promises.—*C.*

6 Heb. *hunted.*

f Ro. 11. 29. ch. 28. 1, 3, 4. He. 11. 20. Ep. 1. 3. Jn. 10. 10, 28, 29. Ro. 5. 20, 21.

u He. 12. 17. 1 Sa. 30. 4. Pr. 1. 24, 28.

x Ro. 3. 7, 8. 2 Co. 4. 7. Job 13. 7.

7 i.e. *a supplanter.*

8 False, for he sold it himself.

9 Or, *supported.*

y He. 12. 17. Is. 65. 14; 32. 10–12.

z ver. 28; ch. 36. 6, 8. Jos. 24. 4. He. 11. 20.

1 Or, *of the fatness.*

2 Esau obtained possession of Mount Seir. It was a mountainous country, intersected by deep wild ravines. But it is far from being barren. The deep glens, the terraces along the mountain sides, and the broad downs upon the summits of the ridges, are covered with rich soil, capable of cultivation, and in which trees, shrubs, and flowers now grow luxuriantly. All this shows how accurate were the prophetic statements in Isaac's blessing: 'Thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.' Compared with the regions immediately adjoining it, Edom is fertile.—*P.*

3 The prophecy contained in the latter clause of this verse was fulfilled 900 years afterwards, in the reign of Jehoram.—*Newton.*

a Eze. 35. 5. Am. 1. 11. Ob. 10. 1 Jn. 3. 12.

b 2 Sa. 13. 23. Pr. 4. 16; 2. 14; 1. 12, 13, 16. Ps. 37. 12, 14, 32; 140. 4, 5; 142. 3. Tit. 3. 3; 1. 15, 16.

A.M. 2244. B.C. 1760.

4 The information was given to Rebekah, as her partiality for Jacob was well known. Being a prudent woman, as well as a tender mother, she advises Jacob not to anticipate the intended injury by complaint to his father, or private revenge; but rather to *give place* to his brother's anger. Fully aware of the irritable and fiery temper of Esau, she enforces her argument on Jacob by reminding him how soon the paroxysm would be over and make way for his return.—*C.*

c Pr. 2. 14; 4. 16; 1. 12, 13, 16.

d They proved 20 years, ch. 31. 38.

e 2 Sa. 14. 6, 7. ch. 9. 6; 4. 11, 16. Ac. 28. 4.

CHAP. XXVIII.

B.C. 1759.

a ch. 27. 4, 28, 29, 33; 48. 15; 49. 28. De. 33. 1. Jos. 22. 7.

b ch. 24. 3; 26. 34, 35; 27. 46. See ch. 6. 2.

5 Isaac, in pursuance of the system of founding family alliances on religious education and character, ch. 24. 3, immediately acts upon the suggestion of Rebekah, and *charges* Jacob, as heir of the promised blessings, not to marry any of the daughters of Canaan. The cordial concurrence of husband and wife in all family arrangements is of the utmost importance to domestic peace and prosperity.—*Note*, While Isaac spares not good advice to his son, his dependence for its success is in prayer to Almighty God.—*C.*

c ch. 25. 20; 24. 10; 22. 20–23; 29. 1; ver. 5. Ho. 12. 12.

d ch. 17. 1; 13. 16; 22. 17. Ps. 128. 1–6. ch. 35. 11; 48. 3.

6 Heb. *an assembly of people.*

e ch. 12. 2, 3; 17. 6, 7; 22. 17, 18. Ga. 3. 14. Ep. 1. 3. Ps. 72. 17.

f ch. 17. 8. He. 11. 9. Ps. 105. 12, 13; 39. 12.

7 Heb. *of thy sojournings.*

g ch. 12. 7; 13. 15, 17; 15. 18; 17. 18.

h See ver. 2.

i See ver. 1.

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his seed should inhabit Mount Seir, a soil then moderately fertile, He. 11. 20; ch. 36. 6–8; that they should live much by war, violence, and rapine, Mat. 10. 34; should, by David, Amaziah, Hyrcanus, &c., be subjected to the Hebrew yoke, De. 33. 29; Ps. 60. 8; 2 Sa. 8. 14; 2 Ch. 25. 11, 12; Ob. 18, 19; but should under Jehoram cast it off, 2 Ki. 8. 16, 20.

Ver. 41. In this manner Esau hoped to recover both birthright and blessing; but Isaac nevertheless lived about forty-three years after.—[Esau was afraid to attempt any open violence during his father's life. The disease under which Isaac was labouring had brought on premature debility, and it appears to have greatly affected his sight. He must have in a great measure recovered from it, however, for he lived for forty years after Jacob's departure. *P.*]

REFLECTIONS. When dimness of sight, or other harbingers of death, fasten upon us, it is high time for spiritual diligence, particularly in committing ourselves and our families to God. But even then it is hard to rectify the partial affection which we have conceived for our children. How unseemly in parents, especially if godly, to become tempters of their children to offend God, and to despise the awful curse which he hath annexed to sin! Their evil counsels are a most entangling snare; and it is unnatural for the dearest relations to become deceivers of one another; especially as one sin so naturally leads to another still worse; and nothing but disorder, grief, or other murderous consequences, can justly be expected. The wisdom of God is often remarkably evident in accomplishing his great designs through means of the wicked practices of men; but the heirs of promise, notwithstanding, entail upon themselves the most fearful perplexity and trouble, in taking sinful methods to obtain their promised benefits. With what earnestness will the most carnal men pursue after spiritual things, for the sake of the carnal advantages which they hope will attend them! But, if disappointed, readily they pervert their way, and their heart fretteth against the Lord, while with malice and murder they think to defeat the purposes of God. How readily this malice reduces to great perplexity and fear such as have been the sinful instruments of their disappointment! Stand in awe, my soul; seek the Lord's blessing only in his own time and method! Let lying lips be an abomination to me! Never let me despise the heavenly birthright, lest I be denied the blessing when afterward I seek it carefully with tears. Is any provoked by or even unjustly enraged at me, let me, by yielding, pacify great offences; or, by flight, escape for my safety. Perhaps what now seems base or bitter to my corrupt heart, may yield me consolation in the latter end. Let intimacy, therefore, and especially marriage-connection, with the wicked, be always the detestation of my soul.

CHAPTER XXVIII. Ver. 12, 13. This vision represented the peculiar care of God concerning Jacob and other saints, and the ministration of angels to them, 2 Ch. 16. 9; Ec. 5. 8; Ps. 135. 6; Is. 41. 10; Ac. 18. 10; 2 Ti. 4.

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

8 And Esau seeing that the daughters of Canaan pleased not[7] Isaac his father,

9 Then went Esau unto [l]Ishmael, and took unto the wives which he had, Mahalath[8] the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.[9]

11 And he lighted upon a certain place, and tarried there all night, because the sun was set: and he took of the stones of that place, and put *them for* his [m]pillows, and lay down in that place to sleep.[1]

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

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

14 And [r]thy seed shall be as the dust of the earth; and thou shalt spread[2] abroad [s]to the west, and to the east, and to the north, and to the south: and in thee, and [t]in thy seed, shall all the families of the earth be blessed.[3]

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

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, and I[x] knew *it* not.

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

18 And Jacob [a]rose up early in the morning, and took the stone that he had put *for* his pillows, and [b]set it up *for* a pillar, and poured oil[4] upon the top of it.

19 And he called the name of that place [c]Bethel: but the name of that city *was called* Luz at the first.[5]

20 ¶ And Jacob vowed a vow, saying, If [6]God will be with me,[7] and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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

22 And this stone, which I have set *for* a pillar, shall be God's [d]house: and of all that thou shalt give me I will surely give [e]the [8]tenth unto thee.

CHAPTER XXIX.

1 *Jacob cometh to the well of Haran.* 9 *He taketh acquaintance of Rachel.* 13 *Laban entertaineth him.* 18 *Jacob covenanteth for Rachel.* 23 *He is deceived with Leah.* 28 *He marrieth also Rachel, and serveth for her seven years more.* 31 *Leah is fruitful, and beareth Reuben, Simeon, Levi, and Judah.*

THEN Jacob went on his journey,[9] and came into [a]the land of the people[1] of the east.[2]

2 And he looked, and behold [b]a well in the field, and, lo, there *were* [c]three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.[3]

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

4 And Jacob said unto them, My brethren, whence *be* ye? And they said, Of [d]Haran *are* we.

5 And he said unto them, Know ye Laban the [e]son of Nahor? And they said, We know *him.*

6 And he said unto them, [f]*Is* he well?[4] And they said, *He is* well: and, behold, Rachel his daughter cometh with the sheep.

7 And he said, Lo, [g]*it is* yet high day,[5] neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, [h]We cannot, until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

A.M. 2245. B.C. 1759.

k Ex. 20. 12. Le. 19. 3. Pr. 1. 8. Ep. 6. 1, 2. Col. 3. 20.

7 Heb. *were evil in the eyes,* &c.

l His posterity, ch. 25. 17; 36. 13, 18.

8 Or, *Bashemath.*

9 Called, Ac. 7. 2, *Charran.*

m ver. 18. 2 Co. 1. 5, with Mat. 8. 20.

1 The distance from Beersheba to Bethel is fifty miles as the crow flies, and Jacob could not have walked that distance in a single day. The narrative does not profess to give a full itinerary of his journey. The night at Bethel is specially mentioned, because of the events which occurred there. It is no unusual thing in Palestine to sleep in the open air. Two-thirds of the present population do so during the summer months—on house-tops, in fields, or with their flocks on hill-sides. I have often seen a shepherd or muleteer take a stone for his pillow; and it is by no means uncomfortable when the turban is properly folded.—*P.*

n ch. 15. 1, 12; 20. 3. Nu. 12. 6. Job 33. 14, 15; 4. 13. Da. 7. 1. He. 1. 1.

o ch. 35. 1; 48. 3.

p ch. 15. 1; 17. 7. Ex. 3. 6. Mat. 22. 32.

q To thee in right, and to thy seed in possession, ch. 12. 7; 13. 15, 17. Ps. 105. 11. Ac. 7. 5. Eze. 37. 24, 25.

r Seed natural, but chiefly spiritual, Ac. 3. 25; ch. 13. 16; 32. 12; 35. 11. Nu. 23. 10. Re. 7. 4, 9.

2 Heb. *break forth.*

s De. 12. 20.

t ch. 12. 3; 18. 18; 22. 18; 26. 4. Ga. 3. 16. Ps. 72. 17. Ep. 1. 3.

3 Here again the Lord renews to Jacob, in all its details, the promise previously made to Abraham, ch. 22. 17, and to Isaac, ch. 26. 4, including not merely a numerous posterity, and the possession of Canaan, but greatest and best of all, the promise of the MESSIAH.—*P.*

u ch. 31. 3; 32. 9; 46. 4. Mat. 28. 20. Jos. 1. 5. Ju. 6. 16. Is. 43. 2; 41. 10, 13. Je. 1. 19. Ro. 3. 31, 32. 1 Ti. 4. 8. He. 13. 5. Jn. 10. 28, 29. Jude 1.

x Little expected it, Job 9. 11; 33. 14. 1 Sa. 3. 4-7.

y Mat. 17. 6. Lu. 2. 9; 8. 35. Re. 1. 17.

z Here God is manifested in a remarkable manner, and there is an inlet into communion with him, 1 Ti. 3. 15. ch. 35. 13.

a ch. 22. 3. Ec. 9. 10. Ps. 119. 60.

b ch. 31. 45; 35. 14, 20. Is. 19. 19. Jos. 24. 26. 1 Sa. 7. 12. 2 Sa. 18. 18.

4 As a thank-offering to God.

A.M. 2245. B.C. 1759.

c That is, *the house of God,* Ju. 1. 23–26. Ho. 4. 15.

5 It was close to Bethel Abraham pitched his tent, and there too he was encamped when Lot separated from him. It afterwards became one of the great sanctuaries of the land. At Bethel Jeroboam set up one of his golden calves, and the infatuated Israelites so polluted it by their idolatry that instead of Bethel, it was called in derision, by the later prophets, *Beth-aven,* 'house of folly.' It is now ruined and desolate. —'Bethel has come to nought,' Am. 5. 5. —*P.*

6 Or, *since.*

7 Not, *if God will be with me,* which seems to imply a doubt, though God had given his solemn promise of protection, but, *since God will be with me,* a resolution founded in a believing reliance upon, and grateful acknowledgment of, the divine goodness. —*C.*

d A place for God's worship, ch. 12. 8; 21. 33; 33. 20; 35. 1, 3, 7, 14.

e ch. 14. 20. De. 14. 22, 23. Le. 27. 30.

8 Heb. *tithing I will tithe.*

CHAP. XXIX.

9 Heb. *lifted up his feet,* Ps. 119. 32, 60.

a ch. 28. 5, 6; 25. 20; 24. 10; 22. 20–23.

1 Heb. *children.*

2 'Children of the East,' *Bene-Kedem,* is the general name given in Scripture to the wandering Arabs. Their country lay along the whole eastern border of Palestine, extending to the Red Sea on the south, and to the Persian Gulf and Mesopotamia on the east.—*P.*

b ch. 24. 11, 13. Ex. 2. 16.

c Ca. 1. 7. Ps. 23. 2. Is. 49. 10.

3 Chardin informs us, that in Arabia, and other places, they cover up the wells lest the sand which is put in motion by the winds should fill and quite stop them up.

d ch. 11. 31; 24. 10. Ac. 7. 2.

e Grandson, ch. 31. 53; 24. 24, 29.

f ch. 43. 27. 1 Sa. 25. 5. 2 Sa. 20. 9.

4 Heb. is there *peace to him?*

g Ep. 5. 16. Ga. 6. 9, 10.

5 Heb. *yet the day is great.*

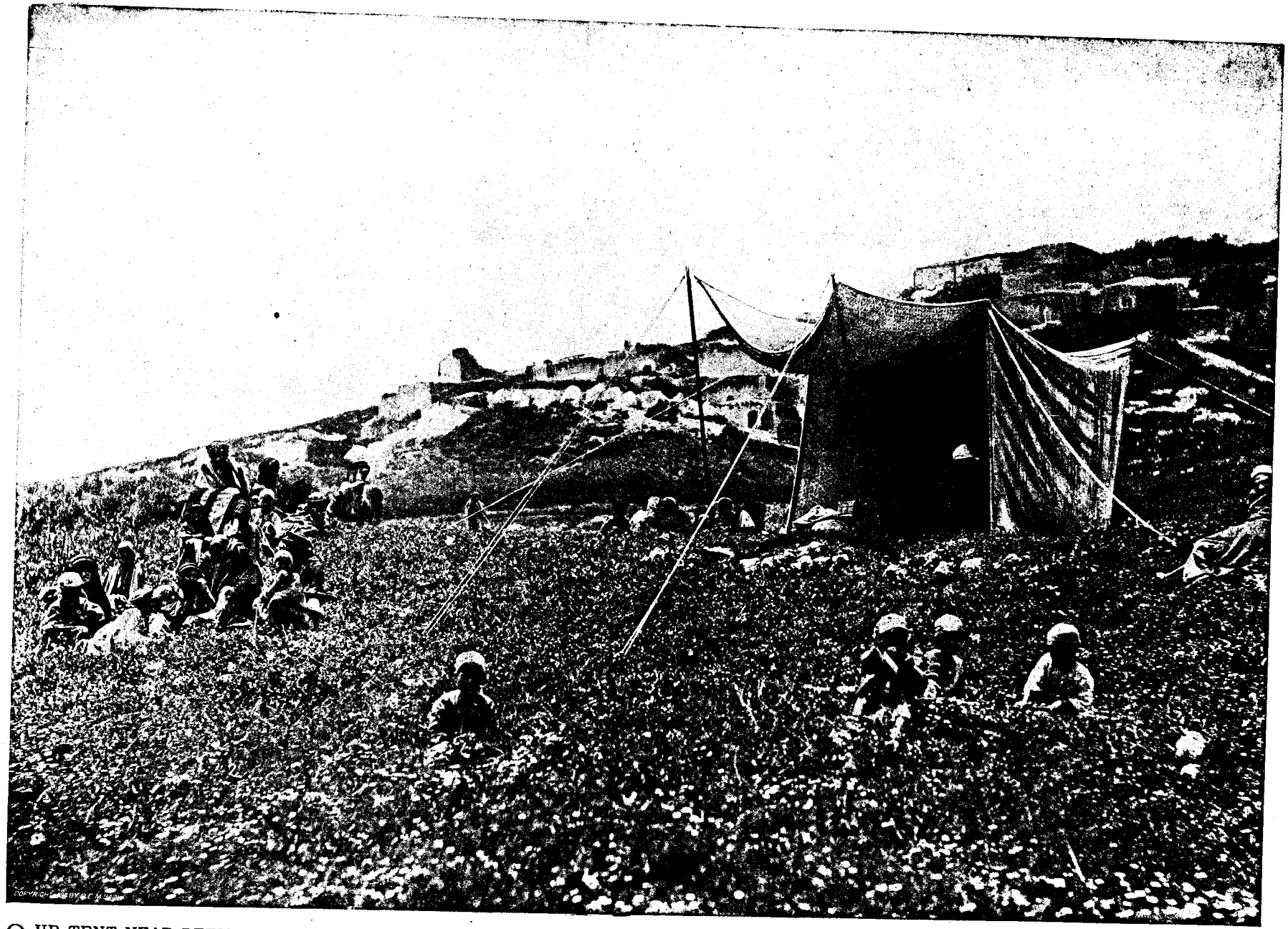
h ch. 34. 14; 43. 32. According to our established order we cannot do it; nor have we sufficient ability to do it.

16, 17; Ps. 34. 7; 91. 11; Mat. 18. 10; He. 1. 14; ch. 32. 1, 2. But chiefly this *ladder* typified Christ, as Mediator between God and man. He, in his manhood, is of the earth, a descendant of Jacob; and in his divine person is the Lord from heaven, Is. 7. 14; 9. 6; Jn. 1. 14; Ro. 1. 3, 4; 9. 5; 1 Ti. 3. 16; he is the only means of fellowship between God and men, Jn. 14. 6; Ep. 2. 18; 3. 12; 1 Ti. 2. 5, 6; and he directs and enjoys the ministration of angels, Jn. 1. 51; 1 Pe. 1. 12; 1 Ti. 3. 16,—in his conception, Lu. 1. 31; Mat. 1. 20,—his birth, Lu. 2. 14; He. 1. 6,—his temptation, Mat. 4. 11,—his agony, Lu. 22. 43,—his resurrection, Mat. 28. 2, 5,—his ascension, Ac. 1. 10, 11; Ps. 47. 5; 68. 17, 18; Da. 7. 10, 13,—and second coming, 1 Th. 4. 16; 2 Th. 1. 7; Mat. 25. 31.

Ver. 20. A vow is a solemn promise made to God, by which we bind ourselves more strictly to necessary duty, or what indifferent things are calculated to promote it, Ps. 76. 11; 119. 106; Is. 19. 21; 44. 4, 5; 45. 23; 2 Co. 8. 5; De. 5. 2, 3; 29. 1, 12, 13; Jos. 24. 25; 2 Ki. 11. 17; 2 Ch. 29. 10; 34. 31–34; Ezr. 10. 3; Ne. 9. 10; Ac. 18. 18; 21. 23, 24; and that either in thankfulness for some mercy received, Jonah 1. 16; or for obtaining some special benefit, Nu. 21. 1, 2; Ju. 11. 30; 1 Sa. 1. 11; Pr. 31. 2.

Ver. 21. Owned and worshipped by me and my family, as the author of our whole happiness, and as our valuable and everlasting portion, Ex. 15. 2; Ps. 118. 27.

REFLECTIONS. How crosses and crowns are mingled together in the lot of the saints! But it is comfortable when the blessing of parents and of God prepares men for their trials; and to have a godly friend's house to lodge in, amidst our distress, alleviates the grief. What care both parents and children ought to take to prevent unequal marriages with the ungodly! How shrewd the contrivances of carnal men to promote their temporal advantage! But they who aim only at pleasing men often meet with the most bitter disappointments. They who rest on partial reformations lie down but the more securely under the wrath of God. It is too late to be wise when the opportunity is lost. How amazing the mercy of God, in graciously visiting such as, by their sin, have made their own homes dangerous for them to tarry at! Easily he renders even trouble sweet with his kindness; and happy they who have him and his angels to be their protectors! No danger can come near them. And, if he love, he will never leave us. He is often nearer us than we are aware; and his comfortable presence in ordinances is the very gate to celestial joys. How effectually nearness to God humbles us under a sense of our own vileness and corruption! And happy is it when our fellowship with God leaves a lasting impression on our spirits—powerfully constrains us, by solemn engagement, to surrender ourselves, and all that we have, to his service—and renders us content with a moderate share of the good things of this life! But while I thus regard the kindness of his providence, let me here contemplate the person and the work of my glorious Redeemer, that Mediator between God and man. On earth, in the condescension of his humanity; in heaven, in the glory of his divinity; through him I come near to God, and enjoy his presence and his favour; through him I behold the promises of guidance and protection; and after all my wanderings in this world, defended by his care, shall return to my Father's house in peace, laden with the blessings of eternal glory.



OUR TENT NEAR BETHEL—WHERE JACOB SAW THE LADDER AND THE ANGELS. [Genesis, xxviii:12.]—This is supposed to be the place where Jacob tarried all the night and where he dreamed and "behold a ladder set up upon the earth with its top reaching to heaven, and where the angels of God ascended and descended upon it."

The bed was earth, the raised pillow stones,
Whereon poor Jacob rests his head, his bones,
Heaven was his canopy, the shades of night
Were his drawn curtains to exclude the light.

Who would not sleep on such a bed,
With stony pillow for his head,
If they might dream with thee,
Whose glad dreaming is no seeming,
Nor whose sleeping ends in weeping,
And whose waking is no breaking
Of the bright reality.

Bethel is on the road from Jerusalem, and along this way our Savior often walked.

9 ¶ And [i]while he yet spake with them, Rachel came with her father's sheep; for she kept them.

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother.

11 And Jacob [k]kissed Rachel, and lifted up his voice, [l]and wept.

12 And Jacob told Rachel that he *was* her father's [m]brother, and that he was Rebekah's son: and she ran and told her father.

13 And it came to pass, when Laban heard the tidings[2] of Jacob his sister's son, that he ran to meet him, and embraced him, and [n]kissed him, and brought him to his house. And he told Laban all these things.[3]

14 And Laban said to him, Surely thou *art* my[o] bone and my flesh. And he abode with him the space of a month.[4]

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, [p]I will serve thee seven years for Rachel thy younger daughter.[5]

19 And Laban said, [q]*It is* better that I give her to thee, than that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, [r]for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days [s]are fulfilled,[6] that I may go[t] in unto her.

22 And Laban gathered together all the men of the place, and made [u]a feast.

23 And it came to pass in the evening, that he took [x]Leah his daughter, and brought her to him; and he went in unto her.

A.M. 2245. B.C. 1759.

[i] ch. 24 15. Ex. 2. 15, 16, 21. Ca. 1. 7, 8.

[k] ver. 13; ch. 33. 4. Ex 4. 27. Ro. 16. 16.

[l] ch. 33. 4; 43. 30; 45. 2, 14, 15, for joy.

[m] Kinsman; nephew, ver. 13; ch. 13. 8.

2 Heb. *hearing.*

[n] ch. 45. 15. Ex. 4. 27; 18. 7. Lu. 7. 45. Ro. 16. 16.

3 He told him the cause of his journey, and what had happened to him by the way.

[o] My near kinsman, ch. 2. 23. Ju. 9. 2. 2 Sa. 19. 12. Mi. 7. 5. Ep. 5. 30. ch. 13. 8, ver. 12, 15.

4 Heb. *a month of days.*

[p] Ho. 12. 12; 3. 2. ch. 34. 12. Ex. 22. 17.

5 In modern times, and in European society, the father gives a dowry with his daughter; in the times and country of Laban, the father received it for his daughter; a custom still prevalent in Arabia and some other eastern countries. How shall we account for this difference of customs? 1. From the system of polygamy so prevalent in the East, which rendered the proportion of unmarried females inadequate to the number of males, and enabled covetous fathers, like Laban, to make a profitable traffic of their daughters. 2. From the nature of the servile employments to which even females of rank (such as Rachel, ver. 6) were appointed. It is evident that, in former times, the wife, in eastern countries, was but a superior servant, or real slave, as she still, down to these days, continues to be, and therefore we can be little surprised that she was purchased as by a master, for whom she was to toil as an inferior, and not endowed as for a husband with whom she was to live as an equal.—*Note,* It was reserved for Christianity, in every country where it has prevailed, to raise the condition of woman to her proper rank in society.—*C.*

[q] Ps. 12. 2. Is. 56. 11. He was shamelessly covetous.

[r] 1 Co. 13. 7. Ca. 8. 7. Ep. 5. 2.

[s] My seven years' service, ver. 18, 20; ch. 31. 41.

6 1752.

[t] Ju. 15. 1. ch. 4. 1; 38. 16.

[u] Ju. 14. 10. Jn. 2. 1, 2.

[x] Being veiled, ch. 24. 65; 38. 15. Mi. 7. 5.

A.M. 2252. B.C. 1752.

[y] ch. 16. 1; 24. 59.

[z] 1 Co. 3. 13; 4. 5.

[a] ch. 27. 35. Pr. 11. 31. Ju. 1. 7. Mat. 7. 2.

7 Heb. *place.*

[b] Seven days of marriage feast, Ju. 14. 10.

[c] Mal. 2. 15. Le. 18. 18. Mat. 19. 5. 1 Ti. 6. 10.

8 The duplicity of Laban in imposing upon Jacob, and now pleading a custom, hitherto unmentioned, or that perhaps never had a being, in justification of it, is utterly to be condemned. The world is full of duplicity, saying one thing and meaning another, promising an act of kindness while intending an act of injury. Like all other evils it leads to more. First, it divides the concentrated affections of Jacob; then it introduces him to polygamy, this leads to envy between the sisters, to a farther extension of the first evil; and terminates in the slavery of Joseph, and nearly brings the *gray head of Jacob with sorrow to the grave.*—*C.*

9 1752.

[d] De. 21. 15. Mat. 6. 24; 10. 37. Jn. 12. 25. Lu. 14. 26.

[e] ch. 20. 18; 30. 22. Ps. 127. 3.

[f] ch. 16. 1; 25. 21. Ju. 13. 2. 1 Sa. 1. 5. Lu. 1. 7.

[g] That is, *see a son,* ch. 35. 22, 23; 37. 21, 22, 29; 42. 22, 37; 46. 8, 9; 49. 3, 4.

1 *Son of regard*—as if his mother, lamenting the coldness of affection in her husband, which was more ardently turned to Rachel, takes her son as a token, and makes his name a memorial of the *regard* of God towards her, and her hope of obtaining and securing the *regard* of her husband. So speaks Mary, in acknowledgment of Gabriel's message (Lu. 1. 47, 48)—'My spirit hath rejoiced in God my Saviour. For he hath *regarded* the low estate of his handmaiden.'—*C.*

[h] That is, *hearing,* ch. 34. 25; 35. 23; 42. 24; 46. 10; 49. 5, 6.

2 1749.

[i] That is, *joined,* ch. 34. 25; 35. 23; 46. 11; 49. 5, 6.

3 1748.

[k] That is, *praise,* ch. xxxviii. 35, 26; 43. 8, 9; 44. 18–34; 46. 12; 49. 8–12.

4 Heb. *stood from bearing.*

CHAP. XXX.

B.C. 1749.

[a] ch. 37. 11. Nu. 11. 29. Ps. 106. 16. Ec. 4. 4. Pr. 27. 4. Ga. 5. 21. 1 Co. 3. 3. Tit. 3. 3. Ja. 3. 14; 4. 5.

24 And Laban gave unto his daughter Leah Zilpah his maid *for* [y]an handmaid.

25 And it came to pass, that [z]in the morning, behold, it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? wherefore then [a]hast thou beguiled me?

26 And Laban said, It must not be so done in our country,[7] to give the younger before the first-born.

27 Fulfil her [b]week, and we will give thee [c]this also for the service which thou shalt serve with me yet seven other years.[8]

28 ¶ And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.[9]

29 And Laban gave to Rachel his daughter Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and he [d]loved also Rachel more than Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he [e]opened her womb: but Rachel *was* [f]barren.

32 And Leah conceived, and bare a son; and she called his name [g]Reuben:[1] for she said, Surely the LORD hath looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name [h]Simeon.

34 And she conceived again,[2] and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore was his name called [i]Levi.

35 And she conceived again,[3] and bare a son; and she said, Now will I praise the LORD: therefore she called his name [k]Judah, and left bearing.[4]

CHAPTER XXX.

1 Rachel, in grief for her barrenness, giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban stayeth him on a new covenant. 37 Jacob's policy, whereby he becometh rich.

AND when Rachel saw that she bare Jacob no children, Rachel [a]envied her sister; and

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CHAPTER XXIX. Ver. 23. Leah being veiled, as ch. 24. 65, and it being dark, Jacob could not discern the fraud. Thus he who beguiled his brother, and imposed on his dim-sighted father, was now, in like manner, beguiled himself.

Ver. 25. [By bitter experience Jacob was now taught how painful, how harrowing to the feelings of others, was that cunning and duplicity which he himself had practised on his father and brother. From this moment till the day of his death he continued to be the victim of deception and falsehood. Retributive justice seems to have followed him until, in God's good providence, it completely purified him. *P.*]

Ver. 31. To punish Leah for consenting to her father's deceit, she was *hated,* that is, less loved than Rachel, ver. 30.

REFLECTIONS.—Behold how cheerful and prosperous the gracious visits of a reconciled God render men! Behold the plainness, humility, and kindness which once prevailed in the world! How kind is it to assist others unasked; and how unnatural to refuse our relations assistance in the time of their distress! The diligent labourer is worthy of his hire. Virtuous love brings its own reward along with it. Nothing is irksome when done in fervent affection. With what deliberation ought men to proceed in marriage, even when they are assured of God's blessing on it! How powerful is the abominable influence of a covetous heart! It will make parents to sell their children or prostitute them as harlots, and men to impose upon their nearest friends! How justly God marks the sins of his own people in their chastisements; and yet mercifully tries them with disappointments, that the love of creatures may not engross their whole heart! How little comfort men have ever found in transgressing God's original institution by taking a plurality of wives! Real marriage love cannot be divided. Nothing can be heavier to an affectionate wife than to have her husband's love estranged from her. But readily the Lord takes part with them who have least help in man; and makes up in one thing what he denies to them in another. Let us therefore, like Leah, diligently observe the providence of God, not only in the birth of children, but in every other thing which may befall us; that we may acknowledge it with gratitude, trust him more cheerfully, and praise him to his glory.

CHAPTER XXX. REFLECTIONS.—Sinful marriages have sad consequences. Wives chosen for their beauty often bring a troublesome temper along with them. Envious discontentment and disappointed

said unto Jacob, Give me children, [b]or else I die.

2 And Jacob's [c]anger was kindled against Rachel; and he said, [d]*Am* I in God's stead, who hath withheld from thee the [e]fruit of the womb?

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear [f]upon my knees, that I may also have children by her.[5]

4 And she gave him Bilhah her handmaid to wife;[g] and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name [h]Dan.[6]

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

8 And Rachel said, With great wrestlings[7] have I wrestled with my sister, and I have prevailed: and she called his name [i]Naphtali.

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

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh: and she called his name [l]Gad.[8]

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

13 And Leah said, Happy am I,[9] for the daughters will [m]call me blessed: and she called his name [n]Asher.[1]

14 ¶ And Reuben went in the days of wheat-harvest, and found [o]mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.[2]

15 And she said unto her,[3] *Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

17 ¶ And God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.[4]

18 And Leah said, God hath given me[5] my hire, because I have given my maiden to my husband: and she called his name [p]Issachar.

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

20 And Leah said, God hath endowed me *with* a good dowery; now will my husband dwell with me, because I have born him six sons: and she called his name [q]Zebulun.

21 And afterwards she bare a daughter, and called her name [r]Dinah.

22 ¶ And God [s]remembered Rachel, and God hearkened to her, and opened her womb.

23 And she conceived,[6] and bare a son; and said, God hath taken away my [t]reproach:

24 And she called his name [u]Joseph; and said, The LORD shall [x]add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and to [y]my country.

26 Give *me* my wives and my children, for whom I have served thee, and let me go: for thou knowest my service which I have done thee.[7]

27 And Laban said unto him, I pray thee, if I have [z]found favour in thine eyes, *tarry: for* I have learned by experience that [a]the LORD hath blessed me for thy sake.

28 And he said, [b]Appoint me thy wages, and I will give *it*.

29 And he said unto him, Thou knowest [c]how I have served[8] thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came*, and it is *now* [d]increased unto a multitude; and the LORD hath blessed thee [e]since my coming: and now, when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me [f]any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and *of* [g]*such* shall be my hire.

33 So shall my [h]righteousness answer for me [i]in time to come, when it shall come for my hire before thy face: every one that *is* not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, I would it might be according to thy word.[9]

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into the hand of his sons.

A.M. 2255. B.C. 1749.

b Job 5.2. Pr.14.30.

c Ep.4.26. Ex.32.19.

d ch.50.19; 16.2; 20.18; 25.21. 1 Sa.2.5,6. Ps.113.9; 127.3. 2 Ki.5.7.

e De.7.13. Lu.1.42.

f To be nursed as my own, ch.50.23. Job 3.12.

5 Heb. *be built by her.*

g Concubine, ch.35.22; 36.12; 22.24; 25.1,6.

h That is, *judging*, ch. 40.16,17; 35.25; 46.23.

6 1747.

7 Heb. *wrestlings of God.* With great earnestness have I and my sister striven for children; and I have got my wish beyond her expectation.

i That is, *my wrestling*, ch. 35.25; 46.24; 49.21; called, Mat. 4.13, *Nephthalim.*

k For a time, ch.29.35; ver.17.

l That is, *a troop*, or *company*, ch.35.26; 46.16; 49.19.

8 1747.

9 Heb. *in my happiness.*

m Pr.31.28. Lu.1.48. Ca.6.9.

n That is, *happy*, ch.35.26; 46.17; 49.20.

1 1748.

o Precious fruits, or sweet flowers, Ca. 7.13.

2 The mandrakes (in Heb. *dudaim*) has been very variously described. Some translate the Hebrew *dudaim*, *violet*; others, *lilies*, *jasmines*, *mushroom*; others, *flowers* in general. Abbe Mariti thus describes the plant commonly called *mandrakes*. 'It grows low, like a lettuce, to which its leaves have a great resemblance, except that they have a dark green colour. The flowers are purple. The fruit, when ripe, in the beginning of May (the wheat harvest in Palestine) is of the size and colour of a small apple, exceedingly ruddy, and of an agreeable odour. Pythagoras denominated it *anthropomorphon*. Theophrastus refers to it as productive of love. There can be no doubt that in ancient times the plant, commonly called *mandrakes*, was in high repute as an ingredient in *philtres* or *love potions*; and it is not unlike that some such idea might have occupied the mind of Rachel; who, though a believer in the true God and his promises, was not yet thoroughly clear of the superstition of her country, as especially appears from ch.31.34.—*C.*

3 These contentions chiefly sprang from a desire to have children for increasing the church, and introducing the Messiah.

4 1747.

5 Instead of acknowledging her fault, she boasts as if God had rewarded her for it.

p That is, *an hire*, ch.35.23; 46.13; 40.14, 15.

A.M. 2257. B.C. 1747.

q That is, *dwelling*, ch.35.23; 46.14; 49.13; called *Zabulon*, Mat. 4.13.

r That is, *judgment*, ch. XXXIV.; 46.15.

s ch. 8.1. 1 Sa. 1.19, 20. ch.21.1.

6 1745.

t i.e. barrenness. Barrenness was accounted a great reproach, as it excluded from the honour of increasing Abraham's seed, and of introducing the promised Messiah, Lu.1.25,27. 1 Sa.1.6. Is.4.1.

u That is, *adding*, ch. 35.24; XXXVII. XXXIX.–XLVIII. 1; 49.22–26.

x ch.35.17.

y ch.28.13; 26.3. He. 11.9.

7 His fourteen years of service were now fulfilled, and he desires to quit so ungrateful a service, and such covetous exaction of his labours, to return to the land of his father—the land of promise—having no other substance than his large family. God, however, rewards his toil, and defeats the covetousness of Laban.—*J.*

z ch.18.3; 39.21. Ex. 3.21. Nu.11.11,15. Ru. 2.13. 1 Sa.16.16. 1 Ki. 11.19. Da.1.9.

a ch.39.3,23. Ps.1.3. Is.6.13; 65.8.

b ch.29.15.

c 1 Pe.2.15,18. Tit.2. 9,10.

8 How faithful and successful my service has been, so that I now well deserve to be dismissed.—*Wells.*

d Heb. *broken forth*, ver. 43.

e Heb. *at my feet*, De.11.10.

f Any stinted wages, but what God's providence shall allot me, Ps.128.8. He.13.5.

g Speckled young produced by white dams, ver. 35.

h My just dealing shall appear in the colour of my cattle, Is.59.12.

i Heb. *to-morrow*, Ex.13.14.

9 Laban agreed to this, as he expected that all of these colours agreed upon being removed from the flock, scarce any more such would be produced in it.

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pride make multitudes miserable! Immoderate desire of children, or other created enjoyments, hurry many into fearful disorders! But it is vain ever to expect that happiness from creatures which can be had only in and from God himself. No love to persons should hinder our detestation and reproof of their sins. Even the godly are apt to fall into snares laid for them by their near relations. And bad examples are more readily imitated than good ones. If we are once overcome by sin, we are apt to yield to it more easily afterward. Many are more governed by the estimation of the world than by reason or religion. It is very wicked for parents to transmit their quarrels to their children. It is no lessening of our guilt that God brings good out of our evil. People often promise themselves happiness in that which will be their death or ruin. Saints have need to trust their God, as all others may deceive them; and reason to desire their heavenly home, as this world is not their rest. What an advantage to families are servants remarkably pious! How criminal for covetous masters to defraud them of their wages! What good words worldly men can give to serve their own ends, and how wise they are for their own carnal interests! But their caution is vain when God designs

36 And he set three days' journey[9] betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.[1]

37 ¶ And Jacob took him [k]rods of green poplar,[2] and of the [l]hazel and [m]chestnut tree; and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs when the flocks came to drink, that they should conceive[3] when they came to drink.

39 And the flocks [n]conceived before the rods, and brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban; and he put his own flocks by themselves, and put them not unto Laban's cattle.[4]

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [o]increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

1 *Jacob upon displeasure departeth secretly.* 19 *Rachel stealeth her father's images.* 22 *Laban pursueth after him, and complaineth of the wrong.* 34 *Rachel's policy to hide the images.* 36 *Jacob's complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

AND he heard [a]the words of Laban's sons, saying, Jacob hath taken away all that *was* our father's; and of *that* which *was* our father's hath he gotten all this [b]glory.

2 And Jacob beheld the countenance of Laban, and, behold, it *was* not toward him [c]as before.

3 And the [d]LORD said unto Jacob, [e]Return unto the [f]land of thy fathers, and to thy kindred; and I will be [g]with thee.

4 And Jacob sent and called Rachel and Leah to the field unto his flock,

5 And said unto them,[5] I see your father's countenance, that it *is* not toward me as before; but the God of my father hath [h]been with me:

6 And ye know, that [i]with all my power I have served your father.

7 And your father hath deceived me, and changed my wages ten [k]times; but God [l]suffered him not to hurt me.

8 If he said thus, [m]The speckled shall be thy wages; then all[6] the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus God hath taken away [n]the cattle of your father, and given *them* to me.

10 And it came to pass, at the time that the cattle conceived, that I lifted up mine eyes, and saw [o]in a dream, and, behold, the [7]rams which leaped upon the cattle *were* ring-straked, speckled, and grisled.

11 And [p]the angel of God spake unto me in a dream, *saying*, Jacob. And I said, Here *am* I.

12 And he said, Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for I have [q]seen all that Laban doeth unto thee.

13 I *am* the [r]God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: [s]now arise, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* yet any portion or inheritance for us in our father's house?[8]

15 Are we not counted of him strangers? for he hath [t]sold us, and hath quite devoured also our money.

16 For[u] all the riches which God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives upon camels;

18 And he carried away all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [v]images that *were* her father's.[9]

20 And Jacob stole away unawares to [1]Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and passed over the river,[2] and [w]set his face *toward* the mount Gilead.

22 ¶ And it was told Laban [z]on the third day that Jacob was fled.

23 And he took [y]his brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.[3]

24 And [z]God came to Laban the Syrian in a dream by night, and said unto him, [a]Take heed that thou speak not to Jacob either good or bad.[4]

25 ¶ Then Laban overtook Jacob. Now

A.M. 2259. B.C. 1745.

9 In the East distances are always measured by time. A day's journey is about eight hours' ordinary travel, or sixteen miles. Three days' journey, therefore, would be nearly fifty miles.—*P.*

1 After this verse, in the Samaritan text, is inserted, the angel of God speaking to Jacob in a vision, as ch.31.11-13.

k Directed by an angel, ch.31.9-11.

2 The Hebrew word *libneh* denotes whiteness—hence the *Populus alba*, *white poplar*, is here meant. It is found in Egypt, Syria, and frequently in Persia.

l Heb. *luz*, ch. 28. 10. (*Luz* is sometimes translated *hazel*, though the hazel was called *Nux Pontica*, on account of its having been transplanted to Italy from Pontus.)

m Eze.31.8. (There seems to be no doubt that the plane-tree is the *armon* of Scripture, as all the versions agree in so considering it. The Hebrew appellation *armon* comes from a root which signifies *to be stripped*, and agrees very well with the plane, where the bark spontaneously peels off.)

3 Heb. *be in heat.*

n ch.31.9. Ex.12.35, 36.

4 Lest that should make them bring forth young like Laban's share.

o ch. 28. 15; 31. 7, 42. Job 1.3. Ec.2.7. ch.13. 2. Eze.39.10.

CHAP. XXXI.

B.C. 1739.

a Ps. 120.3, 5; 57.4; 64. 3, 4. Eze.16.44. ver.8,9. Ja. 3.8 Job 5.2. Pr.14. 30; 27.4. Ec.4.4. Tit.3.3.

b Ps. 49.16, 17; 73.14. ch.45.13.

c Heb. *as yesterday and the day before*, ch.30.27.

d ch.35.1. Ps.46.1; 50. 15; 91.15.

e ver.13; ch.32.9.

f Canaan, ver. 18; ch.13.15; 26.3.

g ch.21.22; 26.24; 28. 15; 32. 9. Is.41.10. He. 13.5.

5 The conduct of Jacob in this case forms an admirable example of domestic management. As a husband and father he had *power* to decide upon the movements of his family; but he does not act upon that *power*; but wisely calls his wives into consultation, explains to them his motives, and obtains their full concurrence in his plans.—*Note*, Piety, reason, and affection should ever be the associates, guides, and balances of conjugal and parental authority—whilst free and unreserved consultation between husbands and wives, on all their domestic plans, interests, and cares, removes distrusts, promotes confidence, fixes affection, and, under the providence of God, lays the only sure foundation for family comfort and success.—*C.*

h To bid me depart, ver. 3, 13.

i ver. 40, 42. Tit.2.9, 10. 1 Pe.2.18. Ep.6.5-8. Col 3.22-25.

k Often, ver.41. Nu. 14.22.

l ch. 20.6. Ps.105.14, 15.

m ch.30.32.

6 The most part.

A.M. 2265. B.C. 1739.

n Not my fraud, ver.1.

o ch. 28.12. Nu.12.6. De.13.1-1 Ki.3.5.

7 Or, *he-goats.*

p Christ, ver. 5, 13; ch. 48. 16; 10. 7-13; 18. 1, 17.

q Ex.3.7. Ps.12.5 Je. 5.4. Le.19.13. De.24. 15. Ep.6.9.

r Who appeared to thee there, ch. 28. 12, 18.

s ver. 3.

8 We expect no benefit from our father; he hath dealt with us as if we had been strangers and slaves, and hath converted to his own use the money due to us as portions, and to you as wages.

t ch. 29. 19, 27; ver. 41.

u ver. 8, 9; ch. 30.35-43.

v Heb. *teraphim.* These were probably household idols, formed in the likeness of men, which they worshipped and consulted, Ju. 17.5; 18.14. Ho.3.4. Eze. 21.21. ch. 35. 2. Jos. 24. 2.—It would appear that in the early ages of Jewish history the *teraphim* were not considered incompatible with the worship of the true God. They were regarded as his representatives in the household, especially when a priest or Levite could be induced to take charge of them, Ju. xvii.; Ho. 3.4. The people of those ages were superstitious; there was a natural propensity to idolatry; and this seems to have been the least offensive form which it assumed. But nevertheless the teraphim were repeatedly and severely condemned by the prophets.—*P.*]

9 The mention of the sheep-shearing and the stealing of the images in the same sentence, renders it extremely probable that these images were superstitiously connected with the safety and prosperity of the flock. And whilst we condemn all superstition as ever the handmaiden or forerunner of idolatry, let us recollect (to humble us) that it has not been confined to ancient times of darkness, but may still be found existing under the full light of Christianity. Even in our own days, a *horse-shoe* may still be seen nailed upon the threshold as a protection against disease in cattle-sheds, and even human dwellings; and not unfrequently on the mast of a ship as a preservative from storm and shipwreck.—*Note*, The comparison of ancient and modern opinions, customs, manners, and events, is often the most efficient key to difficulties of Scripture.—*C.*

1 Heb. *the heart of Laban*, *i.e.* without his knowing it.

2 Gilead.—*C.*

w Lu. 9. 51, 53. Nu. 24.1, 2. Ki.12.17.

x ch.30. 36. Ex.14.5, &c. Job 5.12, 13.

y Kinsfolk, ch.13.8; 24.27. Ex.2.11, 13.

3 On the east of Canaan and west of Padan-aram.

z See ch. 20. 3. Nu. 22.26. 1 Sa.23.26.

a ver. 42. Ps.105.14, 15. ch.24.50. 15, 27 29.

4 Heb. *from good to bad.*

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to frustrate their purposes; and they often outwit themselves who intend to impose upon others. All agreements ought to be made with great clearness and accuracy, that no stain be thereby occasioned to our character; and in the use of lawful means to promote our wealth, our trust should be fixed on the promised providence of God. His blessing can quickly increase a little, and make it a great store.

CHAPTER XXXI. [Ver. 13. This is a simple statement, but there is most cheering truth embodied in it. He had vowed prospectively to dedicate a tenth of his property to the Lord, and thus in the ordinary affairs of life to testify his complete dependence on the divine will. Now after a long and hard struggle, when wealth was acquired, and by the envy of an unjust master was placed in peril, the Lord graciously reminds him of the vision at Bethel. *P.*]

Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban said to Jacob, [b]What hast thou done, that thou hast stolen away unawares to me, and carried away my daughters, [c]as captives *taken* with the sword?

27 Wherefore didst thou flee away secretly, and steal away from me,[4] and didst not tell me, that I might have sent thee away [d]with mirth, and with songs, with tabret,[5] and with harp?

28 And hast not suffered me [e]to kiss my sons and my daughters? Thou hast now [f]done foolishly in *so* doing.

29 It [g]is in the power of my hand to do you hurt: but the [h]God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou [i]stolen my[6] gods?

31 And Jacob answered and said to Laban, Because [k]I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With whomsoever thou findest thy gods, let him not live: before [l]our brethren discern thou what *is* thine with me, and take *it* to thee. For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into [m]Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now [n]Rachel had taken the images, and put them in the camel's furniture, and sat upon them.[6] And Laban searched[7] all the tent, but found *them* not.

35 And she said to her father, Let it not displease [o]my lord that I cannot [p]rise up before thee; for [q]the custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob [r]was wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household-stuff? [s]set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy she-goats [t]have not cast their young, and the rams of thy flock have [u]I not eaten.

39 That which was torn *of beasts* I brought not unto thee; I bare the loss of it: of [x]my hand didst thou require it, *whether* stolen by day, or stolen by night.

40 *Thus* I was; [y]in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes.

41 Thus [z]have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages [a]ten times.

42 Except the God of my father, the God of Abraham, and [b]the Fear[8] of Isaac, had been with me, surely thou hadst sent me away now empty: God [c]hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore come thou, [d]let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a [e]stone, and set it up *for* a pillar.

46 And Jacob said unto his [f]brethren, Gather stones: and they took stones, and made an heap; and they did eat there upon the heap.

47 And Laban called it [g]Jegar-sahadutha; but Jacob called it Galeed.[9]

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

49 And [i]Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt afflict my daughters, [k]or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, God *is* witness betwixt me and thee.

A.M. 2265. B.C. 1739.

b ch.3.13;4.10;12.18; 20.9,10;26.10. Jos.7.19. 1 Sa.14.43.

c False, ver.16;ch.2. 24.

4 Heb. *hast stolen me.*

d Pr.26.23-25.

5 Heb. *toph.* This is supposed to be the tympanum, an instrument very similar to our tambourine; it is much used in the East, and occupies a conspicuous place in all musical entertainments.—*I.*

e ch.29.13.Ex.4.27.

f ver. 3, 13. 1 Co. 2. 14.

g Ps. 52. 1. Jn.19.10, 11.

h Dan. 2. 47; 3.28; 6. 20,26.

i ver.19.Je.10.11.Ju. 6. 31; 18.24. Nu. 33. 4. Ex.12.12.Je.43.12.

k ch.20.11.Pr.29.25.

l ver.23; ch.19.7; 13. 8.Ac.4.19.

m ch.24.28,67.

n ver.19.

6 The objections of unbelievers against the Bible are generally founded on two false principles. 1. They enumerate all the weaknesses, errors, and sins of the most prominent Scripture characters, as things approved of God, because recorded in his word. 2. Presuming that Christians must consequently approve and defend every part of their conduct, they accuse Christianity and Christians of approving and defending what is evil. Both these assumptionsare erroneous in all cases, consequently erroneous in the present example. Rachel was weak, superstitious, and, alas! it may have been covetous, and as sin is ever progressive, she succeeded in concealing one fault only by committing another. And if the Spirit of God in this, and in similar cases, have not uttered any special sentence of condemnation, it is simply because the law of God is presumed to be so well known as to require no particular exposition or application.—*C.*

7 Heb. *felt.*

o ch.18 12.1 Pe.2.18; 3. 6. Ep. 6. 1. Le. 19.3. Ex.20.12.

p Le. 19. 32. 1 Ki. 2. 19.

q Le.15.19.ch.18.11.

r Pr. 28. 1. Ep. 4.26. Nu.16.15.

A.M. 2265. B.C. 1739.

s 1 Sa.12.3,4.1 Th.2. 10. 1 Pe.2.12; 3 16. He. 13.18. Nu.16.15.

t Through my care and God's blessing, ch.30.27.

u Eze.34.2-4.

x Ex.12.4;22.10,11.

y Lu.2.8. Ho 12.12. He.13.17.1 Pe.5.3.

z ver.38. 2 Co.11.26. 1 Co.15.10.

a See ver.7.

b God whom he feared, ch. 27. 33. Is. 8.13.Ps.76.11,12.

8 *Fear* is a state of mind modified by its object. A slave may *fear* a severe taskmaster, a child a tender parent. This modification of the feeling of *fear* arises from the feelings with which it is associated. In the slave it is associated with anticipated severity, in the child with unquestioned love. In the one it is the *fear* of terror, in the other the *fear* of reverence. There is a *fear*, sometimes supposed to be the *fear of God*, which is altogether inconsistent with true religion. It is not, however, the fear of *God*, but the fear of *punishment*. This slavish fear love casteth utterly out of the heart. 1 Jh. 4. 18, while love cherisheth that godly fear which the Scripture declares to be the very beginning of wisdom, Pr.1.7. *C.* ——'The Fear of Isaac' signifies 'the God of Isaac.' The Hebrew word is used to denote not merely the abstract idea of 'fear,' but the person or *object* which causes it. It has this latter sense here. The rebuke which Jacob administered to Laban was sharp and deserved.—*P.*

c ch.16.13;29.32.1Cr. 12.17. Ps.31.7. Ex.3.7.

d ch.21.32;26.31.

e Heap of stones for a memorial, ver. 45,48,52.

f ver.23,32.37.54.

g That is. *the heap of eye-witnesses*, He. 12.1.

9 i.e. *The heap of witnesses.* — [The word *Gilead* signifies 'rugged,' and was intended to indicate the physical aspect of the country, of which it was the original name. After Jacob and Laban made the covenant, Jacob raised the heap of stones and called it *Galeed*, 'the heap of witness,' thus making the name of the mountain apply, by a slight change of sound, to the *heap* he had raised. Such a play upon words is very common in the East even yet. Laban called the heap *Jegar-sahadutha*, which in his own Aramaic language was identical in meaning with *Galeed*. The exact spot is unknown; but it must have been near Mahanaim.—*P.*]

h Or, Gilead, ver. 23. De.2.36;3.16. Jos. 13.8,9.

i That is, *a beacon* or *watch-tower*, Ho. 5.1. Ju.10.17;11.11.

k Le.18.18. Mat. 19. 5, with Mal.3.5.

REFLECTIONS.—What stings do riches carry with them, that for them a man is envied of his neighbour! But base-minded indeed are those wretches who are ungrateful, and who reckon temporal wealth the principal glory. What an evil world is this, where the best behaviour cannot secure one's reputation! Too often sour looks deprive families of their best supports. It is a mercy that, in the very crisis of difficulty, God visits and comforts his people: that he never changes, but wills that we should live near to him. When we get worldly blessings in a new-covenant channel, they are doubly sweet; and yet, when outward mercies increase, we have great need to be stirred up to think of our celestial home. When we have gone safely out under God's direction, we need not fear to return under his care. But how apt are the best to forget the distinguished service of God, unless they be both driven and drawn to it! How pleasant when married persons dwell together in unity, and do nothing important without mutual consent! How strong is our affection to idols, when we will rather steal them than want them! and how despicable those deities that can be stolen and hidden among the stuff! God hath in his hand the hearts of all men; and he will continue to rescue his people when upon the brink of ruin, and will restrain their most outrageous enemies. Bad hearts are pregnant with evil surmises; and, if God hinder their mischievous designs, they readily pretend that they never formed them. Whatever wicked men think of foolish mirth and riotous feasting at the parting of friends, it is ordinarily a token of much coldness or corruption in religion. Rough and undeserved reproaches provoke even good men and of calm spirits to vindicate themselves with heat, and to recriminate on their reproachers; and even to utter hasty wishes, which would render them miserable if they took effect. But God can marvellously overrule the rage of men to a most friendly issue. And with meekness and prudence we ought to cherish even the smallest approach towards peace and reconciliation. To forgive and forget injuries, and render good for evil, is truly Christian; and near relations are doubly bound to mutual forgiveness and living

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap, and this pillar, unto me, for harm.

53 The[l] God of Abraham, and the God of Nahor, the God of their father, [m]judge betwixt us. And Jacob sware [n]by the Fear of his father Isaac.[1]

54 Then Jacob offered sacrifice[2] upon the mount, and called his brethren [o]to eat bread: and they did eat bread, and tarried all night in the mount.

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

CHAPTER XXXII.

1 Jacob's vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esau's coming. 9 He prayeth for deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

AND Jacob went on his way, [a]and the angels of God met him.

2 And when Jacob saw them, he said, This *is* God's [b]host: and he called the name of that place [c]Mahanaim.

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of [d]Seir, the country[3] of Edom.[4]

4 And he commanded them, saying, Thus shall ye speak unto [e]my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And I have oxen, and asses, flocks, and men-servants, and women-servants;[5] and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he [f]cometh to meet thee, and four hundred men with him.[6]

7 Then Jacob was [g]greatly afraid and distressed: [h]and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said,[7] O[i] God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, [k]Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am *not* [l]worthy of the least of all[8] the mercies, and of all the [m]truth, which thou hast showed unto thy servant; for [n]with my staff I passed over this Jordan, and now I am become two bands.

11 Deliver[o] me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, [p]*and* the mother with[9] the children.

12 And [q]thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

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

14 Two hundred she-goats, and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels[1] with their colts, forty kine and ten bulls, twenty she-asses and ten foals.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants, Pass over before me, and put a [s]space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, *They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

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

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept of me.[2]

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took [t]his two wives, and his two women-servants, and his eleven sons, and passed over the ford [u]Jabbok.

23 And he took them, and sent[3] them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and [x]there wrestled[4] a[y] man with him until the breaking [z]of the day.[5]

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

26 And he said, [c]Let me go, for the day breaketh.[6] And he said, [d]I will not let thee go, except thou bless me.

A.M. 2265. B.C. 1739.

l ch. 17. 7. Ex. 3. 6. Jos. 24. 2.

m See ch. 16. 5.

n De. 6. 13. ver. 42; ch. 14. 22; 21. 24; 24. 3; 26. 28.

1 A second time God is styled *the Fear of Isaac*. The reason seems to be, that when Isaac thought of God, a holy reverent fear was the predominant feeling of his mind. This is exemplified, ch. 27. 23. — *Note*, While true religion renovates every man, and the whole man, it may still exhibit a peculiar character in each individual. In one *love*, in another *fear*, in another *zeal*, may be predominant. Every godly principle will be in *existence*, but one in the *liveliest exercise*.—*C.*

2 Or, *killed beasts*.

o ch. 21. 8; 37. 25; 26. 30. Ex. 18. 12.

p ch. 33 4. Nu. 23. 5, 8, 11. De. 3. 5; 32. 36. Ac. 28. 4, 5. Ps. 76. 10.

CHAP. XXXII.

a Ps. 91. 11; 34. 7. He. 1. 14. 1 Co. 3. 22. Ep. 3. 10.

b Lu. 2. 13. 2 Ki. 6. 17. Ps. 34. 7. Da. 10. 20.

c That is, *two hosts* or *camps*, Ca. 6. 13. Jos. 21. 38. 2 Sa. 2. 8, 12; 17. 24, 26, 27.

d ch. 14. 6; 36. 8. De. 2. 22.

3 Heb. *field*.

4 Five days' journey distant. Jacob allowed his flocks and herds to rest among the rich pastures of Gilead.—*P.*

e ch. 4. 7; 23. 6; ver. 18; ch. 33. 8. Pr. 15. 1; 6. 3. Lu. 14. 11.

5 And so will neither burden nor discredit my relations, ch. 30. 43; 31. 1, 16.

f ver. 8, 11; ch. 33. 1. Am. 5. 19.

6 The object of such a large escort was partly to show his own dignity, partly to manifest greater respect for his brother, and partly perhaps for protection in travelling so far through a dangerous country. There does not appear to have been the slightest hostile intention towards Jacob.—*P.*

g Ps. 30. 7; 61. 2; 31. 13; 55. 4, 5; 18. 4, 5; 142. 4. Jn. 16. 33. Ac. 14. 22. 2 Ti. 3. 12. 2 Co. 4. 8, 9.

h Is. 28. 26. Pr. 2. 11. Ps. 112. 5. Mat. 10. 16.

7 Jacob's prayer is chiefly characterized by humility in speaking of himself, and an earnest pleading for the fulfilment of promises when speaking of God.—*Note*, Faith does not rest satisfied because God has promised, but presses to the mark for the prize of the high calling of God in Christ, Phi. 3. 14.—*C.*

i Ps. 50. 15; 91. 15. ch. 17. 7; 31. 53. Ex. 3. 6.

k ch. 31. 3, 13.

l ch. 18. 27. 1 Sa. 9. 8. Ps. 16. 2. Lu. 17. 10.

8 Heb. *I am less than all*.

A.M. 2265. B.C. 1739.

m ch. 24. 27. Mi. 7. 20; *i.e.* fulfilment of promises.

n Job 8. 7; 17. 9. Pr. 4. 18. Ps. 84. 7; 18. 35. De. 8. 18. ver. 5.

o Ps. 16. 1; 59. 1; 43. 1. Pr. 18. 19.

p Ho. 10. 14. De. 22. 6.

9 Heb. *upon*.

q ch. 28. 13–15. Nu. 23. 19. 1 Sa. 15. 29. Tit. 1. 2. He. 6. 17. 2 Ti. 2. 13.

r Pr. 18. 16; 17. 8; 21. 14; 19. 6. 1 Sa. 25. 27.

1 Camels of the most valuable sort. These constitute the chief riches of the Arabs; and their milk, which is delicious and wholesome, forms a principal part of their food. They use it either fresh or sour, but very seldom make either butter or cheese from it.—*J.*

s To mitigate his anger by degrees, ver. 20; ch. 33. 8, 9. Ps. 112. 5. Mat. 10. 16. Pr. 2. 11. Is. 28. 26.

2 Heb. *my face*.

t ch. 35. 18, 22–26; 29. 21, 35; 30. 3–24. 1 Ti. 5. 8.

u De. 2. 37; 3. 16. Jos. 12. 2.

3 Heb. *caused to pass*.

x Ho. 12. 3. Ro. 8. 26, 27; 15. 30. Ga. 4. 15. He. 5. 7. Ep. 6. 18.

4 Not the *wrestling* of bodily force, to overthrow an antagonist; but the *wrestling* of mental fervour, to obtain a blessing from a superior, Ho. 12. 4.—*C.*

y Christ, ver. 28, 30; ch. 48. 16. Ho. 12. 3, 4.

z Ex. 14. 27. Ca. 2. 17.

5 Heb. *ascending of the morning*.

a ch. 19. 22. Is. 41. 14; 45. 11. Ho. 12. 3, 4. Mat. 15. 28.

b 2 Co. 12. 7. Ps. 30. 6, 7.

c Ex. 32. 10. De. 9. 14. Is. 45. 11; 64. 7. Ca. 7. 5. Lu. 24. 29.

6 Not as if he could not abide the sun rising, as the superstitious vainly imagine concerning spirits; but to try Jacob's faith, by reminding him of his worldly avocations and habits. Jacob's faith triumphs—Let the sun rise and business call; he will abide in prayer till the blessing is granted.—*C.*

d Ca. 3. 4. Ho. 12. 4. Ro. 8. 37. Lu. 18. 1–7. 2 Co. 12. 8, 9. He. 5. 7.

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in peace. But solemn covenants, amongst all, should be undertaken with the greatest deliberation, and observed with the most heedful attention.

CHAPTER XXXII. Ver. 24–28. The Son of God in human form appeared to Jacob as if he intended to cast him down; but Jacob, enabled of God with bodily, and chiefly spiritual strength, in fervent prayer prevailed over what opposition Christ gave him. To render him sensible of his weakness, Christ disjointed his thigh, 2 Co. 12. 7; but after encouraging his supplications, he changed his name as a token of bettering his condition. Hence, when the church is represented as infirm, she is called *Jacob*, Am. 7. 2, 5, 8; Is. 41. 14; but when her valour and excellency are signified, she is called *Israel*, Ga. 6. 16. Thus God gave Jacob strength to overcome, and also the reward and praise of the victory.

27 And he said unto him, What *is* thy name? And he said, Jacob.

28 And he said, [e]Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and [f]with men, and hast prevailed.

29 And Jacob asked *him*, and said, [g]Tell *me*, I pray thee, thy name. And he said, Wherefore *is* it *that* thou dost ask after my name?[5] And [h]he blessed him there.

30 And Jacob called the name of the place [i]Peniel:[6] for I have seen God [k]face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and he [l]halted upon his thigh.

32 Therefore the children of Israel eat not *of* the sinew which shrank,[7] which *is* upon the hollow of the thigh, unto this day; because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 17 *Jacob cometh to Succoth.* 18 *At Shalem he buyeth a field, and buildeth an altar called El-elohe-Israel.*

AND Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he [a]divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.[8]

3 And he passed [b]over before them, [c]and bowed himself to the ground seven times, until he came near to his brother.[9]

4 And Esau ran to meet him, and [d]embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those with thee?[1] and he said, [e]The children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What [f]*meanest* thou by all this drove[2] which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have [g]enough,[3] my brother; keep that thou hast unto thyself.[4]

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as [h]though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, my [i]blessing that is brought to thee; because God hath dealt graciously with me, and because I have [k]enough. And he urged him, and he took *it*.

12 And he said, Let us take our journey, and let us go,[5] and I will go before thee.

13 And he said unto him, My lord knoweth that [l]the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant; and I will lead on softly, [6]according as the cattle that goeth before me and the children be [m]able to endure, until I come unto my lord unto Seir.

15 And Esau said, Let me now leave[7] with thee *some* of the folk that *are* with me. And he said, What needeth it?[8] let me [n]find grace in the sight of my lord.[9]

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journeyed to [o]Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.[1]

18 ¶ And Jacob came [p]to Shalem, a city of Shechem,[2] which *is* in the land of Canaan, when he came from Padan-aram, and pitched his tent before the city.

A.M. 2265. B.C. 1739

e ch. 35. 10. 2 Ki. 17. 34; and it denotes the change of his condition to the better, ch. 17. 5. 15. Is. 62. 2, 4. Re. 2. 17. 2 Sa. 12. 25. Nu. 13. 16. Jn. 1. 42.

f ch. 25. 31; 27. 36; 31. 36–55; 33. 4.

g Ju. 13. 17, 18. De. 29. 29. Pr. 30. 4. Job 11. 7.

5 God does not choose to tell his people more of himself than they require for support of faith. —*C.*

h ver. 26; ch. 27. 28, 29; 28. 3, 4, 13, 14; 46. 3. Ho. 6. 2.

i ch. 28. 19. Ju. 8. 8.

6 That is, *the face of God.*

k Ex. 24. 11; 33. 11. Nu. 12. 8. De. 5. 24; 34. 10. Ex. 33. 20, 23. Ju. 13. 22; 6. 22, 23. 2 Co. 3. 18; 4. 6. Jn. 1. 14. Ga. 1. 16. Ep. 1. 17.

l 2 Co. 12. 7, 9. Ps. 38. 17. ver. 15.

7 To perpetuate the memory of this honour done to Jacob.

CHAP. XXXIII.

a ch. 32. 7, 16.

8 Giving the dearest most opportunity to escape.

b Jn. 10. 4, 11, 15.

c ch. 18. 2; 22. 4. Pr. 6. 3. Lu. 14. 11. Ec. 10. 4.

9 This seems to mean that Jacob, on approaching his brother, stopped at intervals and bowed, and then advanced and bowed again, until the seventh bow brought him near to his brother. This was a mark of profound respect, nor need we suppose there was any simulation of humility in it, for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East.

d Pr. 16. 7; 21. 1. Ps. 34. 4. Lu. 15. 20. ch. 32. 28; 43. 30; 45. 2.

1 Heb. *to thee.*

e ch. 30. 2. 1 Sa. 1. 27. Ru. 4. 13. Ps. 127. 3. Is. 8. 18. He. 2. 13.

A.M. 2265. B.C. 1739.

f ch. 32. 13–20.

2 Heb. *What is all this band to thee?*

g ch. 27. 39. Ec. 4. 8. Pr. 30. 15.

3 Heb. *much.*

4 Heb. *be that to thee that* is *thine.*

h Our kind meeting is very comfortable, and a token of God's favour to me. Ps. 41. 11.

i Present, ch. 32. 13–20. Jos. 15. 19. 1 Sa. 25. 27; 30. 26. 2 Ki. 5. 15. 2 Co. 9. 5, 6.

k Heb. *all.* Ro. 8. 31, 32. 1 Ti. 4. 8. 1 Co. 3. 21, 22. Phi. 4. 12, 18.

5 To Seir, where I may requite thy kindness.

l Pr. 12. 10. Is. 40. 11. Ezc. 34. 15, 16, 23–25.

6 Heb. *according to the foot of the work, &c., and according to the foot of the children.*

m Is. 40. 11. Mat. 9. 16, 17. Mar. 4. 33. Ro. 15. 1. 1 Co. 3. 2; 9. 19–22.

7 Heb. *set* or *place.*

8 Heb. *Wherefore is this?*

n ch. 34. 11; 47. 25. Ru. 2. 13. 1 Sa. 25. 8. 2 Sa. 16. 4; allow me to go alone.

9 Jacob was still distrustful of Esau. He had himself practised cunning and deception, and now he was harassed by the fear of others, when in reality there was no cause. His words to Esau must have left the impression that he would follow him to Seir at such a pace as the cattle and children could bear; but the moment Esau and his formidable escort set out southward Jacob turned *westward* and crossed the Jordan. —*P.*

o Not Ex. 13. 26, but Ju. 8. 5.

1 That is, *booths.* —(*Tents* or *booths.* It seems to be recorded as a singular circumstance, that Jacob erected booths for his cattle. His motive does not appear; but it was, and is, unusual in the East to put the flocks and herds under cover. They remain night and day, winter and summer, in the open air.)

p Jn. 3. 23; 4. 5. Ac. 7. 16.

2 Called *Sychem,* Ac. 7. 16.—[Shalem is now a small village called *Salem,* two miles east of the entrance to the valley of Shechem.—*P.*]

Ver. 29. He granted his request, and confirmed the blessings which he had formerly obtained, ch. 27. 28, 29; 28. 3, 4, 13–15; and comforted him under the hurt of his thigh, Ho. 6. 1.

Ver. 30. He saw not the divine essence itself, Ex. 33. 20, 23, but God in human shape in a most familiar and friendly manner, Nu. 12. 8.

REFLECTIONS.—What sore trials saints often meet with in the very way which God directs them to take! But seasonable are the visits which God and his angels make to his people in such times of need. May Jesus and his angels so meet me in my way to the Canaan above! Deep-rooted, indeed, is that resentment which neither length of days can wear out, nor the most submissive yielding assuage; and when what would make a friend rejoice, makes a brother envy and rage! Malicious spirits never forget injuries. Jealousy is cruel as the grave; and in this disordered world power and policy are often with the oppressors. In distress it is necessary to betake ourselves to prayer, and to join the protection of God with our prudent endeavours; and amidst fear of danger we ought to trust to and plead God's promises; and while commemorating our mercies, and conscious of our unworthiness, we must insist on his fulfilment of his word. In danger it is prudent to present a part, if that can preserve the whole, for peace cannot be bought too dear; and a large present is a good recommendation to a worldly mind; since apparent courage and confidence in a man's goodness lay him under a kind of obligation to show it. They who would prevail in temptations must first wrestle with God in prayer. If he exercise us with sore trials, we may depend on him, that as our days are so shall our strength be. A deep sense of our insufficiency gives our faith occasion to take more firm hold of Christ—God loves importunate prayers; and perseverance therein will be crowned with victory. How pleasant to have our hearts, and names, and all things made new! Such memorials of remarkable fellowship with God are honourable and pleasing; and even children may look back upon their parents' mercies, as upon their own, with regard and thankfulness. Let me here ask myself, What experience have I had of the ministration of God's angels? In what instances have I broken the bones with a soft answer, and pacified strong wrath with a gift in the bosom? What promises, spoken to my heart, have I pleaded at the throne of grace? What nights or days have I spent in wrestling with God, in behalf of myself, my family, my country, or the church of God? What blessings and answers of peace have I obtained? Where are those *Bethels* and *Peniels* in which God Almighty hath appeared unto me, and I have seen him in the person of Jesus Christ, 'as it were face to face,' and been preserved?

CHAPTER XXXIII. REFLECTIONS.—It is prudent to keep out of view whatever might revive old quarrels; and humble submission powerfully mollifies offended pride. Cheerfully may we wait the issue of that which hath been committed to God. He often makes the issue of our trials much better than our fears suggested; and easily he mollifies the most fierce and froward heart. How sweet in itself, and what a token of a pious soul, is it to view all that we have as the gifts of our gracious God! What a distinguished mercy it is to obtain the answer of our prayers, and to recover the favour of offended friends! And how inconsiderable the wants, and great the wealth, of those who have God their portion and guardian! A heart truly Christian is open and generous: but, if we have enough of our own, we ought civilly to refuse needless obligations, though

19 And he [q]bought a parcel of a field, where he had spread his tent, at the hand of the children of [r]Hamor, Shechem's father, for an hundred pieces[2] of money.

20 And he erected there an [s]altar, and called it El-elohe-Israel.[3]

CHAPTER XXXIV.

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem persuade them to accept it. 25 The sons of Jacob, taking advantage thereof, slay them, and spoil their city. 30 Jacob reproveth Simeon and Levi.

AND [a]Dinah the daughter of Leah, which she bare unto Jacob, [b]went out to see the daughters of the land.

2 And when [c]Shechem the son of Hamor the Hivite, prince of the country, [d]saw her, he took her, and lay with her, and defiled her.[4]

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake kindly[e] unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, [f]Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter: now his sons were with his cattle in the field; and Jacob held his peace until they were come.[5]

6 And Hamor the father of Shechem went out unto Jacob, to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved, and they were very wroth, because he had wrought [g]folly in [h]Israel,[6] in lying with Jacob's daughter; which thing [i]ought not to be done.

8 And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And [k]make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you:

10 And ye shall dwell with us: and the land shall be [l]before you; dwell and trade ye therein, and get you possessions therein.[7]

11 And Shechem said unto her father, and unto her brethren, [m]Let me find grace in your eyes, and what ye shall say unto me I will give.

A.M. 2265. B.C. 1739.

q Jos.24.32.ch.33.19. Ac.7.16.

r Called Ac. 7. 16. *Emmor.*

2 Or, *lambs.*

s See ch. 8. 20; 12.7; 13.18;21.33.

3 That is, *God, the God of Israel.*

CHAP. XXXIV.

B.C. 1732.

a ch.30.21;46.15.

b Tit.2.5.Pr.7.11.ch. 30. 13. 1 Ti.5.13. Je.2. 36.Pr.9.6;13.20.

c ch.33.19;10.17.

d ch. 6. 2. Job 31. 1. Pr.13.20. Mat.5.28.

4 Heb. *humbled her.*

e Heb.*to her heart,* Is.40.2.Ho.2.14.

f ch.21.21.Ju.14.2.

5 The habitual wisdom of Jacob appears in making no decision till he had consulted his sons.—*Note,* Parental government is undoubtedly a monarchy; yet in monarchy the most absolute, 'in the multitude of counsellors there is safety.' The sooner parents prudently begin to treat their children as their companions and their counsellors, the sooner will they be prepared to act their part wisely in private and public life.—*C.*

g De.21.21.Jos.7.15. Ju.19.23;20.6. 2 Sa.13. 12,13.Pr.7.7.

h Where purity and honour ought to flourish, Ps. 93.5. Ex. 19.5,6.1 Pe.2.9.

6 The idea of folly in Israel, seems from the narrative to have been that of the sons of Jacob, though the manner of expressing it was that of the historian, as usual in his time; folly or wickedness in Israel, where God ought to be reverenced and obeyed.—*I.*

i De. 23. 17. Ep.5.3. Col.3.5.1 Co.6.18;10.8. He.13.4.

k ch.6.2;26.34.35;27. 46.De.7.3.

l ch.13.9;20.15.

7 Hamor seems at first to have spoken to Jacob alone; and the proposal seems sincere, and is plausible, though the act of detaining Dinah does not accord with it.—*I.*

m ch.33.15;18 3.

A.M. 2272. B.C. 1732.

n ch.29.18;31.41;24. 53.Ex.22.16,17. De.22. 28,29.1 Sa.18.25.

8 Among barbarous people, and in the early history of every nation which afterwards became civilized, the father of a girl, in relinquishing her to a husband, conceives he has a right to receive a compensation for losing the benefit of her services, as well as for the trouble and expense of bringing her up and providing for her wants. The antiquity of this usage will appear from many passages in the book of Genesis, although the only instance in which a provision for the female is overlooked is that of Jacob's engagement with Laban.

o Never intending to give him Dinah to wife. Ps. 12.2. Pr.12.13, 19. Job 13.4,7. Is.59.13. Mi.7.2.

p Ge. 17. 11. 2 Sa.1. 20. Jos.5.9. Thus religion is pretended to promote wickedness, as 2 Sa. 15.7. 1 Ki.21.9. Mat.2.8,13;xxiii.

q And so the more easily persuaded the people, Ge. 41. 40. 2 Ki.5.1.

r Ge.22.17.Pr.31.23. Ru.4.1.

s 1 Ti.6.9,10. Mat.8. 19,20;19.21,22. Jn.6.26. Pr.23.4,5;28.20.

9 The Shechemites submit to the rite of circumcision from mere selfish considerations, making a religious profession which was insincere, the nature of which they probably did not understand, though the profanation on their part was not so great as in the sons of Jacob, who knew its divine origin and intention.—*I.*

t Mat. 7. 6. Is. 1. 11. Ga.5.6.

u Jos. 5. 8. (The third day, as physicians take notice, was the time when fevers generally attend circumcision, occasioned by the inflammation of the wound, which was more painful then, as the Hebrews observe, than at any time else; and for this reason the sons of Jacob took the opportunity of falling upon the Shechemites, when they were least of all in a condition to defend themselves.)

12 Ask[n] me never so much dowery and [8]gift, and I will give according as ye shall say unto me; but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father [o]deceitfully, and said, (because he had defiled Dinah their sister,)

14 And they said unto them, We cannot do this thing, to give our sister to one that is [p]uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: If ye will be as we *be,* that every male of you be circumcised;

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone.

18 And their words pleased Hamor, and Shechem Hamor's son.

19 And the young man deferred not to do the thing, because he had delight in Jacob's daughter: and he *was* [q]more honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto [r]the gate of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us; therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall*[s] not their cattle, and their substance, and every beast of theirs, *be* ours? only let us consent unto them, and they will dwell with [9]us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city: and every male [t]was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were [u]sore, that two of the sons of

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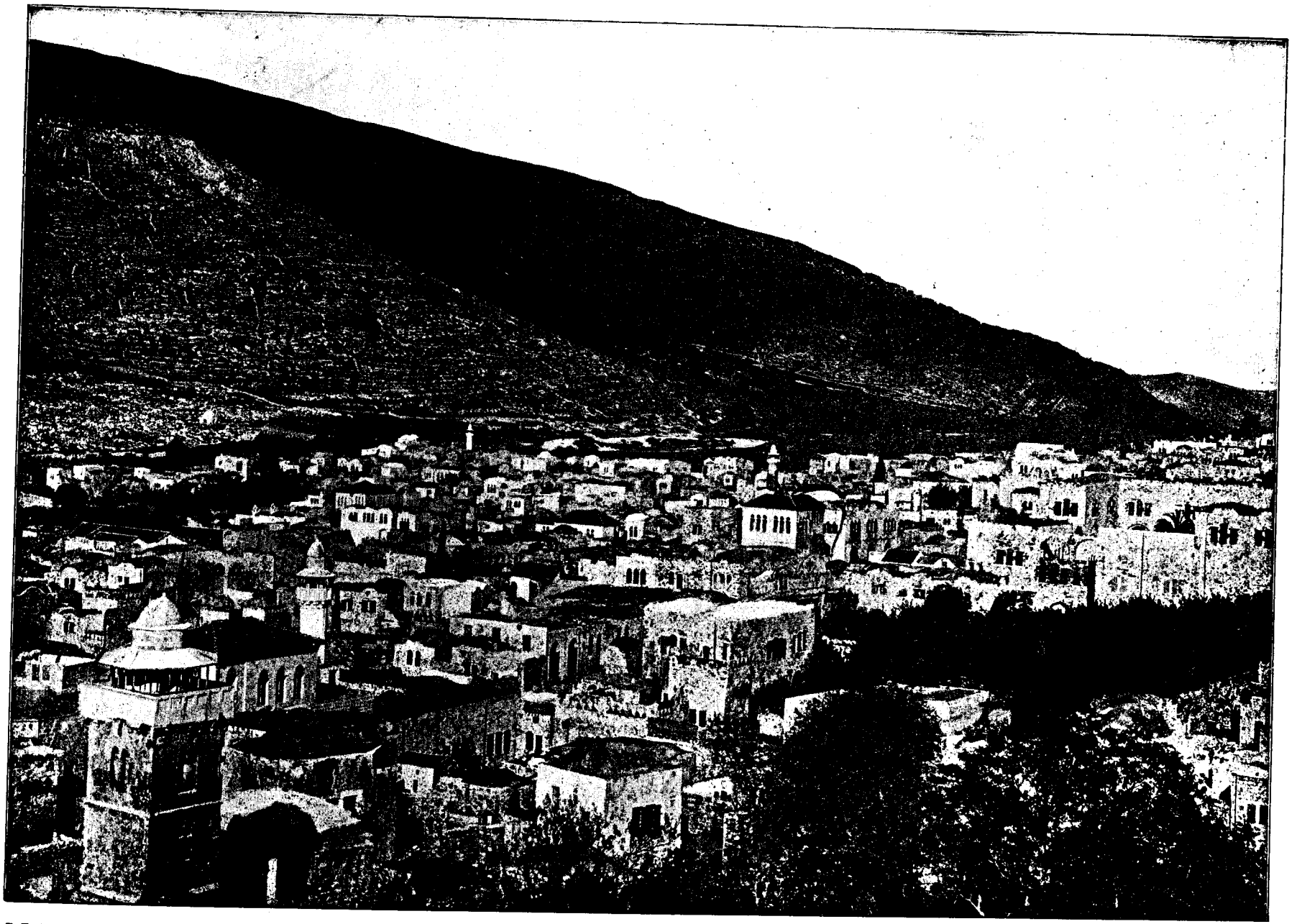
we should never be behind in acts of civility. Parents ought to manifest a most affectionate regard for their families, and especially to take care of their young ones. Perils of dangers escaped deserve a thankful remembrance; and wherever saints have houses, there God must be worshipped as their God and their glory. O, my soul, never fear that anything is too hard for the Lord! but always think, and speak, and act, as one whose God is JEHOVAH, and who follows peace with all men, and holiness! Never, therefore, let houses and booths for cattle have the preference of an altar for the Lord. We must not expect earthly enjoyments at free cost, because we have the heavenly so; but let the faith of God, as my own God, and the God of my seed, be rendered familiar to my heart and life; and then contentment, and patient expectation, will lead me cheerfully through all.

CHAPTER XXXIV. [Ver. 7. *Were very wroth.* A sensitive regard to family honour, when conjoined with personal purity of principle and conduct in all its members, is one of the most important public feelings, and one of the surest indexes of public morals. That this noble sentiment may, when dissevered from religion, produce deceit and violence, as in the case of Jacob's sons, ver. 13, 25, is no charge against the sentiment itself, but rather an admonition to cherish it, in conjunction with that fear of God without which every human principle of morals is either too weak to insure its observance, or speedily degenerates into some specious vice. *C.*]

REFLECTIONS.—Into what scenes of guilt and misery do the pride, the vanity, and lust of young persons often plunge themselves and their relations! One sin naturally makes way for another: and young women who are given to gadding abroad, rarely maintain their chastity. Yet it is but just that such as have defiled young women should espouse them in marriage, and repair their outward injury, though they cannot lessen their guilt before God. How readily the affairs of a family run wrong when parents' authority is so low that they must stand in awe of their children! How often heathens show more respect to parents, in point of their marriage, than many professed Christians! Men's rage at one sin frequently issues in their doing what is still worse—in making religious pretences the mean of accomplishing the most devilish villanies; or in pretending public welfare in order to obtain private ends. The hopes of gain will carry some men a great way in religion; and yet, after all, they lose their aim; for the profane reception of the seals of God's covenant issues most surely in just and inevitable ruin. Nothing is so treacherous or cruel that indulged malice will not attempt. But it is still worse when children, after plunging their parents into disgrace and danger, add to their grief by an insolent justification of their conduct. Let parents restrain their children from idle visits and foolish amusements; let them retain their proper authority; let them transact marriages with candour and self-denial—if they wish to be happy.



NABLOUS—WHERE JACOB HID THE EARRINGS. [Genesis, xxxv:4.]—"And they gave unto Jacob all the strange gods which were in their hand and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem." Nablous is the modern name of Shechem. It is now a thrifty, well kept Eastern city with a population of about 20,000, of which 160 are Samaritans, 600 are Christians, 200 are Jews, and the rest Mohammedans. The principal structures of the city are mosques. The only Samaritans in the world live here near their sacred mountain, where they continue to worship as they did when the woman of Samaria talked with our Savior at Jacob's well. There is a Samaritan synagogue here, where is kept what is said to be the oldest copy of the Bible in the world. The whole country in the neighborhood of Shechem or Nablous is historic.

Jacob, [z]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and [y]slew all the males.

26 And they slew Hamor and Shechem his son with the edge[7] of the sword, and took Dinah out of Shechem's house,[8] and went out.

27 The sons of Jacob came upon the slain, and [z]spoiled the city, because [a]they had defiled their sister.

28 They[b] took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was*[9] in the house.

30 ¶ And Jacob said to Simeon and Levi, [c]Ye have troubled me, to make me to stink [d]among the inhabitants of the land, among the Canaanites and the Perizzites: and I *being* few in number, they shall gather themselves together against me, and slay me; and I shall be destroyed, I and my house.

31 And they said, [e]Should he deal with our sister as with an harlot?

CHAPTER XXXV.

1 *God sendeth Jacob to Beth-el; he purgeth his house of idols.* 6 *He buildeth an altar at Beth-el.* 8 *Deborah dieth at Allon-bachuth.* 9 *God blesseth Jacob at Beth-el.* 16 *Rachel travaileth of Benjamin, and dieth in the way to Edar.* 22 *Reuben lieth with Bilhah. The twelve sons of Jacob.* 27 *Jacob cometh to Isaac at Hebron.* 28 *The age, death, and burial of Isaac.*

AND God [a]said unto Jacob, Arise, go up [b]to Beth-el, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

2 Then Jacob said unto his household, and to all that *were* with him, [c]Put away the strange gods that *are* among you, and [d]be clean, and change your garments:[1]

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered[e] me in the day of my distress, and was with me in the way which I went.

4 And they gave unto Jacob [f]all the strange gods which *were* in their hand, and *all their* ear-rings which *were* in their ears; and Jacob hid[g] them under the oak which *was* by Shechem.

5 And they journeyed: and [h]the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [i]Luz, which *is* in the land of Canaan, (that *is*, Beth-el,) he, and all the people that *were* with him.

7 And [k]he built there an altar, and called [l]the place El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 ¶ But [m]Deborah, Rebekah's nurse, [2]died, and she was buried beneath Beth-el [n]under an oak: and the name of it was called Allon-bachuth.[3]

9 ¶ And God [o]appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him,[4] Thy[p] name *is* Jacob: thy name shall not be called any more Jacob, but Israel[5] shall be thy name: and he called his name Israel.

11 And God said unto him, [q]I *am* God Almighty; be fruitful, and multiply: a nation and a company of nations shall be of thee; and kings shall come out of thy loins:

12 And[r] the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And [s]God went up from him in the place where he talked with him.

14 ¶ And Jacob [t]set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him,[6] Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but a little way[7] to come [u]to Ephrath: and Rachel travailed, and she had [v]hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt [w]have this son also.

18 And it came to pass, as her soul [x]was in departing, (for she died,) that she called his name Ben-oni;[8] but his father called him [a]Benjamin.

19 And Rachel died, and was buried in the way to [b]Ephrath, which *is* Beth-lehem.

20 And Jacob [c]set a pillar upon her grave: that *is* the pillar of Rachel's grave unto this day.[9]

21 And Israel journeyed, and spread his tent beyond [d]the tower of Edar.

22 And it came to pass, when Israel dwelt in that land, that Reuben went and [e]lay with

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A.M. 2272. B.C. 1732.

[z] Reuben being milder, ch. 37. 22, 26, 29. — (Simeon and Levi were full brothers to Dinah, and probably conceived themselves to be more concerned in revenging the injury done to her honour. They were the chief contrivers and conductors of the massacre; but it is to be presumed their domestics likewise were engaged in the execution of it. — *Stackhouse.*)

[y] ch. 49. 5–7. Pr. 4. 16; 6 34. 35.

7 Heb. *mouth.*

8 Where she had been detained.

[z] Es. 9. 10. 1 Ti. 6. 10.

[a] Ex. 2. 14, with Jos. 7. 1, 11; 22. 20.

[b] Nu. 31. 17. De. 8. 17, 18. Job 1. 15, 16; 20. 5.

9 Chiefly Shechem's.

[c] Ge. 49. 5–7. Jos. 7. 25. Pr. 11. 17, 29; 15. 27.

[d] Ex. 5. 21. 1 Sa. 13. 4; 27. 12. 1 Ch. 19. 6. Ye have discomposed my spirit, entangled my affairs, exposed me to danger, and rendered me odious.

[e] Ge. 49. 7. Pr. 6. 34.

CHAP. XXXV.

[a] Ps. 91. 15; 46. 1. ch. 31. 3, 13; 22. 14. De. 32. 36.

[b] ch. 28. 10–20; 31. 13; 27. 43.

[c] Ex. 20. 3, 4. Jos. 24. 15, 23. Ju. 10. 16. 1 Sa. 7. 3. 2 Co. 6. 15, 16. 1 Jn. 5. 21. Ac. 14. 15. 1 Co. 10. 7.

[d] Ex. 19. 10, 14. Jude 23. Ps. 51. 2, 7. Eze. 36. 25. Ec. 5. 1. 2 Co. 7. 1. He. 10. 22.

1 It ought not to be forgotten that Jacob had now a large band of followers—wives, children, domestics, slaves, and shepherds. His tribe, as it may be called, could scarcely have numbered fewer than from two hundred to three hundred persons, old and young. These had all come from Mesopotamia, and most of them had been trained in idolatry. So long as Jacob resided in Mesopotamia it is probable he had not the power to prevent idolatrous practices; but now, having come to another country—a country in which the power of Jehovah had been so signally manifested to himself and his fathers—he felt that he might safely and effectually eradicate idolatry from his people.—*P.*

[e] ch. 28. 12, 13. Is. 30. 19. Ps. 91. 15; 46. 1; 103. 1–5.

[f] All their idols, monuments, or instruments of idolatry. Ho. 2. 13. Ex. 32. 3, 4. De. 7. 5, 25. Ju. 8. 24, 27.

[g] Ex. 32. 20. Jos. 24. 26. Ju. 9. 6.

[h] Ex. 15. 16; 23. 27. De. 11. 25. Jos. 2. 9, 11. 1 Sa. 11. 7. 2 Ch. 14. 14; 17. 10, with ch. 34. 30.

[i] ch. 12. 8; 28. 19, 22.

A.M. 2272. B.C. 1732.

[k] ch. 28. 22. Ec. 5. 4, 5.

[l] ch. 28. 19, 22. Ex. 17. 15. Ju. 6. 24. Eze. 48. 35.

[m] ch. 24. 59.

2 1730.

[n] 1 Sa. 31. 13. Jos. 24. 33.

3 That is, *the oak of weeping*, Ju. 2. 5.

[o] ch. 28. 13; 31. 3, 11; 32. 1, 24; 35. 1.

4 Thus he assured him, that as he had prevailed over Esau, so he should prevail over those of whom he was now afraid, and over every difficulty.

[p] ch. 32. 28. 2 Ki. 17. 34.

5 The reason of this second investiture with the name of *Israel* seems probably to be that either Jacob himself, or his family, had refrained from using it.—*Note*, Believers, like Jacob and his family, are oftentimes negligent of the use and unmindful of the privilege of the *new name*. Believers 'were by nature *children of wrath*, even as others,' Ep. 2. 3. But, 'Behold what manner of love God has bestowed, that they should be called, through faith (Ga. 3. 26) the *children of God*,' 1 Jn. 3. 2.—*C.*

[q] Ge. 17. 1; 18. 14; 28. 3, 4. 14; 8. 3, 4; 17. 6; 13. 16; 15. 5; 18. 18; 22. 17; 32. 12; 49. 3. Ex. 1. 7. Nu. i. xxvi. 1 Sa. to 2 Ch.

[r] ch. 12. 7; 13. 15, 17; 15. 18; 28. 4, 13; 48. 4. Ex. 3. 8. Jos. vi.–xxi. to Ne. xiii.

[s] ch. 17. 22; 11. 5. Ju. 13. 20; 6. 21. Lu. 24. 31.

[t] ch. 28. 18, 19. Ex. 17. 15. 1 Sa. 7. 12.

6 He renews the memorial of his faith and thankfulness, as God had done his promise.

7 Heb. *a little piece of ground.*

[u] 1 Ch. 2. 19. Ps. 132. 6. Mi. 5. 2. Mat. 2. 1, 16, 18.

[x] ch. 3. 16. 1 Ti. 2. 15.

[y] ch. 30. 24. 1 Sa. 4. 20.

[z] ch. 30. 1. 1 Sa. 4. 20, 21.

8 i.e. *the son of my sorrow.*

[a] i.e. *the son of the right hand, very dear*, Ps. 80. 17.

[b] Jos. 19. 15. Mat. 2. 1, 18. Mi. 5. 2.

[c] 1 Sa. 10. 2. 2 Sa. 18. 17, 18.

9 Rachel's sepulchre is still a noted spot. Jews and Mohammedans unite in honouring it. It is marked by a small building surmounted by a white dome. It is on the leading road from Jerusalem to Bethlehem, three miles from the former and one from the latter. The original name of Bethlehem appears to have been *Ephrath*, 'fruitful.' This gave place to *Beth-lehem*, 'house of bread;' which in modern times has given place to the Arabic *Beit-lahm*, 'house of flesh.'—*P.*

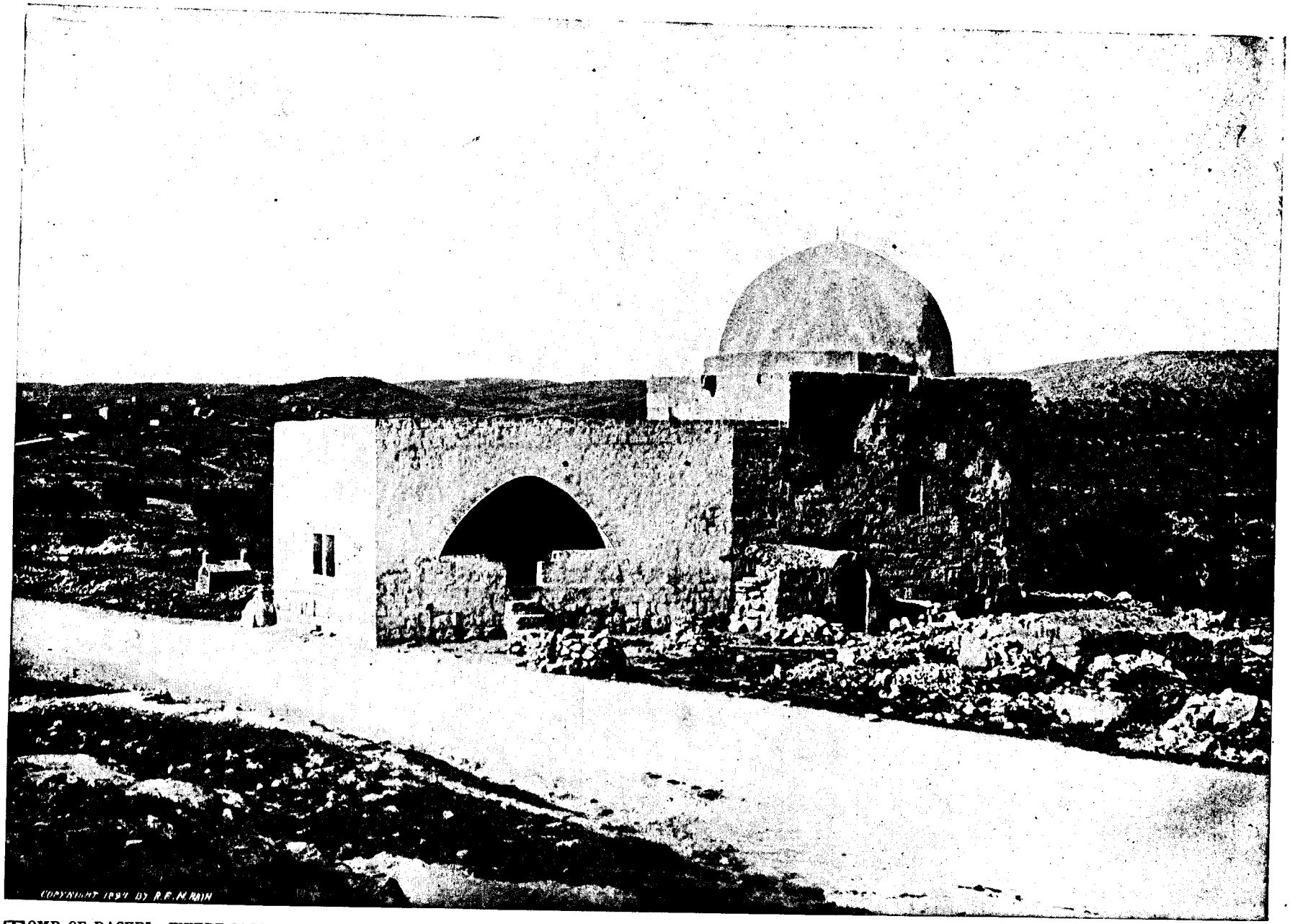
[d] Mi. 4. 8. Lu. 2. 8.

[e] ch. 49. 4. 1 Ch. 5. 1. 2 Sa. 16. 22. 1 Co. 5. 1.

CHAPTER XXXV. Ver. 1. He was to go thither to build an altar for sacrifices of thanksgiving for deliverances received, and to strengthen his faith in God's protection against present fears, ch. 34. 30.

Ver. 2. Their outward purification was to be attended with internal purification of their heart from idols, or from cruel dispositions.—[*Put away.* Whilst 'wicked men and seducers wax worse and worse,' Jacob labours to make the sin and sorrow of his family an occasion of family reformation; and thus, out of evil, to extract good. That he did not sooner attempt to purge them from idolatry, cannot be charged against Jacob; for though the narrative is silent about any such attempt, no one can thence infer that the attempt was never previously made. Let the extent of Jacob's family (for he was a prince in the land) be considered; let the idolatrous materials of which it was originally composed be taken into account; and let Jacob be judged, not by those who neglect or despise family religion, but by those who, in circumstances somewhat similar, have most efficiently introduced and most successfully maintained it; and they, instead of censuring past failure as evidence of past neglect, will admire that grace of God which led Jacob to reform his family religion, and that moved his children and household to renounce every rite of idolatry to embrace the truth and worship of God.—*Clean.* Compared with Ex. 19. 10, this verse furnishes the first recorded example of washing as a ceremonial picture of regeneration. 'Ye must be born again,' and 'except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God,' Jn. 3. 5–7. *C.*]

Ver. 7. He had formerly called it *Beth-el, i.e.* the house of God. Now, to attest his experience of God's fulfilment of his promises, he calls it *El-Beth-el, i.e.* the God of Bethel.



TOMB OF RACHEL—WHERE JACOB SET UP A PILLAR. [GENESIS, XXXV:19.]—"And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day." This tomb is between Jerusalem and Bethlehem, near the latter place. Jews, Moslems and Christians all agree that here Rachel was entombed. Some monument has marked this spot for 3,600 years. The present square structure is modern, and was repaired a few years ago by Sir Moses Montifiore. The Jews meet here every Friday to pray. The building is 23 feet on each side. The height of the wall is 20 feet; the dome is 10 feet high. This is about one mile from Bethlehem and about five miles from Jerusalem. It is on the road from Jerusalem to Hebron and Egypt.

Bilhah, his father's concubine:[g] and Israel heard *it.* Now [f]the sons of Jacob were twelve.

23 ¶ The sons of Leah; Reuben, Jacob's first-born, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The sons of Rachel; Joseph, and Benjamin.

25 And the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali.

26 And the sons of Zilpah, Leah's handmaid; Gad, and Asher. These *are* the sons of Jacob, which were born to him [g]in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto [h]Mamre, unto the city of Arba, (which *is* Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were an hundred and fourscore years.[1]

29 And[i] Isaac gave up the ghost,[2] and died, and [k]was gathered unto his people, *being* old and full of days; and his sons Esau and Jacob buried[l] him.

CHAPTER XXXVI.

1 *Esau's family in Canaan.* 6 *His removal to mount Seir.* 9 *His generations in mount Seir.* 15 *The dukes which descended of his sons.* 20 *The sons and dukes of Seir.* 31 *The kings of Edom.* 40 *The dukes that descended of Esau, according to their habitations.*

NOW these *are* [a]the generations of Esau, who *is* Edom.

2 Esau [b]took his wives of the daughters of Canaan; [c]Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And [d]Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And Adah bare to Esau Eliphaz; and Bashemath bare [e]Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These *are* the sons of Esau, which were born unto him [f]in the land of Canaan.

6 ¶ And Esau took his wives,[3] and his sons, and his daughters, and all the [g]persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and [h]went into the country from the face of his brother Jacob.

7 For[i] their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

A.M. 2275. B.C. 1729.

[g] In the note on ch. 34. 7 the importance of a sensitive regard to family honour was remarked; but the necessity of conjoining it with personal purity was added. Reuben, through the power of the one sentiment, family honour, practises deceit, and joins in revenge, slaughters a whole city; while, for want of the other, personal religion, he is himself guilty of a crime as foul as that which he avenged, with this additional aggravation, that he offends not against a stranger, but a tatner.—*Note*, We must not mistake indignation against one sin for spiritual hatred of all sin: nor zeal for a favourite virtue as zeal for the glory of God. —*C.*

[f] ch. 29. 31–35; 30. 5–24; ver. 19; ch. 46. 8–27; 49. 1–28. Ex. 1. 1–5. 6. 14–16. Nu. i. ii. x. xxvi. De. xxxiii. Jos. xiii.–xxi. 1 Ch. 2. 1, 2; 27. 16–22; 12. 23–40. Eze. 48. 1–28. Re. 7. 4–8.

[g] Except Benjamin, ver. 18; ch. 25. 20; 28. 2; 31. 18.

[h] ch. 13. 18; 14. 13; 18. 1; 23. 2. Jos. 14. 12–15; 21. 11. 2 Sa. 2. 1, 3, 11; 5. 1, 3, 5.

1 The record of Isaac's death is not inserted in its chronological order. This will appear from the following facts, which ought to be kept in mind. Isaac was sixty years old when Jacob was born. Jacob was seventy-eight years old when he went to Haran, and his father one hundred and thirty-eight. Jacob remained in Haran twenty years, and Joseph was seven years old when he left. Ten years later Joseph was sold into Egypt, ch. 37. 2, and thirteen years afterwards he stood before Pharaoh, ch. 41. 32. He was then thirty years old. Consequently Isaac was one hundred and fifty-eight years old when Jacob returned from Haran to Canaan; he was one hundred and sixty-eight when Joseph was sold by his brethren: and his death took place only about one year before Joseph was presented to Pharaoh.—*P.*

[i] ch. 27. 1; 25. 7, 8; 3. 19. Ec. 12. 5, 7. Job 5. 26.

2 1716.

[k] ch. 25. 8.

[l] ch. 23. 19, 20; 25. 9; 49. 31.

CHAP. XXXVI.

B.C. 1796.

[a] ch. 22. 17; 25. 24, 30; 27. 39, 40. 1 Ch. 1. 35.

[b] ch. 26. 34; 28. 2, 5.

[c] Or, *Bashemeth*, ch. 26. 34. It seems Judith was dead.

[d] ch. 28. 9; 25. 13.

[e] Not Ex. 2. 18. Nu. 10. 29.

[f] ch. 35. 29; ver. 6.

3 1715.

[g] Heb. *souls*. Eze. 27. 13. Re. 18. 13.

[h] ch. 25. 23; 32. 3. De. 2. 5. Thus he gave up Canaan to Jacob.

[i] ch. 13. 6; 17. 8; 28. 4.

A.M. 2245. B.C. 1759.

[k] ver. 20; ch. 32. 3; 14. 6, 22. Jos. 24. 4. 1 Ch. 4. 42. 2 Ch. 20. 10, 23. Eze. 35. 2–7. De. 2. 5; where he had long dwelt before Isaac's death.

4 Heb. *Edom.*

5 The mountains of Seir lay on the south-east of the Dead Sea, and the country extended itself from thence to the Arabian Gulf. In Abraham's days the Horites, who were the descendants of Seir, had the possession of this region; and therefore we may suppose, that after the departure of Jacob, Esau, who, according to the prediction concerning him, was to 'live by his sword,' expelled the old inhabitants, and made himself prince thereof, before his brother returned from Mesopotamia.

[l] ver. 3, 4. 1 Ch. 1. 35.

[m] 1 Ch. 1. 36. ver. 15, 16.

[n] Je. 49. 7. Am. 1. 12.

6 Or, *Zephi.*

[o] ver. 22. 1 Ch. 1. 36.

[p] Perhaps not the father of the Amalekites, ch. 14. 7. Ex. 17. 8, 14. De. 25. 17. 1 Sa. xv.

7 The Amalekites mentioned in Ge. 14. 7 were unquestionably a much older race than the Edomite Amalekites. The two nations have been confounded by Josephus and many others; but such mistakes tend greatly to confuse the Scripture narrative. Similarity of name ought not to be regarded as in all cases indicating similarity of race and origin.—*P.*

[q] 1 Ch. 1. 37. ver. 17.

[r] ver. 2, 5, 18. 1 Ch. 1. 35.

[s] 1 Ch. 1. 35. ver. 18.

8 The word *duke* literally signifies a *leader*; an appropriate title for the chieftains of such a migratory people as the Edomites originally were (see ver. 6), and of such a warlike people as they afterwards became.—*C.*

[t] Esau's grandchildren were lords or princes in mount Seir, Ps. 37. 35. Job 22. 8.

[u] ver. 4, 11, 12.

[x] ver. 4, 13.

[y] ver. 5, 14. 1 Ch. 1. 35

[z] 1 Ch. 1. 38–42. ch. 14. 6. De. 2. 12, 22. ver 22–30.

[a] The *Horites*, 'dwellers in caves,' were the primeval occupants of Mount Seir. They appear to have been a gigantic race, related to the Emim and Rephaim. The chiefs here mentioned probably reigned in the country before the days of Esau. Esau conquered the Horites, seized their country, and either extirpated them or reduced them to submission. The descendants of Esau had full possession of Mount Seir, and were firmly established in it before the exodus.—*P.*

1 1913.

[a] ver. 2, 24.

[b] 1 Ch. 1. 39.

[c] ver. 12.

8 Thus dwelt Esau in [k]mount Seir: Esau *is* Edom.

9 ¶ And these *are* the generations of Esau, the father of the Edomites,[4] in mount Seir.[5]

10 These *are* the names of Esau's sons: [l]Eliphaz the son of Adah the wife of Esau, Reuel the son of Bashemath the wife of Esau.

11 And[m] the sons of Eliphaz were [n]Teman, Omar, Zepho,[6] and Gatam, and Kenaz.

12 And [o]Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz [p]Amalek:[7] these *were* the sons of Adah, Esau's wife.

13 And [q]these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 And these were the [r]sons of Aholibamah, the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* [s]dukes[8] of the sons of Esau: the [t]sons of Eliphaz the first-born *son* of [u]Esau; duke Teman, duke Omar, duke Zepho, duke Kenas,

16 Duke Korah, duke Gatam, *and* duke Amalek. These *are* the dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 And these *are* [x]the sons of Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 And [y]these *are* the sons of Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, (who *is* Edom,) and these *are* their dukes.

20 ¶ These[z] *are* the sons of Seir the [a]Horite, who inhabited the land;[1] Lotan, and Shobal, and [a]Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori and [b]Heman; and Lotan's sister *was* [c]Timna.

23 And the children of Shobal *were* these;

REFLECTIONS.—Alas! how apt are the best of saints to forget their Bethel-enjoyments and their Bethel-vows, till the Lord by his providence shuts them up, and by his word reminds them of them! And yet how precious are such visits, and how fixed and lasting ought to be our care in maintaining intimate fellowship with God when once we have attained it! What corruptions and idols have need to be purged from the best hearts and families on earth, especially before solemn approaches to God! for let us always remember, there is no acceptable drawing near to God without having on Jesus' righteousness and grace, nor with allowed sin in the heart; and sins must be put away with a resolution never to return to them. How much better to pay our vows too late than never! What deaths, what disorders, may we expect to meet with on earth! But surely it is a mercy much to be esteemed, that our forgetfulness of God doth not make him forget his kindness or promises to us. He often sweetens our past troubles, and prepares us for future ones, with the manifestations of his favour; and his sweetness never changes, even when the family, the wives, the children, or other created enjoyments, which we have so impatiently desired, prove deathful or distressing to us. Ah! how plainly men's sins are written on their judgments; and how infatuated they must be who think so little of death, amidst so many births, deaths, and graves, which all warn us of it! May our hearts be set upon our Christ, our family, our house eternal in the heavens! An old age on earth is so filled up with sins and troubles that it is scarcely worth coveting. But in the now deceased Isaac let me behold my Redeemer! How often promised! how earnestly desired! how long expected! how supernatural! and how gladdening to angels and men was his birth! How maliciously was he, the Father's only begotten Son, hated, mocked, and persecuted by his Jewish brethren, at the expense of their ejection from the church of God! With what cheerfulness he assumed our nature, bore our sins and punishments, bore his cross, and laid down his life a ransom for men, that he might render the everlasting covenant a new testament in his blood, and purchase all spiritual blessings for us! Being raised from death he is espoused to a chosen church, chiefly consisting of Gentile sinners; and his blood, his prayers, and his power produce a most numerous offspring of spiritual and professed seed. But how great is his glory at his Father's right hand! and he will be glorious in the church below, where he digs the wells of salvation to give drink to his people, notwithstanding the envy of a carnal world. For a time what a struggle between his Jewish and Gentile church, till at last the former, rejecting their birthright and forfeiting their blessing, were cast out, and the latter became the highly-favoured but much-afflicted people of God!

CHAPTER XXXVI. REFLECTIONS.—*Let*

Alvan,[d] and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah and Anah: this *was that* Anah [e]that found the mules[8] in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and [f]Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan,[g] and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and [h]Akan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of [i]the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan. These *are* the dukes *that came* of Hori, among their [k]dukes in the land of Seir.

31 ¶ And these *are* the kings that reigned in the land of Edom, [l]before there reigned any king over the children of Israel.[9]

32 And Bela the son of Beor reigned[1] in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of [m]Bozrah[2] reigned in his stead.

34 And Jobab died, and Husham of the land of [n]Temani[3] reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Mazrekah reigned in his stead.

37 And Samlah died, and Saul of [o]Rehoboth *by* the river reigned in his stead.[4]

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And[p] these *are* the names of the dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These *be* the[q] dukes of Edom, according to their habitations in the land of their [r]possession: he *is* Esau, the father of [s]the Edomites.

A.M. 2208. B.C. 1796.

d 1 Ch. 1. 40, or Alian-Shephi.

e He either, by coupling asses and horses, procured mules. Le. 19. 19. or attacked gigantic Emims. De. 2. 10, or discovered hot baths.

8 The Hebrew word translated 'mules' in our version has given rise to much controversy. There can be little doubt that its true signification is 'warm waters,' or 'warm springs.' It seems probable that the springs discovered were those of Callirrhoe, in Wady Zurka Main, near the north-eastern angle of the Dead Sea. They are strongly impregnated with sulphur, and of great medicinal value. Such a discovery was of sufficient importance to be noted.—*P.*

f 1 Ch. 1. 41. ver. 2. 5, 14, 18.

g Or, Amram. 1 Ch. 1. 41.

h Or, Jakan, 1 Ch. 1. 42.

i 1 Ch. 1. 41, 42. ver. 20-28.

k Dukedoms, Is. 23. 15. Da. 7. 17, 23. 2 Ki. 11. 19.

l Ps. 92. 7; 37. 34, 35, with Hab. 2. 3, 4. Ps. 102. 28; 144. 15. De. 33. 5; 17. 14, 15. 1 Ch. 1. 43-51.

9 Moses, being a prophet, knew there would be kings over Israel, and prophetically anticipates the time of their reign.—*C.*

1 About 1900 or 1700.

m Is. 34. 6; 63. 1. Am. 1. 12.

2 This was Bozrah of Edom, now *Buseireh*, a small town, strongly situated on a hill which is crowned by a castle, 25 miles S.E. of the Dead Sea. It was the ancient capital of Edom. It must not be confounded with Bozrah of Moab, which became in the Roman age the chief city east of the Jordan.—*P.*

n Job 2. 11. Je. 49. 7. Am. 1. 12, with ver. 11.

3 The land of Temani embraced that section of Edom which lay south of Petra.—*P.*

o Ge. 10. 11.

4 The Targum of Onkelos reads 'Reheboth which is on the Phrat.' The river is doubtless the Euphrates. The kings of Edom were not all natives of the country.—*P.*

p 1 Ch. 1. 51-54.

q ver. 15, 18, 19, 30. Ex. 15. 15. Nu. 20. 14.

r ver. 7, 8. De. 2. 5. Ps. 73. 4, with ch. 37. 1. Ps. 105. 12, 13.

s Heb. *Edom*, ch. 25. 30.

A.M. 2276. B.C. 1728.

CHAP. XXXVII.

a Heb. *of his father's sojournings*, ch. 17. 8; 28. 4.

b History of what befel him in his posterity, ch. 2. 4; 5. 1; 6. 9; 10. 1.

5 This occurred ten years after Jacob's return from Haran.—*P.*

c Concubines, ch. 35. 22, 25, 26; 30. 4, 9.

6 It is no just charge against Joseph that he brought an evil report of his brethren. Had he carried it out of malice, however true, it had been so far evil; but brought from a desire that parental advice might effect reformation. It was both justifiable and right.—*C.*

7 How wickedly they lived; and how ill they used him.

d Ju. 13. 23; 33. 35.

e ch. 44. 20; 30. 22.

f Ju. 5. 30. 2 Sa. 13. 18. Ps. 45. 13, 14.

8 Or, *pieces*.—[*Colours.* A garment of several colours is a mark of honour in all countries, more especially in the East. In Europe, every dignity has its appropriate colour and garment, in every profession and employment, civil or military. *C.*] This was a long outer robe, made of many pieces and of bright colours. It was expensive, showy, and usually worn only by persons of rank.—*P.*]

g ver. 5, 20-24. Jn. 7. 7; 15. 18, 19. Tit. 3. 3. 1 Jn. 2. 11; 3. 10, 12; 4. 20.

h ch. 41. 1. Nu. 12. 6. 1 Ki. 3. 5. Da. 2. 2; 4. 5. Ju. 7. 13, 14. Ps. 25. 14. Am. 3. 7.

i ver. 4, 8; ch. 49. 23. Jn. 17. 14.

k ch. 42. 6; 44. 19. This signified, that while they procured corn they should humble themselves before him.

l 1 Sa. 10. 27; 17. 28. Lu. 19. 14. He. 10. 29.

m ver. 7; ch. 41. 25, 32.

n ch. 44. 19; 46. 29; 47. 12; 50. 15-21, *i.e.* Jacob and his whole family should depend on him.

9 Partly through ignorance, and partly in policy, to lessen the hatred of his brethren.

1 Rachel, Joseph's mother, was now dead, ch. 30. 24; 34. 19; but the custom of the Jews and of other nations, concedes the title of *mother* to one who is not really a mother, but merely the wife of a father.—*C.*

o ch. 26. 14-16. Ec. 4. 4. Ac. 7. 9. Ja. 4. 5; 3. 14-16. Tit. 3. 3.

2 In ver. 8 we are told his brethren *hated* Joseph for the dream that he told them; now they *envy* him for the attention he excites in his father. *Envy* being interpreted by its meaning, signifies a standing in any one's way, with a desire to impede, disappoint, or injure—with a malignant yet tormenting satisfaction when evil wishes or projects succeed, and a suicidal mortification when they are defeated. It is Satan's great agent in the children of disobedience, Ja. 4. 5; Ep. 2. 2.—*C.*

p Lu. 2. 19, 51. Da. 7. 28. ch. 24. 21.

q ch. 33. 18; 34. 25-30.

r Ep. 6. 1-3.

s Heb. *see the peace of thy brethren*, &c., ch. 41. 16. 1 Lu. 19. 42. Je. 29. 7. 2 Sa. 18. 32.

CHAPTER XXXVII.

2 Joseph is hated of his brethren. 5 His two dreams. 13 Jacob sendeth him to visit his brethren. 18 His brethren conspire his death, but Reuben saveth him. 26 They sell him to the Ishmeelites. 31 His father, deceived by the bloody coat, mourneth for him. 36 He is sold to Potiphar in Egypt.

AND Jacob dwelt in the land [a]wherein his father was a stranger, in the land of Canaan.

2 These *are* [b]the generations of Jacob. Joseph, *being* seventeen years old,[5] was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's [c]wives: and Joseph brought unto his father their[6] evil report.[7]

3 Now Israel [d]loved Joseph more than all his children, because he *was* the [e]son of his old age: and he made him a [f]coat of *many* [8]colours.

4 And when his brethren saw that their father loved him more than all his brethren, [g]they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph [h]dreamed a dream, and he told *it* his brethren; and they [i]hated him yet the more.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your [k]sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, [l]Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he [m]dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; [n]and, behold, the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked[9] him, and said unto him, What *is* this dream that thou hast dreamed? Shall I, and thy mother,[1] and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren [o]envied him;[2] but his father [p]observed the saying.

12 ¶ And his brethren went to feed their father's flock in [q]Shechem.

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? come, and I will send thee unto them. And [r]he said to him, Here *am I*.

14 And he said to him, Go, I pray thee, [s]see whether it be well with thy brethren, and well with the flocks; and bring me word again.

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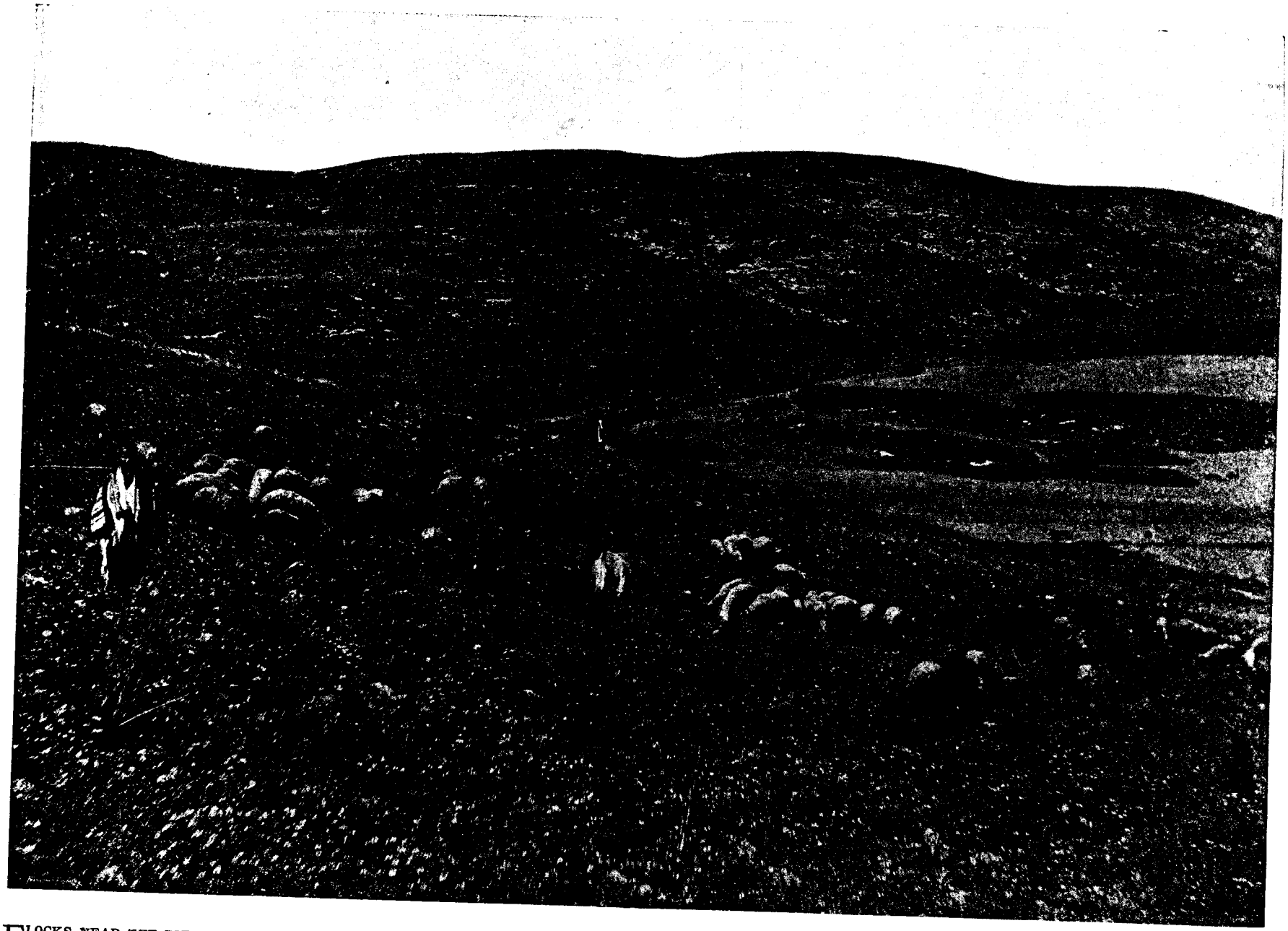
me remark that if men sin wilfully, they may expect their name to be tainted with infamy, for the purpose of God must stand firm amidst all the changes upon earth. How Esau, of his own accord, removes from Canaan, leaving that land of promise to the proper heirs; and that where Christ is not concerned, God contemns the persons and families of men, however dignified, and cuts short the account. Earthly honours are not much to be coveted, since wicked men have ordinarily the first and largest share of them; and they who join themselves with heathens may expect to be held by God as such. We must wait with patience for the fulfilment of God's promises, for promised privileges come often slowly, however certainly; and while the heirs of promise live in distress and want in this world, the heirs of the curse often attain great power and wealth.

CHAPTER XXXVII. Ver. 29, 34. *Rending* the upper garments was an emblem of rending the heart, Joel 2. 13; and was used at funerals, 2 Sa. 3. 31; or upon the news or sight of any great calamity, Job 1.

RAS EL 'AIN, NABLOUS—WHERE JOSEPH'S BRETHREN WENT TO FEED THEIR FLOCK. [GENESIS, xxxvii:12.]—"And his brethren went to feed their father's flock in Shechem." Here we have another view in Shechem. We see a stream flowing down in a small channel cut for it from the foot of Gerizim. The springs of Gerizim make the valley of Shechem the most beautiful and fruitful of Central Palestine. We see sloping up toward the left of the picture the sides of Mount Gerizim. Upon the summit of this mount there once stood a temple built by the Samaritans, when the Jews returned from captivity and would not allow them to help rebuild the Temple at Jerusalem because they had become a mixed race. Across the valley from Mount Gerizim is Mount Ebal. Between these two mountains Jesus often passed as he traveled from Nazareth to Jerusalem. Shechem is the oldest city connected with the history of Palestine.



FLOCKS NEAR THE PIT INTO WHICH JOSEPH WAS THROWN BY HIS BRETHREN. [GENESIS, xxxvii: 17.]—Joseph was sent by his father to look after the welfare of his brethren, and was found by a man wandering in a field at Shechem, and the man asked him saying: What seekest thou? and he said, I seek my brethren. Tell me, I pray thee, where they feed their flocks. "And the man said, They are departed hence, for I heard them say: Let us go to Dothan. And Joseph went after his brethren and found them in Dothan." And when his brethren saw him coming, they said: Come, therefore, and let us slay him and cast him into some pit.

We see the flocks still feeding on the hills of Dothan, and the young shepherd we see watching them has on his coat of many colors, very much like that which excited the envy of Joseph's brethren. The hillside is still dotted, it is said, with rock-cut bottle-shaped cisterns, and it was in one of these that Joseph was thrown by his brethren.

So he sent him out of the vale of Hebron, and he came to Shechem.[1]

15 And a certain man found him, and, behold, *he was* wandering in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan.[t] And Joseph went after his brethren, and found them in Dothan.[2]

18 ¶ And when they saw him afar off,[3] even before he came near unto them, [u]they conspired against him to slay him.

19 And they said one to another, Behold, this dreamer[4] cometh!

20 Come[x] now therefore, and let us slay him, and cast him into some pit, and we will say, Some[y] evil beast hath devoured him: and we shall see what will become of his dreams.

21 ¶ And [z]Reuben heard *it,* and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.[5]

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they [a]stripped Joseph out of his coat, *his* coat of *many* colours that *was* on him;

24 And they took him, and cast him into a pit:[b] and the pit *was* empty, *there was* no water in it.

25 And they [c]sat down to eat bread:[6] and they lifted up their eyes and looked, and, behold, a company of [d]Ishmeelites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, [e]What profit *is it* if we slay our brother, and conceal his blood?

27 Come, and let us [f]sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, *and* our flesh. And his brethren were content.[7]

A.M. 2276. B.C. 1728.

1 It stood about fifty miles northward of Hebron; and here Jacob's sons were in danger, on account of their late murder of the Shechemites.

t 2 Ki.6.13.

2 Dothan is situated in the centre of a beautiful little plain, in the midst of wooded hills, 14 miles north of Shechem. Close by it runs the ancient caravan road from northern Gilead to Egypt. The word *Dothan* means 'two wells,' and beside the village are still several ancient cisterns or wells. The pasture in the vale of Dothan is among the best in Palestine.—*P.*

3 They were able to recognize him at a distance by his bright-coloured robe. —*P.*

u Ps. 109. 4; 105. 25. Lu.20.14.

4 Heb. *master of dreams.*

x Ps.64.5.Pr.1.11,12, 16;27.4. Tit.3.3. 1 Jn.3. 12.

y 1 Ki.13.24. 2 Ki. 2. 24.Pr.10.18;28.13.

z ch.42.22;35.22.

5 Though God afterwards overruled the hatred of his brethren for good, this by no means justifies what may be called the benevolent duplicity of Reuben. An open, honest, fearless, pathetic remonstrance might, humanly speaking, have prevailed with his brothers, and spared himself future grief. Good may come out of evil, but we never should speak a falsehood to promote truth, nor do evil that good may come.—*C.*

a ver.3,31, 32; 42.21. Ps.22.18. Mat.27.28.

b Je.38.6.Zec.9.11.

c Ps. 14. 4. Es. 3.15. Am.6.6.

6 Lord, what is man! Behold the sons of Jacob *hating* a brother who had done them no evil, *envying* a brother because God portended him good—murdering a brother in purpose, and preparing to break a father's heart with sorrow. Yet, in the midst of all, they sit down to eat bread! But passion blinds the eyes, hardens the heart, and sears the conscience. — *Note,* The deeds of men differ in comparative enormity; but every heart is desperately wicked till its evil is mortified, Ro. 8. 13, and its nature renewed, Ro. 12. 2, by the Spirit of God.—*C.*

d ch.25.16,18; 31. 23; 43.11. Je.8.22.

e Ro. 6. 21. Ps. 30. 9. ch.4.10.2 Sa.1.16.

f Mat.16.26. Ex. 21. 16. Ne.5.8.

7 Heb. *hearkened.*

A.M. 2276. B.C. 1728.

g ch. 25. 2. Ju. 6. 3. Or, Medanites.

8 The Midianites were descendants of Abraham by Keturah; they were therefore closely related to the Ishmaelites. Besides, both people dwelt in the same country, and were the dominant tribes there. Both seem to have been engaged in the caravan traffic with Egypt, and the company to which Joseph was sold was evidently made up of both Ishmaelites and Midianites.—*P.*

h Ps.105.17. Ac.7.9. Mat.26.15;27.9.

9 About £2, 6*s.* sterling.

i ver. 20; ch. 42. 13, 36. Je.31.15.

k Pr. 28. 13. Ps. 10. 18.

1 Not *our brother's,* but *thy son's* coat.—*Note,* Sin always chooses a word least calculated to disturb conscience.—*C.*

l ch.44.28. Pr. 14.15. 1 Ki.13. 24. 2 Ki. 2. 24. Jn.13.7.

m ch. 35. 22-26; 31. 43.

n ch.25.1-6;ver.28.

2 Heb. *eunuch, chamberlain, courtier, officer.*

3 Heb. *chief of the slaughtermen* or *executioners.*

4 Or, *chief marshal,* see ch. XXXIX.

CHAP. XXXVIII.

B.C. 1735.

a Pr.13.20;19.6.

b See ch.6.2,4; 24.3. 2 Co.6.14.

c 1 Ch.2.3.ch.46.12.

5 Cir. 1733.

d Nu.26.19.

6 Cir. 1732.

7 Cir. 1731.

28 Then there passed by [g]Midianites,[8] merchant-men; and they drew and lifted up Joseph out of the pit, [h]and sold Joseph to the Ishmeelites for twenty *pieces* of silver:[9] and they brought Joseph into Egypt.

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and he rent his clothes:

30 And he returned unto his brethren, and said, The child [i]*is* not; and I, whither shall I go?

31 ¶ And [k]they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat of *many* colours, and they brought *it* to their father, and said, This have we found: know now whether it *be* thy son's coat[1] or no.

33 And he knew it, and said, *It is* my son's coat; an [l]evil beast hath devoured him; Joseph is without doubt rent in pieces.

34 And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons, and all his [m]daughters, rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 ¶ And [n]the Midianites sold him into Egypt, unto Potiphar, an officer[2] of Pharaoh's, *and* [3]captain[4] of the guard.

CHAPTER XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 11 *Tamar stayeth for Shelah.* 12 *She deceiveth Judah;* 27 *to whom she beareth twins, Pharez and Zarah.*

AND it came to pass at that time, that Judah [a]went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

2 And Judah [b]saw there a daughter of a certain Canaanite, whose name *was* [c]Shuah; and he took her, and went in unto her.

3 And she[5] conceived, and bare a son; and he called his name Er.

4 And[d] she conceived again,[6] and bare a son; and she called his name Onan.

5 And she yet again conceived,[7] and bare a

20; 2. 12; 2 Sa. 1. 11; Jos. 7. 6; or in token of sorrow for sin, Joel 2. 13; Ezr. 9. 3, 5; or of detestation of it, 2 Ki. 18. 37; 19. 1; Mat. 26. 65; Je. 36. 24; Ac. 14. 13, 14.

Ver. 34. Wearing *sackcloth* was another common badge of grief among Jews and heathens, 2 Sa. 3. 31; 1 Ki. 20. 31; 21. 27; 1 Ch. 20. 16; Ne. 9. 1; Is. 37. 1, 2; Re. 11. 3.

REFLECTIONS.—How dangerous it is for parents to mark their partial regard to children in finery of apparel, or in any other manner; for the Lord chiefly tries his people in the most tender points; and our trials are frequently rendered doubly heavy in respect of the instruments which Providence uses to accomplish them. How devilish must be the nature of envy, that can make excellency, nay, the favour of God, a reason of the most bitter hatred and bloody cruelty, and can repay the most affectionate love with deliberate murder! But evil-doers commonly hate such as labour to reform them. How often young men's dreams of prosperity make them overlook the trouble that is in the way to it! And no less frequently is the fond indulgence of parents repaid with grief or with the most unnatural cruelty! But notwithstanding every seeming hindrance, the Lord's gracious designs and promises to his people shall be exactly accomplished; while they who mock at his intimations of his purpose, will but expose themselves to shame. God's providences indeed often appear darkest when the deliverance is at hand. He makes the common events of providence to become critical for the purposes of his glory; and so overrules wicked men as to make one sin a restraint from a greater, and bitter disappointments to issue in mercy. To what an amazing pitch of insensibility do crying sins stupify the conscience! Seldom is a crime committed but a lie is framed to conceal it—so natural to men is a lying spirit! Immoderate love is often followed with obstinate and immoderate sorrow; and yet many of our bitterest griefs are founded upon mistaken imaginations. But shall I not here also turn aside, and behold Jesus the Lamb of God! Was he not the darling of his Father? Did not his Father invest him with the robes of manhood and of mediatory office? Did not his brethren of Judah hate him for his faithful reproofs, for his prediction of his own future greatness, and on account of the distinguished regard shown to him by his Father? How astonishing his kindness in coming into the world to seek and to save that which was lost? And yet, when he came, how ungratefully was he driven into Egypt! how basely betrayed! sold for the price of a slave! and delivered into the hands of sinners to be crucified!

FENCE AT DOTHAN—WHERE JOSEPH'S BRETHREN SOLD HIM TO THE ISHMAELITEISH MERCHANTS. [Genesis, xxxvii:25]—The thorny cactus everywhere abounds in Palestine, and is used by the natives for the purpose of making fences. One of the tallest of these cactus fences we saw at Dothan. In agreement with the narrative in Genesis, it is remarkable to find that the great highway from Gibeon to Egypt still passes near Dothan. It was along this road, beside which stands this cactus fence, that the Ishmaelites came from Gilead with their camels bearing spices and balm and myrrh, going to carry them down to Egypt, to whom Joseph was sold by his brethren; and it is said that modern Ishmaelites passing in the same way would not hesitate to make such a purchase now. The plains about Dothan have been used for pasturing sheep in all ages. Here the nomadic shepherd still reigns, while the higher lands are held by a settled population. Elisha resided at Dothan.

son; and called his name Shelah: and he was at [e]Chezib when she bare him.

6 And [f]Judah took a[6] wife for Er his first-born, whose name *was* Tamar.

7 And Er, Judah's first-born, was [g]wicked[7] in the sight of the LORD; and the LORD slew him.

8 And Judah said unto Onan, Go [h]in unto thy brother's wife, and marry her, and raise up seed to thy brother.

9 And Onan knew that the seed should [i]not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, [k]lest that he should give seed to his brother.

10 And the thing which he did [l]displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter-in-law, [m]Remain a widow at thy father's house till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And in process of time the daughter of Shuah, Judah's wife, died:[8] and Judah was comforted,[n] and went up [o]unto his sheep-shearers to [p]Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to Timnath to shear his sheep.[9]

14 And she put her widow's garments off from her, and covered her with a veil, and wrapped herself, and sat in [q]an open place, which *is* by the way to [r]Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, [s]Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, [t]What wilt thou give me, that thou mayest come in unto me?

17 And he said, I will send *thee* a kid from the flock. [u]And she said, Wilt thou give *me* a pledge till thou send *it?*

18 And he said, What pledge shall I give thee? And she said, [x]Thy signet, and thy bracelets, and thy staff that *is* in thine hand. And he gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her veil from her, and put on the garments of her widowhood.

20 And Judah sent the kid by the hand of his friend the Adullamite, to receive *his* pledge from the woman's hand; but he found her not.

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* [y]openly by the way-side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, lest we [z]be shamed: behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass about three months after, that it was told Judah, saying, [1]Tamar thy daughter-in-law hath played the harlot; and also, behold, she *is* with child by whoredom. And[a] Judah said, Bring her forth, and let her be [b]burnt.[2]

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am* I with child: and she said, Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, She hath been more [c]righteous than I; because that I gave her not to Shelah my son. And he [d]knew her again no more.[3]

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.[4]

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, How hast thou broken forth?[5] *this* breach *be* upon thee: therefore his name was [e]called Pharez.[6]

30 And afterward came out his brother, that had the scarlet thread upon his hand; and his name was called [f]Zarah.

A.M. 2273. B.C. 1731.

[e] Achzib, Jos.15.44. Mi.1.14.

[f] ch.21.21;24.3.

6 Cir. 1721.

[g] Nu.26.19.ch.13.13; 19.13;16.8.

7 The special wickedness of Er is not recorded; but his father being still an impenitent fratricide (so far as intention), the friend of an unprincipled man, ch. 38. 20, and the husband of an idolatress, we need not be surprised at the character of the son. In some exemplary manner *the Lord slew him*, therein commencing that series of afflictions which softened Judah's heart, and brought him back to God. Contrast his unfeeling cruelty to his father, verse 32, with his generous devotedness, chap. 44. 33, 34, and can we entertain a doubt that *old things had passed away* from his heart, and *all things had become new*?—*C.*

[h] De.25.5-10.Le.18. 16.

[i] De. 25. 6. Ru.1.11; 4.10.

[k] Ja.4.5;3.14,16. Pr. 27.4.Tit.3.3.Job 5.2.

[l] 2 Sa. 11. 27. Pr.14. 32.Je.44.4.

[m] Le.22.13.

8 Cir. 1718.

[n] ch.24.67.

[o] 1 Sa.25.7,8,36.2Sa. 13.23-28,39.

[p] Jos.15.35 or 57; 19. 43. Ju.14.1.ver.1.

9 1717.

[q] Pr. 7. 12. Je. 3. 2. Eze.16.25.

[r] Jos.15.57;19.43.Ju. 14.1.ver.11,12.

[s] 2 Sa.13.11.

[t] Eze. 16. 33. De.23. 18.

[u] Lu.16.8.ver.24.

[x] Lu.15.22.Je.22.24. ver.25,26.

A.M. 2267. B.C. 1717.

[y] Or, *in Enaim*; ver.14.

[z] Heb. *become a contempt*, Pr.6.32,33. 2 Sa.12.9.

1 He looked on her as a blot and a burden to his family.

[a] Mat.7.1,4.

[b] ch. 20, 3, 7, 9. De. 22. 23,24. Le.21.9. Je. 29.22,23.Ro.2.1; 14.22. 2 Sa.12.5,7.

2 Judah, as an independent pastoral prince, exercises the power of life and death. The death of *burning* pronounced against Tamar would, at first sight, seem to indicate a high moral sense of propriety and deep abhorrence of sin, while on closer examination we discover that it may merely indicate an intense feeling of injury and desire of revenge (compare ch. 34.7,25). In the present instance the culprit is guilty of one sin, the judge of two—the violation of his promise, ver. 14, and the very sin which he so rigorously condemns.—*C.*

[c] 1 Sa.24.17. 2 Sa.24. 17. He occasioned her sin, tempted to it, and was partner in it.

[d] ch. 4.1. 1 Pe.4.2,3. Job 40. 4, 5; 34.31,32. 2 Sa.16.22;20.3.

3 A candid acknowledgment of his past sin is the first symptom of Judah's repentance, his faithful avoidance of his sin in future marks his consistent sincerity.—*C.*

4 Cir. 1717.

5 Or, *Wherefore hast thou made this breach against thee?*

[e] 1 Ch.2.4.Mat.1.3.

6 That is, *a breach.*

[f] The *riser* or *returner*. These births were typical of the Jewish and Gentile churches. The Jews had the first access to Jesus Christ and his grace, but drew back through unbelief; while the Gentiles, powerfully influenced of God, embraced the promises and Saviour, Lu. xv. Mat. xi. Ro. 9. 30-32; 10. 3, 21, Ac. 13. 26-48. And when the fulness of the Gentiles shall come in, the Jews shall return and be born to the Lord, Ro. 11. 11-26.

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marriage of Judah took place immediately after, or rather before, the selling of Joseph, is not absolutely certain.

Ver. 8. According to this patriarchal custom, afterwards enacted into an express law of God, De. 25. 5, 6, the first-born was accounted legal son and heir to the deceased brother, and the rest of the children reckoned his who begot them.

Ver. 9. His sin was extremely heinous, not only as it proceeded from envy of his brother's honour, and contempt of the promised seed, but as it was horrid and unnatural in itself. Nor, till the last judgment, will it appear what guilt of this nature hath been committed among mankind, nor how fearfully God hath punished the same.

REFLECTIONS. — Unhallowed and over-hasty marriages often issue in fearful and numerous mischiefs; and such sins in parents are punished by the like in their children. The lusts of the flesh issue in terrible plagues and untimely deaths. And extremely foolish is their choice who dare to purchase a momentary enjoyment of their lust by exposing themselves to everlasting despair in hell. How tremendous the discernment of God in marking out men for objects of his distinguished judgment against sin! And empty professors of the true religion are generally fixed upon for this purpose. At what an easy rate do most men part with their true honour and salvation, while they are mightily concerned about their temporal interests or worldly securities! Temporal loss and worldly shame weigh more with them than sin, with all the sorrow which attends it. So deceitful indeed is sin, that hardened sinners are sometimes the most severe against their fellow, but less guilty, offenders! and malice against their persons puts on the cloak of zeal against their sins. O what a mercy, if such be brought to a timely sense of, and return from, their sinfulness at last! Especially ought we to exercise much tenderness and compassion towards such as we have tempted into sin. But is anything so astonishing, as that this enormous wickedness, this unnatural sin, should be used by JEHOVAH as the distant means of the incarnation of his only begotten Son! Behold how—where sin had abounded and reigned unto disorder, shame, and death—grace reigns, through righteousness, unto

COFFEE HOUSE IN THE GARDEN OF THE VIRGIN AT MATARIYEH—WHERE JOSEPH LIVED. [GENESIS, xxxix:1.]—"And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites which had brought him down thither." We give this picture of a coffee house in the garden of The Virgin, because Matariyeh is only about a half mile from the site of the Temple of the Sun which stood in Heliopolis. It was a priest of this temple whose daughter Joseph married, and it was doubtless in this place that Joseph lived and met his father when he came down from Canaan under the exigency of famine to live in Egypt. This coffee house is for the accommodation of tourists who come out from Cairo to visit Matariyeh because of its connection with the sojourn of Joseph and Mary, and with the history of Joseph the son of Jacob in Egypt.

CHAPTER XXXIX.

1 Joseph is advanced in Potiphar's house. 7 He resisteth his mistress's temptation, is falsely accused by her, and cast in prison. 21 God is with him there.

AND Joseph was brought down to Egypt; [a]and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither.

2 And [b]the LORD was with Joseph,[7] and he was a prosperous man; and he was [c]in the house of his master the Egyptian.

3 And his master[8] saw[d] that the LORD *was* with him, and that the LORD [e]made all that he did to prosper in his hand.

4 And Joseph [f]found grace in his sight, and he served him; and he made him [g]overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass, from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house for [h]Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And[i] he[k] left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat: and Joseph was *a* [l]goodly *person*, and well-favoured.

7 ¶ And it came to pass after these things,[9] that his master's wife [m]cast her eyes upon Joseph; and she said, Lie [n]with me.

8 But he [o]refused; and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand:

9 *There* [p]*is* none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [q]how then can I do this great wickedness, and sin against God?

10 And it came to pass, as [r]she spake to Joseph day by day, that he hearkened not unto her, [s]to lie by her, *or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* [t]none of the men of the house there within.

12 And she [u]caught him by his garment, saying, Lie with me: and [z]he left his garment in her hand, and fled, and got him out.

A.M. 2276. B.C. 1728.

CHAP. XXXIX.

[a] ch. 37. 28. Ps. 105. 17.

[b] ver. 21; ch. 21. 22; 26. 24. Ac. 7. 9, 10. Ps. 91. 15; 1. 3. 1 Sa. 3. 19; 18. 14.

7 'The Lord was with him,' *seen* by faith, *heard* by his word, *feared* as a judge, *loved* as a benefactor, *trusted* as a friend.'—*C.*

[c] 1 Co. 7. 20, 24. 1 Ti. 6. 1. Tit. 2. 9, 10.

8 The advantage of a faithful servant is great, the blessing of a religious servant is greater. Joseph's conduct not only opens his master's eyes to see his *merit*, but his understanding to acknowledge his *God*.—*C.*

[d] Mat. 5. 16. Phi. 2. 15, 16.

[e] ch. 30. 27; ver. 2; ch. 21. 22. Ps. 1. 3.

[f] Pr. 16. 7. Ne. 2. 4, 5. See ch. 18. 3.

[g] Pr. 27. 18; 14. 35; 22. 29; 17. 2. ch. 24. 2.

[h] ch. 30. 27. Ac. 27. 24. 2 Sa. 6. 11, 12, with Ps. 72. 17; 21. 6. Ep. 1. 3.

[i] Potiphar took care for nothing but to eat his victuals, Is. 22. 13; 56. 12. 1 Co. 15. 32. or ch. 43. 32.

[k] Lu. 19. 17; 16. 10. ver. 23.

[l] 1 Sa. 16. 12. Ac. 7. 20. ch. 29. 17.

[9] 1718.

[m] Mat. 5. 28. 2 Pe. 2. 14.

[n] Pr. 7. 13; 2. 16; 5. 3. Je. 3. 3. Eze. 16. 25, 32, 34.

[o] Pr. 1. 10; 6. 25; 2. 16; 5. 3–8; 7. 5, 25.

[p] ch. 24. 2. 1 Co. 4. 2. Tit. 2. 10.

[q] Jn. 3. 9. ch. 42. 18; 20. 6. Ne. 5. 15. Le. 6. 2. Job 31. 23. Ps. 51. 4. He. 13. 4.

[r] Je. 3. 3. ver. 8. Pr. 2. 16; 5. 3; 7. 5, 13; 6. 25, 26; 19. 14, 16.

[s] 2 Ti. 2. 22. 1 Pe. 2. 11. Pr. 1. 15; 5. 8. 1 Co. 15. 33. 1 Th. 5. 22. 1 Ti. 5. 14.

[t] Job 24. 15. Pr. 9. 17. Ep. 5. 3, 12.

[u] Pr. 7. 13. Ec. 7. 26. See ver. 8, 10.

[x] 2 Ti. 2. 22. 1 Pe. 2. 11. Pr. 1. 15; 5. 8. 1 Co. 15. 33.

A.M. 2286. B.C. 1718.

[y] Disgrace, Ps. 120. 3. 2 Co. 6. 8. Pr. 10. 18. Ps. 35. 11; 55. 3.

1 Heb. *great.*

[z] Je. 4. 22. Tit. 3. 3. Ps. 37. 12, 32.

[a] Ps. 52. 2–4; 55. 3; 120. 2, 3. 1 Ki. 18. 17. Mat. 26. 65.

[b] Pr. 29. 12. 2 Th. 2. 11.

[c] ch. 4. 5, 6. Pr. 6. 34, 35.

[d] 1 Pe. 2. 19. 2 Ti. 2. 9. Ps. 105. 18, 19. ch. 40. 15; 41. 14. Da. 3. 21, 22.

2 This continued imprisonment, followed by the deliverance of the butler first, and finally of Joseph, indicates a high degree of legal civilization amongst the Egyptians at this period. In a despotic government they would all have perished at the first ebullition of anger.—*C.*

3 The character of Joseph stands out as one of the purest in the whole compass of sacred history. No temptation could overcome his high-toned morality, no calamity could shake his implicit faith in God. Adversity in its bitterest form did not unduly depress him, and neither did the giddiest height of prosperity generate unseemly pride. In his father's house, pampered and fondled; in slavery, wantonly and falsely accused; in the palace, wielding unlimited power, he was always the same truthful, pure, just, noble-minded, God-fearing man.—*P.*

[e] See ch. 21. 22; ver. 2. Da. 6. 22. Is. 43. 2; 41. 10. Ro. 8. 31, 32, 37. ch. 49. 23, 24. 1 Pe. 4. 14–16; 3. 13, 14, 17.

4 This is the second instance of Joseph's extraordinary success, or as the world would call it, *good fortune*. The Scripture traces his progress to a higher source. 'The Lord was with him, showed him mercy, gave him favour.' The character of Joseph from his youth was one of extreme transparency, if we may so speak; because one of unmingled honesty to man and unfeigned piety towards God. Temporal success God may deny to his dearest child, He. 12. 6. Yet still piety towards God is the surest way to permanent favour and prosperity.—*C.*

[f] Ex. 3. 21; 11. 3; 12. 36. Ps. 106. 46. Pr. 16. 7. Da. 1. 9.

[g] 1 Sa. 2. 30. Ps. 37. 3, 11. ver. 6, 7.

[h] See ver. 2, 3.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to [y]mock us; he came in unto me to lie with me, and I cried with a loud[1] voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she [z]laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, [a]The Hebrew servant, which thou hast brought unto us, came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.

19 And it came to pass, when his master [b]heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that [c]his wrath was kindled.

20 And Joseph's master took him, and [d]put him into the prison, a place where the king's prisoners *were* bound:[2] and he was there in the prison.[3]

21 ¶ But the LORD was [e]with Joseph,[4] and showed him mercy, and [f]gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [g]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The keeper of the prison looked not to any thing *that was* under his hand; because the LORD was with him, [h]and *that* which he did, the LORD made *it* to prosper.

CHAPTER XL.

1 The butler and baker of Pharaoh in prison are committed to Joseph's charge. 5 He interpreteth their dreams. 20 They come to pass according to his interpretation. 23 The ingratitude of the butler.

AND [a]it came to pass after these things, that the [b]butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was [c]wroth against two *of* his officers, against the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of

CHAP. XL.

[a] As Es. 6. 1.

[b] Cup-bearer, ver. 13. Ne. 1. 11.

[c] Pr. 16. 14; 19. 12; 27. 4.

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inconceivable honour, and everlasting life, by Jesus Christ our Lord!

CHAPTER XXXIX. REFLECTIONS.—What need we have of humble hearts—for who knows how low and debased God may make our lot on earth! But the advantage of God's presence and favour is in every condition chiefly to be desired. If he be with us we shall be well wherever we are. His blessing makes rich and honoured; and without it all our labours are in vain. Godly and faithful servants are an inestimable treasure; and such as are wise will not fail to esteem and prefer them. Providential smiles are often but inlets to fearful and strong temptations, or to grievous and lasting distresses. But to what horrid lengths, in the most shameful wickedness, will such go as have once broken through the natural restraints of common modesty!—abandoned themselves, they can use the most shameless endeavours to draw others into sin. A fiery furnace is less to be feared than a beautiful abandoned woman. Flight is the only preservative from violent temptations to uncleanness: and surely it is better to hazard our life than to wound our conscience. But in such most ensnaring temptations, a deep sense of the evil of sin, as offensive to God and injurious to man, is the only thing that will effectually prevent compliance. But how hard to obtain protection from a lying tongue! The best of men have been accused of the most atrocious crimes. And there is a great readiness in men to believe an evil report, especially against the professors of religion. Here the most improbable story gains easy credit. How often guilt is honoured, and innocence oppressed and punished! Yet let me not be weary in well-doing, or in resisting unto blood, striving against sin; for the bitterest sufferings, with a good conscience, are to be preferred to all the pleasures of sin. Though persecutors should be deaf to my plea, there is one, JEHOVAH, who seeth and judgeth. In his time he will vindicate my character and plead my cause. No prison can exclude his presence. He will certainly give me my reward in heaven, and perhaps part of it in a prison, where I shall

the captain of the guard, into the [d]prison, the place where Joseph *was*[4] bound.

4 And the [e]captain of the guard charged Joseph with them, and he served them; and they continued a season in ward.

5 ¶ And they [f]dreamed a dream[5] both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, and, behold, they *were* [g]sad.

7 And he asked Pharaoh's officers, that *were* with him in the ward of his lord's house, saying, Wherefore[h] look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, *Do* not interpretations *belong*[i] to God?[6] tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said unto him, In my dream, behold, a [k]vine[7] *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes.

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and [8]pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, This *is* the interpretation of it: The three branches [l]*are* three days.

13 Yet [m]within three days shall Pharaoh lift[n] up thine head, and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [o]think on me when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was [p]stolen away out of [q]the land of the Hebrews; and here also have [r]I done nothing that they should put me into the dungeon.

16 When the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three white[9] baskets on my head:

17 And in the uppermost basket *there was* of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: The three baskets *are* three days.

19 Yet within three days shall Pharaoh lift up thy head from off thee,[1] and shall [s]hang thee on a tree; and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass [t]the third day, *which was* Pharaoh's [u]birth-day,[2] that he made a feast unto all his servants: and he [z]lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand:

22 But he hanged the chief baker; [y]as Joseph had interpreted to them.

23 ¶ Yet did not the chief butler remember Joseph, but [z]forgat him.

CHAPTER XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years, that Pharaoh [a]dreamed; and, behold, he stood by [b]the river.

2 And, behold, there came up out of the river seven well-favoured kine[3] and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine

A.M. 2286. B.C. 1718.

d ch.39.20-23.

4 *Had been.*

e ch.37.36;39.21-23.

f ch.20.3;41.11;42.1-7; 37.5-10. Ju.7.13,14. Da. ii. iv. vii. viii. Mat. 27.19. Job 5.12,13; 33.13,14. Nu.12.6.

5 1717.

g ch. 41.8. Da. 2.1, 3;4.5;7.28;8.27.

h 1 Sa. 1.8. 2 Sa.13 14. Jn.20.13. Ju.18.24.

i ch. 41.16. Is.8.19. Da.2.28; 4.8; 5.12. Ps. 25.14. Am.3.7.

6 Joseph loses no opportunity of speaking for the true God. Would that all Christians had, in this respect, grace, simplicity, and courage to follow his example!

k ch.37.7,10. Ju.7.13. Da.4.13.

7 One ancient author asserts that the vine did not grow in Egypt, but authors of equal credit describe it as cultivated abundantly, and its frequent occurrence in the ornaments of the subterranean tombs, amidst familiar objects, seems to put the matter beyond dispute.—*C.*

8 The fresh juice of grapes or other fruits pressed out, and mingled with water, without fermentation, forming a *sherbet*, is still a favourite drink in warm eastern climates.—*C.*

l Signify, ch. 41. 26. Ex.12.11. 1 Co.10.4.

m ver.20-22.

n Or, *reckon*, Ps.3. 3. Je.52.31.

o 1 Sa. 25.31. 1 Co.7. 21.

p ch. 37.28, without my father's knowledge or consent.

q ch.14.13.

A.M. 2287. B.C. 1717.

r ch. 39.8-12, 20. Da. 6.22. Jn. 10.32. Ac. 24.12, 13,20; 25.10, 11.

9 Or, *full of holes.*

1 Or, *reckon thee, and take thy office from thee.*

s De.21.22. Pr.30.17.

t ver.13,19.

u Mat.14.6. Es. 1.3. See ch.21.8.

2 That 'we take no note of time, but from its *loss*, is a just and striking observation. A *birth-day* attained is really the *loss* of a unit from the sum of our years. Then how comes such a loss to be an occasion of congratulation and of feasting? Chiefly because worldly-minded men seldom retrace the 'time *past* of their lives,' 1 Pe.4.3, or anticipate that portion of the future when they must give 'account to him who (1 Pe. 4.5) is ready to judge the quick and the dead,' but rather think it 'strange' (1 Pe. 4. 4) if Christian converts 'run not with them to the same excess of riot.' But how may a Christian observe a birth-day? Pharaoh furnishes a useful lesson. 1. He employed his birth-day in reviewing the affairs of his household; one servant, found innocent, he restored; another, found guilty, he condemned. So, a duty neglected, should by the Christian be zealously resumed, a sin discovered, be unreservedly mortified. 2. A year *lost* from the amount of a Christian's natural days, should be so much *gained* to his experience of the grace of God. 3. The *loss* of the past, should lead him to 'walk circumspectly, redeeming,' improving, putting to the highest price, 'the time, because the days are evil,' Ep. 5.16. 4. Let the anniversary of our natural birth remind us that 'unless we be *born again*,' we can neither *see*, nor *enter into* the 'kingdom of God,' Jn. 3.3,5.—*C.*

x Or, *reckoned*, 2 Ki. 25.27.

y Je.23.28. Ac.20.27.

z Ec.9.15,16. Am. 6. 6. Ps.105.19.

CHAP. XLI.

a Es.6.1. ch.20.3; 37. 5-9; 40. 5. Da. 2. 3; 4. 5; vii, viii. Ju.7.13,14.

b Nile, ch.15.18. Ex. 1.22; 2.5; 4.9. Is.19.5. Eze.29.3. The plenty and famine in the land of Egypt did not at all depend upon rain or manure, but on the manner in which the river Nile overflowed the fields.

3 In the Egyptian hieroglyphics the ox is the emblem of agriculture.

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be more out of the reach of temptation, and on the nearest way to my eternal, if not also my temporal, preferment. If God be with me, who can be against me? Meanwhile, let me, in Joseph, behold how Jesus was debased and exalted! How he was in all points tempted by devils and men like as we are, yet without sin! How he was persecuted without a cause! And how upheld of God, as the man in whom his soul delighted, till, for the sufferings of death, exalted at his own right hand in glory!

CHAPTER XL. [Ver. 16. 'Three baskets of white,' *i.e.* 'of white *bread*.' On the monuments of Egypt may be seen representations of bread thus carried to feasts. Baskets are still universally employed in Egypt for such purposes. *P.*]

REFLECTIONS.—Mark, my soul, in what slippery places great men stand; and how sudden may be their fall into destruction; their removal from a palace to a prison, nay, to a gibbet! It is much safer, as well as sweeter, to be the servants of Christ than of the loftiest monarchs on earth. Strangely, but in wisdom, are the links of Providence connected. God can easily wound the stoutest spirits, and make their imagination subservient to the ends of his glory and the advancement of his people. But distresses are often in the hearts of sinners, which themselves only know: and in his wisdom God sometimes renders his people more clear, with respect to the future lot of others on earth, than with respect to their own. It is a mercy, even in a prison, to have one to compassionate our case: and communication of our griefs to godly men is a ready way to obtain solution of our doubts, and recover comfort in our afflictions. It is prudent to conceal the infirmity of our friends, even while we plead our own innocence: and in exculpating ourselves, we cannot be too careful to avoid reflecting upon those who have injured us. What great events are often connected with the transaction of a moment: and often the enlargement of the wicked is at hand when that of the choicest saints lies at a great distance. Worldly advancements render men strangely thoughtless. No favour or even gratitude of men, especially of great ones, can be safely depended on. Let me therefore always trust in the Lord, and be in his fear all the day long. But turn aside, my soul. Behold the man who is God's Fellow, in prison and in judgment, on account of his persevering integrity and holiness! Behold how the imaginations of Caiaphas the high-priest, the stiffness of Pilate the Roman governer with respect to the inscription on the cross, and even the dream of his wife, concur to promote his honour! Behold him on the cross moved with deep compassion towards even his enemies, and crowning one of his fellow-sufferers with eternal life, while the unbelief of the other brings death! But, O JEHOVAH, forbid that I should ever forget the love and compassion of this adorable Jesus, but record his mercies in my heart for eternal remembrance.

CHAPTER XLI. [Ver. 1. The fertility and the very existence of Egypt depend upon the Nile. No rain falls in the country, but the want is supplied by the periodical rise and fall of the river. Having its source amid the mountains of Central Africa, it is affected by the tropical rains. It begins to rise about the middle of June. Two months afterwards the water overflows the banks and inundates the country. It attains its greatest height about the autumnal equinox;

did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank[4] and good.

6 And, behold, seven thin ears, and blasted with the [c]east wind, sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning that his[d] spirit was troubled; and he sent and called for all the [e]magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dreams; but *there was* [f]none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I do remember my [g]faults this day:

10 Pharaoh was wroth with his servants, and put me in ward [h]in the captain of the guard's house, *both* me and the chief baker:

11 And we [i]dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and [k]he interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; [l]me he restored unto mine office, and him he hanged.[5]

14 ¶ Then[m] Pharaoh sent and called Joseph, and they brought him [n]hastily out of the dungeon: and he shaved[6] *himself*, and [o]changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* thou canst understand a dream to interpret it.[7]

16 And Joseph answered Pharaoh, saying, *It*[p] *is* not in me: God shall give Pharaoh an answer[8] of [q]peace.[9]

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow:

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-

A.M. 2289. B.C. 1715.

4 Heb. *fat.* A sort of wheat grows in Egypt, the stalk of which is very strong, and bears a number of ears.

c Eze. 17. 10; 19. 12. Ho. 13. 15.

d ch. 40. 6. Da. 2. 3; 4. 5; 7. 28; 8. 27.

e Ex. 7. 11; 8. 19. Da. 2. 2; 5. 7, 8. Ac. 17. 18. *Magicians* were such as pretended to reveal secrets, interpret hidden things, and foretel future things; and did many strange feats by sleight of hand, or assistance of the devil; *wise men* were such as had great learning, judgment, and experience, Mat. 23. 34.

f Da. 2. 10; 5. 8. Is. 19. 11; 29. 14. Ps. 25. 14. See ch. 40. 8.

g ch. 40. 1, 2, 14, 23.

h ch. 39. 20.

i ch. 40. 5, 8.

k ch. 40. 12, 19.

l ch. 40. 20–22.

5 Whilst we must condemn in the chief butler his forgetfulness of Joseph, ch. 40. 23, we must commend the ingenuousness with which (ver. 9) he confesses his faults. But, above all things, we must admire that providence that permits this forgetfulness to keep Joseph in prison till he is needed, and then employs the ingenuousness to bring him forth to liberty and honour.—*C.*

m 1 Sa. 2. 7, 8. Ps. 113. 7; 105. 20.

n Da. 2. 25. Ex. 10. 16.

6 This is one of many passages in which the truth of the Scripture narrative is attested by an incidental and slight allusion to remarkable customs, which no mere inventor would think of noticing, or notice without explaining. Shaving was a remarkable custom of the Egyptians, in which they were distinguished from other oriental nations, who carefully cherished the beard, and regarded the loss of it as a deep disgrace. Here Joseph shaves himself in conformity with an Egyptian usage, of which this passage conveys the earliest intimation.

o Es. 4. 1, 2, 4.

7 Or, when *thou hearest a dream, thou canst interpret it.*

p ch. 40. 8. 2 Ki. 6. 27. Da. 2. 28. 1 Co. 15. 10. 2 Co. 3. 5. Am. 3. 7.

8 An answer quieting thy troubled mind, and portending happiness and prosperity to thee.

q ch. 37. 14. Lu. 19. 42.

9 The character of Joseph is instantly developed in the renunciation of self, and the exaltation of God.—*Note*, In all thy ways acknowledge him, and he will direct thy paths, Pr. 3. 6.—*C.*

A.M. 2289. B.C. 1715.

1 Heb. *come to the inward parts of them.*

2 Or. *small.*

3 To this wind is ascribed in Scripture all the mischief done to corn or fruit by blasting, mildew, &c. It was more pernicious in Egypt than in other places, because it came through the vast deserts of Arabia.—*Patrick.*

4 In signification. One and the same thing is represented by two several figures.

r Is. 41. 22, 23.

5 We may observe here, that Joseph directs Pharaoh to look up to God, as the author of all these events; and that not in an ordinary but extraordinary manner; since such fertility and such famine did not proceed from mere natural causes, but from an overruling providence, which made the river Nile overflow its banks so largely for seven years together, and so occasion a great plenty; and then for the next seven years overflow very little, if at all, and so produce a very sore and long famine. Nor can it be objected to Joseph, that he was guilty of presumption or boldness, in giving his advice to Pharaoh concerning the provision that was to be made against the ensuing scarceness, since he was conscious to himself that he was best able to give such advice; and would have been guilty of the sin of omission had he neglected to do it, in so great and so general a concern.—*Patrick.*

s Signify, ch. 40. 12, 18. Ex. 12. 11. 1 Co. 10. 4, with ver. 2, 5, 29, 47, 53.

t ver. 3, 4, 6, 7, 30, 31, 54.

u See ver. 26, 47–49.

x 2 Ki. 8. 1. 2 Sa. 24. 13. See ver. 27, 54.

6 It shall be as if it had not been at all, by reason of the succeeding famine.—*Kidder.*

7 Heb. *heavy.*

y ch. 37. 7, 9. Job 33. 14, 15.

8 Or, *prepared.*

z Or, *overseers*, Nu. 31. 14. 2 Ki. 11. 12. 2 Ch. 34. 12. Ne. 11. 9.

a Pr. 6. 6–8. Lu. 16. 8.

9 Joseph laid up but a fifth part in the king's granaries, as many others in the land laid also up a part of these plentiful crops.

fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had eaten them up,[1] it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, withered,[2] thin, *and* blasted with the east wind,[3] sprung up after them.

24 And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one:[4] God hath showed Pharaoh [r]what he *is* about to do.[5]

26 The seven good kine [s]*are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And[t] the seven thin and ill-favoured kine that came up after them *are* seven years; and the seven empty ears blasted with the east wind shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do he showeth unto Pharaoh.

29 Behold, [u]there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them [x]seven years of famine; and all the plenty shall be forgotten[6] in the land of Egypt; and the famine shall consume the land:

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very grievous.[7]

32 And for that the dream was [y]doubled unto Pharaoh twice; *it is* because the thing *is* established[8] by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [z]officers over the land, and [a]take up the fifth part[9] of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under

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and then falling slowly, sinks to its lowest level. The rise during a good year is about 27 feet at Cairo. A few feet above this causes a destructive flood; and a few feet less a famine. *P.*]

Ver. 2. [The word translated 'meadow' is Egyptian, and signifies the 'marsh-grass' which grows abundantly along the banks of the Nile. *P.*]

REFLECTIONS.—Certain, though slow, is the execution of God's purposes of favour to his people; and by the most insignificant, or even extravagant, means he often accomplishes them. But when patience hath had her perfect work, God can easily furnish the means of his people's deliverance: and when his time of delivering his people comes, he causes men to remember and to do their duty towards them; and wisely to accomplish his purpose. How amiable and excellent, when great gifts and great graces are adorned with the deepest humility, referring all the glory to God, and behaving modestly towards men! But changeable and perishing are all earthly enjoyments, especially desirable ones. Let me then use them with caution, and lay up in heaven a better and enduring substance; for it is infinitely necessary to provide without delay against future, against everlasting wants. In the meanwhile we must esteem it an undeserved mercy, that God hath set prosperity and adversity, plenty and famine, debasement and glory, the one against the other. How glorious the character in which extensive knowledge, firm friendship, active diligence, unshaken fidelity, forgetfulness of injuries received, and hearty acknowledgment of God in all things, are remarkably connected! Happy the nation the management of which is intrusted to such persons! But chiefly rejoice, my soul, that Jesus was taken from prison and from judgment, and hath all power given to him in heaven and on earth, in order to bestow

the [b]hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not[1] through the famine.

37 And the thing was [c]good in the eyes of Pharaoh, and in the eyes of all his servants.

38 ¶ And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [d]in whom the Spirit of God *is*?[2]

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou[e] shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, [f]I have set thee over all the land of Egypt.

42 And Pharaoh took off his [g]ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen,[3] and put a gold[h] chain about his neck:[4]

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow[5] the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh,[6] and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-paaneah;[7] and he gave him to wife Asenath, the daughter of Poti-pherah [i]priest of On.[8] And Joseph went out over *all* the land of Egypt.

46 ¶ (And Joseph *was* [k]thirty years old when he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfuls.

48 And he [l]gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [m]as the sand of the sea, very much, until he left numbering; for *it was* without number.

50 ¶ And[n] unto Joseph were born two sons before the years of famine came, which Asenath, the daughter of Poti-pherah priest[9] of On, bare unto him.

51 And Joseph called the name of the firstborn [o]Manasseh:[1] For God, *said he*, hath made me [p]forget all my toil, and all my father's house.[2]

A.M. 2289. B.C. 1715.

b Power, appointment, Ex.4.13.

1 Heb. *be not cut off.*

c Ac.7.10.Ps.105.22. Pr.10.20;25.11.

d Da.4.6;5.11.

2 Pharaoh and his servants were evidently believers in the true God. This faith, if not derived from some earlier and unrecorded source, may be traced to the visit and sojourning of Abram, and the miraculous testimony, Ge.12.19, which Jehovah then exhibited in the protection of Sarah, and which Pharaoh implicitly acknowledged in his remonstrance with Abram. This will account for the readiness with which Pharaoh listens to Joseph, and his servants acquiesce in his advancement to power. They received him as a prophet of the true God.—*C.*

e ch. 45. 8, 9, 26. Ps. 105.21,22. Ac.7.10. Da. 2.46;4?5.29.

f Da.2.7,8. Ps.113.7. Job 29. 22, 25. Pr.17.2; 22.29.ch.39.5,22.

g Es.8.2. Lu.15.22.

3 Or, *silk.*

h Pr. 31.22,24. Eze. 16.10. Lu.19.16–19. Da. 5.7.

4 These were badges of his power and dignity. The ring in particular was a mark of honour, and a sign of his authority to seal what he pleased in the king's name.

5 Or, *tender father*, or, *most blessed.* [The word here employed appears to be Egyptian, and its meaning is disputed. Kalisch translates it 'governor,' which is probably correct.—*P.*]

6 As sure as I am king, none shall be allowed to do aught in the administration of government, or management of the stores, without thy advice and warrant.

7 A revealer of secrets. [Jerome translates this *Salvator Mundi*, 'Saviour of the world.'—*P.*]

i Or, *prince*, ch. 14. 18.2Sa.8.18.

8 These three names indicate pretty clearly the nature of the religion at that time prevailing in Egypt. *Asenath* signifies 'belonging to *Neith*,' and Neith was the Egyptian Minerva. *Potipherah* means 'belonging to the *Sun*;' and *On* seems to have been identical with the Syrian *Baal*—the Sun-god. The Egyptians, in fact, were wholly given to idolatry.—*P.*

k ch. 37. 2. Nu. 4. 3. Lu.3.23.

l Bought up a fifth part of it, ver.34.

m ch.22.17. Ju.7.12; 6.5. Job 21.33.

n ch.46.20;48.5.

9 Or, *prince.*

o That is, *forgetting*, Is.67.16.

1 1712.

p Ps.30.5,11.Pr.31.7. Ps.45.10.

2 How shall we excuse Joseph for his neglect of communicating with his father? Up till the beginning of the last seven years he had been a bondslave or a prisoner, so could not communicate. Now, during seven years, the affairs of a palace and of a whole kingdom overwhelm him. But business is not his apology, prudence is his defence. Shall he communicate with brothers who hated and sold him, and thus doubly imbitter the old age of his father, by embroiling him with his whole family? Other reasons may have operated, but these are sufficient to explain and excuse his silence. That his heart was with them, his future conduct will declare.—*C.*

q That is, *fruitful*, ch.48.16. Is.40.1,2.

3 1711.

4 Joseph's connecting an acknowledgment of God with the birth of each son, is a beautiful example of his habitual piety.—'So children are a heritage of the Lord,' Ps.127.3.—*C.*

5 1708.

r Ps.105.16. ver.3,4. 6,7,27,30,31; ch.45. 11. Ac.7.11.

s 2 Ki.6.26.

t Ps. 105.20–22, with Ps.68.18. Col.1.19. Jn. 1.14,16. Phi.4.19.

6 Or, *land.*

7 Heb. *all wherein was.*

u Neighbouring, Ps. 105.16,17. ch.42.1; 50. 20.

CHAP. XLII.

B.C. 1707.

a Heard, Ex.20.18; 5.19. Ac.7.12.

b ch.45.9.

c ch.43.8. Ps.118.17. Mat.4.4. Is.38.1.

d See ch.35.16–19.

e ch. 3. 22; 11. 4. Ex. 22.22,23.

f ch.12.10; 26.1. Ac. 7.11;11.28.

g Ps. 105. 21. ch. 41. 40,41.

8 Next to his piety, Joseph's *application to business* forms the most remarkable trait in his character. 'He it was that sold to all the people.' He does nothing by proxy. The peculiar form of Egypt, two narrow plains lying on the two sides of a river, a river forming, as it were, the only *highway* of the kingdom—will sufficiently account for the possibility of his personal superintendence by rotation, at the various places of sale, closing for a time at one, and then proceeding to another.—*C.*

h ch.37.7,9; 18.2; 19. 1;44.14.

9 Heb. *hard things with them.*

i ch. 37.5–9.

k Nu.13.2,18,19. Jos. ii.

1 That Joseph, from his knowledge of his brethren's character, may have believed them capable of becoming *spies*, is within the limits of possibility. If he did so, and intended to deter them from any dangerous combinations and projects, his course was open and his intentions kind. But as it is said in ver. 7 that *he spoke roughly to them*, we rather conclude he was *feigning*; and though his design was good, we may not excuse one word of dissimulation by which it was to be accomplished. Joseph is one of the most lovely and amiable of Scripture characters, but one alone was perfect, who 'knew no sin, neither was guile found in his mouth.'—*C.*

l Weakness, Ex.32. 25.

52 And the name of the second called he [q]Ephraim:[3] For God[4] hath caused me to be fruitful in the land of my affliction.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.[5]

54 And[r] the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people [s]cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, [t]Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth.[6] And Joseph opened all the storehouses,[7] and sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And all [u]countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAPTER XLII.

1 *Jacob sendeth his ten sons to buy corn in Egypt.* 6 *They are imprisoned by Joseph for spies, but set at liberty on condition to bring Benjamin.* 21 *They have remorse for Joseph.* 24 *Simeon is kept for a pledge.* 25 *They return with corn, and their money.* 29 *Their relation to Jacob.* 35 *He is afraid, and refuseth to send Benjamin.*

NOW when Jacob[a] saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt; get you [b]down thither, and buy for us from thence, that we may [c]live, and not die.

3 And Joseph's ten brethren went down to buy corn in Egypt.

4 But [d]Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, [e]Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was [f]in the land of Canaan.

6 ¶ And Joseph *was* the [g]governor over the land, *and* he *it was*[8] that sold to all the people of the land: and Joseph's brethren came, and [h]bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly[9] unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph [i]remembered the dreams which he dreamed of them, and said unto them, [k]Ye *are* spies:[1] to see the [l]nakedness of the land ye are come.

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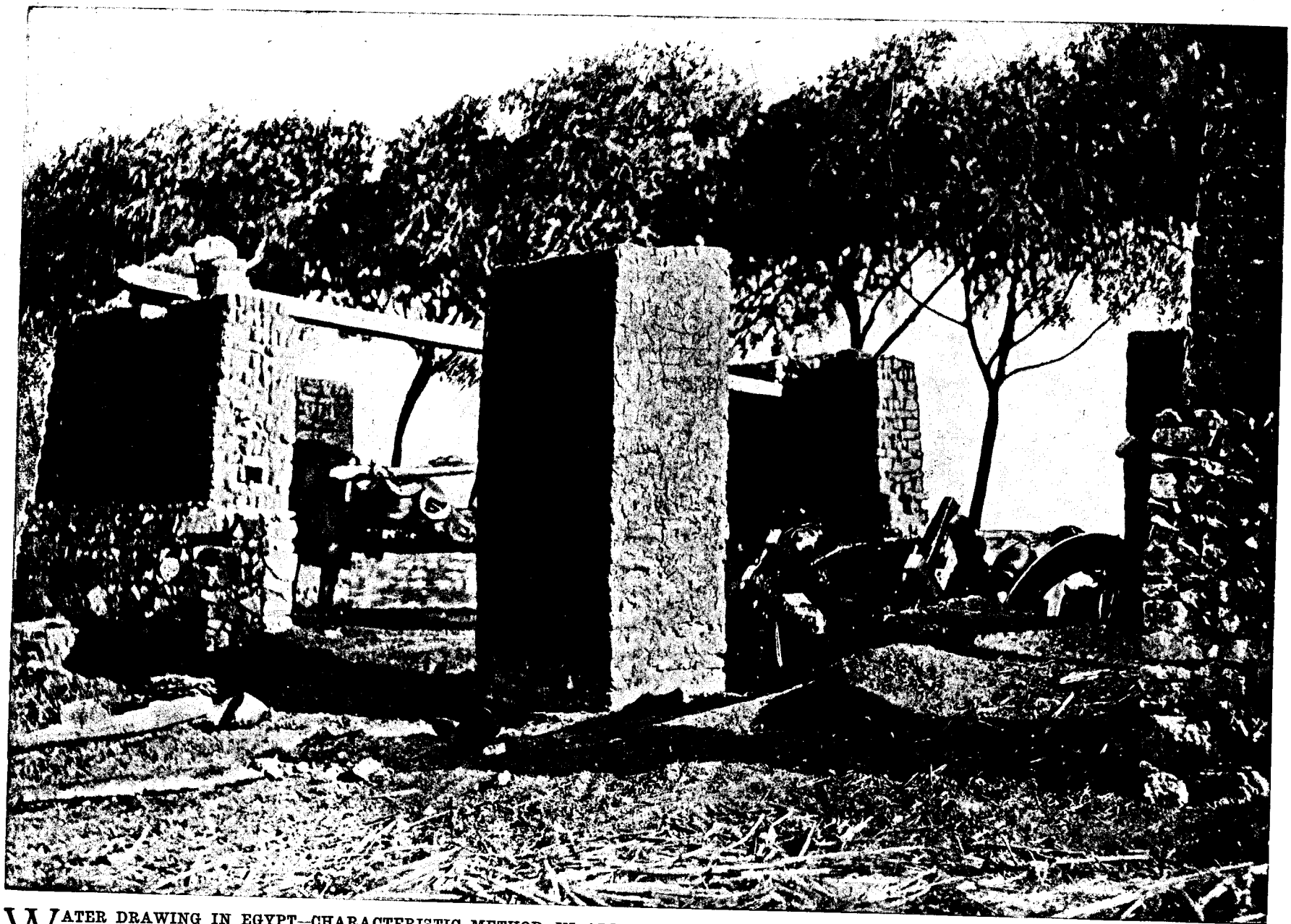
blessings on perishing sinners! Rejoice that God hath made him to forget his labour, and made him fruitful in the land of his affliction! He seeth his seed, the travail of his soul, and is satisfied. And what a mercy is it that all nations have access to him, not to buy with money, but to receive all the blessings of time and eternity from him without money and without price.

CHAPTER XLII. Ver. 7. Joseph dealt thus harshly with them, (1) That he might hereby procure a full account of the present state of his father's family: (2) That they might be the more thoroughly convinced of, and humbled for, their former sins, particularly their hatred, intended murder, and actual selling of himself: (3) To enhance their joy when he should discover himself: (4) To render the fulfilment of his own dreams the more conspicuous.

GRAIN BOATS ON THE NILE - SHOWING HOW CORN HAS ALWAYS BEEN BROUGHT DOWN FROM UPPER EGYPT. [GENESIS, xli : 49.]—"And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number." These grain boats we see on the Nile bring down from Upper Egypt every year the same kind of corn that Joseph gathered together during the seven years of plenty, against the seven years of famine. In our country this is called wheat. In the Bible it is called corn. The wheat is loaded in these boats without being sacked, poured into the frame work or body of them, and after the boats reach their destination at Cairo, the wheat is sacked and carried upon the shore, whence it is shipped to different countries. The place where these boats land is about a mile above Cairo, near the island of Rhoda, and near the Nilometer. Standing here we are very near the reputed place where Moses was discovered in the Nile by the daughter of Pharaoh.



WATER DRAWING IN EGYPT—CHARACTERISTIC METHOD IN ALL AGES. [GENESIS, xli: 57.]—"And all countries came into Egypt to Joseph for to buy corn, because that the famine was so sore in all lands." It is very appropriate, therefore, that the accompanying picture represents a scene near the village of Matariyeh where Joseph lived. Here came Abraham with his wife Sarah at the very dawn of Hebrew history. Here many centuries later Joseph and the Virgin Mother found rest and shelter, and here after the crucifixion and resurrection came the messengers of the Gospel to preach peace on earth. This is a water-drawing scene characteristic of Egypt in all ages, helping us to see how from the Nile people have been able to irrigate their soil and thus secure abundant crops while famines came often to other lands.

10 And they said unto him, Nay, my lord; but to buy food are thy servants come.

11 We *are* all one man's sons;[9] we *are* true men thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness[1] of the land ye are come.

13 And they said, Thy servants *are* [m]twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and one [n]*is* not.

14 And Joseph said unto them, [o]That *is it* that I spake unto you, saying, Ye *are* spies:

15 Hereby ye shall be proved: [p]By the life of Pharaoh[2] ye shall not go forth hence, except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be kept[3] in prison, that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he put[4] them all together [q]into ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* [r]I fear God.

19 If ye *be* true *men*, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses:

20 But [s]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.[5]

21 ¶ And [t]they said one to another, We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; [u]therefore is this distress come upon us.

22 And Reuben answered them, saying, Spake[z] I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is [y]required.

23 And they knew not that Joseph understood *them;* for he spake unto them by an interpreter.[6]

24 And he turned himself about from them, and [z]wept; and returned to them again, and communed with them, and took from them [a]Simeon,[7] and bound him before their eyes.

25 ¶ Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and [b]thus did he unto them.

26 And they laded their asses with the corn, and departed thence.[8]

27 And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and their [g]heart [c]failed[1] *them*, and they were afraid, saying one to another, What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them,[2] saying,

30 The[d] man, *who is* the lord of the land, spake roughly to us,[3] and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men:* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall traffic in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.

36 And Jacob their father said unto them, Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away*. All these things [e]are against me.

37 And Reuben spake unto his father, saying, Slay my [f]two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, [4]My son shall not go down with you; for [g]his brother is dead, and he is left alone:[5] if mischief befall him by the way

A.M. 2297. B.C. 1707.

9 No man would expose ten of his sons at once to the dangerous business of spies.

1 Distress and weakness, ver. 9.

m ch. 35. 16–26; 29. 32–35; 30. 6–24; 46. 8–27. Ex. 1. 2–5. Nu. 1. x, xxvi. xxxiv. 1 Ch. ii.–viii.

n Mat. 2. 16, 18. ch. 37. 30; 44. 20. Lu. 5. 7.

o Job 13. 2, 4; 19. 11. Your account of yourselves is so improbable that it increaseth the suspicion of your being spies.

p 1 Sa. 20. 3; 1. 26. Je. 5. 2, 7, with De. 6. 13. ver. 16.

2 *By the life of Pharaoh,* 'As Pharaoh liveth.' *Booth.* If an oath, the words would be sinful, and a proof that Joseph had not altogether escaped the infection of the world. But as the charity 'that thinketh no evil' can assign a harmless sense, that of a mere assertion (comp. 2 Sa. 20. 3), there can be no good reason for dogmatically accusing Joseph of a sin of which he may be innocent.—*C.*

3 Heb. *bound.*

4 Heb. *gathered.*

q He. 12. 10. Ps. 119. 67.

r ch. 20. 11. Ne. 5. 15.

s ch. 43. 5; 44. 23.

5 Promised to do it.

t Ho. 5. 15. Job 34. 31, 32. Ac. 19. 18. Pr. 28. 13. 1 Jn. 1. 9.

u Ju. 1. 7. Je. 2. 17, 19; 4. 18. Mat. 7. 2.

x ch. 37. 21.

y ch. 4. 10. 2 Ch. 24. 22. Eze. 3. 18. Lu. 11. 50. Re. 13. 10; 16. 6. Ps. 9. 12. We shall now be punished for murdering him.

6 Heb. *an interpreter was between them.*

z ch. 43. 30. Ro. 12. 15.

a ch. 34. 25; 49. 7. Jude 22, 23. Being bold and fierce he perhaps had the chief hand in Joseph's troubles.

7 Simeon and Levi were the two principal actors in the bloody massacre of Shechem, ch. 34. 25, and Joseph, from his knowledge of Simeon's character, may have chosen to retain him for fear of his quarrelsome disposition on the way back to his father. See his admonition, ch. 45. 24.—*C.*

A.M. 2297. B.C. 1707.

b Ro. 12. 17. Mat. 5. 44. 1 Pe. 3. 9.

8 1706.

9 We can account for this *failure of their heart* on no ground but their consciousness of guilt in the case of Joseph—the wicked flee when no man pursueth, Pr. 28. 1.—*C.*

c Ca. 5. 6. 1 Ki. 10. 5. ch. 27. 33; ver. 36. Le. 26. 36. Ps. 61. 2.

1 Heb. *went forth.*

2 As soon as they returned home they acquainted their father with all these adventures; they told him the treatment they had received from the viceroy, and how he suspected them of being spies, of which they had no way of clearing themselves but by leaving Simeon bound in prison as a pledge till they should bring Benjamin, to show that what they told him of their family was true. These were sad tidings indeed; and what made their poor afflicted father break out into this melancholy complaint: 'That one way or other, him they had deprived of his children; that Joseph was dead, Simeon was left in Egypt, and now they were going to take Benjamin from him likewise, which were things too heavy for him to bear.'—*Stackhouse.*

d ver. 7–20.

3 Heb. *with us hard things.*

e Mat. 14. 31. Is. 41. 10, 13, 14. Ps. 34. 19. Ro. 8. 28, 31. 1 Co. 10. 13. Is. 27. 9. 2 Co. 4. 17.

f Two of them, ch. 40. 9.

4 Let us beware in relation to temporal things of forming and pronouncing resolutions as to what we will or will not do. We know not what a day may bring forth. Even Jacob will not long keep this stern resolve. In things where the Spirit of God reveals a duty, we may, and should by the grace of God, resolve upon it; but in things where we know not the purposes of God, let us patiently wait on his providence.—*C.*

g ch. 37. 33, 35; 44. 20, 28, 29.

5 Of Rachel's children.

REFLECTIONS.—What a mercy it is to be assured that in the Canaan above there is no scarcity, no want! And here on earth one country can ordinarily supply the wants of another. But is it not strange that the accursed descendants of Ham should have plenty, when God's faithful people, the seed of Abraham, are in want! Yet even this is evidently to bring about his purposes for his people, and to show us that all the mysteries of his providence shall display his power and wisdom, and in the issue bring greater benefits to his redeemed; and, in God's time, the most malignant opposers of his designs are made willingly to submit thereto, and accomplish the same. But while trusting in the Lord, parents and masters ought to provide, with great care, for the external subsistence, and how much more for the religious edification, of their families. What harsh measures are sometimes necessary to awaken, and thoroughly convince, such consciences as have been long asleep and hardened in sin! but the fear of God, prevalent in the heart, effectually determines men to equity and benevolence, and restrains from tyrannical cruelty and injustice. Trying providences often recall sin to men's remembrance, and render that bitter which was formerly sweet. And it is indeed a needful stroke that awakens the conscience to a serious remembrance of former sins. When we share with others in their calamity, it is no small comfort to know ourselves clear of their guilt. How often God writes men's sins on their troubles! These Hebrews had sold their brother for money, and now his money fills them with dread; guilty consciences being subject to perpetual alarms. There is need of constant preparation for trials, as we often meet with them when and where they were least expected. But mournful is the case of families when mutual trust in one another is weakened. Surely there is great need of a holy disengagement from all creatures; for in proportion to our love to them, will be our fears of losing them, and our distress in parting from them. Very often the best of saints distress themselves with needless fears that all things are against them, when they are really, nay remarkably, working for their good. And no wonder, when the very children from whom distinguished comforts are justly expected, so often, by their wickedness, bring their aged parents with sorrow to the grave. But now, my soul, when Jesus deals roughly with me, to convince and humble my proud spirit, or to try my love to himself and his Father, and to my fellow-saints, let me always acknowledge my offences with brokenness of heart; and let me bless him who hath so planned, and so executes his schemes

in the which ye go, then shall ye bring down my gray hairs [h]with sorrow to the grave.

CHAPTER XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 26 *He maketh them a feast.*

AND the famine *was* [a]sore in the land.

2 And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us [b]a little food.

3 And Judah spake unto him, saying, [c]The man did solemnly protest[7] unto us, saying, Ye shall not see [d]my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him*, [e]we will not go down:[8] for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they said, The man asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the tenor of these words.[9] Could we certainly know[1] that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the [f]lad with me, and we will arise and go; that we may live, and not die, both we, and thou, *and* also our little ones.

9 I will [g]be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned this second time.[2]

11 And their father Israel said unto them, If *it must be* so now, do this; [h]Take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds:[3]

12 And [i]take double money in your hand; and the money that was brought again in the mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight:

13 Take[k] also your brother, and arise, go again unto the man:

14 And [l]God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be[4] bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to the [m]ruler of his house, Bring *these* men home,[5] and [n]slay, and make ready; for *these* men shall dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And the men were [o]afraid, because they were brought into Joseph's house:[6] and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [p]seek occasion against us, and fall upon us, and take us for bondmen, and our asses.

19 ¶ And they came near to the steward of Joseph's house; and they communed with him at the door of the house,

20 And said, O Sir, [q]We came indeed [7]down at the first time to buy food:

21 And it came to pass, when we came to the inn, that [r]we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight; [s]and we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, [t]Peace *be* to you, fear not; your God, and the God of your father,[8] hath given you treasure in your sacks:[9] I had your money.[1] And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and [u]gave *them* water, and they washed their feet: and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [x]bowed themselves to him[2] to the earth.

27 And he asked them of *their* [y]welfare, and said, [z]*Is* your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeisance.

A.M. 2297. B.C. 1707.

h Ps. 90. 10. Ec. 1. 14; 2. 20. ch. 44. 29, 31.

CHAP. XLIII.

B.C. 1706.

a ch. 41. 57. La. 5. 10.
b Pr. 15. 16; 16. 8. 1 Ti. 5. 8; 6. 6–8.
c ch. 42. 15, 20; 44. 23.
7 Heb. *protesting, protested.*
d 2 Sa. 3. 13; 14. 24, 32. Ac. 20. 25, 38.
e Cannot, ch. 44. 26.
8 We cannot go wanting Benjamin without breaking our promise and endangering our life.
9 As his questions required.
1 Heb. *knowing, could we know.*
f Thirty years old. ch. 46. 21.
g ch. 44. 32. 1 Ki. 1. 21, with He. 7. 22. Ps. 119. 122.
2 Or, *twice by this.*
h Pr. 18. 16; 21. 14; 17. 8; 19. 6. 1 Sa. 25. 27. ch. 32. 20; 37. 25. De. 33. 14.
3 *Balm*, or *balsam*, a general name for many of those resinous substances that flow from certain trees spontaneously or by incision. Josephus says the balsam tree was brought to Judea by the Queen of Sheba; and although we find balm an article of commerce between Gilead and Egypt, ch. 37. 25, yet this no more proves the balm to have been the produce of Gilead, than the other articles, confessedly of Indian origin. Pliny thus characterizes it: 'To all other odours the balsam is preferred, produced in no other part than in the land of Judea, and even there, in two gardens only; both of them belonging to the king, one no more than twenty acres, and the other still smaller.' Justin describes it as confined to the district of Jericho; and Marite, in 1766, confirms his statement. *Honey.* Either that collected by the bee from flowers, or the inspissated syrup of dates or grapes. *Spices.* The Septuagint translates it by a word signifying *incense.* Bochart thinks it *storax*, an odoriferous drug. *Myrrh.* A precious gum issuing spontaneously or by incision from a tree, was used in precious ointments and perfumes. It constituted part of the present to our Lord. Mat. 2. 11, and in Jn. 19. 39 it is mentioned as one of the articles brought to embalm his body. The *myrrh* in the text, Celsus concludes to be a different article, the product of the *Cistus labdaniferus*, and a beautiful and fragrant shrub. *Nuts.* Probably the *pistacchia*, which is nearly of the size and shape of the common hazel-nut, with a little more angularity. They have a double shell. The kernel is pale green, with an oily agreeable taste, and considered very nutritive. *Almonds.* The well-known fruit of a tree resembling the peach.—*C.*
i Phi. 4. 8. 1 Th. 4. 6. He. 13. 18. Ro. 13. 8.
k ch. 42. 38.
l ch. 39. 21; 17. 1; 22. 14. Ps. 37. 5–7. Pr. 21. 1. Es. 4. 16. Ac. 21. 14.

A.M. 2298. B.C. 1706.

4 Or, *and I, as I have been*, &c.
m ver. 19; 44. 1.
5 Joseph was so engaged with the duties of his office, as that he could not then, even though he saw Benjamin with them, interrupt them to pay them attention; moreover, he wished still farther to conceal himself from them.—*A.*
n 1 Sa. 25. 11. ch. 31. 54; 21. 8; 26. 30.
o Ju. 13. 22. Mat. 14. 26. Ps. 53. 5. Re. 1. 17.
6 This was a procedure altogether unusual, and a guilty conscience suspected danger and evil determined, and that he was evidently seeking some cause of quarrel with them.—*A.*
p Heb. *roll himself upon us*, Job 30. 14.
q ch. 42. 3, 27, 35.
7 Heb. *coming down, we came down.*
r ch. 42. 27, 35.
s He. 13. 5, 18. Ro. 12. 17; 13. 8. 1 Pe. 2. 12; 3. 16.
t Ju. 6. 23; 19. 20. 1 Sa. 25. 6. 1 Ch. 12. 18. Lu. 10. 5; 24. 36. Jn. 20. 19, 21, 26.
8 It seems that Joseph had taught his steward and family to know and fear the true God.
9 Joseph had taught this man to trace events to the providence of God. This was the great leading feature of Joseph's character, and must have been observed by his servant. He did not know why his master acted the part he did. But he had discovered that it was from no ill design to these men; and he therefore encourages them to have no fear of him, and treated them kindly; and bringing Simeon to them would be the first thing to calm their fears.—*A.*
1 Heb. *your money came to me.*
u ch. 18. 4; 24. 32.
x ch. 42. 6; ver. 28; ch. 37. 7, 9, 10.
2 Here they are unconsciously fulfilling Joseph's dream, and still more when they not only, as related at ver. 28, bowed down their heads again, and did obeisance, but called their father the servant of Joseph.—*A.*
y Heb. *peace*, ch. 37. 14. Ex. 18. 7. Ju. 18. 15.
z Heb. is there *peace to your father?* ch. 42. 11, 13.

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of redemption, that I am always obliged to return to himself, as my great supplier, in time of need.

CHAPTER XLIII. Ver. 27. Joseph still retained his tender affection for his father and his brethren; but, in order to fulfil the designs of Providence, he had been restrained of God from inquiring after them, till his brethren came into Egypt.

Ver. 32. The Egyptians detested eating with such as fed upon the animals which they worshipped, or who neglected their manner of dressing their victuals.

Ver. 33. They marvelled that he, who had before used them so roughly, should now use them so kindly.

Ver. 34. Benjamin's large portion might be intended, not only to do him honour, but also to try his temperance, and whether his brethren would envy him on account of his distinguished preferment.

REFLECTIONS.—The trials, the sore trials, of God's faithful people, may often last long, and sink deep, before their deliverance come: but in difficult circumstances, where something dear to us is at stake, it is good to take the advice of others who are less interested. What a mercy is bread, that nothing earthly can supply the want of it! What then can supply the want of Jesus, the bread of life? In the use of every prudent endeavour to avoid danger it is proper to commit our affairs to the Lord, and submit ourselves entirely to his disposal; but men, when their consciences are overcharged with guilt, are apt to fear without ground, even where kindness is intended. In every circumstance honesty is the best policy; and every success in business should be regarded as a treasure given by God to us. What tender passions pos-

29 And he lifted up his eyes, and saw[8] his brother Benjamin, his mother's son, and said, *Is* this your younger brother, [a]of whom ye spake unto me? And he said, God be gracious unto thee, [b]my son.

30 And Joseph made haste; for his [c]bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and wept there.

31 And he washed his face, and went out, and refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not [d]eat bread with the Hebrews; for that *is* an [e]abomination unto the Egyptians.[9]

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one at another.

34 And he took *and sent* [f]messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and [g]were merry with him.

CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 18 *Judah's humble supplication to him.*

AND he commanded [a]the steward of his house, saying, Fill the men's sacks *with* food,[b] as much as they can carry, and put every man's money in his sack's mouth:

2 And put my [c]cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good?

5 *Is* not this *it* in which[1] my lord drinketh, and whereby indeed he divineth?[2] Ye have done evil in so doing.[3]

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, [d]Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold?

A.M. 2298. B.C. 1706.

8 Looked on.
a ch.42.11,13.
b ch.43.8. 1 Ti.1.2. He.13.1. Ps.133.1,2.
c 1 Ki.3.26. Je.31.20. Ho.11.8. Col.3.12.
d ver.16; ch.31.54.
e ch.46.34. Ex.8.26.

9 It is not likely the objection to eating with the Hebrews arose from their being *Hebrews*, but because they were *foreigners*. The Hebrews were as yet too obscure a people to have excited any peculiar national antipathies. Such distinctions still remain both amongst civilized and barbarous nations. The Hindoo will not eat with the Christian, even one Indian *caste* will refuse to eat with another; and in the South Sea Islands, before Christianity appeared amongst them, men would, upon no account, have consented to eat in company with women. Even in Christian countries, refinement effects nearly as great a separation of ranks, as we find in Egypt, India, or the South Seas, effected by superstition and national antipathies. What a humanizing ordinance is the Lord's table! where believers of all countries, ranks, and sexes, 'tarry one for another,' whilst at one table, they 'being many, are one bread and one body; and 'are all partakers of that one bread,' 1 Co.10.17.—*C.*

f 1 Sa.1.5; 9.22-24.
g Heb. *drank largely.* Ca.5.1. Jn.2.10.

CHAP. XLIV.

a Heb. him *that* was *over his house*, ch.43.16,19.
b ch. 42. 1; 43. 2, *i.e.* corn.
c ch.44.15. Mat.10.16, with ch.43.33.

1 Did you not know that he would make a narrow search for his beloved cup, and would employ all that marvellous skill by which he hath advanced himself in power, to discover it?

2 Or, *maketh trial.*—[Divination, or an attempt to foresee the future by means of certain mysterious arts, was greatly practised by the Egyptians. Their favourite mode was from globes of a spherical form. 'Small pieces of gold or silver, with precious stones, were thrown into the vessel; after which certain incantations were pronounced, and the evil demon invoked; the latter was then supposed to give the answer by pointing to some of the characters on the precious stones. Sometimes the goblet was filled with pure water, upon which the sun was allowed to play; and the figures which were thus formed were interpreted as the desired omen' (*Kalisch*).—*P.*]

3 However good the intention, and kind the feeling of Joseph, we may not approve or justify an artifice accompanied by a false accusation, and, ver. 13, much unnecessary harrowing of his brethren's feelings. The result, no doubt, established them fully in his confidence, but, as it appears, ch. 50. 15, did not establish their confidence in him.—*C.*

d He.13.18. Pr.22.1. Ec.7.1.

A.M. 2298. B.C. 1706.

e ch.31.32.

4 Innocence is confident, yet this was too rash and rigorous.

5 The implicit confidence of so many brethren in each others' honesty, is a noble tribute to Jacob's education of his family.—*C.*

f ch.37.29. Nu.14.6. 2 Sa.1.2,11; 13.19.

6 Conscious of their own innocence, and disdainful of so vile a charge, they put the matter upon this short issue:—That whoever upon search should be found to have the cup, should be given up to suffer death, and themselves become all the lord's bound slaves. So said, so done; the beasts were unloaded, the sacks were searched, and to their great astonishment and surprise, the cup was found in Benjamin's. To no purpose it was for the poor youth to say anything in his own defence, upon such a demonstration none would believe him; and yet, being all concerned in the disgrace, they loaded their asses again, and in a mournful manner returned to the city.—*Stackhouse.*

g ch.37.7,9.

h See note on ver. 5.

i ch.3.13; 4.10.

7 Or, *make trial.*

k ch.43.8,9.

l Ac.2.37. Job 40.4. Da.9.7. Pr.17.15.

m ch.37.7,9.

n ch.18.25. Ps.75.2.

o And safety, ch. 26.29.

p Nu.14.28. De.32. 44. Ju.17.2.

8 Simplicity of narrative, pathetic appeal, filial affection, and generous devotedness, place this pleading of Judah beyond all example of excellence. But as it is the pleading of an elder brother for his brethren in the hour of shame, does it not forcibly suggest to a believer the pleading of him who, in the midst of our sins, 'was not ashamed to call us brethren,' He. 2. 11, and 'who ever liveth to make intercession for us?' He.7.25.—*C.*

q ch.41.40,44. Pr.19. 12, with Jn.5.22.

9 Thou hast as much power, and art as much to be dreaded, as king Pharaoh himself.

r ch.35.18; 37.3; 43.8.

s ch.42.15,20; 43.29. Je.40.4.

t ch.42.15,20; 43.3.

u ch.43.2,5.

9 With [e]whomsoever of thy servants it be found, both let him die,[4] and we also will be my lord's bondmen.[5]

10 And he said, Now also *let* it *be* according unto your words: he with whom it is found shall be my servant; and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* began at the eldest, and left at the youngest; and the cup was found in Benjamin's sack.

13 Then they [f]rent their clothes, and laded every man his ass, and returned to the city.[6]

14 ¶ And Judah and his brethren came to Joseph's house; (for he *was* yet there;) and they [g]fell before him on the ground.

15 And[h] Joseph said unto them, [i]What deed *is* this that ye have done? wot ye not that such a man as I can certainly divine?[7]

16 And [k]Judah said, [l]What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, [m]we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [n]God forbid that I should do so: *but* the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in [o]peace unto your father.

18 ¶ Then [p]Judah came near unto him, and said,[8] Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou *art* even [q]as Pharaoh.[9]

19 My lord asked his servants, saying, Have ye a father or a brother?

20 And we said unto my lord, We have a father, an old man, and a [r]child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, Bring him down unto me, that I may [s]set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, *his father* would die.

23 And thou saidst unto thy servants, [t]Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.

25 And our father said, [u]Go again, *and* buy us a little food.

sess the noblest of souls! Their earnest prayers to God for our welfare are a distinguished kindness. And if persons with whom we deal have whimsical scruples, it is becoming to bear with them in love. But, O my soul, forget not Jesus thy brother! Let all my troubles and wants oblige me to return to him, as my alone Saviour. And though he lift me up, and cast me down again, fear not, only believe, and thou shalt see the glory of God.

CHAPTER XLIV. REFLECTIONS.—The joys of this world are quickly changed into lamentation, mourning, and woe! But amidst all its variety of changes, we cannot but observe that God exactly fulfils his purposes in his own time, and makes the proudest to bow before the righteous at his pleasure. How pleasant it is when brethren's hearts are so united, that one is willing to bear another's burdens, however heavy

26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that my wife [z]bare me two *sons:*

28 And the one went out from me, and I said, Surely[y] he is torn in pieces; and I saw him not since:[9]

29 And if ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with [z]sorrow to the grave.

30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that [a]his life is bound up in the lad's life;)

31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, [b]If I bring him not unto thee, then I shall bear the blame to my father for ever.

33 Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren.[1]

34 For how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that [c]shall come on my father.[2]

CHAPTER XLV.

1 *Joseph maketh himself known to his brethren.* 5 *He comforteth them in God's providence.* 9 *He sendeth for his father.* 16 *Pharaoh confirmeth Joseph's invitation.* 21 *Joseph furnisheth them for their journey, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THEN Joseph [a]could not refrain himself before all them that stood by him; and he cried, Cause[b] every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he [c]wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [d]I *am* Joseph: doth my father yet live? And his brethren could not answer him: for they were troubled[e] at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I [f]*am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore be [g]not grieved, nor angry with yourselves, that ye sold me hither: [h]for God did send me before you to preserve life.[3]

6 For these two years *hath* the famine *been* in the land; and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now, *it was* not you *that* sent me hither, but God: and he hath made me a [i]father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell [k]in the land of Goshen,[4] and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there [l]will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Benjamin,[5] that *it is* [m]my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste, and [n]bring down my father hither.

14 ¶ And [o]he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

15 Moreover, he [p]kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it pleased Pharaoh well,[6] and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan,

18 And take your father, and your households, and come unto me; and I will give you the good of the land of Egypt, and ye shall eat the [q]fat of the land.

19 Now thou art commanded, this do ye; Take you [r]waggons[7] out of the land of Egypt

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A.M. 2298. B.C. 1706.

x Rachel. ch. 40.19; 30.22-24;35.18.

y ch.37.33;42.36,38.

9 Judah describes very passionately their father's melancholy condition for the loss of his son Joseph; the extreme fondness he had for his son Benjamin; the difficulty they were under to prevail with him to trust him with them, so that he himself was forced to become security for his safe return: and that, if he should go home without him, his father's life was so wrapt up in the child, that he would certainly die with grief. Rather, therefore, than see the grief of his aged father, and his gray hairs with sorrow descending to the grave, he offered himself an equivalent for his brother: 'Now, therefore, I beseech thee, my lord, let me, thy servant, abide here a slave instead of the lad, and let him go up with his brethren; for how shall I see my father without him?' This moving speech and generous offer were what Joseph's soul could not withstand: and therefore, being able to contain himself no longer, he ordered all the company to leave the room, that he might have a more affectionate freedom in discovering himself to his brethren.—*Stackhouse.*

z Heb. *evil*, ch. 42.38;ver.31. Ps 88.4. De. 31.17.

a 2Sa.18.33.1Sa.18.1.

b ch.43.8,9.

1 From this narrative, and from the apparent apathy of Benjamin himself in the whole affairs which so closely concerned him, the impression is apt to be left that he was a mere lad at the time, who required to be taken charge of by his brothers. This is a mistake. He was about or nearly thirty years old; and he had besides a large family. When he went down to Egypt, very soon after the scene here depicted, his family numbered no less than ten sons. It would seem, however, that he was a man of soft and gentle temperament, submissive to the will of others; and his father's tender and over-anxious training had not tended to give him vigour or self-reliance.—*P.*

c Heb. *find*, Ps.116.3. Ex.13.8. Es.8.6. Job 31.29.Ps.119.143.

2 I must abide here too, if thou wilt not dismiss him; for I am not able to see my father die.

CHAP. XLV.

a ch.43.30,31.

b 1 Co.13.5. Mat.18.15.2 Sa.1.26.

c Heb. *gave forth his voice in weeping*, Nu.14.1.

d Ac. 7. 13;9.5. Mat. 14.27.

e Or, *terrified*, as Zec. 12. 10. Re. 1. 7. Sense of guilt, fear of punishment, and the strangeness of the event, quite confounded them.

f ch.37.28.

g Is.40.2.2Co.2.7,11.

A.M. 2298. B.C. 1706.

h ch.50.20. Ps.105.16, 17. 1 Sa.1.19.2Sa.12.22; 16.10;17. 14. Job 1. 21. Ac.2.24;4.27,28.

3 Joseph's brethren sold him out of envy and hatred, how then does Joseph say that *God did send me?* simply because it was true. God can compel the wickedness and wrath of man to accomplish his purposes, Ps. 76. 10; and while man acts from a wicked motive, God employs his service to accomplish his own gracious purposes. See Ac. 2. 23. But if man's wickedness finally accomplish God's purposes, are they neither to be grieved for nor angry with their sins? this is not Joseph's meaning; he merely advises, 'be not grieved, nor angry with yourselves:' such *sorrow of the world worketh death*, wherefore he immediately turns their attention from themselves to the sovereign providence of God which might through grace produce that 'godly sorrow that worketh repentance to salvation,' 2 Co.7.10.—*C.*

i ch. 41.40,44,45. Ps. 105.21,22. Ju.17.10.

k ch.46.34;47.1,4,6.

4 *Goshen* seems to have been the most eastern part of Lower Egypt, lying towards Arabia, and in the neighbourhood of the Red Sea. It was selected by Joseph, both as lying near to his father (about 120 miles from Hebron), and as peculiarly suited for a race of shepherds; the land being elevated above the annual overflowing of the Nile, yet so well supplied with streams and springs as to afford abundant pasture for herds.—*C.*

l ch.47.6,12.1 Ti.5.4.

5 Probably from their distinctive likeness to their mother.—*C.*

m Not as ch.42.23.

n Ac.7.14.

o ch.29.11;33.4.

p See on ch. 29. 11. His kindness encouraged them to talk freely.

6 Heb. *was good in the eyes of Pharaoh.*

q ch.47.6. De.32.14. Ps.147.14.1 16.

r ver.27;ch.46.5.

7 These 'waggons,' or 'carts,' were drawn by oxen, and were at that early period peculiar to Egypt. Her chariots were used in Canaan, but they were entirely different in construction from those employed for the conveyance of goods. Figures of such carts are found on some of the most ancient monuments.—*P.*

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and grievous! And it is highly becoming when children cannot bear to see the grief and distress of their aged parents, but are using every method to promote their peace. Learn, O my soul, to walk circumspectly! Snares may be laid for me where I least expect them. If I am wronged by false accusations, let me always observe and acknowledge the righteous hand of God therein. If I am overtaken in a fault, let my submission be humble and candid. Let me always give honour to whom honour is due; and be cautious in that which I utter before them. Let me be always faithful to my engagements, tenderly affectioned towards my parents, and ready to lay down my life for the brethren. But may my tongue cleave to the roof of my mouth, and my right hand forget her cunning, if I forget him whose way is in the sea, and his paths in the mighty waters of darkness and trouble, and who even in these reveals himself to his people: him who searcheth the hearts and trieth the reins of his people: him who ever liveth to make intercession for us: him who is the surety of the better testament; and who, when God had no pleasure in sacrifices and offerings, said, *Lo, I come; I delight to do thy will, O my God: thy law is within my heart.*

CHAPTER XLV. Ver. 1, 4. He desired to conceal from the Egyptians the fault of his brethren, and the uncommon strength of his affection.

Ver. 5. Be not so immoderately grieved with yourselves as to overlook the hand of God in sending me hither to preserve your life, and the lives of many others in Egypt and the places about.

Ver. 6. Directed by Joseph, the Egyptians did not cultivate nor sow their fields during the famine, as they could expect no crop.

Ver. 8. God made him Pharaoh's chief counsellor and manager of his affairs; and he had the authority, power, and respect of a father with him.

REFLECTIONS.—My soul, let brotherly love continue; let no injuries received, no length of time, extinguish or abate it. Let me be tender-hearted, kindly affectioned, forgiving my injurious, my abusive, breth-

for your little ones, and for your wives, and bring your father, and come.

20 Also [s]regard not your stuff: for the good of all the land of Egypt *is* yours.

21 ¶ And the children of Israel did so: and Joseph gave them waggons, according to the commandment[t] of Pharaoh, and gave them provision for the way.

22 To all of them he gave each man [u]changes of raiment: but to Benjamin he gave three hundred[7] *pieces* of silver,[8] and five changes of raiment.

23 And to his father he sent after this *manner;* ten asses laden with[9] the good things of Egypt, and ten she-asses laden with corn and bread, and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, See that ye fall[x] not out by the way.[1]

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And Jacob's heart [y]fainted, for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived.

28 And Israel said, [z]*It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 *Jacob is comforted by God at Beer-sheba:* 5 *He goeth thence with his family into Egypt.* 8 *The number of those that went with him.* 28 *Joseph meeteth Jacob.* 31 *He instructeth his brethren how to answer Pharaoh.*

AND Israel took his journey with all that he had, and came to [a]Beer-sheba, and offered sacrifices unto the [b]God of his father Isaac.[2]

2 And [c]God spake unto Israel in the visions of the night, and said, Jacob, Jacob! And he said, Here *am* I.

3 And he said, I *am* God, [d]the God of thy father: [e]fear not to go down into Egypt;[3] for I will [f]there make of thee a great nation.

4 I will [g]go down with thee into Egypt; and I will also surely bring[4] thee up *again:* and Joseph shall put his hand upon thine eyes.[5]

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel [h]carried Jacob their father, and their little ones, and their wives, [i]in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came [k]into Egypt, Jacob, and all his seed with him:

7 His sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And [l]these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: [m]Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 And [n]the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.

11 And the sons of [o]Levi; Gershon, Kohath, and Merari.

12 And the sons of [p]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 And[q] the sons of Issachar; Tola, and Phuvah, and Job,[6] and Shimron.

14 And the [r]sons of Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the [s]sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.

16 And [t]the sons of Gad; Ziphion, and Haggi, Shuni, and Ezbon,[7] Eri, and Arodi, and Areli.

17 And[u] the sons of Ashur; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 These[x] *are* the sons of Zilpah, whom

A.M. 2298. B.C. 1706.

[s] Heb. *let not your eye spare,* &c. De. 7. 16;19.13. Eze. 7.4,9.

[t] Heb. *mouth,* ver. 19. Ex. 8.2.

[u] Ju. 14.12, 19. 2 Ki. 5. 5, 22. Perhaps in those hot countries they more frequently changed their garments, and so needed more suits than we do.

7 About £37. 10s. sterling.

8 We can merely conjecture the amount of this present. Joseph, however, had been sold for *twenty pieces,* ch. 37. 28, so that it must be considerable. If the unit be the shekel, it is equal to 150 oz.—*C.*

9 Heb. *carrying.*—Joseph gladly obeyed the king's command, and besides the chariots and provisions, sent to his father ten asses laden with the choicest commodities of Egypt; and so dismissed them with this kind charge, that they should not *fall out by the way.* With hearts full of joy they proceeded in their journey to Canaan, and were gladly received by their good old father, especially upon the return of his two sons Simeon and Benjamin, whom he scarce expected to have seen any more. But when they showed him the presents which Joseph had sent, and the chariots and carriages which were come to take him and his goods away, his spirit revived, his doubts and his fears vanished, and in an ecstasy of joy he cried out, 'It is enough! Joseph my son is yet alive; I will go and see him before I die.'—*Stackhouse.*

[x] Heb. *be not stirred,* ch. 37.22;42.21,22, on account of your usage of me, &c.

1 An admonition founded upon Joseph's knowledge of their character.—*Note.* What a lesson to families to 'dwell in unity,' and to the churches of Christ while on their journey to the spiritual Canaan, 'to be at peace amongst themselves,' yea, 'if it be possible, as much as lieth in us, to live peaceably with all men.'—*C.*

[y] Lu. 24. 41. Ps. 126. 1. Job 20. 24. Between hope and doubt, excess of joy and fear of a mistake.

[z] ch. 46. 30. Lu. 2. 28, 29. I shall have lived long enough if I be so happy as to see Joseph alive.

CHAP. XLVI.

[a] ch. 21. 14, 31; 26. 33.

[b] ch. 31. 42, 53; 26. 24, 25; 28. 13.

2 God is here called the God of Isaac, not of Abraham; as Isaac, not Abraham, had taught Jacob the knowledge of God.

[c] ch. 15. 1, 13; 22. 11. 1 Sa. 3. 10.

[d] ch. 28. 13.

A.M. 2299. B.C. 1705.

[e] ch. 15. 1. Is. 41. 10; 43. 1, 2.

3 Jacob, recollecting how his father Isaac was expressly prohibited, ch. 26. 2, from going down into Egypt, might naturally hesitate to comply with Joseph's invitation, and therefore God appears to direct his going, and to renew his gracious promises.—*C.*

[f] ch. 15. 13; 28. 14; 35. 11; 22. 17; 13. 16. Ex. 1. 7, 12. ch. 47. 27.

[g] Is. 43. 2. ch. 28. 15.

4 He was, according to a scriptural manner of expression (see He. 7. 9), brought up in his posterity, and literally, when, ch. 50. 13, 'his sons carried him into the land of Canaan,' and buried him in Machpelah.—*C.*

5 Joseph shall close up thine eyes in death, and bury thee.

[h] ch. 31. 17, 18. Ex. 10. 24, 26.

[i] ch. 45. 19, 27.

[k] ch. 15. 13. Jos. 24. 4. Ps. 105. 23. Is. 52. 4. Ac. 7. 15. Nu. 20. 15. De. 10. 22.

[l] ch. xxix. xxx. xlix.; 35. 23. 1 Ch. ii.–viii. Ex. 1. 1–5; 6. 14–18.

[m] ch. 29. 32; 35. 22, 23; 49. 3, 4. Ex. 6. 14. Nu. 26. 5–11; 1. 5, 20, 21. De. 33. 6. 1 Ch. 2. 1; 5. 1–10.

[n] ch. 29. 33; 49. 5–7. Ex. 6. 15. 1 Ch. 2. 1; 4. 24–43. Nu. 26. 12, 13; 1. 6, 22, 23.

[o] ch. 29. 34; 49. 5–7. 1 Ch. 2. 1, 11, 16. Ex. 6. 16. De. 33. 8–11. Nu. iii. iv. viii. 1 Ch. vi. xxii.–xxvi.

[p] 1 Ch. 2. 1, 3; 4. 21. ch. 29. 35; 38. 1–30; 49. 8–12. De. 33. 7. Nu. 26. 19–21; 1. 7, 27, 28. 1 Ch. ii.–iv.

[q] ch. 30. 18–18; 35. 23; 49. 14, 15. De. 33. 18, 19. 1 Ch. 2. 1; 7. 1–5. Nu. 26. 23, 24; 1. 8, 28, 29.

[6] Or, *Puah* and *Jashub.*

[r] ch. 30. 19, 20. Nu. 26. 26, 27; 1. 9, 31. ch. 49. 13. De. 33. 18, 19. 1 Ch. 2. 1.

[s] ch. 35. 23; 29. 32–35; 30. 17–21; 49. 3–15. Ex. 1. 2, 3. Nu. 1. 1. xxvi. 1 Ch. 2. 1.

[t] ch. 30. 11; 35. 26; 49. 19. De. 33. 20. Nu. 26. 15–17; 1. 14, 24, 25. 1 Ch. 2. 2; 5. 11–26.

7 Or, *Ozni.*

[u] ch. 30. 13; 35. 26; 49. 20. De. 33. 24. Nu. 26. 44–47; 1. 13, 40, 41. 1 Ch. 2. 2; 7. 30–40.

[x] Ge. 30. 9–13; 35. 26. Ex. 1. 4. 1 Ch. 2. 2.

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ren, as God for Christ's sake hath forgiven me. Let me carefully conceal their faults from the world; and, to the utmost of my power, render them good for evil. In so doing I shall heap coals of fire on their head; I shall sting, yea, I shall melt their hearts. And let me carefully provide for the support and comfort of my aged parents. Following peace with all men, and keeping death always in my view, let me be such a comfort to them as may contribute to their leaving this world in a cheerful and a Christian like manner. But let me here behold, as in a glass, with what affection Jesus reveals himself, secretly reveals himself, unto his brethren of mankind, who have been his betrayers and murderers!—and how they are confounded, how they are love-melted at his presence! how encouraged by the gracious words, the exceeding great and precious promises, which proceed from his mouth! Let me behold what desire he and his Father have to place them with himself, in due time, in the best of the celestial abodes! how reviving the hopes of being for ever with the Lord, and seeing him as he is, are to the dying saints; and how agreeable the tokens of approaching death are to them on that account.

CHAPTER XLVI. [Ver. 27. *Were threescore and ten.* The statement of Moses in this verse seems not to agree with that of Stephen, Ac. 7. 14. Moses makes the number that came into Egypt to be only *threescore and ten,* Stephen makes Joseph call his father and all his kindred *threescore and fifteen souls.* Now is there here either an error or a contradiction? Neither. Moses first rates the descendants of Jacob who accompanied him to Egypt at sixty and six, who are found thus:—Jacob's own children, eleven sons and one daughter, 12; Reuben's sons, 4; Simeon's sons, 6; Levi's sons, 3; Judah's three sons and two grandsons, 5; Issachar's sons, 4; Zebulon's sons, 3; Gad's sons, 7; Asher's four sons, one daughter, two grandsons, 7; Dan's son, 1; Naphtali's sons, 4; Benjamin's sons, 10; in all, *sixty-six.* To these add Jacob himself, Joseph and his two sons born in Egypt, and the result is *seventy,* the whole of Jacob's family that settled in Egypt, according to ver. 27. In this statement the wives of Jacob's twelve sons are omitted, and they amounted but to nine. For Judah's wife was dead, ch. 38. 12, Simeon's also appears to have been dead, ch. 46. 10, and Joseph's wife was already in Egypt. Now these nine added to sixty-six give *seventy-five,* the whole amount of Jacob's kindred that Joseph called into Egypt. *C.*]

Ver. 34. [*Abomination.* Deep, inveterate, and almost inconquerable prejudices, against whole nations, and particular professions and employments, have been common in all ages; and have never been eradicated but by Christianity, which teaches, 'in Christ there is neither Jew nor Greek, Barbarian, Scythian, bond nor free; but Christ is all.' The Egyptian prejudices against shepherds are ascribed to two causes: the one recorded by Josephus, the inroads, conquests, and cruelties of the borderers, called *shepherd-kings;* the

Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 The[y] sons of Rachel, Jacob's wife; Joseph, and Benjamin.

20 And [z]unto Joseph in the land of Egypt were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah priest[8] of On, bare unto him.

21 And[a] the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi,[9] and Rosh, Muppim,[1] and Huppim, and Ard.

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 And [b]the sons of Dan; Hushim.[2]

24 And the [c]sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.

25 These[d] *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [e]loins, besides Jacob's sons' wives, all the souls *were* threescore and six;

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: [f]all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.[3]

28 ¶ And he sent [g]Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him: and he [h]fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, Now [i]let me die, since I have seen thy face, because thou *art* yet alive.

31 ¶ And Joseph said unto his brethren, and unto his father's house, I will go up and show Pharaoh, and say unto him, [k]My brethren, and my father's house,[4] which *were* in the land of Canaan, are come unto me:

32 And the men *are* shepherds, for [l]their trade hath been to feed cattle; and they have brought their flocks, and their herds, and all that they have.

33 And[m] it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers; that ye may dwell in the land of Goshen:[5] for [n]every shepherd *is* an abomination unto the Egyptians.[6]

A.M. 2299. B.C. 1705.

y ch.29.18; 30.24; 35.18,24. Ex.1.3,5. 1 Ch.2.2.

z ch.41.50–52; 48.5–20; 49.22–26. De.33.13–17. Nu.1.10, 32–35; 10.22, 23; 26.28–37. 1 Ch.5.23–26; 7.14–29.

8 Or, *prince.*

a 1 Ch.7.6–12; viii. Nu.26.38–40; 1.11,36, 37, with ch.49.27. De.33.12.

9 Ahiram.

1 Shuphan, or Shuppim.

b ch.30.6; 35.25; 49.16,17. De.33.22. Nu.26.42,43; 1.12,38,39; 10.25. 1 Ch.2.2; 7.12; 12.35.

2 Shupham.

c ch.30.7,8; 35.25; 49.21. De.33.23. Nu.1.15, 42,43; 26.48,49. 1 Ch.2.2; 7.13; 12.34. 2 Ki.15.29.

d ch. 30.3–8; 35.22, 25. Ex.1.4. 1 Ch.2.2.

e Heb. *thigh*, Ex.1.5. Ge.35.11.

f De.10.22. Ex.1.5; 24.1, ver. 15, 18,22,25. Ac.7.14.

3 There were sixty-six, exclusive of Jacob, and of Joseph and his two sons, and seventy, these four being included.

g ch.43.8; 44.16–34.

h ch.33.4; 45.14. Lu.15.20. Ac.20.37.

i ch.45.28. Lu.2.29.

k ch.47.1.

4 With this caution he took five of his brothers along with him; and having informed Pharaoh that his father and family were come so far as Goshen, he presented his brothers to the king, who, for his sake, received them very graciously; and when he asked them what profession they were of, they told him that they were shepherds, as their family for many generations had been; that want of pasture for their cattle, and of sustenance for themselves, had made them leave Canaan; but that since, as they understood, his majesty had been so hospitable as to give them reception in his dominions, they humbly prayed, that they might be allowed to settle in Goshen, as a country most convenient for their purpose: which he readily granted, and offered, moreover, to make any one of them whom Joseph should appoint, his royal shepherd.—*Stackhouse.*

l Heb. *they are men of cattle*, ch. 13.2; 30.43; 36.7.

m ch.47.2,3.

5 In Goshen they would be near Canaan, and would live much separated from the wicked Egyptians.

n ch.43.32. Ex.8.26.

6 As a fact this is shown by the monuments of Egypt. In the sculptures shepherds always appear 'dirty and unshaven;' and at Beni-Hassan and the tombs near the pyramids of Ghizeh, they are found caricatured as a deformed and unseemly race (*Wilkinson*). But the cause of it is not so clear. The most probable explanation is that a foreign race of shepherds had got possession of Egypt, and had for a long period tyrannized over the inhabitants. The Egyptians had thus been taught to hate all shepherds. Joined with this may have been the fact that Egypt was an agricultural and commercial country, highly civilized; and that the shepherd tribes were rude and barbarous nomads, and were therefore held in contempt.—*P.*

A.M. 2299. B.C. 1705.

CHAP. XLVII.

a ch.46.31; 45.16.

b ch. 46. 28, 34. It lay on the north-east of Egypt, west of the Red Sea.

c ch.46.33,34. Jon.1.8. 2 Th.3.10.

7 Jacob and his sons intended only to sojourn in Goshen till the famine should be over; but the kindness which they received encouraged them to continue: and at last the Egyptians rendered their posterity slaves, and forced them to stay.

d ch.13.9; 20.15; 34.10.

e ch.45.18,20; ver.11. Jn.17.2.

8 It is not implied that Goshen was the best province of Egypt in all respects, but only that it was the best adapted for the Israelites, who were shepherds. It was more of a pastoral than an agricultural province. Joseph knew this; he also knew that the province was little valued by the Egyptians, and that consequently there would be the less cause for jealousy should the Israelites be put in possession of it. Goshen lay on the north-eastern border of Egypt, bordering on the desert, and probably embracing nearly the whole of the isthmus of Suez.—*P.*

f Ex.18.21. Pr.22.29.

g This may include, (1) saluting him, 2 Sa. 8.10; 2 Ki. 4.29; (2) prayer for his welfare, Nu. 6.23, 24; (3) giving him thanks for his favours, Mat. 26.26; Lu.22.19.

9 Heb. *how many are the days of the years of thy life?*

h He.11.9,13; 13.14. Ps.39.12; 119.19. 1 Ch.29.15. 2 Co.5.6. 1 Pe.2.11.

i Job 14.1. Ps. 90.3–12.

k ch.25.7; 35.28.

l Ex.1.11; 12.37, with Jn.17.2,24; 10.10,28; 14.2,3.

m Ex.20.12. 1 Ti.4.8. 1 Jn.3.17,18.

n Heb. *according to the little ones*, ch. 50.21. 1 Th.2.7.

1 Or, *as a little child is nourished.*

CHAPTER XLVII.

1 *Joseph presenteth five of his brethren and his father before Pharaoh.* 11 *He giveth them habitation and maintenance.* 13 *He getteth all the Egyptians' money,* 16 *their cattle,* 18 *their lands for Pharaoh.* 22 *The priests' land was not bought.* 23 *He letteth the land to them again for a fifth of the increase.* 28 *Jacob's age.* 29 *He swareth Joseph to bury him with his fathers.*

THEN [a]Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* in [b]the land of Goshen.

2 And he took some of his brethren, *even* five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [c]What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come;[7] for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt *is* [d]before thee; in the [e]best of the land make thy father and brethren to dwell; in the land of Goshen let them [8]dwell: and if thou knowest *any* [f]men of activity among them, then make them rulers over my cattle.

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob [g]blessed Pharaoh.

8 And Pharaoh said unto Jacob, How old *art* thou?[9]

9 And Jacob said unto Pharaoh, [h]The days of the years of my pilgrimage *are* an hundred and thirty years: [i]few and evil have the days of the years of my life been, and have not attained unto the [k]days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph [l]placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph [m]nourished his father, and his brethren, and all his father's household, with bread, according [n]to *their* families.[1]

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, so that the land of Egypt, and *all* the land of Canaan, fainted by reason of the famine.

14 And Joseph gathered up all the money

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other mentioned by Tacitus, the sacrifice by the shepherd nations of the bull and the ram—the one representing Apis, the other Jupiter Ammon, two principal deities of Egypt. The first was most probably the sole ground of prejudice in the days of Joseph, as there is no evidence that in his time the Egyptians had sunk into that idolatry, for which, by apostasy from the patriarchal religion of Abraham and Joseph, they became liable to the divine judgment some centuries afterwards in the days of Moses. *C.*]

REFLECTIONS.—Learn, my soul, to begin all thy thanksgivings with the beginnings of thy mercies; and let me worship God as not only my own, but also the God of my fathers. In all the changes of thy lot consult the Lord's direction, and supplicate his presence. It is safe to go anywhere on earth if his everlasting arms be about me, his covenant established with me, and his comforts delighting my soul. God's promises, though they lie long under ground, will spring up, bud, and ripen at last. Let me therefore always take care of my whole family, and live in the firm assurance that on Jesus is the care of all the churches. Let me hope that, though my beginnings be small, they will, in God's time, greatly, and even

Vol. 1-19

SPRING OF THE VIRGIN—WHERE JOSEPH MET JACOB. [GENESIS, xlvi:29, 30.]—"And Joseph made ready his chariot, and went up to meet Israel, his father, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die since I have seen thy face, because thou art yet alive." We give the view of the Spring of the Virgin because it is in the neighborhood where Joseph lived and where his father met him. The water in this region is such as has percolated through the soil from the Nile. Eber says that this spring is mentioned in records of the highest antiquity. It was believed for centuries that the balsam shrub could thrive here and nowhere else. This spot has come to be dear to the human race because the holy family sojourned here during their stay in Egypt, and because of its connection with Moses and Joseph.

that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and Joseph brought the money into Pharaoh's house.

15 And when money[1] failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, [o]Give us bread: for why should we die in thy presence? for the money faileth.

16 And Joseph said, [p]Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their [q]cattle unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second[2] year, and said unto him, We[r] will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh; and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them to cities from *one* end of the borders of Egypt even to the *other* end thereof.[3]

22 Only the land of the priests[4] bought he not: [s]for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land, for Pharaoh: lo, *here is* [t]seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that ye shall give [u]the fifth[5] *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, Thou [z]hast saved our lives: let us [y]find grace in the sight of my lord, and we will be Pharaoh's servants.[6]

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* except the land of the priests[7] only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein, and grew, and [z]multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so the whole age[8] of Jacob was an hundred forty and seven years.[9]

29 And the time drew nigh that Israel [a]must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, [b]put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:

30 But I [c]will lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place.[1] And he said, I will do as thou hast said.

31 And he said, Swear unto me. And he sware unto him. And [d]Israel bowed himself upon the bed's head.

CHAPTER XLVIII.

1 Joseph with his sons visiteth his sick father, who strengtheneth himself to bless them. 3 He repeateth God's promise. 5 He taketh Ephraim and Manasseh as his own. 7 He telleth Joseph of his mother's grave. 8 He blesseth Ephraim and Manasseh. 17 He preferreth the younger before the elder. 21 He prophesieth their return to Canaan.

AND it came to pass after these things, that *one* told Joseph, Behold, thy father *is* sick: and he took with him his two sons, Manasseh and Ephraim.[2]

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel [a]strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, [b]God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, [c]I will make thee fruitful, and multiply thee, and I will make

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A.M. 2299. B.C. 1705.

1 1702.

o Mat. 6. 11. ver. 18, 19, 24. 1 Sa. 21. 3; 25. 8; Ju. 8. 5, 8.

p Phi. 4. 8. Ro. 12. 17. 1 Co. 10. 32.

q Ex. 9. 3, 19. Job 2. 4. Mat. 6. 24.

2 Sixth of the famine.—B.C. 1701.

r 2 Ki. 6. 26. Je. 38. 9.

3 Joseph removed the Egyptians far from their own lands, lest they should afterwards claim the property of them.

4 Or, *princes.*

s Jos. xxi. Ezr. 7. 24.

t Mat. 24. 45. Ps. 41. 1. Pr. 13. 23; 11. 26. Is. 55. 10. Ec. 11. 6.

u Ps. 41. 1; 112. 5. ver. 25.

5 In requiring but a fifth part, he dealt mercifully with them, and faithfully for the king.—[From ch. 41. 34, 35 it would appear that the produce collected as royal rent was but the *fifth* part of each year's crop, and whether this was, or was not, an increase on the customary amount does not appear; but, at all events, it was a moderate impost, and there appears no symptom of public dissatisfaction or complaint. How far private individuals may have availed themselves of Joseph's interpretation, and laid up in store against the anticipated famine, does not appear. But to estimate Joseph's management aright, Pharaoh must be considered as a *merchant-king*, one chief part, at least, of whose revenue consisted in agricultural produce, and not in direct or indirect pecuniary taxes; an arrangement still common in some eastern nations, and relics of which may still be traced in the *seigniorial rents* of some parts of Italy and other European nations. It was, therefore, not merely Joseph's *right*, but his *duty*, to sell to the best advantage his employer's merchandise. Nor was his employer bound by any principle of even charity, to *bestow* his goods, while the purchaser was able to buy. Let the infidel scoffers who revile Joseph for his wisdom and fidelity set the example of *bestowing* their goods to men able to *pay for them:* and then, but not till then, can they escape from the weight of their own revilings. Had Joseph, indeed, *enslaved* the people, or had he taken advantage of their necessities to inflict an overwhelming rack-rent, there might and there would have been ground for accusation; but he did none of these things, but after an administration of justice and mercy, left the people grateful, contented, and prosperous.—*C.*]

x ch. 6. 19; 45. 7; 50. 20.

y ch. 33. 15; 18. 3. Ru. 2. 13.

6 Farmers.

7 Or, *princes.*

z ch. 28. 14; 46. 3; 9. 7. Ex. 1. 7. De. 26. 5. Ps. 105. 24.

8 Heb. *the days of the years of his life.*

9 1689.

a ch. 3. 19. 2 Sa. 14. 14. He. 9. 27. Job 30. 23. Ps. 89. 48; 49. 7, 9, 10.

b ch. 24. 2.

c He. 11. 22. ch. 49. 29; 50. 12–14, 25.

1 Jacob and the other patriarchs desired to be buried in Canaan, to testify their firm persuasion that God would bring their posterity to the full possession thereof; and to manifest their desire and expectation of the heavenly inheritance thereby typified.

d ch. 24. 26. He. 11. 21. 1 Ki. 1. 47. ch. 48. 2. He bowed—thanked God for his promises, and for the security Joseph had given him by his oath.

CHAP. XLVIII.

B.C. 1689.

2 Joseph, who could not be long absent from court, took leave of his father, but not without giving strict charge to some of the family, that upon the very first appearance of danger they should immediately send for him. Accordingly, as soon as word was brought him that his father was dying, he took his two sons Manasseh and Ephraim with him, and went to visit him; who, when he heard that his favourite son was come, summoned all his spirits together, and was so far revived as to be able to sit up in his bed.—*Stackhouse.*

a Job 4. 3, 4.

b ch. 28. 12–19; 35. 6, 7, 11.

c ch. 12. 2; 13. 15, 16; 17. 8; 28. 3, 14; 32. 12; 35. 11; 46. 3; 47. 27. Ex. 1. 7, 11. Thy natural seed shall long inherit Canaan, and thy spiritual seed shall enjoy the heavenly inheritance for ever.

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quickly, increase. Wherever I am, in station or in place, let me attend to its relative duties, giving honour to whom honour is due; and let me never be ashamed of an honest calling, but endeavour therein to abide with God. Be it my care and happiness to live always near the heavenly state, and as little connected with carnal and worldly men as possible; that when it pleases God to call me hence, I may be willing and ready at his bidding.

CHAPTER XLVII. [Ver. 21. *Cities.* The removal of the people to *cities* was necessary, for, in a rural distribution of houses, it would have been difficult, if not impossible, to provide them food. It is most probable, however, that Joseph found many of the Egyptians, what they are at this day, an unsettled, a *nomadic* people. By bringing them into cities during the famine he accustomed them to stationary dwellings and settled habits; and where infidelity has accused him of cruelty, civilization must hail him as one of her chief benefactors. The habits of the wandering tribe called *Gipsies* in England will abundantly illustrate the evils of an unsettled condition; and the success of at least one minister in Scotland in inducing a village of these wanderers, situate in his parish, to resign their nomadic habits, and come under the permanent inspection of the ministry and regular preaching of the gospel, and afford opportunities for the systematic education of their children, will be cause of gratulation to every Christian philanthropist, and will form the best illustration and defence of the conduct of Joseph in this regulation. *C.*]

REFLECTIONS.—Let me never be ashamed of my relations, however low they be in station, if they be honest; nor let me ever be an idler, an inactive person, either in church or state. Activity and ingenuity in my profession are the way to preferment. What though man's days be shortened, and filled up with troubles, yet my life on earth, whether perplexed or prosperous, is but a pilgrimage to the better country above. In the meanwhile, let me highly esteem, as a blessing, the prayers of such as fear God: and if he put me into power, let my care be to do good to all, especially to those of the household of faith. Let mercy, as well as equity, run through all my conduct. But go where I will, and enjoy what I may, let me keep sight of the promises and of the everlasting abodes: and though, for a while, I content myself with this world as a lodging, let my care, my hope, be to go to the heavenly Canaan at my death, and be with Christ, which is far better. Even here also let me behold him presenting a lost world of his brethren before the great King, the Lord of hosts, and preparing mansions for them:—behold him as giving out of his unbounded stores all the necessary blessings of time and eternity, not for our money, our cattle, our land, our persons, but freely, according to the exceeding riches of his grace; and by his oath concerning the promises of our present peace and everlasting happiness!

CHAPTER XLVIII. [Ver. 8. *Beheld.* Jacob, who

of thee a multitude of people; and will give this land to thy seed after thee *for* an everlasting possession.

5 And now thy [d]two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine; as Reuben and Simeon, they shall be mine.[e]

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, Rachel[f] died by me in the land of Canaan in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?

9 And Joseph said unto his father, They *are* my sons, whom [g]God hath given me in this *place*. And he said, Bring them, I pray thee, unto me, and I will [h]bless them.

10 (Now the eyes of Israel were [i]dim for age, *so that* he could not see.) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I [k]had not thought to see thy face; and, lo, God hath showed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed [l]himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand,[3] and laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh *was* the [m]first-born.

15 And [n]he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did [o]walk, the God which fed me all my life long unto this day,

16 The [p]Angel[4] which redeemed me from all evil, bless the lads; and let my [q]name be named on them, and the name of my fathers Abraham and Isaac; and let them [r]grow into a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father; for this *is* the first-born: put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great; but truly his [s]younger brother shall be greater than he, and his seed shall become a multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, [t]God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, [u]Behold, I die; but God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have given [x]to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, [a]Gather yourselves together, that I [b]may tell you *that* which shall befall you in the [c]last days.

2 Gather yourselves together and [d]hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my [e]first-born, my [f]might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

4 Unstable as water,[5] thou[g] shalt not [6]excel; because thou [h]wentest up to thy father's bed; then defiledst thou *it:* he went up to my couch.

5 ¶ Simeon and Levi *are* [i]brethren; instruments of cruelty[7] *are in* their habitations.

6 O my soul, come not thou into their [k]secret; unto their assembly, mine [l]honour, be not thou

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A.M. 2315. B.C. 1689.

[d] ch.41.50;46.20.Jos. 13.7.

[e] Being heads of tribes, Jos. 14. 4; xvi. xvii. Nu.1.10,32–35;26. 28–37. Thy other children shall be incorporated with the descendants of Ephraim and Manasseh.

[f] ch. 35. 19. 1 Sa. 10. 2. Mat 2.18. Rachel being dead, I have no hopes of more children.

[g] ch. 30. 2; 33. 5. Ps. 127. 3. Is. 8. 18. 1 Ch. 25. 5; 26. 4, 5.

[h] ch. 27. 4; 28. 3.

[i] Heb. *heavy*, ch. 27. 1. 1 Sa. 3. 2, with De. 34. 7.

[k] ch. 37. 33; 42. 36. Ep. 3. 20.

[l] ch. 18. 2; 19. 1. Ex. 20. 12. Le. 19. 3, 32. Ep. 6. 1. 1 Ki. 2. 19. Pr. 31. 28. In reverence to his father, and in thankfulness for the honour and affection shown to him and his two sons.

[3] Imposition of hands was a Jewish ceremony, introduced not by any divine authority, but by custom: it being the practice among these people, whenever they prayed to God for any person, to lay their hands on his head.

[m] ch. 41. 51; 46. 20; ver. 18.

[n] He. 11. 21. ch. 27. 4; 28. 3; 49. 28. De. 33. 1.

[o] ch. 5. 22; 6. 9; 17. 1. Col. 2. 6. Ps. 16. 8. 1 Co. 10. 31. 1 Ki. 3. 6. Lu. 1. 6. Is. 38. 3. 2 Co. 1. 12.

[p] Mal. 3. 1. ch. 28. 15; 31. 11, 13, 24. Ex. 23. 20, 21, with 1 Co. 10. 4, 9.

[4] The messenger, the redeemer, or kinsman appointed, in the law of Moses, to redeem any alienated inheritance, Le. 25. 25; Ru. 3. 12. In ch. 32. 24 we find Jacob engaged in prayerful wrestling with him whom, in ver 30, he calls *God*. Again, in Ho. 12. 4, 5 this same person is called the *Angel*, even the *Lord God of hosts;* and by combining these passages with 2 Ti. 4. 18, this glorious person is seen to be the Lord Jesus Christ, who is of 'the seed of David according to the flesh;' but, at the same time, 'God over all, blessed for ever,' Ro. 9. 5. *C.*—The form of the blessing is worthy of note. God is invoked as the God before whom his fathers walked, and as the God who provided for Jacob himself during his long life. The *Angel* is also invoked—that *Angel of Jehovah* who blessed him at Bethel, and saved him at Mahanaim. The construction of the passage shows that the Angel is regarded as equal with God and one with him. The Angel is the second person of the glorious Trinity. —*P.*

[q] ver. 5. De. 28. 10. 2 Ch. 7. 14. Je. 14. 9.

A.M. 2315. B.C. 1689.

[r] ch. 49. 22. De. 33. 17. Nu. 20. 28, 34, 37. Jos. 17. 17.

[s] ch. 17. 20, 21; 25. 23. Nu. 1. 33, 35. The tribe of Ephraim became greatest in number, power, and dignity; Joshua, the conqueror of Canaan, and Jeroboam, the first king of Israel, being of it. Nu. 13. 8, 16. 1 Ki. 11. 26, 28; xii.

[t] Ru. 4. 11, 12.

[u] ch. 50. 24. 1 Ki. 2. 2–4. 2 Pe. 1. 14. 2 Ti. 4. 6. Lu. 2. 29. Jos. xxiii. xxiv. De. 1.–xxxiii.

[x] As my first-born, De. 21. 17. Jos. 24. 32. Jn. 4. 5. ch. 33. 19. What I first purchased, and afterwards recovered by force from those Canaanites who had robbed me of it.

CHAP. XLIX.

[a] Ps. 133. 1–3. He. 10. 24, 25; 13. 1.

[b] Am. 3. 7. Ps. 25. 14; 105. 15.

[c] Future times, Nu. 24. 14. De. 4. 30. 1 Ti. 4. 1, 2 Ti. 3. 1. Ac. 2. 17. Da. 2. 29. Is. 2. 2.

[d] Ex. 20. 12. Pr. 1. 8; 2. 1; 3. 1; 4. 1, 4; 5. 1; 6. 20; 7. 1, 24; 23. 22, 26.

[e] De. 21. 17. Ps. 78. 51; 105. 36. ch. 29. 32. See ch. 46. 8.

[f] Reuben was begotten in the vigour of Jacob's life, and, as first-born, had the original claim to precedence in dignity and power. De. 21. 17.

[5] Obstinacy in our own opinions, when they are not founded on the sure word of God—perseverance in our own plans, when these are not guided by divine wisdom, nor prosecuted in love—are dangerous rocks, upon which many have been shipwrecked. But not less dangerous are their opposites—vacillation of opinion, and instability of purpose. *Unstable as water!* moved by every breath of air, a spirit veering with 'every wind of doctrine,' descending to every lower level, even as 'wicked men and seducers wax worse and worse.' Thus water, which is never *fixed* but when *frozen*, is the emblem of the unconverted heart; never fixed on any purpose but 'enmity against God.'—*C.*

[g] Heb. *do not thou excel*, ch. 46. 8. De. 33. 6. Nu. xxxii. Ju. 5. 15, 16. 1 Ch. v. 2 Ki. 15. 29.

[6] 'Boiling up like water, thou shalt not have pre-eminence;' *i.e.* because thou didst not restrain thy lust, thou shalt lose thy place and thy power as my first-born. Reuben in fact sacrificed his birthright to his passion. During its whole history the tribe held a subordinate position.—*P.*

[h] ch. 35. 22. 1 Ch. 5. 1. 1 Co. 5. 1.

[i] ch. 34. 25, 30; 49. 33, 34. See ch. 46. 10, 11.

[7] Or, *their swords* are *weapons of violence.*

[k] Je. 15. 17. Ps. 64. 2, 5; 26. 9.

[l] Ps. 16. 9; 30. 12; 57. 8.

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is here said to *behold* Joseph's sons, is represented, ver. 10, as not able to *see;* some have therefore supposed the verses contradictory. They are not so. Jacob's eyes are only said to have been *dim*, not *blind*, so that he could not see more than *dimly*, and not being familiar with Joseph's sons he had to inquire who they were. *C.*]

Ver. 14. Laying on of hands was used (1) In blessing a person, Mat. 19. 15. (2) In transferring the guilt of offenders on the sacrifices offered for them, and devoting them to God's service, Le. 1. 4; 16. 21. (3) In judging, condemning, and punishing, Le. 24. 14. (4) In the miraculous curing of distempers, Mar. 6. 5; 16. 18; Lu. 4. 40; 13. 13; Ac. 19. 11; 28. 5. (5) In conferring the miraculous influence of the Holy Ghost, Ac. 8. 17; 19. 6. (6) In ordination of men to office, Nu. 8. 10, 20; 27. 18, 23; De. 34. 9; Ac. 6. 6; 14. 23.

Ver. 22. [Reference is made to that 'parcel of a field' which Jacob bought from the children of Hamor, at Shechem. It would appear that after the purchase it had been seized by the Canaanites, and that Jacob had taken it from them by force. After the exodus it became the centre of Ephraim's allotted territory, and one of the strongholds of Israel. *P.*]

REFLECTIONS.—It is becoming, and highly profitable, for children to visit their godly parents in their dying moments: and while it is necessary for parents to make their last wills with the greatest exactness, that there may be no disputes relative to them after they are dead, it is peculiarly useful and pleasant for them to commemorate at such a time God's former kindnesses to their soul. How encouraging is it to found our prayers for, and our expectations of, the prosperity of our friends upon the promises of God, intimated to ourselves! and how pleasant to think of such deceased friends as we hope to meet in glory! The favours of God often exceed the hopes of his people, and sweetly compel them to the most abundant praise! and what a mercy is redemption through Jesus' blood! It is peculiarly precious in a dying hour, and is sweeter than honey and the honey-comb. Surely it becomes those who have shared it to mention the same, and bear testimony for God for the encouragement of others whom they leave behind. How the compassion of God shines in accepting one person as well as another! But rejoice, my soul, that the Lord hath made us Gentiles fruitful in the land of our affliction. He hath blessed our church with numbers and privileges far superior to those of Israel his first-born. In infinite mercy, when our godly relations forsake us by death, our God remains with us! Nay,

united: for in their anger they [m]slew a man, and in their self-will they digged down[4] a wall.

7 Cursed *be* their [n]anger, for *it was* fierce; and their wrath, for it was cruel: I will [o]divide them in Jacob, and scatter them in Israel.[5]

8 ¶ Judah, thou *art he* whom thy brethren shall [p]praise: thy hand *shall be* [q]in the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* [r]a lion's whelp: from the prey, my son, thou art gone up: he [s]stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The [t]sceptre shall not depart from Judah, nor a lawgiver from [u]between his feet, until Shiloh come; and unto him *shall* the [x]gathering of the people *be:*

11 Binding[y] his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.[6]

13 ¶ Zebulun shall [z]dwell at the haven of the sea; and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar[a] *is* a strong ass couching down between two burdens:

15 And he saw that [b]rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.[7]

16 ¶ Dan shall [c]judge his people, as one of the tribes of Israel.

17 Dan shall be a [d]serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward.[8]

18 I[e] have waited for thy salvation, O LORD.

19 ¶ Gad, [f]a troop shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher [g]his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ Naphtali *is* [h]a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* a [i]fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall.

23 The [k]archers have sorely grieved him, and shot *at him,* and hated him:

24 But his [l]bow abode in strength, and the arms of his hands were made strong by the hands of the mighty *God* of Jacob; (from thence *is* the [m]Shepherd, the stone of Israel;)

25 *Even* by the [n]God of thy father, who shall help thee; and by the Almighty, who shall [o]bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb:

26 The blessings of thy father have prevailed

A.M. 2315. B.C. 1689.

m ch.34.25,28.

4 Or, *houghed oxen.*

n 2 Sa.13.15.

o Jos.19.1;xxi. 1 Ch.. 4.24,39,40.

5 Simeon had in reality no separate inheritance. The tribe was the smallest of the twelve, and there was assigned to it by Joshua only a section out of the large possessions allotted to Judah, with which in the end it appears to have amalgamated. Levi had no allotted portion. A few cities out of each tribe were given to the Levites, who were thus literally scattered in Israel.—*P.*

p ch. 46. 12; 29. 35. 1 Ch.5.2.He.7.14.

q Nu.10.14.Ju.1.1,2. Ps.78. 68–71; 18. 40–43. 1 Ch.xii.1 Ki.iv.Phi.2. 10,11.

r Nu.23.24. 2 Sa. 3. 1. 7;viii. x. 2 Ch. xiii. xiv. xx.xxvi. 1 Co.15.24.

s Nu.23.24;24.9.

t Ps.60.7;89.3,4;132. 11. Nu.24.17. Je.30.21. Zec.10.11.

u De.28.57.

x Is.11.10. Hag. 2.7. Eze.21. 27. Ro. 15. 12. Lu.1.32,33.Ps.72.8–11. Re.21. 15.

y 1 Ki.4.20,25. Mi.4. 4. Joel 3. 18. Jn.15.1. Is. 5.1,2;27.2,3;25 6; 55.1; 63.1. Re.19.18.

6 The staple products of the territory allotted to the tribe are here beautifully indicated—vines and flocks.—*P.*

z ch.30.20. De.33.18. Jos. 19. 10–15. They had a great trade with Tyre and Zidon.

a See ch. 46. 13; 30. 14–18. De.33.18.

b Resting-place,ch. 8.9.Ps.116.7;132.8. Jos. 19.17–23.

A.M. 2315. B.C. 1689.

7 The tribe of Issachar was settled in the fertile plain of Esdraelon, where it was exposed to the periodical raids of the Arabs. Rather than give up its portion, or defend it by the sword, the tribe consented to pay tribute.—*P.*

c ch.30.6; 46.23. Nu. 10.25. Ju. xii.–xvi. De. 33.22. Jos.19.40–47.

d Ju. xv. xvi. xviii. De.33.22.

8 The territory of the Danites lay on the western declivities of the mountains bordering on the plain of Philistia. They were thus exposed to continual depredations, and were forced to make reprisals, so that in the end they became loose in morals and unscrupulous in acts. The words of Jacob refer prophetically to these marked characteristics of the tribe.—*P.*

e Ps.130.5;62.1,5. Is. 26.8;25.9;8.17. Mi. 7. 7. Lu.2.25,30. Ps.119.166.

f ch.30.11;46.16.Nu. xxxii. De. 33. 20. Ju.x. xi.1 Ch.5.18–22.

g De.33. 24. See ch. 46.17. Jos.19.24–31.

h De.33.23. Ju. 4. 6, 10;5.18. with ch.40.24; 30.8. Jos.19.32–39.

i See ch. 30. 22–24; 46.27;48.1.5,19,20. Jos. xvi.xvii.Nu.xxxii. De. 33.17. Ps.1.3.

k ch.37.4,18,28; 39. 7 –20. Jn.16.33. Ac.14.22.

l Job 29. 20. Ps.44.7; 18.1,32,34; 28. 8; 89. 21. Zec.10.12. Ro.14.4.

m ch.45.7;47.12. Jos. i.–xxiv.

n ch.28.13;35.11; 17. 1. De.33.13–17;28.12; 8. 7.

o 1 Co. 3.21,22. 1 Ti. 4.8. Mat.6.33. Phi.4.19. Ps.84.11;85.12.

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since Jesus has left us, by going to the Father, the Lord the Spirit supplies his place, to guard and guide us to the promised inheritance.

CHAPTER XLIX. [Ver. 2. The patriarchal blessing is embodied in these remarkable words; and the characteristics and future history of each son and tribe are sketched in outline. Like most ancient prophecies the language is poetical and highly figurative; but events are shadowed forth so plainly that the student of history can have little difficulty in recognizing them. *P.*]

Ver. 4. Whatever power or dignity the Reubenites had at first, they quickly lost it, Nu. 10. 18–21; Jos. 4. 12, 13; xxii. with Ju. 5. 15, 16; 1 Ch. 15. 18–26. They never rendered themselves famous by any noted exploit; nor did any judge, king, or prophet, that we know of, proceed from among them.

Ver. 6. They *digged down the walls* of the house where Hamor and Shechem secured themselves; or they seized upon oxen and carried them off for a spoil.

Ver. 7. The Simeonites had their inheritance in Canaan out of the lot of Judah, Jos. 19. 1–9; this being too small for them, they had to seize for themselves part of Arabia, 1 Ch. 4. 39–43; and it is said that many of them dispersed themselves among the other tribes, in the character of teachers. The Levites lived scattered among all the other tribes; and were the spiritual instructors of their brethren, and the collectors of the sacred revenues, Jos. xxi.; 1 Ch. vi. xxiii.–xxvi.

Ver. 8–12. The tribe of Judah was the most numerous and powerful of all, Nu. 1. 27; 26. 22; 2 Sa. 24. 9; 2 Ch. 14. 8; 17. 14–16. To them their fellow-tribes often submitted themselves, Ju. 1. 2; 3. 9, 10; 20. 18; chiefly under David and Solomon, 1 Ch. xii.; 1 Ki. iv.; many individuals of these adhered to them in the days of Rehoboam, 1 Ki. 12. 17; 2 Ch. 11. 16, 17; Asa, 2 Ch. 15. 9; 16. 6; 17. 2; Hezekiah, 2 Ch. 30. 11; and after their return from Babylon, Eze. 37. 15–22. The tribe of Benjamin almost always adhered to them. In the march of the tribes, and in their going forth to war, God appointed them the precedence, Nu. 10. 14; Ju. 1. 2; 20. 18. The first of the judges was one of them, Ju. 3. 9, 10. The only kings that ever God in mercy granted to the Hebrew nation were of them, 1 Sa. xvi.; 2 Sa. vii.; Ps. lxxxix. Their conquests and spoils were peculiarly remarkable, Ju. i.; 2 Sa. 3. 1; viii. x. xxi. 2 Ch. xiii. xiv. xx. xxvi.; Is. 33. 4; 37. 36. In Canaan they had the first lot of the country assigned them; it was very extensive and fertile; it abounded with vines and pastures, which rendered wine and milk almost as common as water. But the predictions respecting this tribe have their principal accomplishment in Jesus Christ, who is the Lion of the tribe of Judah, to whom God hath given all power in heaven and in earth, Mat. 28. 18; Ps. lxxii., and whom he hath commanded all men to adore, Jn. 5. 22, 23; Phi. 2. 9–11. He conquers all his and his people's enemies, Col. 2. 14, 15; Ps. cx. He bestows a fulness of grace and glory upon his people, Ps. 68. 12, 18. He is the true vine, who prepares for his people the wine and milk of gospel-truths, ordinances, influences, and blessings, Is. 55. 1; Joel 3. 18. He is called *Shiloh,* that is, the *Author of our peace, prosperity, and salvation,* Is. 9. 6, 7; Mi. 5. 5; Ep. 2. 14; Je. 23. 6; Mat. 1. 21. Till he came in the flesh, Mat. i.; Lu. xi., the tribe of Judah not only retained its distinct form as a tribe (which none of the rest, no not that of Benjamin, properly did), but retained a governing power in its princes, judges, kings, deputies of the Chaldean, Persian, and Grecian monarchs, Maccabean governors or kings, or in the Sanhedrim or great council of their elders. Scarcely had Jesus appeared in the flesh when Judea was altogether reduced into a Roman province, having no sovereign but the Roman emperor, Jn. 19. 12, 15. No sooner had the gathering of the Gentiles to *Shiloh* taken place, by the spread of the gospel, than the city and temple of Jerusalem were destroyed, the constitution of their church and state dissolved, and themselves scattered as vagabonds among all nations, to be standing witnesses, for many generations, that he is come. ——[Ver. 8. The birthright which Reuben had sacrificed is here given to Judah. From first to last the tribe of Judah was the most influential among the twelve; and it finally gave a name to the whole nation—*Jew. P.*——Ver. 10. *Feet.* In ch. 48. 12, we find Joseph bringing his two sons *from between his knees,* as a place of parental endearment and protection. By the lawgiver never departing from *between Judah's feet,* we may accordingly well understand a succession of rulers in the tribe of Judah, till the coming of Christ, the Shiloh, our peace, our peace-maker. *C.*——This remarkable prophecy has been variously interpreted. It is interesting to know that ancient Jewish rabbins almost unanimously adopted the Messianic interpretation. Thus in the Targum of Onkelos it is rendered, 'Until Messiah comes, whose is the kingdom.' In the Jerusalem Targum, 'Until King Messiah comes, whose is the kingdom.' Rashi, 'Until Shiloh come—King Messiah,' &c. The word *Shiloh* appears to be derived from a root which signifies 'to rest,' or 'to be secure;' and would therefore mean 'the giver of rest.' Reference is undoubtedly made to a great personal Ruler and Peace-giver, who should spring from the tribe of Judah. *P.*]

Ver. 16, 17. Though the Danites were the offspring of a concubine, they had as much power as the other tribes sprung of free women. They harassed the Philistines in Samson and others, Ju. xiii.–xvi. But they proved a stumbling-block to the other tribes by their idolatry, Ju. 18. 29–31.

Ver. 18. I pray for, and expect, the promised deliverances to myself and posterity, but especially that spiritual and eternal salvation, to be accomplished by the Son of God in human nature.

Ver. 19. The Gadites were exceedingly exposed to the invasions and ravages of the Ammonites, Arabians, Syrians, Assyrians, &c., Ju. 10. 8; 1 Sa. 11. 1, 2; 2 Ki. 10. 33; 15. 29; 1 Ch. 5. 26.

Ver. 21. [*Words.* Or on the authority of the Septuagint, Chaldee paraphrase, and Arabic version, a spreading tree, shooting out goodly branches. But as the noun translated *words,* signifies *divergencies,* may we not retain the translation, 'a hind let loose,' that giveth forth goodly branches or antlers? The image of freedom, and grace, and fruitfulness, is thus complete. *C.*——'Naphtali is a hind let loose,' or 'a graceful hind'—timid and distrustful of its own powers, swift of foot to elude its enemies; but when brought to bay fierce and strong to defend its life. 'He giveth goodly words.' The tribe was to be famous for poetic genius; and we have one noble ode ascribed in part to a Naphtalite, Ju. v. *P.*]

Ver. 22. Joseph's posterity spread themselves far and wide, dwelling on both sides of Jordan, Jos. 12. 6; 13. 7; 16. 17.

Ver. 24. Joseph's graces continued firm; enabling him to withstand temptations, endure injuries, and per-

above the blessings of my progenitors unto the utmost bound of the [p]everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was [q]separate from his brethren.[6]

27 ¶ Benjamin shall [r]ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 ¶ All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.[7]

29 ¶ And he charged them, and said unto them, I am to be [s]gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, [t]which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 (There[u] they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried [x]Leah.)

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 And when Jacob had made an end[8] of commanding his sons, [y]he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.

CHAPTER L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren, who craved his pardon.* 22 *His age.* 23 *He seeth the third generation of his sons.* 24 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is chested.*

AND Joseph [a]fell upon his father's face, and wept upon him, and kissed him.

A.M. 2315. B.C. 1689.

[p] Hab.3.6. Eze. 37. 25,26.

[q] ch. 37. 28. Ps. 105. 17–22. Ac.7.9.

6 Ephraim got from Jacob *a.* if not *the,* birthright blessing, and it was prophetic of the future greatness of the tribe. The territory allotted to it was in the very centre of Palestine. It was naturally as strong as that of Judah; and it possessed broad vales, and spacious upland plains, which made it much more productive. From the time of the settlement in Palestine Ephraim contended with Judah for the sovereignty, and the struggles of the two contributed mainly to the final rending of the nation.—*P.*

[r] See ch.46.27. Ju.3. 15–29.1 Sa.11.6–11; 14. 14, 31, 47, 48; xv. xvii. Es. viii.–x. Nu. 23. 24. Eze.39.10. Zec.14.1,7.

7 Every tribe was blessed by their father with such a blessing as the Lord intended to bestow upon them.

[s] ch.15.15;25.8. He. 12.23.

[t] ch. 47. 30; 23.16,19; 50.13.

[u] ch. 23. 19; 25.9; 35. 29.

[x] Rachel was buried near Bethlehem, ch. 35. 19, 20. 1 Sa. 10. 2. Mat.2.18.

8 Thus the good old patriarch having given his blessing to his children, according to the divine direction, and not according to his own inclination, reminded them all, but Joseph more especially, to bury him among his ancestors in the cave of Machpelah; and so laying himself down in his bed again, in a short time expired, after he had lived 147 years in all, and 17 of these in Egypt.—*Stackhouse.*

[y] Lu. 2. 29. ch. 15. 5; 25.8. Ec.12.7. Job30.23. He.12.23.

CHAP. L.

[a] ch.46.4;23.2. 2 Ki. 13.14. Mar.5.38. Jn.11. 35.36.

A.M. 2315. B.C. 1689.

[b] 2 Ch. 16. 14; 21.19; 32.33. Jn.19. 39,40.

[c] Nu.20.29. De.34.8; 21.13.

9 It was against rule for any person, how great soever, in mourning apparel, to appear in public, and especially in the royal presence, because in that state they were looked upon as defiled; and therefore Joseph does not go himself, but desires some of the courtiers to carry his request to the king; and this request he was the rather bound to make, because the retinue and guard which the pomp of the funeral, and the danger of molestation from enemies, made necessary, could not be obtained without the king's leave.—*Musculus.*

[d] Es.4.2.

[e] See ch.18.3.

[f] ch. 47.29–31; 48.21; 49.29,30.

[g] 2 Ch. 16. 14. Is.22. 16. Mat.27.60.

[h] ch.3.19. Ec.6.3;12. 5,7. Job 30.23, with Ps. 79.3.

1 It is customary even in European nations for the official attendants on royal courts never to withdraw without the special leave of their sovereign.—*C.*

2 Officers, counsellors.

[i] Westward from Jordan, De.: 1.

3 Not from Egypt, whence the funeral procession went, but from near Mount Sinai in the wilderness, where Moses wrote.

[k] Nu.19.11. 1 Sa.31. 13. Job 2.13.

[l] ch.10.15,19;13.7.

2 And Joseph commanded his servants the physicians to [b]embalm his father: and the physicians embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed;) and the Egyptians [c]mourned for him threescore and ten days.

4 ¶ And when the days of his mourning were past,[9] Joseph [d]spake unto the house of Pharaoh, saying, If now I have [e]found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My[f] father made me swear, saying, Lo, I die: in my grave which I have [g]digged for me in the land of Canaan, there shalt thou [h]bury me. Now therefore let me go up, I pray [1]thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up, and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants[2] of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horsemen: and it was a very great company.

10 And they came to the thrashing-floor of Atad, which *is* [i]beyond Jordan;[3] and there they mourned with a great and very sore lamentation: and [k]he made a mourning for his father seven days.

11 And when [l]the inhabitants of the land, the Canaanites, saw the mourning in the floor

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form duties: and his honours were secured to him. He was a *shepherd,* to direct and provide for the Hebrews in Egypt, and *the stone,* under God, upon whom their happiness and safety were founded in that country. Joshua, who brought them into Canaan, sprung of him.

Ver. 25. God blessed his posterity with plenteous rains and dews, with fountains of water, and with multitudes of children, richly supplied with every enjoyment.

Ver. 26. Jacob's blessings excelled those of Abraham and Isaac, (1) In their extent, none of his children being excluded, as Ishmael and Esau had been. (2) In their distinct clearness: the land of Canaan, which had been formerly bequeathed in general, was now distributed to Joseph and his brethren. (3) In the apparent nearness of fulfilment; his posterity now increasing fast. Joseph was separated from his brethren when he was sold into Egypt, and afterwards by his distinguished honours there.

Ver. 33. [The phrase *gathered to his people* occurs also ch. 25. 8, 17; 35. 29, and intimates not that the parties who died were buried, but that they still lived, and were gathered in immortality to the people of the living God. It is the phrase employed by Paul, 2 Th. 2. 1, 'Now, we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering* together unto him.' *C.*]

REFLECTIONS.—How important is the proper work of a death-bed! for dying parents solemnly to pray for, to warn, and to direct their surviving children, is useful and becoming. The sins of parents often entail disgrace and misery upon their posterity; and the blessing of God fixes most remarkably where, for a time, there is the least appearance of it. But the lots of mankind, even in the same family, are greatly diversified. Let me therefore, first of all, and above all, make choice of Jesus, the once promised SHILOH, and now glorified Lord and Christ, and of his salvation, and then be content with such things as I have. Amidst all my work on earth, let me seek and wait for the salvation of God, that when I have finished my course I may be gathered to Jesus and his people above!—But is not the now-departed patriarch a glass to show me my Redeemer? Is not he justly named Jacob and Israel? How long expected, earnestly desired, and supernatural was his birth! Divinely was he chosen to be the Father of many nations of believers, the peculiar people of God. He took the first Adam by the heel, fulfilling the covenant which he had broken; he supplanted and overthrew Satan and his works in the world; and, by his bloody service and suffering, he secured his mediatorial heirship of all things. What inestimable blessings he obtained for men, by offering himself to God in the likeness of sinful flesh! In this his work of love, how exposed to trouble from Jewish brethren, from Satan, the accuser of men, and from JEHOVAH, his loving Father above! How distressful his earthly exile! Hard was his service, numerous his sorrows, unsettled his lot, and remarkable his plainness and integrity. What love he bears to his mother and spouse the church! Faithful was he in his work, prevalent is he in his intercession, and glorious and extensive in his reward; for in the multitude of his redeemed he shall see of the travail of his soul, and shall be satisfied. Having finished his work, and blessed his disciples, he retired to his rest in the heavenly Canaan—the midst of the throne of God. And innumerable multitudes of spiritual seed spring from his twelve apostles, those dignified patriarchs in the gospel church.

CHAPTER L. Ver. 2. It has been customary with many nations to embalm the dead bodies of persons of rank, taking out the bowels, and so seasoning the body with salt and spices, &c., as to preserve it long from putrefaction. In Egypt they carried this art to such a degree, that bodies embalmed remained uncorrupted for thousands of years: which are now sometimes sold in Europe under the name of mummies.

Ver. 3. It was the custom of the Egyptians to mourn seventy days for their dead, and of the Hebrews to mourn seven, 1 Sa. 31. 13; and just so long the joy of the latter lasted at their solemn weddings, ch. 29. 27; Ju. 14. 17.—[The process of embalming was tedious and expensive. The brain and intestines were first removed, and the head and body filled with spices. The corpse was then steeped in *natrum* for seventy days, and then washed, wrapped in bandages of linen covered with gum, and placed in a wooden case. The whole body was thus preserved so well that the features remained almost unchanged for centuries. The mummy preserved in its case was carried with the greatest care, and placed in the cave of Machpelah. That cave has been deemed sacred ever since. May it not be, therefore, that the remains of Jacob exist still, and shall one day be brought to light by some enterprising explorer? *P.*]

Ver. 10. *Beyond Jordan,* in the books of Moses, denotes the *west side of Jordan,* as he delivered his writings on the east of it. In other parts of Scripture the phrase denotes the *east of Jordan,* as the writers lived on the west of it. Some, however, think that

of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called Abel-mizraim,[4] which *is* beyond Jordan.

12 And his sons did unto him [m]according as he commanded them:

13 For [n]his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham [o]bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that their father was dead,[5] they said, [p]Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.

16 And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, [q]Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: and now, we pray thee, forgive the trespass of the [r]servants of the God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and [s]fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [t]Fear not; for *am* [u]I in the place of God?[6]

20 But as for you, [x]ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [y]I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he, and his father's house: and Joseph lived an [7]hundred and ten years.[8]

23 And Joseph saw Ephraim's children of the third *generation:* [z]the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees.[9]

24 ¶ And Joseph said unto his brethren, [a]I die: and [b]God will surely visit you, and bring you out of this land, unto the land which he [c]sware to Abraham, to Isaac, and to Jacob.

25 And [d]Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him; and he was put in a coffin in Egypt.

A.M. 2315. B.C. 1689.

4 That is, *the mourning of the Egyptians*, 1 Sa. 6. 18.

m Ex. 20. 12. Ep. 6. 1. ch. 47. 29, 30; 49. 29–32.

n Ac. 7. 16.

o ch. 23. 16–18; 25. 9; 35. 27, 29; 49. 29–31.

5 As soon as their father was buried, Joseph's brethren began to reflect on the wrongs they had formerly done him, and were not a little apprehensive that as he had the power, he might have it in his intention, to avenge himself of them; and therefore they consulted together and framed this message:—That it was their father's earnest request that he should forget all past injuries, and continue them under his protection as formerly. This, when Joseph heard, such was his compassionate temper, that he could not refrain from weeping, and therefore to remove their fears, he sent immediately for them, and receiving them with the same kind affection as when their father was alive, excused the actions committed against him in such an obliging manner, and gave them such assurances of his future love and adherence to them upon all occasions, as made them return to their families full of joy and satisfaction.—*Stackhouse.*

p ch. 42. 27. Le. 26. 36. Ps. 53. 5; 114. 5.

q Mat. 6. 12, 14, 15. Ep. 4. 32. Lu. 17. 3, 4. Col. 3. 12, 13.

r Mar. 10. 41. Mat. 10. 42; 25. 40. Phile. 8–16. Ga. 5. 10, 16.

s ch. 37. 7, 9; 42. 6; 23. 7, 12; 44. 14; 45. 3.

A.M. 2315. B.C. 1689.

t ch. 45. 5.

u ch. 30. 2. Job 34. 19–29. De. 32. 35. Ro. 12. 19.

6 *Am I in the place of God*, to avenge myself upon you for the wrongs you did me?

x ch. 37. 4, 18, 28; 45. 5. Ps. 119. 71. Ro. 8. 28. Is. 10. 7.

y Mat. 5. 44. Ro. 12. 21. ch. 47. 12.

7 1635.

8 At the death of Jacob the Israelites were seventeen years in Egypt; and at the death of Joseph seventy-one years. The book of Genesis here ends, having given a summary of history from Adam—a period of about 2369 years.—*P.*

z Nu. 32. 39. ch. 30. 3. Job 42. 16.

9 He sometimes dandled these great grand-children on his knees.

a ver. 5. Job 30. 23. He 9. 27. Ec. 12. 5, 7. Ge. 3. 19. Ro. 5. 12.

b ch. 21. 1; 15. 14; 46. 4. Ex. 4. 31.

c ch. 15. 7, 18; 12. 7; 13. 15, 17; 17. 8; 26. 3; 28. 13; 35. 12; 46. 4. Ex. 33. 1. Nu. 32. 11. De. 1. 8; 6. 10; 30. 20.

d He. 6. 16; 11. 22. ch. 47. 30, 31; ver. 5. Ex. 13. 19. Jos. 24. 32. Ac. 7. 16.

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the Hebrew word signifies either *beyond* or *on this side.* —[The route of the funeral-procession was no doubt the direct one from Egypt across the desert to Gaza and Hebron. The 'thrashing-floor of Atad' was probably somewhere to the south-west of Hebron. The expression 'beyond Jordan' does not always mean east of that river. Its meaning must depend on the point of view of the writer or speaker. Here it must evidently signify west. *P.*]

Ver. 11. [Mourning for the dead is both lawful and salutary for believers; provided it be not accompanied with murmuring against God, and be mingled with the blessed hope of the immortality of the spirit, 2 Co. 5. 8, or the resurrection of the body, 2 Th. 4. 13. *C.*]

Ver. 16. [*Thy father did command before he died.* There is no reason to infer, because this command is not previously mentioned, that therefore it is a fiction of Joseph's brethren. Joseph's employment about the court, and his brethren's residence in Goshen, allowed but little time for intimacy, and that full restoration of confidence which is best confirmed by habitual intercourse. Their recollection of their offence against Joseph makes them anxious for a renewed confirmation of his forgiveness.—*Note,* How should the recollection of our offences against Christ, our brother (He. 2. 11), lead us, with Peter, to 'weep bitterly' at the 'throne of grace, that we may both obtain mercy, and find grace to help us in time of need,' He. 4. 16. *C.*]

Ver. 17. *Joseph wept,* pitying their perplexity, and grieved at their jealousy of his good-will.

REFLECTIONS. — With tender affection ought children and others to take their last farewell of dying friends; and with due care should they be decently interred. Yea, in every case it is kind and dutiful, by partaking, to alleviate the sorrows of the afflicted. It is proper that servants have their master's permission to attend work of their own, be it ever so necessary; nor should that permission be withheld upon a reasonable request. What a loss to a country, what an alarming call to preparation for eternity, is the death of one of God's true children! But it is comely to have an amicable correspondence settled between friends on the occasion of the death of their common relations. And it is altogether unlike a Christian to make the death of friends, especially parents, a mean of commencing strife and debate, on account of some carnal bequeathments. Difficult is the work of quieting a guilty conscience, if thoroughly awakened: but it were hard-hearted, indeed, to refuse forgiveness of injuries, especially when requested by such as are at once our brethren and the servants of the God of our fathers. And when penitential confessions of injury done meet with a ready forgiveness from the receiver, it is highly ornamental and becoming; at the same time it is necessary for offenders principally to deal with God himself, through the blood of his Son. But to finish a religious life in the vigorous exercises of faith on God's promises, and in high friendship with his people, must be the summit of the true Christian's desire. Meanwhile, amidst the deaths of useful relations, that our God cannot die, cannot leave us, and can and will deliver us out of all our distresses, is a source of unfailing comfort and abiding consolation.

THE SECOND BOOK OF MOSES, CALLED

EXODUS,

Contains a history of one hundred and forty-five years, and therein exhibits the fulfilment of God's promises to the patriarchs, in the multiplication of their seed, and their deliverance from bondage in Egypt; and represents the establishment of those laws and ordinances which God required them to observe as memorials of his favours. We have here particularly represented the tyranny of Pharaoh king of Egypt; the cruel bondage and marvellous increase of the Israelites; the birth, education, and exile of Moses; his and his brother Aaron's divine mission to deliver their brethren; the ten plagues inflicted on the Egyptians for refusing to let the Israelites leave their country, and their destruction in the Red Sea; the Hebrews' celebration of the passover, departure from Egypt, and safe passage through the Red Sea; God's sustenance of them by sweetened water, or water from a flinty rock, and by quails and bread from heaven; his laws relative to the passover, feast of unleavened bread, firstlings, manna, &c.; his solemn publication of his moral law from Mount Sinai; his directions relative to their civil and religious conduct; his entrance into covenant with them, ch. i.-xxiv.; his directions concerning the tabernacle and its furniture, and concerning the apparel and consecration of his priests; the Hebrews' idolatrous making and worshipping the golden calf; Moses' intercession for them, and God's gracious reconcilement by means of it; their voluntary contribution for, and actual making and erecting, the tabernacle and its whole furniture, ch. xxv.-xl. There are, perhaps, more types of Christ in this than in any other book in the Bible.

CHAPTER I.

1 The children of Israel, after Joseph's death, multiply greatly. 8 The more they are oppressed by a new king, the more they multiply. 15 The piety of the midwives, in saving the men-children alive, is rewarded by God. 22 Pharaoh commandeth the male-children to be cast into the river.

NOW [a]these *are* the names of the children of Israel which came into Egypt; every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls that came out of the loins[1] of Jacob were [b]seventy souls: for Joseph was in Egypt *already*.[2]

6 And [c]Joseph died,[3] and all his brethren, and all that generation.

7 And[d] the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up a [e]new king over Egypt, which knew not Joseph.

9 And he said unto his people, [f]Behold, the people of the children of Israel *are* more and mightier than we:

10 Come[g] on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get[h] them up out of the land.

11 Therefore they did set over them taskmasters to [i]afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.[4]

A.M. 2369. B.C. 1635.

CHAP. I.

a Ge.29.31-35; 30. 1-24; 46.8-26; 49.3-27; 35. 22-26. ch.6.14-16.1 Ch. 2.1,2; 12. 23-40; 27. 16-22.

1 Heb. *thigh*.

b Ge. 46. 27. De. 10. 22. Ac.7.14.

2 In Ge.46.26, 27 an analysis of the number is given. Descendants of Jacob 66, Joseph and his two sons, and Jacob himself — in all 70. It is stated that Jacob's sons' wives are not included. The same number is given in De.10.32. It is remarkable that the Septuagint version of Genesis and Exodus makes the number 75, of whom nine are said to be children of Joseph. In Ac. 7. 14 Stephen says, 'Then sent Joseph, and called his father Jacob to him, and all his kindred, *threescore and fifteen* souls.' Stephen may either have followed the Septuagint version, which was then commonly used in Palestine; or, which is more probable, he may have included the living wives of the patriarchs, making up the number thus — sons and grandsons 66, wives 9.—*P.*

c Ge 50.24,26. Ac. 7. 15-17.

3 Cir 1635.

d Ge.12 ? .3. 16; 15. 5; 17 4-6,16; 22.17; 26.4; 28 4,14; 35.11; 46. 3; 47. 27. Ps.105.23,24. De.10. 22; 26.5. Ne.9.23. ch.12. 37. Ac.7.17.

e Cir.1591. Ac.7. 18. Ec.9 15.

f Job 5.2. Ec.4.4. Pr. 14.28; 27.4. Ja.4.5; 3.14, 16. Tit.3.3. Nu.22.4,5.

g Pr.1. 11. Ac. 7. 19. Ps.105.25. Nu.22.6.

h With Ge. 15. 14; 46.4; 50.24. ch.xii.xiv.

i Ge.15.13. ch. 2. 11. Ps.81.6; 68. 13; 105. 25. De.26.6.

4 Pithom was situated near the northern end of the canal which connected the Red Sea with the Mediterranean. Raamses was also near the canal, but more to the south. Both cities were in Goshen, and were probably intended as fortresses to command the province.—*P.*

A.M. 2369. B.C. 1635.

k Ps. 105. 24. Pr. 21. 30. Ac.14.22. Ro.8. 28. He.12.6-11.

l Pr. 27. 4. Job 5. 2. See ver.9.

m ch.20.2; 2. 23; 3. 7. De.4.20; 26.6. Ps.68. 13; 81.6. Ge.15.13. Ac.7.19.

5 Cir. 1588.

6 The grammatical structure of the original shows that these women were Hebrews, and not, as some suppose, Egyptians. Pharaoh had authority over them just as he had over their whole nation. Two only are mentioned. They were probably the heads of the profession.—*P.*

n Re.12. 3-5. Ps. 83. 4. Mat.21.38.

7 *Shall kill him.* To persons educated in the principles of Christianity, this deliberate cruelty of Pharaoh seems almost incredible. But when it is recollected that infanticide was tolerated by the laws of Solon at Athens and of Lycurgus at Sparta (and these were the two most renowned legislators of Greece), and that it is still legally practised to a vast extent in Hindostan, China, and elsewhere, this record of a decree, to us so apparently improbable, becomes an internal evidence of the truth of the Mosaic history.—*C.*

o Pr.16.6,7; 24.11,12. Ac.5.29; 4.19. Da.3.16. Ge.9.5,6.

p 2 Sa.13.28. Ec.8.4.

q Jos.2.4. 2 Sa.17.19, 20.

r He.6.10. Ps.41.1,2. Mat.10.42; 25.40. Pr.19. 17.

s See ver.7,12.

12 But the more they afflicted them, [k]the more they multiplied and grew. And they were [l]grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with [m]rigour:

14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 ¶ And the king of Egypt[5] spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)[6]

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools; if it *be* a son, then ye shall [n]kill him;[7] but if it *be* a daughter, then she shall live.

17 But the midwives [o]feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, [p]Why have ye done this thing, and have saved the men-children alive?

19 And [q]the midwives said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore [r]God dealt well with the midwives: and [s]the people multiplied, and waxed very mighty.

CHAPTER I. Ver. 8. Perhaps this king pertained to a new family, which obtained the throne about a hundred years after the Hebrews went down to Egypt. —[It is known that a number of dynasties, different in race and character, ruled over Egypt. It is probable that we have here an indication of the rise of a new dynasty—strangers to the country, and ignorant of its history. If not entirely ignorant of history, the new king was at least so opposed to the policy of his predecessors, that he ignored the claims and services of the Israelites. *P.*]

Ver. 10. The Israelites about this time began their compliance with the Egyptian idolatry, for which God justly punished them by the hand of the Egyptians, Jos. 24. 14; Eze. 20. 7, 8; 23. 8; Ps. 105. 25.

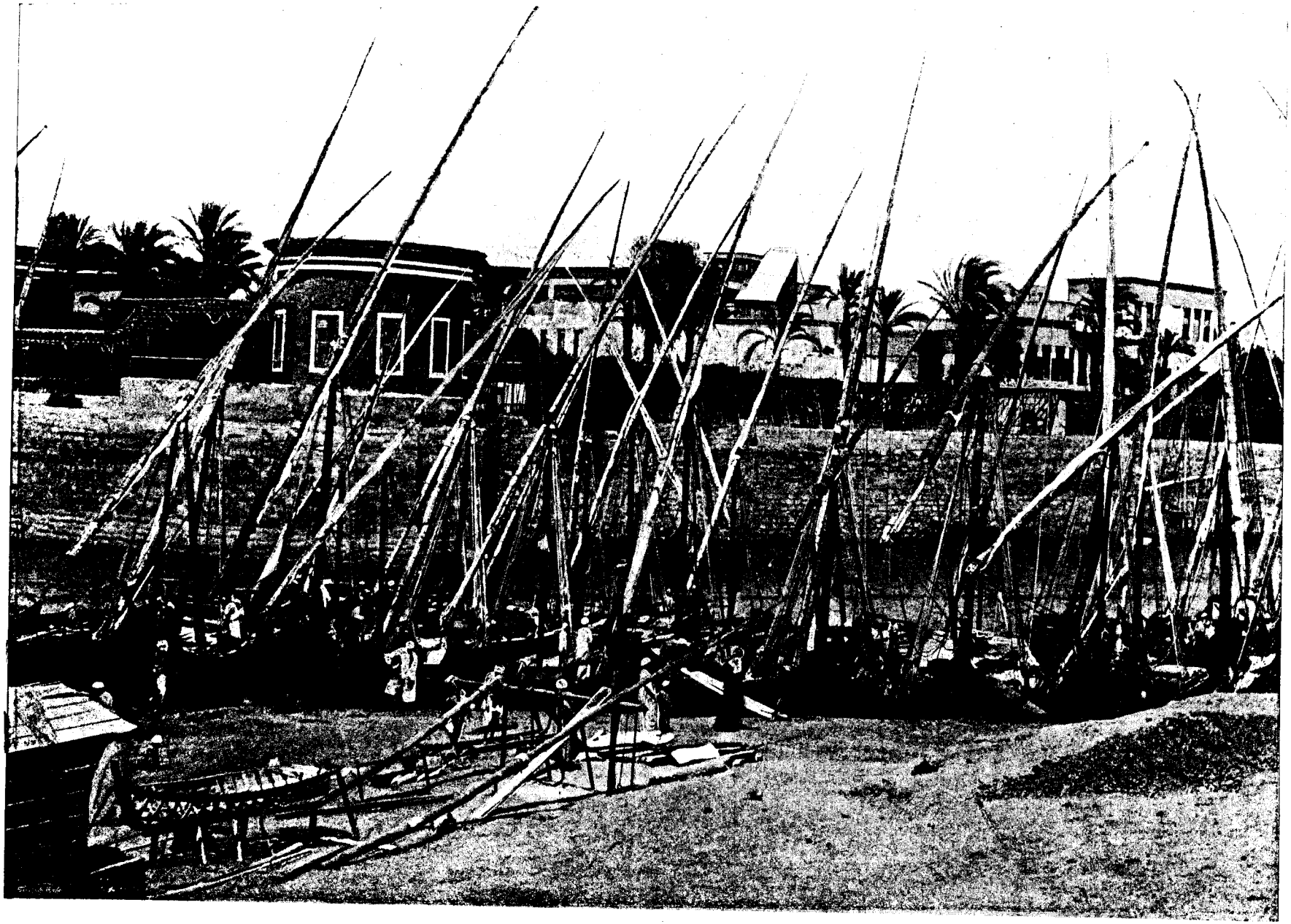
Ver. 11. Perhaps these cities were not only intended for depositing the stores of the country, but also for protecting it from the Arabs, Philistines, and others on the north-east, or for retaining the Hebrews in their bondage.

Ver. 19. Probably, by virtue of the special assistance of God, it was really so with many of the Hebrew women.

Ver. 21. While God exceedingly multiplied the Hebrews, he increased the families and happiness of the midwives.

REFLECTIONS.—One generation quickly passes

ROAD TO THE PYRAMIDS. [EXODUS, 1:8.]—"Now there arose up a new king over Egypt which knew not Joseph." We give a beautiful picture above illustrating a scene in Egypt just across the River Nile at the turn of the road, as we pass from Cairo to the Pyramids. One meets here in the early morning market folk coming from the country with donkeys laden with all kinds of vegetables; camels bearing fresh loads of clover, and expecting from the sale of these to take back in the afternoon such necessaries from the stores as they need. This is a macadamized road lined on either side by acacia trees. This picture was taken by our artist instantaneously, hence the people appear to be in motion. This scene is about a mile out from Cairo and about eight miles from the Pyramids, though the Pyramids were in sight even at this point.



THE NILOMETER, WHERE MOSES WAS FOUND IN THE BULRUSHES. [EXODUS ii: 5.]—"And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side: and when she saw the ark among the flags she sent her maid to fetch it. And when she had opened it, she saw the child." According to tradition, Moses was hid in the rushes near the scene which we give above. The Nilometer measures the annual rise of the river. It is situated at the southern extremity of the Island of Rhoda opposite old Cairo. Egypt is often called the gift of the Nile, and hence this river is held in almost sacred reverence by the natives. The inundation of the Nile begins about the end of June and reaches its highest point at the end of September. It then gradually subsides until by the end of January the country begins to dry up again.

21 And it came to pass, because the midwives feared God, that he [t]made them houses.[4]

22 ¶ And Pharaoh [u]charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 Moses is born, and laid in an ark cast among the flags. 5 He is found, and brought up by Pharaoh's daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the cry of the Israelites.

AND there went [a]a man of the house of Levi, and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son:[5] and when she saw him that he was *a* goodly *child,* she [b]hid him three months.

3 And when she [c]could not longer hide him, she took for him an ark of bulrushes,[6] and daubed it with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And his [d]sister stood afar off, to wit what would be done to him.

5 ¶ And [e]the daughter of Pharaoh came down to wash *herself* at the river; and her maidens walked along by the river side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it,* she saw the child: and, behold, the babe wept. [f]And she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his [g]sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.[h]

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew,[7] and she brought him unto Pharaoh's daughter, and he became her [i]son. And she called his name Moses:[8] and she said, Because I drew him out of the water.

11 ¶ And it came to pass in those[9] days, when Moses was [k]grown, that he went out unto his brethren, and looked on their burdens: and he [l]spied an Egyptian smiting an Hebrew, one of his brethren.

12 And he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.

13 And[m] when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, Who made thee a [n]prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses [o]feared, and said, Surely this thing is known.

15 Now, when Pharaoh heard this thing, he sought to slay Moses. But Moses [p]fled from the face of Pharaoh, and dwelt in the land of [q]Midian:[1] and he sat down [r]by a well.

16 ¶ Now the [s]priest of Midian had seven [t]daughters: and they came and drew *water,* and filled the troughs to water their father's flock.

17 And the shepherds came and drove them away: but Moses [u]stood up and helped them, and watered their flock.[2]

18 And[3] when they came to Reuel their [z]father, he said, How *is it that* ye are come so soon to-day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? [y]call him, that he may eat bread.

A.M. 2416. B.C. 1588.

t 1 Sa.2.35.2Sa.7.11, 27. Ps. 127. 1.35.37.3. 1 Ki.2.24;11.38. Ec.8.12.

4 The original Hebrew refers the houses or increase of families, not to the midwives, but to the Israelites. *C.*—'May God increase your house' is a common eastern blessing. It means grant you all prosperity. House is the usual form of expression for 'family.' This passage appears to signify that God blessed the midwives with large and prosperous families.—*P.*

u Ac. 7. 19. Ps. 105. 25. Pr. 27. 4; 1.16; 4.16. See ver.10.

CHAP. II.

B.C. 1571.

a ch.6.16–20. Nu.26. 59.1 Ch.23.13.

5 Cir. 1571.

b Ac.7.20. He.11.23, 25.Ps.112.5;37.3.

c ch.1.22.

6 The *papyrus,* so well known as an ancient substitute for *paper,* to which it gave its name. It was generally used by the Egyptians for constructing the lighter kinds of boats employed on the Nile. *P.*—The reed, the *Cyperus Papyrus* of Linnæus, whence the word *paper,* was an article of the greatest importance to Egypt. The pith served as food, and the remainder was frequently formed into boats, as may be seen in many ancient Egyptian engravings to this day. The reeds were first tied up in small bundles, and then formed into boats, being united together in a manner somewhat similar to the practice in many countries in the formation of bee-hives of straw.—*C.*

d Miriam, ch.15.20. Nu.12.1;26.59. Mi.6.4.

e Ps. 46. 1; 9.9; 12. 5. Pr.21.1, with Jonah 1. 17;2.10.

f Ac.7.21. Pr.21. 1. 1 Pe.3.8.1's.106.46.Is.16. 4.Re.12.6.

g ver. 4; ch. 15. 20. Nu.12.1;26.59.

h Jochebed, ch. 6. 20. with Ps.1. 3;27. 10. Is.46.3,4.

A.M. 2473. B.C. 1531.

7 The child was weaned, and was then according to eastern custom about three years old.—*P.*

i Ac.7.21. He.11.24.

8 The name is Egyptian, and is derived from *mo,* 'water,' and *ushe,* 'saved,' or 'drawn out from.' In the original Hebrew the word is *Mosheh,* and in the Greek *Mouses.* —*P.*

9 Cir. 1531.

k Forty years old, Ac.7.23.He.11.24–26.

l Ac.7.24–29. He.13. 1.1 Pe.1.22.

m Ac.7.26.

n Heb. *a man, a prince,* Ge. 19. 9. Nu. 16.3,13. Mat.21.23. Ac. 7.26–28,35.

o Pr.19.12.

p Ac.7. 29. Pr. 22. 3. Mat.10.23.Ge.28.6,7.

q Ge.25.2,*i.e.* South Midian.

1 Midian was the son of Abraham by Keturah, and the tribe which sprung from him became the dominant people in Arabia. They were nomads, roaming over a wide region, but they had a permanent nucleus, or 'home,' on the eastern border of Edom. Their pasture grounds extended as far as Gilead and Bashan on the north, and along both shores of the Ælanitic Gulf on the south. Hence Horeb was said to be in the land of Midian, ch.3.1, while it is said that Jethro left the camp of Israel at Horeb 'and went his way to his own land,' that is to the chief seat of his tribe on the east of Edom.—*P.*

r Ge.24.11;29.2.

s Or, *prince,* Ge.14. 18;41.45.

t Ge.29.6,8.

u Ge.29.9,10.

2 Though learned and bred at a court, Moses could turn his hand to such an office as this when there was occasion, and loved to be doing justice, assisting the helpless, and appearing in the defence of such as he saw injured. The conduct of Moses affords a lesson to those who have received a liberal education, not to be above working with their hands, as they know not to what circumstances they may be reduced in the course of providence.

3 See note ch.3.1.

x Perhaps grandfather, Ge.31.43. 2 Ki. 14.3, with ch.3.1. Nu. 10.29.

y Ge.24.31–33;29.13; 18.5; 19.2,3. He.13.2. 1 Ti.5.10. Job 31.32.

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away, and another comes. Those who wax great or numerous should therefore remember their original meanness. Remarkable is the birth of God's promise when its full time comes. In two hundred and fifteen years Abraham's promised seed had increased to seventy persons: in as many more they are increased to about three millions. Services done to men are soon forgotten, but those done to God are had in everlasting remembrance. At the same time, God's kindness often sharpens men's cruelty. And to what horrid and savage barbarity their selfish designs often push them! But it is vain for devils or men to contend with the Lord. Their best-laid attempts against his designs will but promote their accomplishment: and God's church often thrives best in the fiery furnace of troubles, continued one after another. Let me therefore always depend on God; always obey God rather than man. Never let such as are barbarous themselves make me an instrument of their cruelty; for if I hide or help God's outcasts in the day of their distress, he is not unfaithful to forget my labour of love, and may perhaps repay me in kind.

CHAPTER II. [Ver. 1. The man's name was Amram, of the family of Kohath, Levi's second son. The woman was Jochebed, of the same family. Miriam and Aaron, the brother and sister of Moses, were born before Pharaoh's cruel law was enacted. *P.*]

Ver. 2. She had born Miriam about ten and Aaron about four years before.

Ver. 6. Pharaoh's daughter knew this from her father's cruel edict, or from the beauty and circumcision of the babe.

Ver. 11. Being forty years old, Ac. 7. 23, and instructed by his parents and his God concerning his real kindred, he resolved to abandon the honours of the court, join himself to the oppressed people of God, and exert himself for their deliverance, He. 11. 24–26.

Ver. 14. Perhaps the contempt which the Hebrews now showed to Moses provoked God to defer their deliverance forty years, Ac. 7. 25.

Ver. 15. Pharaoh was enraged at Moses taking part with the Hebrews, and afraid of his heading them in a rebellion.

Ver. 14. [The act of Moses must be judged in the light of the times in which he lived, and the circumstances of his people. It cannot be fully justified, and it cannot be entirely condemned. Moses was trained in the court of a despot. He still retained the strongest feelings of love for his brethren. He saw one of them on the point of being murdered by the hand of a cruel Egyptian taskmaster. Moved by a generous impulse to save a brother, and roused to madness by a sense of wrong, he took the law into his own hand, as those occupying high places in the East are apt to do. Had Moses been the *real,* as he was the *adopted,* son of Pharaoh's daughter, he would have had nothing to fear; but being an Israelite, and acting beyond the bounds of justice on behalf of an Israelite, his own life was imperilled. *P.*]

Ver. 16. Reuel was a prince or priest of the true God among the Midianites, who dwelt along the coast of the east branch of the Red Sea; as Melchizedek was among the Canaanites, Ge. 14. 18: but whether he was the same with Jethro, and Hobab was his son, or whether Reuel was Jethro's father, and Jethro the same as Hobab, is not very evident, compare ch. 3. 1 with 18. 1, 27; Nu. 10. 29.

REFLECTIONS.—While wicked men exert themselves for the ruin of God's church, he is often preparing matters for her deliverance, though frequently his great works and his greatest instruments are apparently almost stifled in their birth. When God calls to it, it is becoming, with cheerfulness and confidence, to venture everything which concerns us on his providence. But strong faith in God ought always to be attended with the use of the most proper means which are in our power. It is easy for God to raise up friends to his distressed children among his principal enemies; or to find out methods for qualifying beforehand such as he intends for great work. And it is honourable for the greatest to observe and sympathize with the meanest in their adversities, and to be made the instrument of their relief: and where faith in and love to God duly

21 And Moses was content to dwell with the man: and he gave Moses [z]Zipporah his daughter.

22 And she bare *him* a son, and he called his name [a]Gershom:[2] for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass [b]in process of time, that the king of Egypt died: and the children of Israel [c]sighed by reason of the bondage, and they cried; and their cry came up unto God by reason of the bondage.

24 And God heard their groaning, and God remembered his [d]covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God [e]had respect unto *them.*

CHAPTER III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 7 He sendeth him to deliver Israel. 11 Moses inquireth, and is told the name of God. 15 God's message to Israel.

NOW Moses [a]kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the [b]mountain of God, *even* to Horeb.[3]

2 And the [c]Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the [d]bush burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, and see this [e]great sight, why the bush is not burned.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, [f]Moses, Moses! And he said, Here *am I.*

5 And he said, [g]Draw not nigh hither: [h]put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.[4]

6 Moreover he said, [i]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses [k]hid his face; for he was afraid to look upon God.

7 ¶ And the LORD said, I have surely [l]seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

A.M. 2474. B.C. 1530.

z ch. 4. 20, 25; 18. 2. Nu.12.1.

a ch.18.3.1 Ch.23.14 -17;29.15. He.11.13,14. Ps.39.12;119.19.

2 An *alien* or *exile.*

b Ac.7.30.ch.4.19.

c ch. 5.7. Ps.12.5. De. 32.36; 26.6,7. Nu.20.16. Ne.9.9. Ja.5.4.

d Ge.15.14; 17.7; 26. 3;46.4. Ps.105.6-13.

e Heb. *knew*, ch. 3.7, 8, with 1.8. Mat.7.23.

CHAP. III.

B.C. 1492.

a ch. 2.16,21. Ps. 78. 70,71. Lu.2.8. Am.1.1; 7.14,15.

b ver. 5, 12; ch. 18.5; 19.3,11; 24.15-17. 1 Ki. 19.8.

3 It would seem from a careful examination and comparison of several passages that Horeb was a name given to a group of mountains, while Sinai was the specific name of one prominent and noted peak. This peak, however, gave its name to a district, Ex. 19.1,2. It should also be noted that the names Horeb and Sinai are more than once interchanged, and are given to the same mountain.—*P.*

c Ac.7.30.ver.6.Mal. 3.1. Is. 63.9. Ge. 48.16; 16.7,10. De.33.16. Lu. 20.37.

d Ge.15.13.Ps.66.12. Is.43.2. De.4.20. Da.3. 27. Jn. 1. 14. Ro. 8. 3. Zec.13.7. Is.53.10,11.

e Ps. 111.2. Da.10.5. Ac. 7. 31. Ro. 8.28; 11. 33.2 Co.4.17.

f Ge.46.2. 1Sa.3.4,6, 8,10.Ps.62.11.

g ch.19.12,21.

h Jos.5.15. Ac.7.33.

4 In the East the shoes are always taken off on entering mosque, church, or other sacred building; and even on entering a room. Where a gentleman would take off his hat in England, an Eastern, whether male or female, would take off the shoes. To facilitate this operation loose over-shoes are worn by the higher classes. *P.* — The eastern shoe, or sandal, was so constructed as to be easily removed, like the European slipper. In eastern countries, to take off the shoe, both in ancient and modern times, closely corresponds with the European custom of taking off the hat.—To render a *place*, a *garment*, or a *vessel*, or other inanimate object, holy, signified to set it apart from its common use to the service of God.—*C.*

i Mat. 22. 32. Ac. 7. 32. Ge. 17.7,8. ver.14, 15;ch.4.5.

k Ac.7.32. Ge.17.3.1 Ki.19.13. Is 6.2,5. Lu. 5.8.He.12.21. Da.10.7, 8. Mat.17.7. Re.1.17.

l ch. 2. 25. Ac. 7. 34. Ge.29.32. 1Sa.9.16.Ps. 106.44.

A.M. 2512. B.C. 1492.

m Ge.11.5;15.14; 18. 21; 46.4; 50.24. Is.64.1. Ps.18.9-19;12.5; 22.4,5; 91.15.

n Ge. 15. 18-21; 13. 14,15. De.1.7;11.9,24;8. 7-9; 26.9. ch.13.5; 33.2, 3; 23.23-31; 34.11. Ne. 9.22-25. Ps. 44. 2, 3; 66. 12; 78.54,55; 80.8,9;105. 44. Eze.20.6,15.

o See ch.2.23; ver.7.

p Ac. 7. 34-36. Ps. 105. 26; 77. 20. Mi. 6. 4. Is.63.11,12.ch.v.-xiv.1 Sa.12.6. Ho.12.13.

q ch.6.12;4.10-13.Je. 1.6. 1Sa.18.18. 2Sa.7. 18.1 Ki.3.7,9.2Co.2.16; 3.5.

5 The impartiality of the sacred historian in recording his own infirmities, errors, and transgressions in this and the several succeeding verses, peculiarly deserves our attention. Moses narrates the various objections which his unbelief made to the divine call, and his presumption and obstinacy in adhering to them, notwithstanding all that God condescended to say in reply. This openness and impartiality seems to be peculiar to the inspired writers, of which we have many examples, such as Samuel recording his own mistakes to the chosen of God in the family of Jesse, and the reproofs he received from God on that account; and, likewise, John the Divine states the great danger he was in of falling into idolatry by worshipping an angel, and the check he received from the heavenly messenger; and many others, which will occur to the mind of the attentive reader.

r Jos. 1. 5. Is. 41. 10, 13; 43.2. Ro.8.31. He. 13.5.Ge. 15.1.

s As Is. 7. 14; 37. 30. Je.43.9,10;51.63,64. Ps. 86.17. Ge.15.8. ch.4.1-9. Ju. 6. 17, 21,36-40; 7. 11,13,14.

t Ex.xix.-xl. Le. i.-xxvii. Nu.i.-x.

u Re.1.4,8. He.13.8. Jn.8.58. ch.6.3. 2 Co.1. 20. Job 11.7.

x Ge. 17. 7, 8. ver. 6; ch.4.5. Mat.22.32.

y Ho.12.5. Ps.135.13; 102.12. He.13.8. Mal.3. 6.

z Chief men, Ge.50. 7. ch.18.12; 24.4,11; 4. 29.

8 And I am [m]come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto [n]a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the [o]cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, and I will [p]send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 ¶ And Moses said unto God, [q]Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?[5]

12 And he said, Certainly [r]I will be with thee: and this *shall be* a [s]token unto thee that I have sent thee; When thou hast brought forth the people out of Egypt, [t]ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 And God said unto Moses, [u]I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [x]The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my [y]memorial unto all generations.

16 Go and gather the [z]elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have

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prevail in the heart, no carnal consideration will deter such an one from joining himself to God's church and people. The sincerest kindness and friendship is frequently requited with abuse and contempt, and the strongest carnal affection quickly turned into murderous rage. But God regards even the affectionate design, and graciously provides a place of refuge for his persecuted friends and servants, where they may be safe and useful. No change of lot, no change of country, can make us lose the enjoyment of our God; nor deprive us of him as our reconciled God in Christ, to sympathize with us in, and bring us safely through, our most grievous afflictions.

CHAPTER III. Ver. 1. Horeb or Sinai was called the mount of God, as he at this time appeared on it, and soon after proclaimed his laws from it, ch. xix. xx. —[*Horeb.* Sinai and Horeb were the names of two eminences of the same mountain range. *C.*]

Ver. 2. This flame represented the awful majesty, perfect purity, and infinite power of God. The bush *burning and not consumed*, denotes the church of God, and particularly the Israelites, in their state debased, exposed, persecuted, and afflicted; but preserved by the presence and power of God, Jn. 16. 33; Ac. 14. 22; Ps. 46. 1–5. But perhaps it chiefly prefigured the Godhead as dwelling in the manhood of Christ; and the terrible execution of divine justice upon him, while he was preserved by his Godhead, and his Father's residence in him, Jn. 1. 14; Col. 2. 9; 1 Ti. 3. 16; Is. l. liii.; 2 Co. 5. 19, 21.—[*The Angel of the Lord.* That God is essentially 'invisible' is the revealed doctrine of Scripture, 1 Ti. 1. 17, and, when his infinity is considered, must be the deduction of reason. Yet to deny God the power of rendering himself visible were to limit both his omnipotence and his wisdom. Nay, it were to deny to God the capacity that he has actually bestowed upon the spirit of man; which, though invisible to the eye, makes its presence, its will, and its excellence visible by spirit and action in a body. On this occasion God renders himself visible by a *flame of fire*, by speech, promise, and command; and this appearance is called 'the Angel of the Lord,' ver. 2; 'JEHOVAH,' and 'God,' ver. 4; and the 'God of Abraham, Isaac, and Jacob,' and 'God,' ver. 6. Now, it is declared, Ju. 1. 18, 'No man hath *seen God at any time;* the only begotten Son, who is in the bosom of the Father, he hath declared (*educed*) him.' Therefore, this manifestation of the invisible God was 'the WORD that was with God, and was God.' *C.*]

Ver. 5. The pulling off his shoes marked with what holiness, humility, and reverence we ought to approach unto God.—The ground was *holy*, was occasionally consecrated by the special manifestation of God thereon.

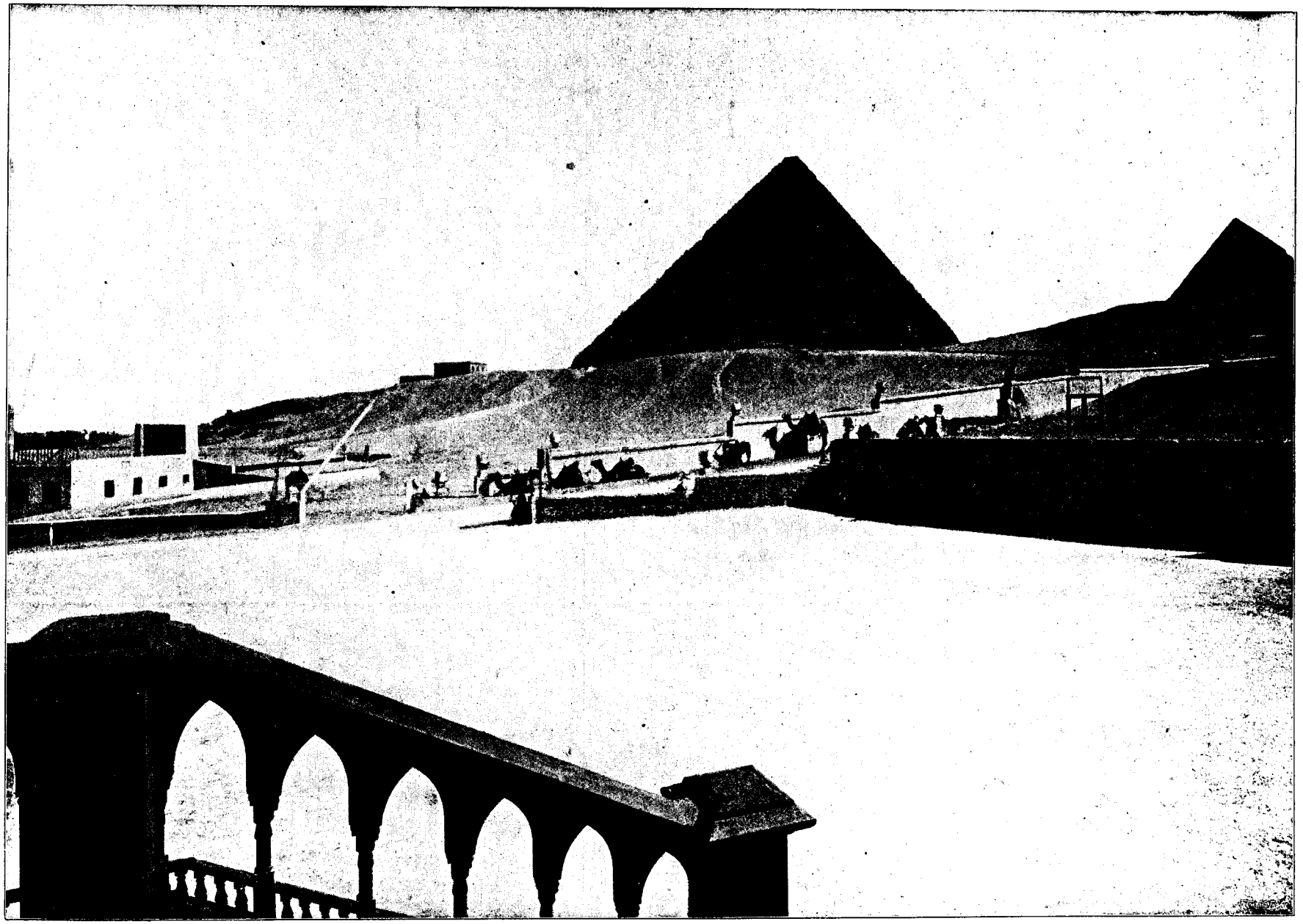
Ver. 6. God was the *God of Abraham*, &c. He was engaged to them by manifold promises, which he was now come to perform.

Ver. 7. *I have seen*, &c. I have kindly observed, mercifully regarded, and pitied their misery.

Ver. 8. I am about to manifest my infinite power and condescension in their deliverance.—A land *flowing with milk and honey*, is one abounding with necessary and agreeable productions.

Ver. 12. In the view of this solemn fellowship with me, encourage yourself to promote this deliverance.

Ver. 13. Which of these names should I use, that they may be most encouraged to expect the deliverance?—[The names by which God revealed himself to his people in primeval times were descriptive of the attributes—of power, mercy, &c.—which he was about specially to manifest. At creation he was *Elohim*, the 'God of power;' to Abraham in a strange land he was *El-Shaddai*, 'God Almighty;' to Melchizedek he was *El-Elyon*, 'The Most High,' far above all other gods.



CHEOPS FROM THE MENA HOUSE—A TOMB STANDING WHEN THE CHILDREN OF ISRAEL WERE IN EGYPT. [Exodus, ii:23.]—"And it came to pass, in process of time, that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God, by reason of the bondage." Cheops is the tomb of an Egyptian king by this name. This was not the king represented in the twenty-third verse of the second chapter of Exodus as dying, but Cheops was the second king of the fourth dynasty, and lived B. C. 3733. His name was found written in red ink upon the blocks of stone inside the pyramid. The four sides measure about 755 feet each. The height of the pyramid is now 451 feet, but it is said to have been originally 481 feet. This pyramid had been standing 2202 years when Moses was sent to deliver Israel. This is according to the calculation of Wallis Budge.

surely [a]visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [b]I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And they shall [c]hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath [d]met with us; and now let us go, we beseech thee, three[e] days' journey into the wilderness, that we may sacrifice to the LORD our God.[6]

19 ¶ And I am sure that the king of Egypt will not let you go, [f]no, not by a mighty hand.

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and [g]after that he will let you go.

21 And I will give this people [h]favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But[i] every woman shall borrow[7] of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall [k]spoil the Egyptians.

CHAPTER IV.

1 *Moses' rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loath to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.* 31 *The people believe them.*

AND Moses answered and said, But, behold, they will not [a]believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

A.M. 2512. B.C. 1492.

a Ge. 15. 14; 50. 24. Lu.1.68. ver.7; ch.2.23 -25.

b Ge. 15. 14, 18-21. See ver.8.

c ch.4.31;ver.16.

d ch.5.3. Nu.23.3,4, 15,16. Ge.48.3; 12.1;15. 1;17.1.

e ver. 12; ch. 7. 16; 8. 27;9.1. Je.2.2,6.

6 There is no attempt at, or countenance of, deception here. This moderate request was in the first instance to be made to Pharaoh, so that in refusing he might be left without excuse. The request implied that the Israelites must be completely out of Egypt—away from the idols, the temples, the pollutions of the land, and the evil and restraining influences of the people—ere they could worship Jehovah freely and acceptably.—*P.*

f Or, *but by strong hand*, ch.6.1; vii.-xiv. Ps.136.11,12. Je.32.20. Is.63.12,13.

g Ge.15.14. Ju.6.8;8. 16.Is.26.11.ch.vii.-xii. Ps.105.38.

h ch.11.3; 12.36. Ps. 106.46.Ge.39.21. Pr.16. 7.

i ch.11.2; 12.35. Ge. 15.14.Ps.105.37.

7 Biblical critics and commentators are generally agreed in considering the word *borrow* as a maltranslation; the proper meaning of the Hebrew term *shaal* being 'to ask, or to solicit, or to demand;' and it is so understood in every other version but our own.—See note on this verse, foot of the page.

k Eze.39.10. Job 27. 17.Pr.13.22.Is.33.1.

CHAP. IV.

a ch. 3. 18. Ac.7.25. Je.1.6.Ez.e.3.14.

A.M. 2512. B.C. 1492.

b Ge.30.37.ver.20.
c ver.17;ch.7.15.

8 Miracles were from the first the palpable evidences of a divine commission. Man had no means *of directly* testing the genuineness of the commission of prophet or apostle. He could not be expected to admit it without satisfactoryevidence. Hence God, in gracious condescension to human weakness, gave to his servants *divine power*, the exercise of which was to be the visible evidence of their *divine commission.*—*P.*

d Ge. 22.1. Ps.91.13. Mar.16.18.

9 The faith of Moses is tried and exemplified in this first act of obedience. To grasp the serpent by the *neck* would have been the dictate of human experience and wisdom, as even the lower animals that destroy serpents practise this method. But Moses obeys God without gainsaying, and though he fled on his own impulse, he fearlessly seizes it by *the tail* on God's authority.—*Note*, We are not to combat sin and Satan by our own wisdom and plan, but by God's revealed command.—*C.*

e Jn. 20. 27, 31.2 Ch. 20.20. ch.3.18;4.31. Is. 7.9.

f Nu.12.10.2Ki.5.27.
g De.32.39. Mat.8.3.
h ver.30. Mi.6.9. Ge. 9. 13; 15. 8; 24.14. Ju.6. 17,21,36-40;7.11,13,14. 1 Sa. 10.2-7. 2 Sa. 5. 24. 2 Ki. 13.17-19; 20.8-11. Is.28.10.

1 These three signs are—1. A dead rod endowed with *life*. 2. A healthy living hand smitten with instantaneous disease. 3. Water, an essential to life and fertility, converted to blood, the emblem of death. The demonstration is complete. He that can give *life to the dead*, and that a *new life* it never before possessed—that can at his word inflict disease and death upon disobedience—must be God, the true and living God. —*C.*

i ch.1.22;7.19. Mat. 7.1.2.Ju.1.7. Re.13.10; 16.6.
k Heb. *a man of words*. Job 12.2. 1 Co. 2.4. See ver.1.
2 Heb. *since yesterday, nor since the third day.*
3 See note ch.3.11.

2 And the LORD said unto him, What is that in thine hand? And he said, A [b]rod.

3 And he said, Cast it on the ground. And [c]he cast it on the ground, and it became a serpent: and Moses fled from before it.[8]

4 And the Lord said unto Moses, [d]Put forth thine hand, and take it by the tail.[9] And he put forth his hand and caught it, and it became a rod in his hand:

5 That [e]they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* [f]leprous as snow.

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, it was [g]turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the [h]voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs,[1] neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water which thou takest out of the river shall become [i]blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [k]eloquent, neither [2]heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow [3]tongue.

11 And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb,

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Moses now asked for a name that would represent the aspect in which God was about to appear to Israel. *P.*]

Ver. 14. *I am that I am, I am* the Fountain of being, eternally and unchangeably existing in, of, from, and by myself.—[Moses having asked God by what name he would declare him to the Israelites, God gives the name EHYEH, 'I am.' It signifies the self-existent, eternal, and immutable God. It signifies immutability exhibited especially in the fulfilment of promises after a long and almost hopeless interval. This was the character God was now about to manifest to the Israelites. Hence he said to Moses, 'EHYEH is what I am,' that is, 'EHYEH is my name:' —'Thou shalt say unto the children of Israel, EHYEH hath sent me unto you.' The translation in the English version of what is in reality a proper name obscures the sense. *P.*]

Ver. 15. This is my character, whereby I will be remembered, owned, and served by my people, and distinguished from all others.

Ver. 19. Notwithstanding manifold plagues inflicted on his kingdom, he will not let you go but by mere constraint.

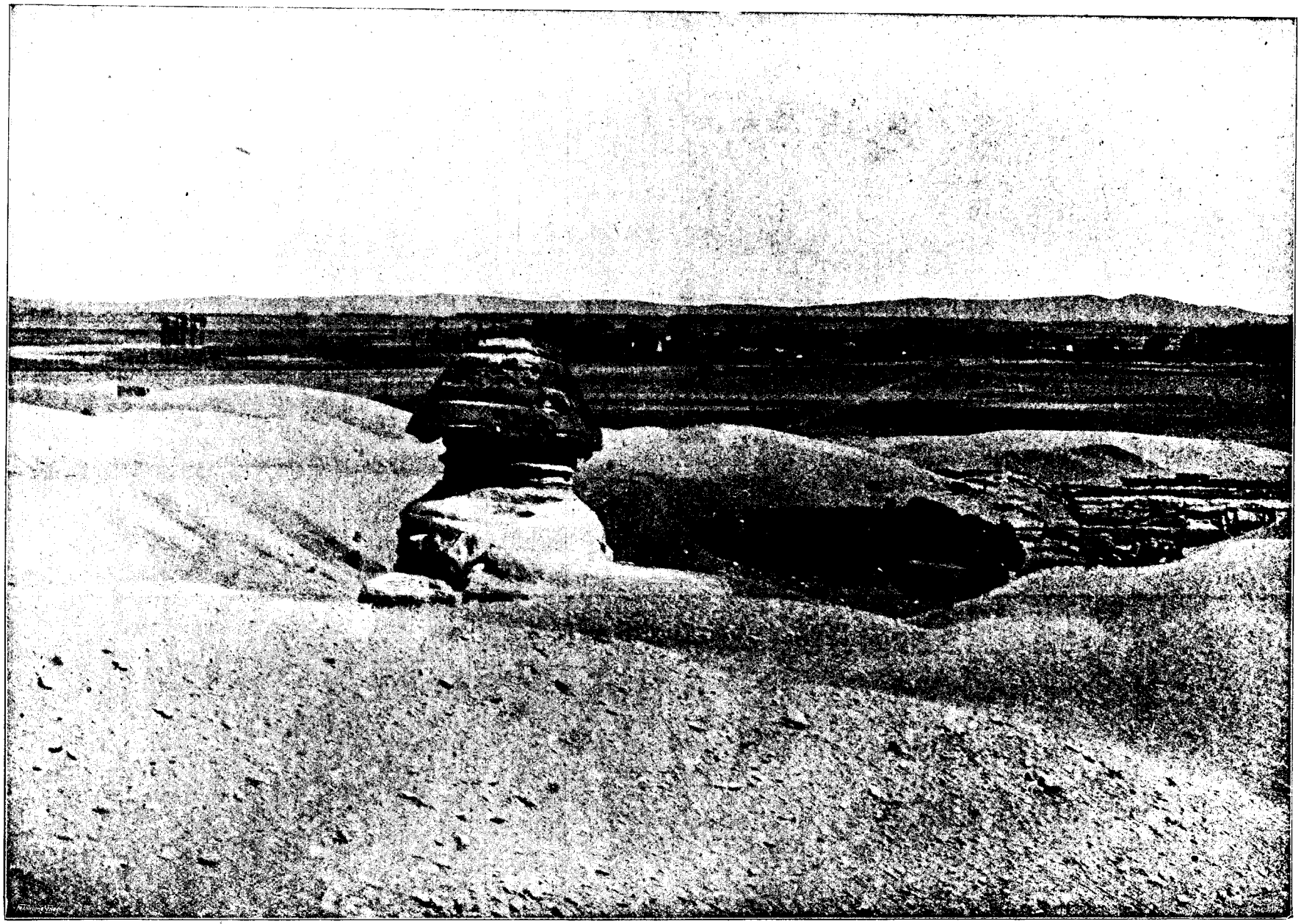
Ver. 22. The word here rendered *borrow* signifies merely to *ask:* it was no sin thus to ask the Egyptians' property. God, the original and supreme proprietor of all things, commanded it. The Egyptians had forfeited their right by their wickedness, with respect to him. Hereby, too, he, as a righteous Judge, ordered payment of their wages to the Hebrews, who had been defrauded.—[*Borrow.* This statement has often become the butt of the infidel's arrow, on the ignorant supposition that the God of the Hebrews meditated, planned, and approved robbery, under pretence of borrowing. The passage obtains a triumphant defence upon two principles. 1. The word translated *borrow*, simply signifies to *ask*. 2. Let the objector reflect how long Israel had served Egypt, in a state of cruel and unremunerated slavery; and then say, were all the treasures of Egypt sufficient to pay them reasonable wages? He that *buys* a slave has some pretence (and but a pretence) to use him as his property, and render him nothing beyond food and raiment; but he that *makes* a freeman a slave, as Pharaoh did, has not even that *pretence*. Let it be farther remembered, that the Hebrews were, at this period, not merely field-labourers, but practical architects (ch. 5. 14), and accomplished artisans (ch. 31. 3–6; 35. 30–35); and the amount of wages due will be still farther increased, and the 'spoiling of the Egyptians' such an act of common justice as an upright judge, in modern times, would inflict upon any one refusing to pay his servant's wages. *C.*]

REFLECTIONS.—However long God seem to neglect, he will visit me at last. Let me therefore attend to my lawful calling, however mean, expecting his countenance in the way of my duty. If I desire solemn fellowship with him, let me retire from the world, and inquire into what he hath revealed. Let me always approach his presence with strong faith, holy awe, clean hands, and a pure heart. Let me, with joy and wonder, behold him as in Christ crucified, and as present in his church, to preserve her in her hottest troubles. Let me trust in him as my own and my father's God, and rejoice in the firmness and perpetuity of his new-covenant relations to us. Let me admire his mercy and wisdom in appearing for the salvation of his people, when they have given over looking for him; and let me firmly hope, that, whatever be the unworthiness of the object, the weakness of the instrument, or the wickedness or power of the opposer, the Lord will exactly fulfil the promises of his grace. O may I have this great I AM to do all for me, give all to me, and be ALL IN ALL unto me! May I in everything study to have his call cleared up and certified to me! May I receive my directions from him, what I shall say or do! May I labour after faithfulness in my work; and then, leaving it to the Lord, he will succeed my endeavours, and graciously reward me on their account; and the wrongs done to me in this world will be all rectified at last!

CHAPTER IV. Ver. 3, 4. This change of his rod signified that his ministry and miracles would be destructive as serpents to the Egyptians, but helpful and directive to the Hebrews. In like manner, his laws are to unbelievers a killing letter, a ministration of death, 2 Co. 2. 15, 16; 3. 6; but to believers a means of life, Gal. 3. 24.

Ver. 6, 7. This signified, that God, with the utmost ease and despatch, can change the form of our lot; and that it was by the power of God, not his own, that he wrought his miracles.

Ver. 9. This signified, that if the Hebrews should



EAST FROM THE PYRAMIDS OF GIZEH—A SCENE IN THE LAND WHERE THE CHILDREN OF ISRAEL SPENT 430 YEARS. [Exodus, iv:19.]—"And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life." To understand men we must study the land in which they grew up. The relation of Moses to the children of Israel, to the Exodus, and the civilization which the Hebrew people developed, was such that we cannot do better than consider him through Egypt, in which he spent the first forty years of his life. The fortunes of Israel were committed to the keeping almost wholly of Moses. Hence we shall illustrate his career by pictures of Egypt. Standing at the pyramids and looking east, we see the direction the children of Israel took when they left the land in which they had sojourned four hundred and thirty years. We see the back of the Sphinx, and in the distance in dim outline, trees which skirt the banks of the Nile.

or deaf, or the seeing, or the blind? [h]have not I the LORD?

12 Now therefore go, and [m]I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [n]send, I pray thee, by the hand *of him whom* thou wilt[3] send.

14 And the [o]anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can [p]speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt [q]speak unto him, and put words in his mouth: and I will be [r]with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy [s]spokesman unto the people: and he shall be, *even* he shall be to thee instead of a mouth, and thou shalt be to him [t]instead of God.

17 And thou shalt take this [u]rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father-in-law, and said *unto him;* [x]Let me go, I pray thee, and return unto my brethren which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, [y]Go in peace.

19 And the LORD said unto Moses in Midian, Go,[z] return into Egypt: for all the men are dead which sought thy life.

20 And Moses [a]took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the [b]rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh, which I have put in thine [c]hand: but I will [d]harden his heart,[4] that he shall not let the people go.

22 And thou shalt say unto Pharaoh, [e]Thus saith the LORD, Israel *is* [f]my son, *even* my first-born:

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will [g]slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that the LORD [h]met him, and sought to kill him.

25 Then Zipporah took a [i]sharp stone, and cut off the foreskin of her son, and cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.[5]

26 So he let him go: then she said, A bloody husband *thou art,* because of the [6]circumcision.

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went, and met him in the [k]mount of God, and [l]kissed him.[7]

28 And Moses [m]told Aaron all the words of the LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and gathered together all the [n]elders of the children of Israel:

30 And Aaron spake all the words which the LORD had spoken unto Moses, and [o]did the signs in the sight of the people.

31 And the people [p]believed: and when they heard that the LORD had [q]visited the children of Israel, and that he had looked upon their affliction, then they [r]bowed their heads and worshipped.

CHAPTER V.

1 *Pharaoh chideth Moses and Aaron for their message.* 6 *He increaseth the Israelites' task.* 15 *He checketh their complaints.* 19 *They cry out upon Moses and Aaron.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in and [a]told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a [b]feast unto me in the wilderness.

2 And Pharaoh said, [c]Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.[8]

3 And they said, [d]The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he [e]fall upon us with pestilence, or with the sword.

A.M. 2512. B.C. 1492.

l Ge. 18.14. Am.3.6. Is.35.5,6. Ps.94.9.

m Mat. 10. 19, 20. Mar. 13. 11. Lu.12.11. Is.50.4;49.2.

n Je.1.6. Jn.1.6. Eze. 3.14. See ver.1.

3 Or, *shouldst.*

o 2 Sa.6.7. 1 Ki.11.9. 1 Ch.21.7.

p 1 Co.12.8,10. 2 Co. 11.6. Lu.21.15.

q ver. 16. 2 Sa.14.3. Is. 50. 4; 49.2; 51.16;59. 21.

r Mat. 10. 19, 20; 28. 20. 1 Co. 11.23. Eze.44. 24. See ver.12.

s ch.7.1,2;ver.28,30.

t ch. 22.28;7.1. Jn.10. 34.35.

u ver.2–4,20,30.1Co. 1. 27. ch. 7.9,12,19;8.5, 16;9.23; 10.13,21; 14.10, 21;17.9.

x ch.20.12. 2 Ti.6.1; 5.1, with ch. 2.16–22;3. 1.

y Ju. 18.6.1 Sa.1.17; 25.35; 29.7. 2 Sa.15.9. 2 Ki.5.19. Lu.7.50. Ac. 16.36.

z Mat. 2.20. ch.2.15, 23.

a 1 Ti.5.8. Ro.12.17.

b ver.17;ch.17.9.

c Power by thy rod, ch.vii.–xiv.

d ch. 7. 3; 9.12; 10.1; 14.8. De.2.30. Ro.9.18. Jos. 11. 20. Is. 6.10;63. 17.

[4] God's *hardening* of Pharaoh's heart has been a subject of much difficulty to some and of reproach to others. There is no room for either. The *creditor* who demands *his own* from a *dishonest debtor* can practically explain the meaning of the phrase. So long as he makes no demand the debtor seldom thinks of him; when he makes the first demand he thinks of him with aversion—an aversion increased by every repetition of his claim, and when that claim is enforced by the strong arm of the law, the *heart* of the unjust debtor is often *hardened* into determined hatred. But is this *hardening* any crime in the creditor? None. Who then shall charge Jehovah with being the author of sin when the hardening of Pharaoh's heart arose from the *just demand* that he would let *his people* go?—*C.*

e ch.5.1;7.17. 1 Sa.2. 27. Jos.7.13; 24.2. Nu. 23.19.

f ch. 6.7; 19.5,6. Ro. 9. 4, 5. De.14.1; 32.6,9. Je.31.9. Ja.1.18.

A.M. 2512. B.C. 1492.

g ch. 11. 5; 12. 12, 29; 13.15. Ps.78.51; 105.36; 135. 8;136.10. Mat.7.1, 2. Ju.1.7, with ch.1.16, 22.2 Th.1.6.

h Nu. 22. 22, 31. Le. 10.3. Ge.17.14. Am.3.2. Ps.90.8.

i Jos.5.2,3.

[5] Whether this was said in anger, or for joy, that hereby her husband's life was saved, is uncertain.

[6] By neglecting to circumcise his son Moses was, according to the divine law, guilty of a capital offence. Some judgment came upon him which endangered his life. He knew it came from God, and he knew its cause. Zipporah also knew it; and probably because it was on account of her objections that the rite had not been previously performed, she now on performing it uses the words here recorded. The word translated 'inn' signifies merely 'a resting' or 'stopping place for the night.'—*P.*

k ch. 3.1. 1 Ki.19.8. ch.19.3;20.18;24.17.

l Ge.29.11;33.4;48.10.

[7] It would seem that the divine message was communicated to Aaron in sufficient time to enable him to reach Mount Sinai before Moses set out on his journey to Egypt, seeing he met him 'in the mount of God.' The historian here goes back a little in the order of time to bring up another part of his narrative.—*P.*

m 1 Co. 4. 2. Eze.3. 17. Jonah3.2. Ac.20.27. Ps.40.9,10;22.22.

n ch.3.16;18.12;24.1, 11.

o ver.2–9.

p Ps. 106.12. ch.3.18. Jn.2.23;12.42. Mat.13. 20.

q ch.3.7; 2.23–25. Is. 63.7.

r Ge. 24.26; 47. 31. 2 Ch.20.18. ch.12.27.

CHAP. V.

a ch.3.18. Ps.119.46. Eze.2.6;3.17. Ac.20.27. 1 Co.4.2.

b ch.3.18; 8. 27; 10.9, 26.1 Co.5.8.

c ch.3.19. Job 21. 15 Ps.12.3; 14. 1. Is.36.20. Zep.1.12.

[8] The question of Pharaoh was not, as at first sight appears, a wanton insult to the Majesty of heaven. He was an idolater. He had heard the names of many gods. He especially venerated and trusted in those of his own nation. But JEHOVAH was not among them. He had never heard our name before. Hence he said to Moses, 'I neither know nor fear JEHOVAH.'—*P.*

d See ch.3.6, 17, 18; 4.5. Ge.17.7.

e 2 Ki.17.25. 2 Ch.29. 8;30.8. Ezr. 7. 23. Zec. 14.16–19.

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persist in their unbelief, God would bring upon them more fearful calamities.

Ver. 13. Send the Messiah himself, or some one duly qualified to deliver them.

Ver. 16. As thy spokesman he shall deliver thy message to Pharaoh and the Hebrews, while thou, in the name of God, shalt direct and enjoin him what to say.

Ver. 21. Wonders were put *in Moses' hand,* in his having power granted him of God to effect them by means of his rod or staff.—As hardness of heart is a sin, Pharaoh hardened his own heart, encouraging himself in his opposition to the command of God; but as it is a punishment of sin, men being free to choose what results in hardening or softening their heart, Ps. 147. 20; or they refuse the outward grace which would effectually soften it, or they give themselves up to their own lusts, and to the power of Satan and the world; by the agency of whom they become more and more blinded, stupified, and encouraged in their rebellion against God, 2 Th. 2. 10, 11; Ro. 11. 8, 10; 2 Co. 4. 3, 4; 2. 5, 16; 1 Ki. 22. 22; 1 Pe. 2. 8; Ro. 1. 28, 32.

Ver. 22. The Israelites were the first and only nation which God adopted into his family as his peculiar people, and heirs of a promised territory on earth.

Ver. 24. By some dangerous disease, or in some fearful form, God threatened to take away Moses' life for his neglecting to circumcise his younger son.

Ver. 25. Surely I have redeemed thy life, and, as it were, wedded thee anew to me in the bloody circumcision of my son.

REFLECTIONS.—Learn, my soul, never to be discouraged from present duty by former disappointments. God's promise is sufficient to balance all opposition. Let me accept of miracles recorded in God's word as the most convincing external proofs of a divine mission; and let me admire the kindness of God in so abundantly confirming the intimations of his will to mankind. Never should I excuse myself from the work to which God calls me, from any wickedness about others, or weakness in myself. God can make mountains his way, and qualify me as is necessary. Let me cheerfully connect the exercise of the gifts or graces which God hath given me in whatever order of precedence or subordination he pleaseth, employing them in the service he commands. But let no intended service of God render me undutiful to my relations; and, on the contrary, never let me fear men when I have a clear call from God to my work, and a promise of his presence to be with me in it. Meanwhile, let no distance from the public ordinances of God, and the fellowship of saints, cool my zeal for his worship. Never let fond indulgence of my earthly relations make me to neglect any part of God's institutions, or of my religious duty towards them; if I do so God will make me to smart for it in his time. Nay, it is better to part with relations for a time, than to have them an incumbrance to us in the service of God. Whatever knowledge, gifts, or grace God bestows upon me, it becomes me to improve them for the benefit of others, particularly of my fellow-labourers in the Lord; that with one mind, and one mouth, we may glorify God. But let my hopes never be too sanguine on the first promising appearances; for if grace do not really touch the heart, miracles themselves can produce but a temporary faith, a transient flash of religious affection.

CHAPTER V. REFLECTIONS.—Let me here

4 And the king of Egypt said unto them, Wherefore[f] do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day the[g] taskmasters[7] of the people, and their [h]officers, saying,

7 Ye shall no more give the people straw[8] to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let there more work be laid upon the men,[9] that they may labour therein; and let them not regard [i]vain words.

10 ¶ And [j]the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it:[1] yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, *your* daily tasks,[2] as when there was straw.

14 And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten,[3] *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore[k] dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle; therefore ye say, Let us go *and* do sacrifice to the LORD.

A.M. 2513. B.C. 1491.

f Lu.23.2. Ac.24.5. Am.7.10. Je.38.4;26.8.

g ch.1.11;ver.13.

7 The task-masters were Egyptians, and the officers under them were Hebrews.

h ver.14,15,19.

8 The *brick pyramids* at Dashoor and Faioum still contain *straw* that is not even yet discoloured. Such bricks were never burned in the fire, but merely dried in the sun; and, in a country where rain never falls, as is the case in some parts of Egypt, have endured unchanged for centuries.—*C.*

9 *Let the work be heavy for the men.*

i Je.43.2. Zec.1.6.

j Pr.29.12. ver. 6, 13; ch.1.11.

1 This cruel and oppressive mandate will not be rightly understood without alluding to the fact, that not only the stubble and the dry remains of grassy plants, which formed a substitute for straw, were frequently burnt up and entirely destroyed by hot winds, but that the grain with its straw was likewise consumed ere it was completely ripe for the sickle, and thus a scarcity prevailed to a greater or less extent almost every year.

2 Heb. *a matter of a day in his day.*

3 The *task-masters* were Egyptians, the *officers* Hebrews, as may be seen by comparing this account with ver. 16, 17, 21. Such *beating* of men in office is still common in China and Persia, and is not unfrequently applied even to the highest officers of state. It once did, and probably still does, prevail in some provinces of Russia.—*Note*, How great are the blessings of a government founded in Christianity, and not in force! *C.*——This is quite oriental. We need only allude to China, which has been aptly said to be governed by the stick. In Persia, also, the stick is in continual action. Men of all ranks and ages are continually liable to be beaten. It is by no means a rare occurrence for the highest and most trusted persons in the state, in a moment of displeasure or caprice in their royal master, to be handed over to the beaters of carpets, who beat them with their sticks as if they were dogs. The same practice descends through all ranks; and it has often made the writer's heart ache to see respectable and even venerable white-bearded men chastised by the menials and messengers of great persons, &c.—*Pict. Bible.*

k Le.25.43. De.24.14,15. Ep.6.9. Col.4.1. Ja.5.4.

A.M. 2513. B.C. 1491.

l Mat.14.24,26. De.32.36. He.12.6. Am.3.2. Ac.14.22. 2 Ti.3.12.

m Ge.16.5; 31.53. 1 Sa.24.15. ch.6.9.

n Heb. *to stink*, Ge.34.30. 1 Ch.19.6. 2 Sa.10.6.

o Ps.59.15; 91.15; 73.25,26,28; 142.4,5. 1 Sa.30.6. Je.12.1. ch.6.12,30; 4.10-13. Nu.11.11-15.

p Je.20.7. 1 Ki.19.4,10.

q Ps.118.26. Je.11.21. Jn.5.43.

r Is.26.17,18. He.10.23,35,36. Mar.5.36. Mat.14.31. Job 35.14.

4 Heb. *delivering thou hast not delivered.*

CHAP. VI.

a ch.3.19,20; 11.1; 12.33,34; 13.3; 14.16. De.4.34; 5.15; 6.21; 7.8. Is.63.9,12. 1 Ch.17.21,22. Da.9.15. Je.32.20,21. Ac.7.36.

5 We read (Ge. 12.8) that Abram called upon the *name* of JEHOVAH, that (Ge. 15.2) Abram *said*, JEHOVAH ELOHIM; but, still more expressly to the point, we read, Ge. 15.7, 'I am JEHOVAH that brought thee out of Ur of the Chaldees.' How, then, are we to reconcile these statements with the assertion in the text? Some translate the word 'know' by *appropriate*, but this will not solve the difficulty, for Abram did *appropriate* God by faith. Some translate the sentence *interrogatively*, and it will bear this form; but, by this change, no explanation is gained. Let us then seek the meaning of the passage in the word JEHOVAH itself. JEHOVAH means, he that IS, that always *is*, the *unchangeable one*. Now, the name 'Almighty God,' in which (Ge. 17.1) Abram was called and encouraged, refers to *power* to protect—the attribute which Abram's defenceless condition most required him to seek for the support of his faith; but the name JEHOVAH—the *unchangeable*—refers to *time*, and therefore requires *promise*, and long *experience* of *faithfulness*, to illustrate and establish its evidence. Thus Abram had abundant evidence that God was *almighty* to defend and protect; but though his *faith* did not doubt, *time* did not allow him to test his *unchangeableness*; whereas now, when centuries of changing time, and of God's apparent 'slackness concerning his promise,' 2 Pe. 3.9, had passed away, JEHOVAH, as the *unchangeable*, is made known to his people, and an attribute that time alone could develop, is that upon which God rests his chief claim to confidence and obedience.—*C.*

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in [l]evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, The LORD [m]look upon you, and judge; because ye have made our savour [n]to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

22 ¶ And Moses [o]returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? why *is* it *that* thou hast sent me?

23 For [p]since I came to Pharaoh to speak [q]in thy name, he hath done evil to this people; [r]neither hast thou delivered[4] thy people at all.

CHAPTER VI.

1 *God reneweth his promise by his name JEHOVAH.* 14 *The genealogy of Reuben,* 15 *of Simeon,* 16 *of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for [a]with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty: but by my name JEHOVAH was I not known to them.[5]

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem

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remark, that however poor and despicable the people of God may be on earth, he will acknowledge them, and in his own way plead their cause. The most presumptuous rebellion against God's will is founded in ignorance of him; and, while persecutors obstinately cleave to their wickedness, God's people ought to be peculiarly careful of offending him. It is no new thing for carnal men to look on religious worship as useless or hurtful, and to improve God's demands upon his people as a spur to their own cruelty: and cruel princes never want cruel agents to promote their barbarous purposes. In evil times God's ministers may expect a double share of abuse at all hands; and be blamed as the causes of distress, when they are but the innocent and dutiful occasions of it. But what a mercy is it that they have a God to go to with their complaints! Surely there is need to believe in hope against hope, since the heaviest trials may happen when we expect, and are even at the daybreak of, remarkable deliverances. Meanwhile, let me think of the bondage of heathenish and antichristian superstition, idolatry, oppression, and persecution, from which God hath delivered, and will deliver, his gospel-church. But how much more oppressive is the bondage of our natural and unregenerated state!—the bondage to a broken law, which demands the perfect performance of every duty, and yet denies all strength for that effect!—the bondage to divers lusts, which lade men with guilt, drown them in perdition, and pierce them through with many sorrows!—the bondage to this world, in minding nothing but carnal things!—the bondage of the fears of death and hell, which often render life a burden!—and the bondage to Satan, who goeth about seeking whom he may devour! Blessed for ever be the Lord, who hath sent a Saviour and a great One to deliver us! Dare not, my soul, to murmur against him, though fires should go before him, and it should be very tempestuous round about him. Weeping may endure for a night, but joy cometh in the morning.

CHAPTER VI. Ver. 1. God's *strong hand, and stretched-out arm,* denote the remarkable manifestations of his power, in plaguing the Egyptians, dividing the Red Sea, &c.

Ver. 3. God was not so much manifested to the

you with a stretched-out arm, and with great judgments.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians:

8 And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.

9 And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [s]uncircumcised[6] lips?

13 And[t] the LORD spake unto Moses and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the heads of their fathers' houses: [u]The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.[7]

15 ¶ And[x] the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the [y]sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* an hundred thirty and seven years.

17 The [z]sons of Gershon; Libni, and Shimi, according to their families.

18 And [a]the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the [b]sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

20 And [c]Amram took him Jochebed, his father's sister,[8] to wife;[9] and she bare him Aaron and Moses.[1] And the years of the life of Amram *were* an hundred and thirty and seven years.

21 ¶ And the sons of Izhar; [d]Korah, and Nepheg, and Zichri.

22 And the [e]sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of [f]Amminadab, sister of Naashon, to wife; and she bare him [g]Nadab, and Abihu, Eleazar, and Ithamar.

24 And the [h]sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and [i]she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* [k]that Aaron and Moses,[2] to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their [l]armies.

27 These *are* [m]they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.[3]

28 ¶ And it came to pass, on the day *when* the LORD spake[4] unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying I *am* the LORD: [n]speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, [o]Behold, I *am* of uncircumcised[5] lips, and how shall Pharaoh hearken unto me?

CHAPTER VII.

1 Moses is encouraged to go to Pharaoh. 7 His and Aaron's age. 8 Aaron's rod is turned into a serpent. 11 The magicians do the like. 13 Pharaoh's heart is hardened. 14 God's message to Pharaoh. 19 The river is turned into blood.

AND the LORD said unto Moses, See, I have made thee [a]a god to Pharaoh; and Aaron thy brother shall be thy prophet.[6]

2 Thou shalt speak [b]all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [c]I will harden Pharaoh's heart, and multiply my [d]signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my [e]hand upon Egypt, and bring forth mine [f]armies, *and* my people the children of Israel, out of the land of Egypt by great [g]judgments.

5 And the Egyptians shall [h]know that I *am*

A.M. 2513. B.C. 1491.

s Have a disagreeable manner of speech, ch. 4. 10. Is. 6. 5. Je. 1. 6. ver. 30. Mat. 14. 31. Mar. 5. 36.

6 The expression *uncircumcised* is used in Scripture to express any kind of unsuitableness which there may be in anything to answer its proper purpose, as the carnal heart and depraved nature of fallen men are entirely unsuited to the services of God, and to the purposes of his glory.

t ver. 26–29. Ps. 77. 20. Is. 63. 11, 12. Mi. 6. 4. Jos. 24. 5. 1 Sa. 12. 6. Ho. 12. 13. Ac. 7. 35, 36.

u See Ge. 46. 9. 1 Ch. 5. 3. Nu. 26. 5, 6.

7 The organization of the Israelites was very complete, and was almost as precise as that of an army. They were divided first into *tribes*; then the tribes into *families*; and the families into *fathers' houses*. Over the latter were placed officers, with the title *heads of fathers' houses*; and the names of these in the time of Moses are here given.—*P.*

x See Ge. 46. 10. Nu. 26. 12, 13. 1 Ch. 4. 24.

y Nu. 3. 17. 1 Ch. 6. 1, 16. See Ge 46. 11.

z Nu. 3. 18. 1 Ch. 6. 17; 23. 7.

a Nu. 26. 57; 3. 19. 1 Ch. 6. 2, 18.

b Nu. 3. 20. 1 Ch. 6. 19; 23. 21.

c ch. 2. 1, 2. Nu. 26. 59. This marriage was incestuous.

8 The Septuagint and Syriac both read *uncle's daughter*.

9 Moses has here recorded the marriage of his father Amram with Jochebed his own aunt, and it appears from Nu. 26. 59, but it must be taken strictly for his father's own sister, at least by the half blood. The marriage was afterward forbidden as incestuous, Le. 18. 12, which might be looked upon as a blot upon his family, though it took place before that law; and Moses does not conceal it, for he sought not his own praise, but wrote with a sincere regard to truth, whether it smiled or frowned upon him.

1 Aaron is here mentioned first as he was older than Moses. It is, however, usual in Scripture, as in the case of Shem, Abraham, and others, to name a younger brother first when there is any peculiarly excellent trait in his character; and thus we find Moses is generally mentioned before Aaron.

A.M. 2513. B.C. 1491.

d Nu. 16. 1–32; 26. 10, 11. 1 Ch. 6. 37, 38.

e Le. 10. 4. Nu. 3. 30.

f Nu. 2. 3; 1. 7. Ru. 4. 19, 20. 1 Ch. 2. 10. Mat. 1. 4.

g 1 Ch. 24. 1, 2; 6. 1. Le. 10. 1. Nu. 3. 2; 26. 60.

h Nu. 26. 11. 1 Ch. 6. 22, 33, 37; 25. 4.

i Nu. 25. 7, 11; 31. 6. Jos. 22. 13–32. Ju. 20. 28. Ps. 106. 30, 31.

k ver. 13, 27. Ps. 77. 20. Mi. 6. 4. Jos. 24. 5. 1 Sa. 12. 5.

2 The sacred historian here concludes with a particular mark of honour on the persons of whom he is writing, though himself was one of them. Communion with God, honour and serviceableness to his church, are things that above any other put true honour upon men.

l ch. 12. 37, 51; 13. 18. Nu. ii. 3. In numerous tribes and families, in military order, and with great power.

m ch. 5. 1; 7. 10.

3 There is abundant evidence in Scripture that whenever God had a great work to accomplish in his church or in the world, he selected a great agent to do it. In sublimity of genius, legislative wisdom, and administrative skill, Moses has never been surpassed. He had besides a very special training for the work to which he was specially called. He had forty years' training in the court and in the schools of Egypt, then the most enlightened nation in the world. Afterwards he had another forty years' training to nomad life in the wilderness of Sinai; and he there became intimately acquainted with the habits of those whose home was the desert, and with every fountain and pasture ground throughout that wide region where the Israelites wandered so long.—*P.*

4 1491.

n Eze. 3. 17. Je. 1. 17, 18. Jonah 3. 2. Mat. 28. 20. Ac. 20. 27. 1 Co. 4. 2.

o ch. 4. 10. See ver. 12.

5 See note on ver. 12.

CHAP. VII.

a ch. 4. 16; 22. 28. Je. 1. 10. Jn. 10. 34, 35. Ps. 82. 1, 6.

6 This remarkable declaration was calculated to remove, and it did remove, Moses' last doubts and fears. He was made a god to Pharaoh—he was gifted with power over the stubborn monarch, to subdue him gradually, yet effectually, to his will. Aaron was to be his prophet—to declare his will, to announce projected miracles and judgments.—*P.*

b Mat. 28. 20. 1 Ch. 4. 2. Eze. 3. 17. Ac. 20. 27. Ps. 119. 46. Je. 1. 8–10, 17, 18. Nu. 24. 13. 2 Co. 18. 13.

c ver. 13. See ch. 4. 21.

d Jn. 4. 48. Ro. 15. 18, 19. Ac. 2. 22. He. 2. 4. Mar. 16. 20.

e ch. 9. 3. Ju. 2. 15. 1 Sa. 12. 15. La. 3. 3.

f ch. 6. 26; 13. 11; 12. 37, 51.

g See ch. 6. 1. 6.

h Ps. 9. 16; 58. 11; 83. 18. Eze. 25. 17; 28. 22.

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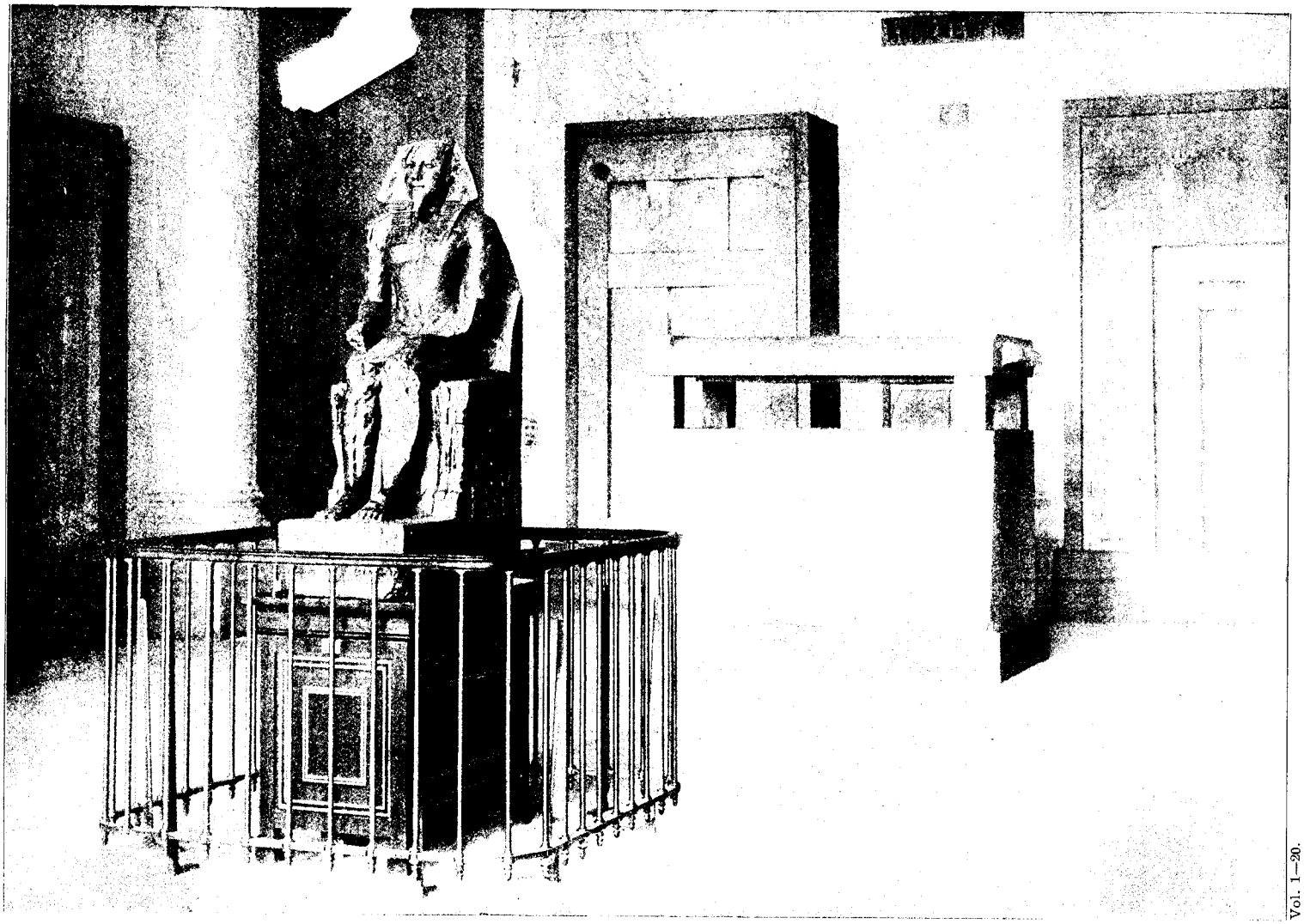
patriarchs by this his name *Jehovah*, which denotes his self-existence, necessary existence, self-sufficiency, independency; and his being not only *Being* itself, but also the effectual and eminent giver of being to his promises and creatures; nor had he given actual being to his promises in the remarkable fulfilment thereof.—[The name by which God specially and personally announced himself to the patriarchs was *El-Shaddai*, 'God Almighty;' and by that name were expressed the peculiar development and visible evidence of his presence. Hence it is said, 'I appeared unto Abraham, &c., by God Almighty.' Then it is added, 'but by my name JEHOVAH was I not called to them;' that is, 'I did not announce to them that as my name.' It is not said they did not know it; it is not said they had never heard it; it is simply affirmed that JEHOVAH was not *the* name by which God declared himself orally to the patriarchs; nor was it by the peculiar mode of development expressed by that name he manifested himself. *P.*]

Ver. 7. He took them under his immediate government, that they might know and serve him, and receive from him his distinguished benefits, temporal and spiritual.

REFLECTIONS.—In our greatest extremity, God often interposes for our relief; and the hardest work is easily effected when he puts his hand to it. If his mighty arm of mercy or judgment be stretched out, when he begins he will make an end. Certain is that deliverance for which the character, the covenant, the pity, the purpose, and the power of God are all engaged; and yet the objects thereof, through anguish of spirit, or through his delay of performance, put his



FROM THE ANCIENT EMPIRE MUSEUM—CONTAINING ANTIQUITIES OLDER THAN THE TIME OF ABRAHAM. [EXODUS, vi: 27.]—"These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt." The Ancient Empire of Egypt includes the first eleven dynasties. It closed B. C. 2533. The children of Israel were in Egypt during the Middle Empire, which lasted from B. C. 2500, when Se-änch-ka-Rä was king, to B. C. 1300, when Seti was king. This last king of Egypt is thought to have been the Pharaoh of the Exodus. In the Gizeh Museum the statues and antiquities are arranged in different rooms under empires. The empire to which this illustration belongs antedates that of Moses by many centuries. But in the study of the ancient land of Egypt we must remember that its history is a connected whole, and that the Ancient Empire made possible the Middle Empire. The parties who secured the pictures illustrating this Bible were shown great courtesy by E. Brugsch Bey, and were permitted to take photographs of anything found in the Gizeh Museum.

the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did [i]as the LORD commanded them, so did they.[5]

7 And Moses *was* [k]fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Show a miracle for you: then thou shalt say unto Aaron, Take thy [l]rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 And Moses and Aaron went in unto Pharaoh, and they did so [m]as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the [n]wise men and the sorcerers: now the magicians of Egypt, they[o] also did in like manner with their[6] enchantments:[7]

12 For they cast down every man his rod, and they became serpents:[8] but [p]Aaron's rod swallowed up their rods.

13 And he [q]hardened Pharaoh's heart,[9] that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in [r]the morning: lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, [s]the LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt [t]know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, and they shall be turned to [u]blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians shall [x]loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, [y]Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [z]pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.[1]

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and all [a]the waters that *were* in the river were turned to blood.[2]

21 And the fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt.

22 And[b] the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his [c]heart to this [3]also.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.[4]

CHAPTER VIII.

1 *Frogs are sent.* 8 *Pharaoh sueth to Moses,* 12 *and Moses by prayer removeth them away.* 16 *The dust is turned into lice, which the magicians could not do.* 20 *The plague of flies.* 25 *Pharaoh inclineth to let the people go,* 32 *but yet is hardened.*

AND the LORD spake unto Moses, [a]Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

A.M. 2513. B.C. 1491.

[i] ch.12.28. Ps.119.4, 6. De.12.32. Ac.4.19;5. 29;ver.4,10.

5 Moses, now delivered from his fears, makes no more objections, but being strengthened in faith, goes about his arduous work with undaunted courage, and proceeds in it with indefatigable perseverance.

[k] Ac.7.23,30.

[l] ch.4.2,3,17,20.

[m] ver.6,9.

[n] Ge.41.8. Da.2.2;4. 6.Is.47.12.2Ti.3.8.

[o] 2Th.2.9–11.Re.13. 13,14.

6 Moses does not affirm that there was a perfect conformity between his works and those of the magicians; he makes choice of a word which does not necessarily express anything more than a general similitude, such as is consistent with a difference in many important respects—they did *so*, or *in like manner*.—*Farmer*.

7 We learn from Paul (2 Ti. 3. 8) that these, at least the chief of them, were *Jannes* and *Jambres*, and they *withstood* Moses, as Farmer judiciously intimates in the preceding note, not as some suppose, by performing, through diabolical power, the *same miracle* that Moses wrought by the power of God; but merely in *like manner*, by what is called *legerdemain, sleight of hand*, and visual deception, with the privity and through the connivance of Pharaoh, as, from ch. 5. 19, will afterwards appear.—*C.*

8 That is, they became serpents to the *eye* of the spectators—Moses relating, not what actually took place, but what, to the senses, *appeared* to take place. The key to the inconsistent and vacillating conduct of Pharaoh is found, 1. In his total disregard of Jhovah, the true God, ch.5.2; and 2. In the idolatrous principle that gods were *local*, and of *different powers*, contending even in bitter rivalry for pre-eminence, and occasionally foiled or successful, according to fate and circumstances.—*Note*, How many are the destructive consequences of one original erroneous principle! Like the foundation on sand, it ensures the ruin of the superstructure.—*C.*

[p] Ac.6.10. 1 Jn.4.3, 4.

[q] See ch.4.21; 8.15; 10.20,27. Ro.2.5. Ze.7. 11,12. Is.63.17.

9 See the explanation of God's *hardening* Pharaoh's heart, ch.4.21.—*C.*

A.M. 2513. B.C. 1491.

[r] ver.5; ch.5.2. Ps.9. 16;58.11. Eze 25.17;28. 22.

[s] ch.1.22. Ps. 78.44; 105.29. Re.8.8;16.3–6.

[t] ver.24.

[u] ch.4.2,20; 8.16;9.8, 22,23, &c.

[x] Heb. *gathering of their waters*, Ge.1. 10.

1 The Nile is the only river of Egypt; but the country is filled with canals and ducts, and cisterns and pools, all constructed for the diffusion of the water over the surface of the ground, and for its preservation for purposes of irrigation and household use, after the Nile has become low. The description in this verse is thus most accurate.—*P.*

[a] Ps.78.44. See ver. 17, with ch. 1. 22. Re. 16.6. Je.2.17,19;4.18.

2 The Nile being one of the deities of the Egyptians, this miracle was therefore well qualified to teach them that there was no confidence to be placed in their idols; and that what Moses told was an undeniable fact, that the God of Israel, and he alone, held the uncontrolled dominion of the universe, and that all things were subjected to his sway.

[b] ver.11; ch.8.7,8. 2 Ti.3.8.

[c] ch.9.21. Is.5.12;63. 17.

3 The magicians endeavoured, by some sleight of hand, to turn some small portion of water into blood, which would lead Pharaoh, in his state of mind, very easily to conclude that Moses and Aaron were only a little more skilled in their arts than his magicians, and he turned away from them defying the threatenings of Jehovah.—*J.*

4 This plague seems to have continued a week. It is the only note of time given as to the period any of the plagues continued, or the interval between them.—*P.*

CHAP. VIII.

[a] ch. 5.1–4; 7.1,2,15, 16. Je. 1. 8–10, 17, 18. Eze.2.5,6. Ps.119.46. 1 Co.4.2. Ac.20.27.

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strong consolations from them. The frowardness of gospel-hearers makes ministers despair of success with others, and repeat the excuses which God hath already answered, till he charge them, on their peril, to obey his appointments. O the perverseness of the human heart, and its enmity against God! Before he calls, what numbers run unsent! When he calls to his service, what averseness to comply!—Whatever my pedigree be, whether honourable or ignominious, let me reckon it my chief honour to be God's child, and to be made useful in doing good to souls.—Let me, without gainsaying, obey his voice, and provoke him not; and though my work be difficult or dangerous, as my days are, so shall my strength be.

CHAPTER VII. Ver. 1. Moses was *a god to Pharaoh:* he dealt with him in the name and authority of God, and punished his disobedience with plagues which none but God could inflict.

Ver. 6. They manifested the noblest courage in speaking to or dealing with proud Pharaoh, and the most exact fidelity in the execution of all God's commands.

Ver. 12–22. Whether the magicians imposed upon the sight of the spectators by artfully conveying away the rods, and putting serpents in their places; or whether Satan actuated the rods, and made them appear as serpents; or whether, for the hardening of Pharaoh, God himself effected this change, is hard to determine. It was more easy to impose upon spectators in turning the water into blood, or in bringing up frogs. But it is manifest, that all which the magicians did increased the plagues, but could not remove them; and that the swallowing up of their rods by Aaron's, and their inability to produce lice, proved that Moses' miracles were effected by a power infinitely superior to what they had in command.

REFLECTIONS.—How great is the condescension of God, in putting some of his honour upon sinful men, and in speaking to us by them, that his dread may not make us afraid! But, amidst trials and discouragements, ministers have need to be fully satisfied that, whatever contradiction they meet with, God will do right by their work, both in them that are saved and in them that perish. Happy those who know the Lord to be God by his fulfilment of promises to them: but miserable indeed are they who know him to be God by the execution of his justice upon them! The contest between Almighty God and the strongest worms of mankind is greatly unequal: let the potsherds strive with the potsherds of the earth; for, if men will not bow before the sceptre of his grace, they must break beneath the rod of his judgment. But, in mercy, God often warns before he punishes them. Sinners frequently desire to see miracles, not for their conviction, but to strengthen their unbelief. And readily is Satan permitted to harden such in their sin by his lying wonders. Through his influence men harden themselves against warnings, against judgments and deliverances: and whatever other shifts they try for relief, they will not so much as cry to God when he bindeth them. But the cause of God and truth shall prevail at last, and reign without contradiction: and dreadful shall be the just miseries of them who oppressed his people and contemned his admonition!

CHAPTER VIII. REFLECTIONS.—How terrible an enemy is God, who, even by frogs, flies, and lice, can subdue the most proud and potent of his

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with frogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs:[3]

4 And the frogs shall come up both on [b]thee, and upon thy people, and upon all thy servants.[4]

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and the [c]frogs came up, and covered the land of Egypt.

7 And[d] the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [e]Entreat the LORD, that he may take away the frogs from me, and from my people; and I [f]will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, Glory[5] over me:[6] when shall I entreat for thee, and for thy servants, and for thy people, to destroy[7] the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, To-morrow.[8] And he said, *Be it* according to thy word; that thou [g]mayest know that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh: and Moses [h]cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did [i]according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps: and the land [k]stank.

15 But when Pharaoh saw that there was respite, he [l]hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become [m]lice[9] throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but they [n]could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, This *is* the [o]finger of God. And Pharaoh's heart was [p]hardened, and he hearkened not unto them; as the LORD had said.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, (lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, [q]Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send [r]swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms[1] *of flies*, and also the ground whereon they *are*.

22 And I will [s]sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou [t]mayest know that I *am* the LORD in the midst of the earth.

23 And I will put a division[2] between my people and thy people: to-morrow[3] shall this sign be.

24 And the LORD did so: and [u]there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants' houses, and into all the land of Egypt; the land was corrupted[4] by reason of the swarm *of flies*.

25 ¶ And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, [z]It is not meet so to do; for we shall sacrifice the [y]abomination[5] of the Egyptians to the LORD our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as [z]he shall command us.

28 And Pharaoh said, [a]I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: [b]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to-morrow: but let not Pharaoh [c]deal deceitfully any more, in not letting the people go to sacrifice to the LORD.

A.M. 2513. B.C. 1491.

3 Or, *dough.*

b Ps.107.40;83.10,11.

4 Had not God commanded Moses to threaten Pharaoh and the idolatrous Egyptians with the plague of frogs before its infliction, the uncommon increase of this amphibious reptile would doubtless have been attributed to some other cause. It is not absolutely certain whether the frog were an object of worship or of abhorrence in Egypt, possibly of both; as in other instances where religious adoration was offered from sentiments of terror; and if so, they were punished as well by what they venerated as by what they abominated.

c Ps. 78. 45; 105. 30. Re.16.13,14.

d ch.7.11,22.2Ti.3.8.

e ch.9.28;10.17. 1 Ki. 13.6. Ac.8.24. Nu.21.7. Pr. 14. 19. Is.49.23; 60. 14.

f ver. 25, 28; 10.8,24. Je. 22. 23. Mat. 21. 30. Ps.78.34,36.

5 Or, *have this honour over me.* Prescribe you the time when this plague shall be removed. See ver. 10.

6 *Glory over me, i.e.* I will in this point follow thy command and acknowledge thee as my master, so that thou mayest have the appearance as if *thy will* had removed the plague. This seems to be the sense of these much-disputed words.—(*Kalisch*).—*P.*

7 Heb. *to cut off.*

8 He either thought God could not remove it immediately, or that it might soon remove of its own accord.

g Ps. 9. 16; 83.18; 58. 11. De.32.31. See ch. 7.17.

h ch. 32.10,11. Eze. 36.37. Ja. 5.16–18.

i ver.9–11. Is.45.11. Mat.7.7. Mar.11.24.

k Joel 2. 20. Eze.39. 11. Is.34.3.

l ver.32. Is.26.10. Ec. 8.11. Zec. 7.11,12. See ch.7.14;4.21.

m Ps.105.31.

9 The Septuagint, Origen, and Jerome translate the word *mosquito gnat*, an insect which from its habits is known to be insufferably galling. Josephus, supported by the Jewish rabbis, renders the word *lice*, a species of vermin, of which the Egyptians, from their singular attention to cleanliness, were peculiarly abhorrent. Others think it was the *Avarus sanguisugus*, or greedy bloodsucker, a small tick which buried itself in the flesh of both man and beast, and this is countenanced by the phraseology of ver.17. The Egyptian impostors could not imitate this miracle, because the plague was on themselves already, and therefore they acknowledged it to have been caused by the finger of God alone; and Pharaoh, aware of their former chicanery in so often attempting to deceive him, refuses to believe them, looking upon the miracle as a mere temporary triumph of Jehovah. It is farther to be observed that this plague, unlike the former two, was inflicted *without any previous warning*, so that Jannes and Jambres could make no preparation, and being taken unawares, acknowledged the *finger of God*, not because they honoured him, but to hide their own defeat. That this was the real state of the case is rendered still more probable from their continued attempt to 'stand before Moses,' recorded in ch.9.11.—*C.*

n Lu. 10. 18. Ac.16. 18,19.2 Ti.3.8,9. De.32. 31. See ver.10.

o 1 Sa. 6. 9. Mat. 12. 28. Lu.11.20. Ps.8.3;*i.e.* his powerful work.

p See ch. 4. 21; 7.13, 14,22; ver.15. Ro.2.5.

q ch.5.1–3; 7.16; ver. 1.

r Or, *a mixture of* noisome beasts, &c. Ps.78.45;105.31.

1 The Septuagint, which in all things referring to Egypt must be considered high authority, translates the word *dog-fly*—a most tormenting insect; others think it a species of *beetle* of most destructive propensities and powers; whilst some believe it to mean 'a mixture of venomous and ravenous creatures.'—*C.*

s Ps.111.9. ch.9.4,26; 10.23;12.13.

t ver. 10. Eze.25.17; 28. 9; 39.19. Ps.83.18;9. 16;58.11.

2 Heb. *a redemption.*

3 Or, *by to-morrow.*

u Ps.78.45;105.31.

4 Or, *destroyed.*

x ch.3.18.2 Co.6.14.

y Ge. 43. 32; 46. 34. Animals which they worship, and will not allow us to kill or eat in their sight.

5 That is, not what the Egyptians abominated, but what Moses, as a worshipper of the true God, called an *abomination*, because idolatrously worshipped by the Egyptians. But why does Moses employ such an offensive term to Pharaoh? Because if Pharaoh was an idolater, it was the duty of Moses to bear testimony against idolatry. The *bull* and the *cow* are the animals chiefly meant, both of which a Hebrew would have sacrificed, and an Egyptian most abjectly worshipped. That the Egyptians would have *stoned* the Hebrews, as Moses affirms, had they sacrificed a cow, is well illustrated by the fact, that, in after years, they put a Roman citizen of rank to death for killing a cat—another of their gods—though they exceedingly dreaded the power of Rome, and anxiously courted her favour.—*C.*

z ch.3.18; 5.1,3; 10.9, 26; xix.&c.

a Ho. 10. 2. Eze. 33. 31.

b ver. 8,29; ch. 9. 28; 10.17. 1 Ki.13.6. Ezr.6. 10. Ac.8.24. Ro.15.30.

c See ver.8. 1 Ki.18. 21. Job 13. 9. Ps.78.34, 36,57. Ga.6.7.

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human opposers;—can force them to their prayers, and to feigned compliances with his will! Great indeed is his power who can, at his pleasure, restrain Satan and his agents; and marvellous his kindness to his people, in distinguishing them from their fellow-sinners of mankind, and hiding them from common calamities under the shadow of his wings. But, alas! how quickly unrenewed hearts return to their wickedness; and reigning lusts break through every bond, and render men

RAMESÉS II., OR RAMESES THE GREAT—THE KING WHO OPPRESSED THE CHILDREN OF ISRAEL. [EXODUS, ix: 1.]—"Then the Lord said unto Moses, Go in unto Pharaoh, and tell him, Thus sayeth the Lord God of the Hebrews, Let my people go, that they may serve me." We give a photograph of this Pharaoh, who oppressed the Children of Israel. He was the king of Egypt who led to the exodus under the leadership of Moses. His mummy was discovered in Thebes in 1881. Rameses II. was a great warrior, builder of treasure cities on which the Israelites worked, as we are taught in Exodus i:2, and was "a new king, who knew not Joseph." He built temples, obelisks and cities. His body now lies embalmed as we see it along with the kings of Egypt, in the Gizeh Museum. How wonderful that to-day we can behold the features of a very king whose name carried such terror to the people 3500 years ago! Besides this mummy of Rameses II., there are many statues of him still in Egypt.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And[d] the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And Pharaoh [e]hardened his heart at this time also, neither would he let the people go.[4]

CHAPTER IX.

1 The murrain of beasts. 8 The plague of boils and blains. 13 His message about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but is still hardened.

THEN the LORD said unto [a]Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if [b]thou refuse to let *them* go, and wilt hold them still,

3 Behold, the [c]hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels,[5] upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall [d]sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed a set [e]time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [f]all[6] the cattle of Egypt died; but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And the[g] heart of Pharaoh was hardened,[7] and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, [h]Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven[8] in the sight of Pharaoh;

9 And it shall become small dust in all the land of Egypt, and shall be a [i]boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil[9] breaking forth *with* blains upon man and upon beast.

11 And the magicians [k]could not stand before Moses because of the boil: for the boil was upon the magicians, and upon all the Egyptians.[1]

A.M. 2513. B.C. 1491.

d Ja. 5. 16. Mat. 7. 7. Mar. 11. 24.

e Zec. 7. 11, 12. Ec. 8. 11. See ch. 4. 21; 7. 3, 4, 13, 14, 22; ver. 15, 19. Ro. 2. 5. Job 9. 4.

4 The only request before Pharaoh now was permission to go three days' journey to sacrifice. Moses tacitly yielded to Pharaoh's injunction not to go very far away. After giving a solemn promise the king deliberately, and without excuse, violated the promise. His guilt was thus aggravated.—*P.*

CHAP. IX.

a ch. 8. 1, 20; 5. 1, 3; 7. 1, 15. Je. 6. 8–10, 17, 18. Eze. 2. 6, 7. 17. Ps. 119. 46. Ac. 20. 27. 1 Co. 4. 2.

b Ro. 2. 5, 8, 9. Le. 26. 14–16, 23, 24.

c ch. 8. 19, 24. 1 Sa. 5. 6–11. Ps. 78. 50. These cattle they kept for labour, milk, or wool, for the Egyptians kept none for slaughter.

5 Camels were in ancient times very numerous in Judæa and over all the East. Job had at first three thousand camels, and after the days of his adversity had passed away, six thousand camels; and it appears from Ge. 12. 16 that camels were among the presents of Pharaoh to Abraham.

d ch. 8. 22, 23; 10. 23; 12. 13; ver. 6, 20.

e Ec. 3. 1–11; 9. 10; 8. 11. Job 24. 1. Pr. 27. 1.

f Ps. 78. 50. ver. 19, 25.

6 If *all* the cattle died, how are the *cattle* threatened in ver. 19? Is this a contradiction? No. The answer is plain. The interval between the two miracles is not mentioned; and as the cattle of the Hebrews are preserved in the former plague, the Egyptians, in the meantime, had, by purchase, possessed themselves of a new stock.—*C.*

g ch. 3. 19; 4. 21; 7. 14; 9. 34. Is. 28. 4. Ec. 8. 11. Zec. 7. 11, 12.

7 By looking on the disease as a mere natural event.—*C.*

h ch. 8. 16. Am. 3. 7.

8 To mark that God himself inflicted the plague.

i Le. 13. 18–20. De. 28. 27. Re. 16. 2.

9 The Hebrew word translated 'boil' signifies 'heat,' as the burning heat of fever or of acute inflammation of the skin. The disease commenced therefore with acute local inflammation, and then the inflamed part broke out into pustules.—*P.*

k ch. 8. 18, 19. 2 Ti. 3. 8, 9. Re. 6. 16, 17.

1 It is particularly stated that the *boil* was upon the magicians, priests, and wise men, as well as on the Egyptians in general; and as many of them were supposed to possess extraordinary skill in medicine, especially Esculapius, this was another evidence of the impotency of their gods, who could neither prevent nor alleviate the calamity.

A.M. 2513. B.C. 1491.

l Ps. 81. 12. ch. 4. 21; 3. 19; 7. 3, 13, 14; 8. 19, 32; 10. 1, 20, 27; 11. 10; 14. 8; ver. 7, 35. Ro. 2. 5. 2 Th. 2. 9–11.

2 See note on ch. 4. 21.—*C.*

m ch. 7. 15. De. 32. 35. Is. 30. 13, 14. 2 Ch. 36. 15. Je. 44. 4. ver. 1.

n Wounding thee to the very heart. Mi. 6. 13. De. 32. 4, 39–42.

o See ch. 7. 5; 8. 10, 22. Ps. 9. 16; 83. 18; 52. 11.

p ch. 12. 29; 14. 27, 28.

q Ro. 9. 17. Pr. 16. 4. Ps. 83. 18. 1 Pe. 2. 8.

3 Heb. *made thee stand, i.e.* exalted thee to the throne, that for thy sin I might manifest my glory in the marvellous destruction of thy kingdom.

r Is. 10. 15; 26. 11; 37. 23. Job 40. 2; 9. 4. 1 Co. 10. 23.

4 Rain is extremely rare in Egypt, and is seldom or never seen in Delta, or Egypt proper, and hence Claudian designates the country, Ægyptus sine nube ferax—*Egypt fruitful without a cloud.* In addition to this, hail and fire mingled with it, as it ran along upon the ground, to the great annoyance of their characteristic superstition respecting portents and prodigies; strangely addicted to the worship of fire and water as deities, and the former they even believed to be a living creature, endowed with a soul. Hence, not only the presiding deity, but the elements themselves, were adored; consequently the present judgment was a formidable attack upon their vain and idolatrous confidence.

s Some cattle were to be preserved for helping them to pursue the Hebrews into the Red Sea, ch. xiv.

t Jonah 1. 16; 3. 5, 6. Ac. 10. 35.

u Heb. *set not his heart unto,* Ps. 28. 5. Is. 5. 12. ch. 5. 2. Ho. 4. 11. Je. 5. 22.

5 To mark that God inflicted this plague.

x De. 28. 16, 20. ver. 3.

y Re. 16. 17, 18, 21. Jos. 10. 11. Job 38. 22, 23. Ps. 78. 47, 48; 105. 32, 33.

z ch. 10. 6. Re. 16. 18, 21. Da. 12. 1.

6 Here we have a picture of the awful devastation and ruin this storm of hail produced; notice is however taken of the land of Goshen being preserved from receiving any damage by the plague. God directs the clouds, and causes rain or hail on one city and not on another, either in mercy or judgment. The effect it had on Pharaoh is marked and striking. The haughty monarch humbled himself to Moses in the language of a penitent. No man could have indeed *spoken* better. He owns his wrongs, and the equity of God's proceedings against him, and yet, as was seen in the sequel, his heart remained hardened all the while; for those who grow no better under mercies and judgments frequently get worse.

12 And the LORD [l]hardened[2] the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, Rise up [m]early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon [n]thine heart, and upon thy servants, and upon thy people; that thou [o]mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence; and thou shalt be [p]cut off from the earth.

16 And in very deed for [q]this *cause* have I raised thee up,[3] for to show *in* thee my power; and that my name may be declared throughout all the earth.

17 As yet [r]exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, to-morrow about this time, I will cause it to rain a very grievous hail,[4] such as hath not been in Egypt since the foundation thereof even until now.

19 Send[s] therefore now, *and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that [t]feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [u]regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven,[5] that there may be hail in all the land of Egypt, [z]upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven: and the LORD sent [y]thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt [z]since it became a nation.

25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.[6]

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impudently presumptuous and scandalously perfidious! Let me, with Moses and Aaron, be bold and faithful in every point in the service of God! neither fearing the wrath of kings nor the opposition of devils: and let me always be ready to pray for mine enemies when I have any encouragement to it, any hopes of their change of heart, or of a blessing from the Lord upon them.

CHAPTER IX. [Ver. 6. The Hebrew word rendered 'all' does not in every case and necessarily signify all absolutely. It is frequently used just as the word all is now used in common conversation—to express the idea of a very great number, or a very large proportion. In interpreting both written and spoken language regard must be had to the *usus loquendi. P.*]

Ver. 24. [The description shows that it was a terrific thunderstorm, accompanied by a heavy fall of hail. In other countries such a storm might have been natural; in Egypt it was miraculous. Besides, it was *predicted;* and this of itself would show it to have been a miracle. *P.*]

REFLECTIONS. — God can execute the most numerous, diversified, and extensive judgments upon such as hate him. He can easily make what we have idolized, whether our cattle, our bodies, or our fields, the immediate objects of our punishment; and how severe is the punishment which he hath laid up in store for such as have been most instrumental in deceiving and hardening others! Satan can delude men into sin, but he cannot preserve them from suffering. And in absolute wisdom, God overrules the devices of wicked men, and often their works are made to redound

26 Only[a] in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [b]I have sinned this time: the LORD *is* righteous, and I and my people *are* wicked.

28 Entreat[c] the LORD, (for *it is* enough,) that there be no *more* [d]mighty thunderings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city, I [e]will spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that [f]thou mayest know how that the [g]earth *is* the LORD's.

30 But as for thee and thy servants, I know that ye will [h]not yet fear the LORD God.

31 And the flax and the barley was smitten: for the barley *was* in the ear, and the flax *was* boiled.

32 But the wheat and the rye[6] were not smitten: for they *were* [7]not grown up.[8]

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail [i]ceased, and the rain was not poured upon the earth.

34 And [k]when Pharaoh saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken [l]by Moses.

CHAPTER X.

1 *God threateneth to send locusts.* 7 *Pharaoh, moved by his servants, inclineth to let the Israelites go.* 12 *The plague of locusts.* 16 *Pharaoh sueth again to Moses.* 21 *The plague of darkness.* 24 *Pharaoh sueth unto Moses, & but is still hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: [a]for I have hardened his heart, and the heart of his servants, that I might show these my signs before him:

2 And that thou [b]mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye [c]may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, [d]How long wilt thou refuse to humble thyself before me? Let[e] my people go, that they may serve me:

4 Else, if thou refuse to let my people go, behold, to-morrow will I bring the [f]locusts into thy coast:[9]

A.M. 2513. B.C. 1491.

a ch.8. 22; 10. 23; 11. 7. Is.32.18. Ps.40.1; 91. 1–10.

b ch. 10. 16. Nu. 22. 34. 1 Sa. 15. 24; 26. 21. Mat.27.4. Ju.1.7,10.10, 15.Ps.78.34,36,57.

c See ch. 8.8,28. Job 34.31,32.

d Heb. *voices of God*, Ps.29.3,4.

e 2 Ch 6.13. Ezr.9.5. Job 11.13.Ps.143.6.

f See ch.7.5;8.10,22; ver.14.

g De.10.14,15.Ps.24. 1;50.12.1 Co.10.26.

h Pr.16.6.Is.63.17;5. 12.Je.5.22.Ps.28.5.Ro. 2.4,5.ver.34.

6 Egypt being annually overflowed by the Nile, the people sow various kinds of grain as the waters slowly recede; so that an external belt, as it were, of one kind of grain is growing, while another, nearer the river, is still under the earth.—*C.*

7 Heb. *hidden* or *dark*.

8 Barley and flax begin to ripen in Egypt in the month of March; wheat and *spelt* are a month later. The former being in a forward state were destroyed by the hail; while the latter, being yet young, were not seriously injured. About one half of the produce of Egypt was destroyed by this plague.—*P.*

i ch.10. 18, 19. Ja. 5. 16–18.

k Ec.8.11. Ro.2.4,5. 2 Ch.28.22; 36.13. ch.4. 21;7.1–4,13,22,23; 8.15, 19, 32; 5.2, ver.7,12,21, 35.

l Heb. *by the hand of Moses*, ch. 3. 19; 4. 21;6.1;7.3,4.

CHAP. X.

a ch. 4. 21; 7. 3–5,13, 14, 22, 23; 8. 15, 19, 32; 9. 7, 12, 16, 21, 34, 35. Ps.81. 12.2 Th.2.11,12.

b ch. 13. 8. De.6.20, 22. Ps.lxxviii.cv.; 44.1. Joel 1.3.Ep.6.4.

c Ps.9.16;58.11.Eze. 25. 17;28.22. ch.6.7; 16. 12; 29.46. De.29.6. Je. 24.7;33.34.

d Je.4.14;13.27. Is.1. 5.Ro.2.4,5.Ps.94.8.

e ch.4.23;5.1,3; 7.16; 8.1,26,27;9.1,13;3.18.

f Pr. 30.27. Joel 1.4; 2.1–11. ch. 9. 32. See ver.14.

9 Not fewer than ten different names are given to the locust in the sacred volume; every one of which, after the manner of the Hebrew nouns marks some distinctive character or peculiar effect. It is called *arbe* or *arbah*, from its extraordinary fecundity; *gob* or *gobai*, from the circumstance of their young ones issuing from the ground; *garam*, from the root *garar*, to cut off or spoil; and more destructive and insatiable spoilers were never let loose on the surface of the earth.

A.M. 2513. B.C. 1491.

1 Heb. *eye*.

g ch.9.32.

h ver.14,15; ch.9.24; 11.6. Joel 2. 2. Da. 12. 1. No locusts were like them in number, shape, or destructive influence.

i Means of destruction, ch. 23. 33. Jos.23. 13.1 Sa.18.21.Pr.29.6.

k Ps. 107. 34; 89. 10; 135.9;105.27–36.

l Ec.12.1. Jos.24.15. Pr.3.9. ch.5.1; ver.24–26. We shall need our cattle for sacrifices to our God, and for food to ourselves.

2 Let your God you so much boast of take care of you in the best way he can. It is plain you are hastening to your ruin; and if you trouble me farther, you shall smart for it.

m Ps. 52.3. 2 Ch.32. 15.

n ch. 5. 4; ver. 28. 2 Ch.16.10;25.16;36.16.

3 He shook it towards the several quarters of the land of Egypt.

o ch. 14.21. Ge.41.6. Ps.46.7. Je.18.17.

p Ps.105.34,35;78.46. De. 28. 38. 1 Ki. 8.37. Joel 2.2–11.ver.6.

q Joel 2. 2–11, 20; 1. 4,6,7,10. Ps. 105.34,35; 78.46. De.28.38.1 Ki. 8. 37. Re.9.2–10.

4 The *locust* is a creature akin to the *cricket* and *grasshopper*. The great brown locust is about three inches in length, has two pair of wings. When they migrate from the place of their birth in the great African and Asiatic deserts, they always follow a leader, and appear in such immense flocks as to darken the air. In whatever country they settle, they devour all the produce of the earth; and though 'the land be before them as the garden of Eden, behind them it is a desolate wilderness.' Bochart enumerates ten species, differing in size and habits, but all agreeing in voracity. Their irruptions are frequent into many countries of Africa and Asia, and are not unusual in the southern parts of Europe, especially in Spain. When the *locust-clouds* appear, the consternation of the inhabitants of agricultural districts is extreme; and loud noises, fires, and even artillery, are employed to keep them on the wing, for when they once descend hope of deliverance is over.—*Note*, How weak is a mighty monarch, and a mighty nation, when they contend with God, seeing they are unable to conquer an insect!—*C.*

5 Heb. *hastened to call*.

5 And they shall cover the face[1] of the earth, that one cannot be able to see the earth: and they shall eat the [g]residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; [h]which neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, How long shall this man be a [i]snare unto us? Let the men go, that they may serve the LORD their God. Knowest thou not yet that Egypt is [k]destroyed?

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God; *but* who *are* they that shall go?

9 And Moses said, [l]We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you,[2] as I will let you go, and your little ones: [m]look *to it;* for evil *is* before you.

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. [n]And they were driven out from Pharaoh's presence.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod[3] over the land of Egypt, and the LORD brought an [o]east wind upon the land all that day, and all *that* night; *and*, when it was morning, the east wind brought the [p]locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* before them there were no such locusts as they, neither after them shall be such.

15 For[q] they covered the face of the whole earth,[4] so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh called[5] for Moses and

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to the praise of the glory of his justice. Though men may sport with his judgments, the justice of the Almighty will most certainly overtake them, and fall most heavily on those who remain under the power of a proud hell-hardened heart; which neither warnings, however express, nor judgments, however terrible, can impress. But happy are they who have God for their friend and refuge! Effectual fervent prayer to him is the most powerful antidote against trouble, and under it the surest help and consolation.

CHAPTER X. [Ver. 15. This description of the advent and ravages of the locusts is exceedingly graphic. I had an opportunity of witnessing one terrible invasion of locusts. They first appeared like a yellowish mist dimming the brightness of the sun; gradually the mist grew thicker until the sun was completely obscured. Then a whirring sound was heard, and became so deep

Aaron in haste; and he said, [r]I have sinned against the LORD your God, and against you.

17 Now therefore [s]forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death[t] only.

18 And he went out from Pharaoh, and [u]entreated the LORD.

19 And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the [x]Red sea; there remained not one locust in all the coasts of Egypt.

20 But [y]the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be [z]darkness over the land of Egypt, even darkness *which* may be felt.[5]

22 And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place, for three days:[6] but[a] all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, Go ye, serve the LORD; only [b]let your flocks and your herds be stayed: let your little ones also go with you.

25 And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our[c] cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; and we[d] know not with what we must serve the LORD, until we come thither.

27 ¶ But the LORD [e]hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, [f]Get thee from me, take heed to thyself, see my face no more: for in *that* day thou seest my face thou shalt die.

29 And Moses [g]said, Thou hast spoken well; I will see thy face again no more.

CHAPTER XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.* 4 *Moses threateneth Pharaoh with the death of the first-born.* 9 *Pharaoh is still hardened.*

AND the LORD said unto Moses, Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let *you* go, he shall surely [a]thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man [b]borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

3 And the LORD [c]gave the people favour in the sight of the Egyptians. Moreover, the man Moses *was* [d]very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.[7]

4 ¶ And Moses said, [e]Thus saith the LORD, [f]About midnight will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* [g]behind the mill; and all the first-born of beasts.

6 And there shall be a [h]great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel [i]shall not a dog[8] move his tongue, against man or beast; that ye may know [k]how that the LORD doth put a difference between the Egyptians and Israel.

8 And all these [l]thy servants shall come down unto me, and bow down themselves unto me,

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A.M. 2513. B.C. 1491.

[r] ch. 9. 27. Nu.21.7; 22.34. 1 Sa. 15.24;26.21. Mat. 27.4. Ju.10.10,15. Ps.78.34,36,57.

[s] Job 34. 31,32. ch.8. 8,28;9.28. Ac.8.24.

[t] Deathful plague, 2 Ki. 4. 40. 2 Co.11.23. Ju.10.15.

[u] ch. 8. 12, 30; 9.29. Mat.5.44. Ja.5.16–18.

[x] On the east of Egypt, ch. 13.18; 15.4, 22;23.31. Nu. 14.25; 21. 14. De.1.40;11.4.

[y] ch.3.19;4.21;6.1;7.2 –4, 13, 22, 23; 8. 15, 19, 32; 9. 7,12,21,34,35. Ec. 8.11. Ro.2.4,5. 2 Ch.28. 22;36.13.

[z] Job 24. 13; 18. 5, 6. Ps.105.28. Re.16.10.

5 Some have rendered this 'darkness which causeth to feel,' but the expression as it stands is sufficiently intelligible, and although it is difficult, perhaps impossible, to account for the partial limits of the darkness, it was the will of God in this instance it should be so drawn as to make a distinction between the Egyptians and the Israelites.

6 Lightfoot, in his comments on the latter clause of Ps. 105. 28, 'and they rebelled not against his word,' conceives the language to allude to Israel, who in this plague of darkness performed some special act of obedience, and that upon inquiry will be found to have been the undergoing circumcision, and that there was a general circumcision in Egypt, appears from Jos. 5. 2–9. It would appear, therefore, that God closed up Egypt in three days' darkness, and in horror, that they might not take an opportunity of injuring the children of Israel while suffering under this rite.

[a] ch. 8.22; 9.4,26; 12. 13. Ps.111.9;112.4.

[b] Ge. 34. 23. 1 Ti. 6. 10.

[c] De.12.32;17.16. Pr. 3.9. Ge.31.18. Ho.5.6. See ver.9.

[d] Ge. 22.1. He.11.8. Ho.6.3.

[e] ch.3.19;4.21. See ver. 20. Re.9.20;16.10, 11.

[f] 2 Ch. 25. 16; 16.10. ver.11.

A.M. 2513. B.C. 1491.

[g] He.11.27. ch.11.4.

CHAP. XI.

[a] Ge.15.14. cn.12.31, 33.39.

[b] Heb *ask*, ch.3.22; 12.35,36. Ps.105.37.

[c] Ge. 39.21. ch.3.21; 12.36. Ps.106.46.

[d] Ac.7.22. 2 Sa.7.9. Es.9.4, with Lu.24.19.

7 The meaning and force of this verse ought to be noted. It assigns two reasons for the profuse liberality of the Egyptians to the Hebrews:—1. God gave his people favour; and 2. The power of Moses was seen and acknowledged to be paramount. Nothing was beyond his reach. By a word he could destroy in a moment the fruits of the field, the cattle, the industry, and even the life of man. The Egyptians fearing his power were willing to propitiate him with any sacrifices however costly. —*P.*

[e] To Pharaoh, ch. 4.22;5.1;10.29;ver.8.

[f] Am.5.17. Job 34.20. 1 Th.5.3. Is.13.8. Je.13. 21. Pr.27.1. ch.4.23;12. 12,29,30; 13.15. Ps.78. 51;105.36;135.8;136.10.

[g] Mat. 24. 41. Ju.16. 21. Is.47.1,2. La.5.13.

[h] Is. 15.4,5. ch.9.24; 12.30. Da.12.1.

[i] Jos.10.21. Job 5.16, 23. Eze.34.25. Ho.2.18.

8 The *dog*, by the law of Moses, was pronounced unclean, and held in great contempt by the Jews, 1 Sa.17.43; 24.14, 2 Sa.9. 8. 2 Ki. 7. 13. Yet the *dog* was a god with the Egyptians. *Anubis*, the dog god, was worshipped, and had temples and priests; and *Cynopolis*, the modern Minieh, was built to his honour. The announcement of Moses, that 'not a dog shall move his tongue against man or beast,' was therefore an expression of righteous contempt for the Egyptian idolatry, as well as a prophetic assertion of the uninterrupted *exodus* of Israel.—*Note.* When a man's ways please the Lord, he maketh even his enemies to be at peace with him, Pr. 16.7.—*C.*

[k] ch.8.22. Mal.3.18. Ps.4.3;91.1–10. Job 5.15 –23.

[l] ch. 12.31,33. Is. 49. 23.

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and penetrating that the whole air and earth seemed to tremble, and a sense of fear instinctively crept over one. Soon afterwards the locusts began to alight, and in a few hours the ground was covered with them. For three days the cloud swept over Damascus, and then they lay on the earth in some places to the depth of five and six inches. Every green thing was eaten up—grass, grain, flowers, foliage, and even the tender bark of trees. The houses, courts, and streets of the city were filled with them. It was impossible to keep them off the person; they crawled over back and head, and face and hands. In walking through the streets, and even in the rooms of the houses, one crushed several at every step. *P.*]

Ver. 16. I have sinned against you, Hebrews, in cruelly oppressing you: I have sinned against you, Moses and Aaron, in scornfully denying your just demands.

Ver. 19. The sea which runs along the east of Egypt is called the Red Sea, either from the colour of the weeds in it; or, rather, because it anciently belonged to the Edomites, Ge. 25. 30, for *Edom* signifies *red.*

Ver. 23. The Israelites could have marched away in this darkness; but God would have them brought forth, not as fugitives, but as triumphant conquerors.

Ver. 26. They were to leave nothing of their property behind them, that they might have no temptation to return.

Ver. 29. Moses saw Pharaoh no more; for he denounced the death of the first-born before he left his presence at this time, ch. 11. 4–8; and when they were destroyed, Pharaoh only sent to him, ch. 12. 31.

REFLECTIONS.—Let me, with holy awe, observe, that God intends the judgments which he executes as standing memorials of his supreme power and authority over all creatures, and of his victorious power over the kingdom of Satan, in restraining the malice and chastising the insolence of his and his people's enemies. But there is nothing for which God more readily quarrels with men than for their pride. Whole nations are often ruined through the pride and obstinacy of their governors: and when Satan has got sinners to the brink of ruin, he exerts all his might in pushing them down headlong. The early engagement of children in the service of God is exceedingly contrary to the inclinations and interests of Satan and his agents. But the proudest contemners of God's messengers will be obliged to stoop to them at last. Professions of repentance, extorted by punishment, are but hypocritical, and quickly issue in more obstinate relapses into wickedness: but such as baffle manifold convictions may expect to be given up to such hardness of heart, that nothing but the power of hell will impress or awaken their conscience. The effectual fervent prayer of a righteous man availeth much: it often, for a time, diverts the just rewards of God from his insolent enemies. The wicked need not therefore hasten the godly from among them; for if once a full separation be made, the former will be irrecoverably and inexpressibly miserable, and the just judgment of God will no longer tarry.

CHAPTER XI. Ver. 3. Moses was *very great;* was much honoured, as one who could bring upon them fearful judgments, and remove them at his pleasure.

Ver. 4. I will *go out;* manifest my powerful and just purpose in an eminent and extensive manner.

Ver. 7. They shall not meet with the smallest opposition or disturbance in their departure from Egypt.

Ver. 8. Moses' *great anger* manifested his detestation of Pharaoh's incurable obstinacy, and represented the terrible displeasure of God against him.

Ver. 10. [*Out of his land.* The refusal of liberty to emigrate is one of those infringements of natural rights that will be clearly comprehended by the inhabitants of free states; and when it is recollected that Moses was instructed merely to ask *time and liberty for the worship of God*—that is, *liberty of conscience*—the picture of Egyptian bondage is complete. Yet is not the history of Pharaoh's oppression an accurate emblem of that more cruel tyranny which sin exercises over unconverted men? 'Whosoever committeth sin is the servant (*bond-slave*) of sin.' Lord, let the Son make us free, then we shall be *free* indeed! *C.*]

REFLECTIONS.—How extensive is the justice of God! When life is over the consequences of our

saying, Get thee out, and all the people that follow[m] thee; and after that I will go out. And he went out from Pharaoh in [n]a great anger.

9 ¶ And the LORD said unto Moses, [o]Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD [p]hardened Pharaoh's heart,[7] so that he would not let the children of Israel go out of his land.

CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 15 *The days of unleavened bread.* 29 *The first-born are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the passover.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 This [a]month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.[8]

3 ¶ Speak ye unto all the congregation of Israel, saying, In the tenth *day* of this month they shall [b]take to them every man [c]a lamb, according to the house of *their* fathers, a lamb for an house:[9]

4 And if the household be [d]too little for the lamb, let him and his neighbour next unto his house take *it*, according to the number of the souls; every man according to his eating shall make your count for the lamb.

5 Your lamb shall be [e]without blemish, a male[f] of[g] the first year; ye shall take *it* out from the sheep, or from the goats.

6 And ye shall [h]keep it up until the fourteenth day of the same month: and the [i]whole assembly of the congregation of Israel shall kill it [k]in the evening.

7 And they shall [l]take of the blood, and strike *it* on the two side-posts, and on the upper door-post, of the houses wherein they shall eat it.

8 And they shall [m]eat the flesh in that night roast[n] with fire, and [o]unleavened bread; *and* with bitter *herbs* they shall eat it.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let [p]nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; [q]*with* your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it *is* the [r]LORD's passover.

12 For[s] I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the [t]gods of Egypt I will execute judgment: I *am* the LORD.

13 And [u]the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy *you,* when I smite the land of Egypt.

14 And this day shall be unto you for a [x]memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever.

15 ¶ Seven[y] days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, [z]that soul shall be cut off from Israel.

16 And in the first day *there shall be* an [a]holy convocation, and in the seventh day there shall be an holy convocation to you: no [b]manner of work shall be done in them, save *that* which every man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance [c]for ever.

18 In the first *month,* on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.[1]

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be [d]cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened: in all your habitations shall ye eat unleavened bread.[2]

A.M. 2513. B.C. 1491.

m Heb. *are at thy feet,* Ju.4.10;8.5. 1 Ki. 20.10.2 Ki.3.9.

n Ps. 69. 9. Mar. 3.5. Ep.4.26.

o ch.3.19; 4.21; 10.1; 7.3. Ro.9.16,17.

p ch.7.3,13; 6.1; 9.7, 12,34,35;8.9,15;10.1,20, 27;14.4,14,17. De.2.30. 1 Sa.6.6. Job 9.4. Ps.81. 12.2 Th.2.11,12.

7 See note on ch.4. 21.—*C.*

CHAP. XII.

a ch.13.4. De.16.1.

8 The time of their deliverance from Egypt became to the Israelites the commencement of a new era in a double sense: —1. The month *Nisan* was constituted the first month of their sacred year, by which all religious festivals were regulated. 2. The year of the exodus was made the first of an epoch from which years were afterwards counted, as may be seen in Ex.16.1. Nu.1. 1;33.38.1 Ki.6.1.—*P.*

b Ps.89.19,20. He.5. 1. Pr.8.23.

c Or, *kid,* ver. 5, 19. Jn.1.29. 1 Co.5.7. Re.5. 8,9,12,13.

9 The Hebrew word rendered 'congregation' signifies 'an assembly of men organized and regularly constituted.' The command was given to the legitimate ruling body. The 'house of father's,' or rather 'father's house,' was, as has been stated, ch. 6, not what we would understand by a family, but a subdivision of a tribe or clan — an ancestral house, in fact, in the modern acceptation. —*P.*

d Col.1.27. Re.7.4,9; 11.15. Ro.15.8–12;3.21, 22, 29, 30; 11. 11, 12, 15, 32.

e Le.1.3,10;22.21–24. Mal.1.14. He. 7.26; 9. 13,14.1 Pe.3.18;1.18,19; 2.22.2 Co.5.21.

f 1 Ti. 2. 5. Ps.80.17. Zec.13.7. Is.9.6;7.14.

g Ca. 5.10,11. Ro. 5. 6. Jn.10.18;19.11.

h Le. 23. 5. Pr. 8. 23. Ge.3.15, with Ga.4.4. Ro.5.6. Jn.7.30;13.1.

i 2 Ch.30.15. De.16. 1. Le.23.5. Nu.9.3; 28. 16. Mar.15.1,8–14. Is. 53.6. Mat.20.28. 1 Ti.2. 6. He.2.9,10. Ro.5.19.

k ch.29.39; 30.8. De. 16.1,6. 2 Ch.35.14. Nu. 28.4. He.1.2;9.26. 1 Pe. 1.19,20. Mat.27.46–50.

l ver.22. He.11.28;9. 13,14. 1 Pe.1.2. Ep.1.7. Col.1.14.

m ver.18. Jn.6.53,54. He.3.13–15.2 Co.6.2.

n Ps.22.14. Jn.12.27. Is.53.10.

o ver. 34. De. 16. 3. Mat.16.12.1 Co.5.8.

p ch.16.19; 23.18;29. 34;34.25. De.16.4. Le. 7.15; 22.30; 19.6,7. Pr. 27.1. 2 Co.6.1,2. He.3. 13,15. Ec.9.10.

A.M. 2513. B.C. 1491.

q 1 Pe.1.13. Ep.6.14. Ps.23.4.

r ver. 13,23,27. Nu. 28.16. De.16.5. 1 Co.5. 7.

s ch. 11. 4, 5; ver.29, 30.

t Nu. 33. 4. Is. 19. 1. Je.43.13. 1 Sa.5.3. Ps. 82.1.ch.22.28.

u He.11.28. 1 Th.1. 10. Col.1.14. Ro.8.1,33, 34. Ga.3.13. 2 Co.5.21. Ju.5.24.

x Le. 23. 5. Nu. 9.2–14;16.40;28.16. De.16.1 –7,12; 15.15. Jos.4.7; 5. 10. 2 Ch. xxx. xxxv. ch. 13.9;17.14.

y ch.13.6; 23.15; 34. 18. Le.23.6. Nu.28.17. De. 16. 3, 15. Lu. 12. 1. Mat.16.12. 1 Co.5.6–8, 13.

z ver. 19; ch. 31. 14. Ge. 17. 14. 1 Co. 5. 13. Mat.18.17.

a Le. 23. 2–4, 7, 8, 24, 27, 35, 66. Nu. 28.18, 25, 26;29.1,7,12.

b ch. 16. 23; 35. 2, 3. Ne.8.1–18. Je.17.21,22.

c For ever, in the ceremonial laws, signifies, till Christ should come and be the everlasting antitype thereof, ver. 14, 24; ch.27.21; 28.43; 30. 21. Le.6.18; 10.9; 17.7; 23. 14, 21, 31, 41; 24. 3. Nu.18.11,19,23, &c.

1 The passover was celebrated in the conclusion of the fourteenth day of this month, just before the beginning of the *fifteenth* day. For the next morning, when the Israelites, immediately after they had eaten the lamb, were hastened out of Egypt, was not part of the fourteenth day, but of the fifteenth; as we read, Nu. 32. 3. —*J.*

d See ver.15.

2 It would seem from the whole current of the narrative that these general instructions were given by Moses to the Israelites at the beginning — probably on the very first day—of the month. They had therefore full time not only to prepare for the festival, but also to prepare for the exodus. The people were organized. The orders were carried speedily to every tribe and house; and the chiefs of each section saw them carried out.—*P.*

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deeds come upon us in exact proportion to their sinfulness. Of this the guilty sinner has now warning; may the goodness of God lead him to repentance; lest his righteousness be manifested in his awful judgment! Meanwhile, by increasing his strokes of wrath, he can force men to fulfil his gracious purposes and kind promises to his people, if they refuse to do it willingly; and will make his children perfectly safe, even in the midst of their enemies. Nay, he will effectually redress the grievances and repay the wages of his people in his own time and manner, and maintain the honour of his faithful servants, in despite of whatever hell and earth can do to oppose them! But what a bitter grief to the ministers of Christ is the hardness and obstinacy of sinners against the Lord and his Christ! And when sin is the object of our indignation, we may be angry and sin not.

CHAPTER XII. Ver. 2. The month Abib, which nearly corresponds to our March, was the seventh of the common year among the Egyptians and others, all along, I suppose, from the creation; but was made the first of the Jewish sacred year now established by God, according to which the ceremonial festivals were to be regulated: but they continued to reckon by the ancient year in their civil matters; and even the years of jubilee and release began, in the ancient manner, about September, as then the crop was entirely off the ground.

Ver. 3. The taking of the lamb four days before the time prevented their neglect, and stirred them up to the consideration of, and faith in, their approaching deliverance.

Ver. 4. Every family of these, so joined together, paid their respective share of the lamb's price.

Ver. 6. The lamb was killed between three o'clock in the afternoon and sunset.

Ver. 8. The bitter herbs were endive, succory, wild lettuce, thyme, or the like.

Ver. 9. The word rendered *raw* signifies *not thoroughly roasted.* It was to be roasted all in one piece.

Ver. 10. They were to leave none of it, lest the Egyptians should abuse it, or themselves make a superstitious use of it.

Ver. 11. These circumstances imported their holding themselves in readiness to leave the country, and march off as the Lord's freemen; but these, as well as the taking of the lamb on the tenth day of the month, seem to have been required only with respect to the first celebration.

Ver. 14. This feast was to be a joyful commemoration of their deliverance, observed every year, and during the whole period of the ceremonial dispensation, until the death of Christ, thereby prefigured.

Ver. 15–21. The feast of unleavened bread immediately succeeded the passover. The holy convocation, on the fifteenth day of the month, commemorated their departure from Egypt; and that on the twenty-first commemorated their passage through the Red Sea, by which their wonderful deliverance was completed.—[Ver. 15. Let it be recollected that the passover furnishes

21 ¶ Then Moses called for all the [e]elders of Israel, and said unto them, Draw out, and take you a lamb, according to your families, and kill the passover.

22 And[f] ye shall take a bunch of hyssop,[2] and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood that *is* in the bason; and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel and on the two side-posts, the LORD will [g]pass over the door, and will not suffer the [h]destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing for an ordinance to thee and to thy sons [i]for ever.

25 And it shall come to pass, when ye be come to the land [k]which the LORD will give you, according as he hath promised, that [l]ye shall keep this service.

26 And[m] it shall come [n]to pass, when your children shall say unto you, What mean ye by this service?

27 That ye shall say, It *is* the [o]sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [p]bowed the head, and worshipped.

28 And the children of Israel went away, and [q]did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And[q] it came to pass, that at midnight the LORD [r]smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the dungeon; and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a [s]great cry in Egypt: for *there was* not a house where *there was* not one dead.[3]

A.M. 2513. B.C. 1491.

[e] ch.6.26; 3.16,18,19; 4.29; ver.37.

[f] He.11.28. Le.14.6. Nu.19.18. Ps.51.7. Ac. 15.9. Jn.15.3; 17.17.

[2] From Jn. 19. 29. we can clearly discover that the *hyssop* used by the soldier must have had a long stem, as he put the sponge upon it to raise it to our Saviour's lips. But what particular plant is prescribed here, or was used by the soldier, we are unable precisely to determine.—*C.*

[g] Eze.9.6. Re.7.3; 9. 4. 2 Sa. 24.16. Ro. 8. 1, 33, 34. 1 Th.1.10.

[h] 1 Co.10.10. He.11. 28. 2 Sa.24.16,17. Is.37. 36. Ps.35.7.

[i] Ge. 17. 8. See ver. 17.

[k] See ch.3.7; 6.8.

[l] See ver.14.

[m] ch. 13. 8, 9, 14, 15. De.6.20–25; 32.7. Ps.78. 5,6. Jos.4.6,7,21,22. Is. 38.19.

[n] ch.13.14,15; 34.25. De. 6. 21–25; 16. 2, 5. 1 Co.5.7. See ver.11–13, 23,29.

[o] See Ge 24. 26; 47. 31. ch.4.31. 1 Ch.29.20. Mi.6.6. 2 Ch.20 18. Ps. 22.29. Phi.2.11.

[p] He. 11. 28. De. 12. 32. Ps.119.4–6,32. See ver.50.

[q] ch.11.4. Job 34.20. 1 Th.5.2,3.

[r] ch.4.23; 11.4. Nu.8. 17; 33. 4. Ps.78.51; 105. 36; 135.8; 136.10; 140.11. See ver.12,23,27, with ch.1. 16, 22. Ge. 42. 21, 22. Ju.1.7. Je.2.17,19; 4. 18. Mat. 7. 2. 2 Th.1.6. Job 9.4. Pr.13.21.

[s] ch.11. 6. Pr. 21. 13. Ja.2.13. Ju.1.7. 2 Th.1. 6, with ch.1.16,22.

[3] Only those who have had opportunities of witnessing the wild exhibitions of intense grief in the East, consequent on sudden bereavement, can fully realize the statement 'there was a great cry in Egypt.' The moment a death occurs in a household the female members, and all females who may be present, sprinkle themselves with water, and then throw dust or ashes over their persons; immediately after which they raise in concert a shrill cry or shriek which is heard over the whole neighbourhood. This is often continued for an hour or more—shriek after shriek filling the air. Imagine these shrieks raised in every house of every city, village, and hamlet in the country, and then some conception may be formed of that 'great cry.'—*P.*

A.M. 2513. B.C. 1491.

[t] Ge.15. 14; 46. 4; 50. 24. ch.6.1; 10.9. Ps.105. 38.

[u] ch.10.9,26.

[x] ch.8.28; 9.28; 10.17.

[y] ch.11.1; ver.39.

[4] Ge.20.3. Is.37.36.

[5] Or, *dough*.

[z] ch.3.21,22; 11. 2, 3. Ge.15.14. Ps.105.37.

[6] Heb. *asked*.

[a] See Ge.39. 21. ch. 3.21.

[7] The original Heb. signifies either to *lend* or to *give*.—*C.*

[b] Nu. 33. 3, 5; l. x., with Ge.12.2; 13.16; 15. 5; 17. 4–6,16; 18. 18; 22. 17; 26. 4; 28.3,14; 35.11; 46.3; 47.11,27; 48.19,20. ch.1.7,12; 38.26.

[c] Nu.11.4. Zec.8.23.

[d] ver.33; ch.6.1; 11.1.

[e] Ac.13.17. He.11.9.

[f] Ge.15. 13. Ac. 7.6. Ga.3.17.

[8] The apparent contradiction between this verse and Ge. 15. 13, where the period of predicted affliction in a strange land is said to be 400 years, will evanish by the following comparison;—From Abram's entrance into Canaan to the birth of Isaac, 25 years; Isaac at the birth of Jacob was 60, Jacob at going down to Egypt was 130, making 215 years;—then Jacob's children remained in Egypt 215 years more, thus making up the statement given, viz. 430 years. Again, Abram immediately after entering Canaan, rested at Shechem, only for a very short period, whence he removed to Bethel, and thence 'journeyed, going on still towards the south,' till, probably in the very first year after his call, famine compelled him *to go down into Egypt, to sojourn there*. Now, as Abram would *nationally* be called an *Israelite*, he would, *in this sense*, be called also one of the *children of Israel*, whose sojourning in Egypt, commencing with his *going down*, and closing with their *bringing up*, gives us the complete period of 430 years. The prediction in Ge. 15. 13 is 400 years, *i.e.* a period not less than that.—*C.*

[g] Hab. 2. 3. Ps. 102. 13. Eze.24.2. Nu.23.19. He.10.23. Tit.1.2. 2 Ti. 2.13.

[h] De.16.1,6. Ps.107. 1,2. See ver.14.

31 ¶ And he called for Moses and Aaron by night, and said, [t]Rise up, *and* get you forth from among my people, both ye and the children of Israel; and go serve the LORD, as ye have said.

32 Also [u]take your flocks and your herds, as ye have said, and be gone, and [x]bless me also.

33 And the Egyptians were [y]urgent upon the people, that they might send them out of the land in haste; for they said, We *be* all dead *men*.[4]

34 And the people took their dough before it was leavened, their kneading-troughs[5] being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses; and [z]they borrowed[6] of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And the LORD [a]gave the people favour in the sight of the Egyptians, so that they [7]lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And [b]the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot *that were* men, besides children.

38 And [c]a mixed multitude went up also with them; and flocks, and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were [d]thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the [e]sojourning of the children of Israel, who dwelt in Egypt, *was* [f]four hundred and thirty years.[8]

41 And it came to pass, at the end of the four hundred and thirty years, even the [g]self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* [h]a night to be much observed unto the LORD for bringing them out from the land of Egypt; this *is* that night of the LORD to be

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one of the most glorious titles of Christ, as it is written, 1 Co. 5. 7, 'Christ our PASSOVER is sacrificed for us,' and then we will be prepared to see, in this history, an accurate type of many things concerning him. A few of the most remarkable we shall notice. (1) *Egypt*, ver. 1, the land of bondage, is the emblem of that slavery and oppression of sin in which Christ finds every man whom he delivers. (2) The new commencement of the sacred year sets forth (ver. 2) that 'newness of life' to which the believer is called, and in which he walks. (3) *The Lamb without blemish* (ver. 3, 5) furnishes another of Christ's titles, Jn. 1. 29; 1 Pe. 1. 10; Re. 5. 6-8, 12, 13, &c. The Lamb, as the first sacrifice, Ge. 4. 4, aptly sets forth him who, in in the purpose of God, and in types and prophecies, is the 'Lamb slain from the foundation of the world,' Re. 13. 8. (4) *The blood* (ver. 7, 23), sprinkled on the posts of the lintel, but not on the threshold of the door, portrays that blood which is not to be 'trodden under foot,' He. 10. 29. (5) The *unleavened bread*, ver. 8 (*bread uncombined with any yeast or barm*), is the emblem of that 'sincerity and truth' with which Christ must be served, 1 Co. 5. 8. (6) *Bitter herbs*, ver. 8 (as medicinal beyond what are sweet), set forth the renewing and healing power of Christ, while they remind us of that bitterness of repentant recollection with which the believer contemplates his past sin. Thus 'Peter went out and wept *bitterly*,' Mat. 26. 75. (7) The *loins girded*, ver. 11, that is, the tucking up of every loose and flowing robe under the girdle, removing its obstruction to movement, sets forth the necessity of 'laying aside,' in the Christian life, the 'sin that doth most easily beset (or entangle) us,' He. 12. 1. (8) The *shoes on the feet*, contrary to the custom in the East, where the feet at table were bare (see Lu. 7. 38; Jn. 13. 5), indicate the necessity of every spiritual defence against the asperities of the way in which the believer must walk. (9) *The staff in the hand*—a living hand grasping, and a living man borrowing, support from a dead material, aptly sets forth the aid which a living faith receives from lifeless ordinances; whilst the haste of eating forcibly reminds us, that in all concerns of the soul, we must 'haste and delay not to keep God's commandments,' Ps. 119. 60. *C.*]

Ver. 27. As offered to God, and attended with the shedding and sprinkling of blood, the passover was a *sacrifice;* but as received and eaten by men, it was also a *sacrament*.—The Israelites *bowed their heads* in token of their thankful acknowledgment of God's favours, and cheerful submission to his laws and ordinances.

Ver. 38. [It is not said that the whole people were first assembled, with their children, flocks, herds, and goods, at Rameses; and that they set out from thence in a regular and dense column. The whole current of the narrative is opposed to any such theory. There was a large council or assembly of representative men with Moses at the capital; but the vast body of *the people* were in their houses throughout Goshen, or in their tents with their cattle on the adjoining desert; and there they ate the passover, and from thence they set out directly. *P.*]

Ver. 40. These four hundred and thirty years are to be reckoned from the call of Abraham to leave his native country, Ge. 11. 31; 12. 1–5; during the first half of which he and his promised seed sojourned in Canaan, and the other half they dwelt in the land of Egypt, Ge. 15. 13; xlvi.—[I prefer to take the statement in its plain and literal sense, that the Israelites

observed of all the children of Israel in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover; There [i]shall no stranger eat thereof:

44 But every man's servant [k]that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A [l]foreigner and an hired servant shall not eat thereof.

46 In [m]one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; [n]neither shall ye break a bone thereof.

47 All[o] the congregation of Israel shall keep it.

48 And when [p]a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his [q]males be circumcised, and then[9] let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One [r]law shall be to him that is home-born, and unto the stranger that sojourneth among you.[1]

50 Thus did all the children of Israel; [s]as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass [t]the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt by their [u]armies.

CHAPTER XIII.

1 *The first-born are sanctified to God.* 3 *The memorial of the passover is commanded.* 11 *The firstlings of man and beast are set apart to God.* 17 *The Israelites go out of Egypt, and carry Joseph's bones with them.* 20 *They come to Etham.* 21 *God guideth them by a pillar of a cloud, and a pillar of fire.*

AND the LORD spake unto Moses, saying,
2 Sanctify[a] unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast;[2] it *is* mine.

3 ¶ And Moses said unto the people, [b]Remember this day, in which ye came out from Egypt, out of the house of bondage; for by [c]strength of hand the LORD brought you out from this *place:* there shall no [d]leavened bread be eaten.

4 This[e] day came ye out, in the month Abib.

5 And it shall be, when the LORD [f]shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that [g]thou shalt keep this service in this month.

6 Seven[h] days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

8 And [i]thou shalt show thy son[3] in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for a [k]sign unto thee upon thine hand, and for a memorial between thine eyes, that the LORD's law may be in thy mouth: for with a [l]strong hand hath the LORD brought thee out of Egypt.

10 Thou[m] shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That[n] thou shalt set apart[4] unto the LORD

A.M. 2513. B.C. 1491.

[i] Ep.2.12. Le.22.10. 1 Co.11.27–29. Jn.3.3.

[k] Ge.17.12,13. Is.35. 10.Re.5.9,10.Ep.1.7.

[l] Ep.2.12.Ro.10.3,9. 32.

[m] 1 Ti.3.15.Ep.2.19 –22; 4.3–6. 1 Co. 12. 12. Col.2.19.

[n] Nu.9.12.Jn.19.36.

[o] Nu.9.13.

[p] Ac. 2. 10; 13. 43, with Nu.9.14.

[q] Ge.17. 12. Eze.44. 9. 1 Co. 11. 27–29. ver. 44.

9 It was necessary, not only that a man should observe the ordinances of God himself, but that his family should serve the Lord.

[r] Nu.15.15. Ac.15.9, 11.Ga.3.28. Eze.47.22, 23. Ep.2. 12–22. Col. 3. 11.Ro.3.29,30.

1 A stranger, though he renounced idolatry, and by circumcision professed himself a worshipper of the God of Israel, was not allowed to eat the passover, unless all the males in his family also were circumcised; and, as there was 'one law to him that was home-born and to the stranger,' it seems that even an Israelite, who retained uncircumcised persons in his household, must not eat the passover.—*Scott.*

[s] De.12.32. Mat. 28. 20. Ge. 7. 5. ch.7.6; 10. 20; ver. 28; 16. 16, 34; xxxix. xl., &c. 1 Co.4. 2.1 Sa.15.22.

[t] See ver.41.

[u] Numerous and well-ordered families, ch.6.26;7.4; ver.17, 37, 41.Ac.7.36.

CHAP. XIII.

[a] ver. 12–15; ch. 12. 42; 23.19;34.19. Le.27. 26.Nu.3.13;8.16,17; 18. 15. Lu. 2.23. He. 12.2. Ro.6.13,19,22;2.1,12.

A.M. 2513. B.C. 1491.

2 In remembrance of the destruction of the first-born of Egypt, both man and beast; and of the preservation of Israel and their deliverance out of bondage by means of that judgment, the first-born males of the Israelites must be solemnly presented and dedicated to the Lord, and a price was appointed to be paid for their redemption. This represented their redemption by the atonement of Christ.—*J.*

[b] De. 16.1. ch.12.14, 42.

[c] ch. 6. 1, 6; ver. 16. De.11.2,3.Ne.9.10.

[d] ch. 12. 8, 15,18–20. 1 Pe.2.1.1 Co.5.7,8.

[e] ch. 12. 2, 17, 41,51; 23.15;34.18.De.16.1.

[f] See ch.3.8;6.8.Nu. 15.2.De.26.1.

[g] ch.12.15,26.De.16. 3,4,8.

[h] ch.12.15–20;34.18. Le. 23. 8. De.16.3,4,8. Ac. 24. 16. 2 Co. 1. 12. Phi. 4. 8. 1 Co. 5. 7, 8. 1 Pe.2.1.

[i] ch.12.26, 27. Ps.44. 1;78.3–9. Is.38.19. Ep. 6.4. See ver.14.

3 It is interesting to observe the regard had to the young in the ends and uses of these institutions, that they might, in satisfying their natural curiosity, be instructed from generation to generation in the history of God's wonderful deliverance of their fathers. This is one great end and reason for the public administration of religious ordinances, which may be made highly profitable for the instruction of the young, and to remind all of their vows and obligations. —*J.*

[k] ver.16. De.6.8; 11. 18. Nu.15.39. Pr.1.9;6. 20–23. Is. 49.16. Je.22. 24.

[l] Jos. 1. 8. ch.6.6; 14. 16;ver.3.

[m] ch. 23. 15; 34. 18. Le. 23.6. Nu.28.17–25. De.16.3,4,8.

[n] ver.2;ch.22.29; 34. 19. Eze.44.30. Le.27. 26.Nu.8.17.De.15.19.

4 Heb. *cause to pass over.*

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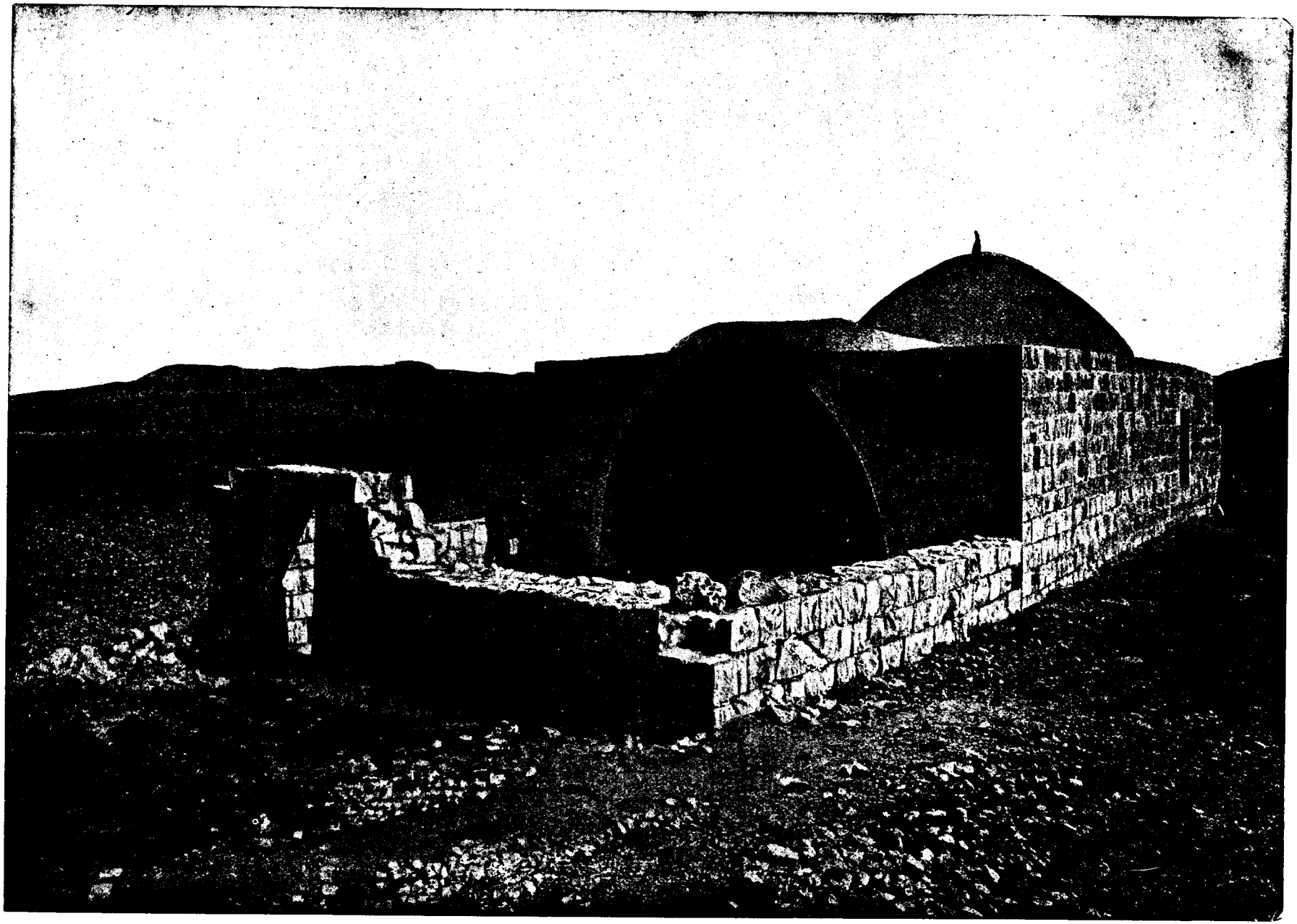
actually remained in Egypt 430 years. The difficulties that beset this view, especially in regard to the recorded genealogical table of the tribe of Levi, may be overcome by supposing that all the individuals are not mentioned, but only such as were men of note. Several may thus have been omitted between Kohath and Amram. *P.*]

Ver. 43, 45. No heathen or uncircumcised person was allowed to partake thereof.

REFLECTIONS.—Come near, my soul, and behold what the Lord hath wrought for Israel! He had multiplied them amidst cruel bondage and murder; he had protected them amidst ruinous plagues: and now, after a solemn feast, he brings them forth with wealth, with honour, in health, in peace, in order, and in due time! Behold what things he who sitteth on the throne makes *new!* A new year; new festivals; new liberties; a new nation to himself! Behold how their enemies push them into liberty; how they enrich them; and what a mixed multitude take part with them in their journey! Behold the care with which God distinguishes his people from the rest of the world! But chiefly behold God's great work of the redemption of mankind, through the blood of his Son! O the strong hand! the stretched-out arm! the grace! the mercy! the compassion! the wisdom! the justice! the exact fidelity to his promise, which appears in this! How are violated commandments, enraged devils, and mighty lusts made to let the ransomed of the Lord depart into liberty! With what spiritual wealth, what spoils of principalities and powers, nay, unsearchable riches, and righteousness, they come forth! In what high honour, spiritual soundness, peace, and order, they are brought from heathenism or Popery; nay, from their natural state of bondage and death in trespasses and sins; and all in the precise time of love, the day of espousals, the hour of grace, appointed of the Father! And how marvellously JEHOVAH here makes all things *new.* A new thing is created on the earth—a virgin brings forth a child whose name is IMMANUEL, God with us! A new testament is ratified in his blood! a new covenant is confirmed with many! a new gospel period, a year of God's redeemed, is introduced! new festivals on the flesh and blood of his Son! new liberties! freedom indeed, for those who are made heirs of God, and joint heirs with Christ! a new church of Jews and Gentiles, purified by his oblation, a peculiar people to himself zealous of good works!—But what a mixed multitude of empty professors attend and plague the church in every reformation on earth! What a multitude of remaining lusts and infirmities attend the choicest saints till they get to the Canaan above! In this *passover-feast,* let me behold how Jesus, the all-excellent, the mighty, the unblemished Son of God, who was set up from everlasting, and promised and typified four thousand years, in *the fulness of time* assumes our nature, partakes of flesh and blood, obeys the law, and suffers the most exact and tremendous justice of God, without being crushed, broken, or ruined;—and all this that he might be our all-sufficient and everlasting covert from the wrath of God;—might be the means of destruction to sin, Satan, and death, for us;—and might, with unfeigned faith, sincere love, and bitter grief for sin, be fed upon by us, in holy fellowship, as the sweet, the heart-cheering, supporting, and strengthening food of our soul, by which we are enabled to go up from this evil world towards our everlasting inheritance in the Canaan above! And, blessed be the Lord, we, *strangers and foreigners,* sinners of the Gentiles, are admitted to feast on him, with Abraham, Isaac, and Jacob, in the kingdom of God, while the Jewish children of the kingdom reject him! In their *feast of unleavened bread* may I not discern Jesus' state of debasement on earth? his week fulfilled in holiness, in sorrows, and in sufferings; on the first day of which he assumed his holy manhood, was gathered with sinners, but without sin; and on the last of which he made his life a ransom for all? May I not discern the pure but afflicted state of the gospel-church in her apostolical and millennial periods, noted for holy vocations of men to the Lord? May I not discern the festival-week of the Christian life, spent in purity and pressures, and noted for its first day of conversion to Christ, and its last of departure, to be with him for evermore? Let me in it feed upon him as the incorrupted nourishment of my soul, carefully avoiding and detesting the leaven of malice, hypocrisy, error, or corrupt practices! Let me in it improve Jesus, as the blessed first-fruit unto God which sanctifieth all my enjoyments, the cause and token of my deliverance into the glorious liberty of the gospel!

CHAPTER XIII. Ver. 2. The Lord's preserva-



TOMB OF JOSEPH—NEAR WHERE CHRIST TALKED WITH THE WOMAN OF SAMARIA. [Exodus xiii:19.]—"And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you." So we have pointed out to us to-day the tomb of Joseph about a mile and a half south of Shechem, on the parcel of ground purchased by Jacob. It stands at the eastern entrance to the valley between Mount Gerizin and Mount Ebal. Jews, Samaritans, Christians and Mohammedans agree on the identity of this sacred place. The tomb is about six feet long, four feet high, covered with ordinary plaster, as are the Moslem graves of the country. It is about a mile from Jacob's well. It is well to remember that the Mohammedans respect Old Testament characters as do the Christians.

all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And[o] every firstling of an ass thou shalt redeem with a lamb;[3] and if thou wilt not redeem it, then thou shalt break his neck: and all[p] the first-born of man among thy children shalt thou redeem.

14 And it shall be, when thy [q]son asketh thee in time to come,[4] saying, What *is* this? that thou shalt say unto him, By [r]strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly[s] let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a [t]token upon thine hand, and for frontlets between thine eyes: for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, [u]Lest peradventure the people repent when they see war, and they [z]return to Egypt:

18 But God [y]led the people about, *through* the way of the wilderness of the Red sea. And the children of Israel went up [z]harnessed[5] out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, [a]God will surely visit you; and ye shall carry up my bones away hence with you.

20 ¶ And [b]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.[6]

A.M. 2513. B.C. 1491.

o ch.34.20.Nu.18.15. 1 Pe.1.18,19.Ac.4.12.

3 Or, *kid.*

p Nu. 18. 15,16; 3.46, 47.Re.14.4.

q ch.12.26. De.6.20. Jos.4.22. Ps.145.4. Ep. 6.4. See ver.8.

4 Heb. *to-morrow.*

r See ver. 3; ch.6.1, 6;12.26,27. De.6.6,7,20 -25;11.19.Ps.78.2-9.Is. 38.19.

s ver.2,12,13; ch.7.3, 4;vii. -xi.; 12.29. Nu.3. 13.Job 9.4.

t De. 6. 8; 11. 18, 20. Pr.3.21; 7.3. Re.14.1,7, 14.ver.9.Nu.15.38-40.

u Ps.105.14.1 Co.10. 13. Ge.19.20,21. Is.63. 7-13.1 Ch.7.21.

x Nu. 14.4. De.20.8. Ne.9.16.

y ch. 14. 2. Nu.33.8. Ps.107.7;80.1;77. 20;78. 52, 53. Is.63.12,13. ver. 20.

z As armies; or *by five in a rank.* ch. 14. 8;12.51.

5 The word may be rendered *harnessed, in array,* or *by fives.* We adopt the last translation. Against it it has been alleged that the Hebrews formed into a *column of five in breadth,* would have required a line of march of 60 miles. But why should they march in one single column? Why not rather in *twelve columns,* requiring a line of barely *five miles?* Our reason for preferring the translation *by fives* to *harnessed* is simply this:—*Five* is the *ordinary average of a family;* and though some are fewer, some more, yet the arrangement into *columns of five in breadth* would finally keep families of all sizes together. The importance of this arrangement to the oversight, protection, and morals of children must at once be apparent.—*C.*

a Ge.50.24,25. Ac.7. 16. He. 11. 22. Jos.24. 32.

b Nu. 33. 6. Je. 2. 2. Ho.2.14.De.8.2,15.

6 In the edge of the wilderness of Sinai, at or near the line marked by the ancient canal between the irrigated and tilled soil of Egypt, and the untilled pasture-land of the peninsula. The route of the Israelites was, for the first two days, so directed as if they were determined to pass round the northern end of the Gulf of Suez.—*P.*

c Nu.14.14. De.1.33. Ne.9.19. Ps.78.14;99.7; 105.39.1 Co.10.1.

d ch.4.19,20,24. Nu. 9.19.Is.4.5. Ps.121.5-8.

CHAP. XIV.

a By this march to the south-east God tried their faith, carried them off from the Philistines, who hated them,1 Ch.7.21. and tempted Pharaoh to pursue them.

b Nu.33.7. ch. 13.17, 18,20. Je.44.1.

7 Hitherto the Israelites had pursued an easterly direction towards the northern end of the gulf; now they turned due south along its western shore. They thus placed themselves between the advancing host of Pharaoh and the Red Sea; while in front they were shut in by the rugged promontory of Atakah, so that escape was, humanly speaking, hopeless. —*P.*

c Ps. 37. 22,23; 71.11; 41. 5,7,8. Their God does not know the way to Canaan.

d ch.3.19;4.21;7.3,4, 13, 14, 22;8.15,19,32;9. 7, 12, 34, 35; 10.1,20,27; 11. 9. ver.8,17. Ro.2.4, 5.Ps. 81. 12. 2 Th.2.11, 12.

8 See note on ch.4. 21.—*C.*

e ch. 9.16; ver.17,18. Eze.20.9.Ne.9.10. Ro. 9.17,22.

f ch.7.5,17;8.10,22;9. 14.Ps.58.11;9.16;83.18.

g Ps. 105. 25. ch.1.9, 10; 10.7;12. 33. Job 5.2. Ja.4.5.

h See ver.4,17.

9 See note on ch. 4. 21.—*C.*

i ch.3.20; 6.1,6; 13.3, 9,16,18.Nu.33.3.

k Jos.24.6.ch.15.9.

21 And [c]the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.

22 He [d]took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 10 *The Israelites murmur.* 13 *Moses comforteth them.* 15 *God instructeth Moses.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red Sea,* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that they [a]turn and encamp before [b]Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.[7]

3 For Pharaoh will [c]say of the children of Israel, They *are* entangled in the land, the wilderness hath shut them in.

4 And I [d]will harden Pharaoh's heart,[8] that he shall follow after them; and I will be [e]honoured upon Pharaoh, and upon all his host; [f]that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt that the people fled: and [g]the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And [h] the LORD hardened[9] the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out [i]with an high hand.

9 But the Egyptians [k]pursued after them, (all the horses *and* chariots of Pharaoh, and

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tion of the Hebrews' first-born, when he destroyed those of the Egyptians, gave him a peculiar right to them.

Ver. 9, 16. Their exact observation of these feasts, and the dedication of their firstlings, together with the repeated explication of the meaning thereof to their children, would make their deliverance from Egypt as fresh and evident to them and their seed as a thing hung or written in their foreheads.

Ver. 13. Unclean firstlings were either to be redeemed, or else killed, that they might not be put to any other use than for the Lord.—[From Nu. 18. 15 we learn that 'the firstlings of unclean beasts' were to be *redeemed;* but in this passage we find an alternative, viz. breaking the neck in the case of the ass. By referring to the fourth commandment we find that the *ox and the ass* are alone enumerated as the representatives of the clean and unclean beasts; and hence we may infer, that as the firstling of the ass might either be redeemed with a lamb or destroyed, so a like rule of redemption or destruction might be applied to the firstlings of all other unclean animals.—*Note,* (1) Infidels have cavilled against this law, as an alleged instance of cruelty. But will these infidels refuse to put an animal to death to satisfy the demand of their natural appetite? They will not refuse. How then dare they to accuse God, when he orders an animal to die, to teach avarice to sacrifice its property to him that bestows it all? (2) This law of redemption or destruction is expressively symbolic of the state of the unclean sinner: he must be redeemed by the 'blood of the Lamb,' or he must be destroyed with 'everlasting destruction.' *C.*]

Ver. 17. The Philistines, who had originated from Lower Egypt, Ge. 10. 13, 14; and dwelt in the south-west corner of Canaan, were a numerous, valiant, and fierce nation, whom the Hebrews, unarmed, and quite dispirited by their long bondage, durst not have encountered.—['The way of the land of the Philistines' was the route direct along the coast of the Mediterranean from El-Arîsh to Gaza. There the Israelites would have been exposed during the second or third day's march to an attack from the whole forces of the Philistines, then the most powerful nation of Canaan. *P.*]

Ver. 18. [The Hebrew word *hamushim,* here translated 'harnessed,' occurs only four times in the Bible, and its real meaning is uncertain. It would seem however that in this place it signifies 'marshalled,' or 'ranged in order.' Reference is of course made to the leading men assembled at Rameses, and who went out under Moses. *P.*]

REFLECTIONS.—Never forget, O my soul, the great things which God has done for his church, or for thyself, in his common or special providence! Let me carefully observe every mean of keeping them fresh on my mind; and let me teach them diligently unto my children, that they may hear and fear the Lord for their good. What the Lord marvellously brings to me, or preserves for me, let me cheerfully surrender to his service, at his call. The life he rescues from imminent danger is doubly obliged to be devoted to his service; and they who truly love God will readily serve him with the best they have. But if troubles and difficulties attend my path, conscious of my weakness and folly, let me trust in him who proportions his people's trials to their strength, and look up to him for direction in all my ways. In this pillar of cloud and fire I discern God's special care and protection of his people. Even while clouds and darkness are round about him, justice and judgment are the habitation of his throne, and mercy and truth go before his face. Do I not behold Jesus likewise given to be an ever-attending light and leader, as well as protector and glory, to his people in this wilderness world? Let me always follow his direction and example; so shall I, in due time, arrive safe at the promised Canaan which is above. And, though the way in which he leads me be very contrary to the will and wisdom of the flesh, let me rest assured that it is a right one to the fulfilment of all his glorious promises of grace and glory.

CHAPTER XIV. [Ver. 15. 'Speak unto the children of Israel that they *go forward.*' The miserable

his horsemen, and his army,) and overtook them encamping[1] by the sea, beside Pi-hahiroth, before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were [m]sore afraid: and the children of Israel cried out unto the LORD.

11 And [n]they said unto Moses, Because *there were* no graves[8] in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?[9]

12 *Is*[o] not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? for *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, [p]Fear ye not; stand still, and see the salvation [q]of the LORD, which he will show to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14 The LORD shall [r]fight for you, and ye shall hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore [s]criest thou unto me? speak unto the children of Israel,[1] that they go forward:

16 But [t]lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry *ground* through the midst of the sea.

17 And I, behold, I will harden[2] the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18 And the Egyptians shall [u]know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19 ¶ And the [x]angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a [y]cloud and darkness *to them*, but it gave light by night *to these:* so that the one came not near the other all the night.

21 ¶ And Moses stretched out his hand over the sea; and the LORD caused the sea to [z]go *back* by a strong east wind all that night, and made the sea dry *land*, and the waters were divided.

22 And [a]the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* a wall unto them on their right hand, and on their left.[3]

23 ¶ And the Egyptians [b]pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the [c]morning-watch the LORD [d]looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled[4] the host of the Egyptians,

25 And[5] took off their chariot-wheels,[6] that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD [e]fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, [f]Stretch out thine hand over the sea, that the waters may [g]come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the [h]sea returned to his strength when the morning appeared; and the Egyptians fled against it: and the LORD [i]overthrew the Egyptians in the midst of the sea.

28 And the waters [k]returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as [l]one of them.

29 But the children of Israel [m]walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel [n]saw the Egyptians dead upon the sea-shore.

31 And Israel saw that great work[7] which the LORD did upon the Egyptians: and the people [o]feared the LORD, and believed the LORD, and his servant Moses.

A.M. 2513. B.C. 1491.

l See ver. 2.

m Mat. 6. 25-34; 14. 30, 31. Ps. 53. 5; 14. 5. Mar. 5. 36. Is. 41. 10, 13, 14; 43. 1, 2.

n Ps. 106. 6-8. ch. 15. 24; 16. 2; 17. 2. Nu. 11. 1; 14. 2; 16. 41; 20. 3-5; 21. 5.

8 Of all lands, Egypt is most remarkable for its graves. From modern researches, their pyramids appear to have been tombs, and their catacombs are subterraneous cities of the dead. The nations of Europe have purchased their *sarcophagi* and their *mummies*, which are daily affording their silent yet irresistible evidence to the truth of the Mosaic history.—*C.*

9 The poor Israelites seeing their desperate condition, and knowing what awaited them if conquered, now murmur against Moses; repent their departure from Egypt, and forget the works of Jehovah.—*I.*

o ch. 6 9; 5. 21.

p Wait upon God with a quiet and composed frame of spirit, and a believing expectation of deliverance, Is. 41. 10, 13, 14; 43. 1, 2; 30. 15. 2 Ch. 20. 15, 17. 1 Pe. 5. 7. Mat. 6. 34; 14. 31. Mar. 5. 36. Phi. 4. 6. Ps. 55. 22.

q ver. 30. Ge. 49. 18. Is. 43. 11. Ho. 13. 4. Ps. 105. 35; 106. 8.

r ver. 25; ch. 15. 3. Ju. 5. 20. Ps. 50. 3; 83. 1. Is. 30. 15.

s De. 9. 13, 14, 20. ch. 17. 4. Ne. 9. 9. Ro. 8. 26.

1 It cannot be supposed God's purpose to depreciate prayer, but to remind Moses that as 'for every thing there is a season, so there is a time for *prayer*, and a time for *action*, a time to *cry to the Lord*, and a time to *speak to the people*, a time to '*stand still* and see the salvation of the Lord,' and a time to *move forward* when directed by the *cloud or the fire*.—*C.*

t ch. 3. 8, 17; 4. 2, 17, 20, 21; 6. 1, 6; 7. 9. See ver. 21-30. Ge. 15. 14; 46. 3; 50. 24.

2 See note on ch. 4. 21.—*C.*

u ver. 4. Ps. 9. 16; 58. 11; 83. 18.

x Christ, ver. 24; ch. 13. 21, 22; 23. 21. Is. 63. 9-12. Mal. 3. 1. Jos. 5. 13, 14. Hab. 3. 8, 9.

y Jos. 24. 7. Ps. 18. 11; 97. 2. Is. 8. 14. Re. 10. 1. 2 Co. 2. 16.

A.M. 2513. B.C. 1491.

z Ps. 106. 9; 114. 3, 5; 78. 13, 53; 66. 5, 6, 12; 74. 13; 77. 16; 136. 13. Is. 43. 2; 63. 12. Ne. 9. 11. Jos. 2. 10; 4. 23. He. 11. 29. Ac. 7. 36.

a Nu. 33. 8. Ps. 78. 13. 1 Co. 10. 1. He. 11. 29. Is. 63. 13, 14; 43. 16.

3 The opening of the passage was miraculous. The immediate instrumentality employed was 'a strong mighty wind.' But no *ordinary* wind could have cut a passage through the sea, and kept the waters unlike a wall on each side.—*P.*

b ch. 15. 9. Pr. 16. 18. Is. 43. 16, 17.

c Mat. 14. 25.

d Job 40. 12. Ps. 18. 14; 77. 16-19. ch. 15. 10.

4 The Lord manifested his indignation against the Egyptians in terrible storms of thunder and lightning, which put them into great disorder and terror.

5 As a man is said to *do* what his *servants do* by his commands, so God is said to do what *his works* effect by his disposal. God 'took off the chariot wheels of the Egyptians, by means of the deep sands or rugged bottom of the sea. The Egyptian chariot, as commonly represented in ancient sculptures and paintings, is a small box, in which the warrior stands, mounted upon two low wheels, and fearfully ornamented with human heads, a terrible emblem of the fate that awaited the Israelite that would return to his bondage.—*Note*, How truly does the proverb speak man's extremity is God's opportunity' The mountains are on each side, the Red Sea before; Pharaoh and his chariots and horsemen behind; Israel trembling, murmuring, and crying in the midst, but God is over all, and salvation arises when hope had all but expired.—*C.*

6 Or, *and made them to go heavily.*

e ver. 14, 17. 1 Sa. 4. 7, 8.

f ch. 7. 19; 8. 5, &c.

g De. 11. 4. Mat. 7. 2. Re. 13. 10; 16. 6. ch. 1. 22. Pr. 13. 21. Ps. 140. 11. Job 9. 4.

h ch. 15. 10; 14. 4, 13, 14. Ps. 92. 9; 68. 1, 2.

i Heb. *shook off.* De. 11. 4. Ps. 78. 53. Jos. 24. 7. Ne. 9. 11. Ps. 74. 13, 14; 106. 11; 136. 15. Is. 23. 5, with ch. 1. 22. Ge. 46. 21, 22. Ju. 1. 7. Je. 2. 17, 19; 4. 18. Mat. 7. 2. Re. 16. 6. ver. 4, 13, 17, 30.

k Hab. 3. 8, 10. ch. 15. 4, 5, 10. He. 11. 29.

l Ps. 106. 11.

m Ps. 77. 20; 66. 6, 12. Jos. 3. 16. Is. 51. 10, 15; 63. 12, 13.

n Ps. 58. 10; 92. 11; 46. 8; 48. 8, 10, 11; 97. 8.

7 Heb. *hand.*

o Ps. 119. 120; 106. 12. ch. 19. 9; 4. 31. 1 Sa. 12. 18. 2 Ch. 20. 20. 1 Co. 10. 2.

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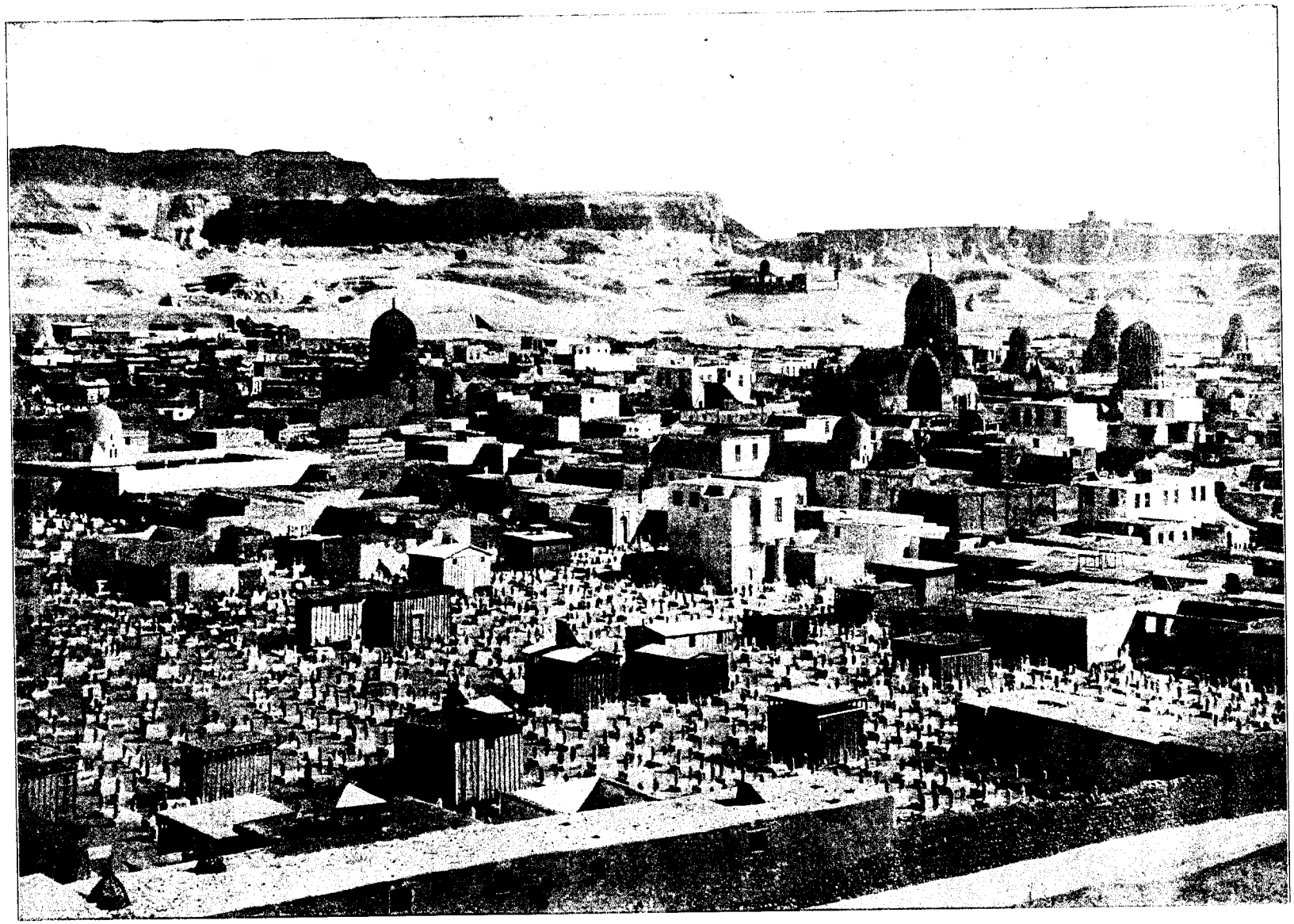
depression of the Israelites will be best understood by recollecting that, though more numerous than the Egyptians, they had submitted to have their male children drowned. Had such a people been led directly into Palestine, a march of but a few days, the warlike inhabitants, unless prevented by a sweeping miracle, would immediately have attempted to extirpate or enslave them; and to avoid either, the Hebrews, in desponding cowardice, would have returned to Egypt. God mercifully leads them to a distance from their enemies, and, by that distance, prevents any sudden occasion to return.—*Note*, God seldom or never leads the young convert into immediate trial of his faith, hope, love, or patience. There is often also a wonderful estrangement between a new convert and his former acquaintances. He is led away from them, lest in weakness he should return to them. It is not until 'prepared to endure hardness,' the soldier of the cross is called to 'fight the good fight of faith.' *C.*]

REFLECTIONS.—God frequently musters up difficulties in the way of his people, that his glory may appear in subduing and helping over them. Often he turns the pride and malice of his enemies and their prosperity, to the advancement of his cause; while, with blind infatuation, they quickly repent of their *best deeds*, and rush forward, in their hatred of God and his people, till they find no place for repentance of their *wickedness!* What necessity there is to set out in the Lord's way with much strong faith, assured hope, and holy courage, as in it we may lay our account with many and great perplexities and troubles! Such as escape out of a sinful world may expect a hot pursuit from the devil and his servants: but he that brings us out with a high hand can bear us up with everlasting strength. In straits let me therefore never dare to chide my deliverer, or to think of returning to my bondage, but in patience possess my soul, hoping for his salvation. What he does I know not now, but I shall know hereafter. Sedateness in danger is the most likely mean to extricate myself out of it; and to encourage my heart in God is the way, not only to remove my fears, but to surmount my difficulties. However dangerous and dark the path may be, if I go forward God will take care of the event; and while the darkness of sin leads down to the darkness of eternal death, the light of grace will conduct me to eternal life and light in glory. What a present help is God in trouble! But how tremendous a foe! who can stand before him if once he be angry! Certain is their fall at last who are found fighting against God. If the Lord has delivered me from so great a death,



TOMBS OF THE CALIPHS—DESCENDANTS OF THE ANCIENT PHARAOHS. [Exodus, xiv:23.]—Here we have a view of the Tombs of the Caliphs, built in the time of the Mameluke princes. These tombs extend along the east side of the city of Cairo. Each formerly had an endowment and a staff of sheiks and attendants who lived near them. About the beginning of the present century the properties belonging to these tombs were confiscated, while the families who made their means of subsistence attending to them were left without employment. This picture helps us to see the tombs, as they look in modern times, of the Caliphs, who, in the respect that they were rulers in Egypt for a time, were the descendants of the ancient Pharaohs. These tombs are now falling into decay, and the attendants who once kept them continue to live among their ruins and beg travelers for backsheesh.

CHAPTER XV.

1 Moses' song. 20 Miriam and the women join in it. 22 The people want water. 23 The waters at Marah are bitter; a tree sweeteneth them. 27 They remove to Elim.

THEN sang [a]Moses and the children of Israel this song[6] unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* [b]my strength and song, and he is become my [c]salvation: he *is* [d]my God, and I will prepare him an [e]habitation; my father's God, and I will [f]exalt him.

3 The LORD *is* [g]a man of war: the [h]LORD *is* his name.

4 Pharaoh's[i] chariots and his host hath he cast into the sea; his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as [k]a stone.

6 Thy[l] right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the [m]greatness of thine excellency thou hast overthrown them that rose up against thee:[n] thou sentest forth thy wrath, *which* consumed them [o]as stubble.

8 And with the [p]blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, [q]I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them: I will draw my sword; my hand shall destroy[7] them.

10 Thou didst [r]blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who[s] *is* like unto thee, O LORD, among the gods?[8] who *is* like thee, [t]glorious in holiness, fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast [u]led forth the people *which* thou hast redeemed; thou hast guided *them* in thy strength unto [x]thy holy habitation.

A.M. 2513. B.C. 1491.

CHAP. XV.

a Ps.106.12; 107. 1, 2, 8.Is.12.1; 51.10,11. Re. 15.2,3.

6 This song of the passage of the Red Sea is, with the exception of certain portions of Genesis, the oldest poem extant. It is not surpassed, if equalled, in boldness of imagery, sublimity of sentiment, or dignity and splendour of style and language. Lowth says, 'It is the most perfect example of that species of the sublime which is wholly dependent on the greatness of the conceptions and the dignity of the language,' &c.—*I.*

b Is.12. 2. Ps.118.14, 28; 109.1; 23.3; 8.2. De. 10.21.

c Lu. 2. 30; 1. 71, 74. Is.45.17;12.2.

d Ge.17.7. ch. 3.6; 4. 22. Ps.22.10; 18.3; 91.2. Zec.13.9.

e Ezr. 7 15. ch. xl. 1 Ki.8.11,13.

f Ps.30.1;34.2,3; 118. 28;145.1. Is.25.1. Lu.1. 46,47.

g Hab.3.8, 9 Ps. 24. 8.Re.19.11-20.

h Ps.83. 18. Is. 42. 8; 57.15.ch.3.14;6.3.

i ch.14.26-28.

k ver. 10. Ne. 9. 11. Je.51.63,64.Re.18.21.

l Ps 118.15,16; 89. 8-10.13.Is.51.9;52.10.

m ch. 9. 16. Is. 5. 16. Ps.68.1,2;92.9,10.

n ch.5. 2; 14. 3, with Zec. 2. 8. Mat. 25. 45. Ac.9.4.

o Is.5. 24; 47. 14. Ps. 58.9;52.5.

p Job 4. 9. ch. 14.21, 27. Ps.68. 1, 2;90. 7. Is. 11.4;37.7.2 Th 2.8.ver. 10.

q ch.14.8,9,23. Ju. 5. 10.30. 1 Ki.19.2; 20. 10. Lu.11.22. Is.9.3. Ps.47. 2.Hab.3.14.

7 Or, *repossess.*

r ch.14.21,27,28. De. 11.4. Ps.106. 11; 74. 13, 14; 136. 15. Ne. 9. 11. Jos.24.7. Hab. 3. 8, 10. He.11.29.

s De. 3. 24; 33. 26. 1 Sa.2.2.2 Sa.7.22. 1 Ki. 8.23. Job 36.26. Ps. 35. 10; 86.8. Je.10.6,16; 32. 20,21;33.3. Mi.7.18.

8 Or, *mighty ones.*

t 1 Sa.2.2. Is.6.3; 57. 15.Ps.65.5;72.18.

u Ps.77.20;78. 53,54. Is.63.12.

x ch.3.8; 6. 8. Ps. 78. 54; 135.12; 136.21; 80.8, 9;74.2;114.2. ver.17.

A.M. 2513. B.C. 1491.

y Nu.14.14;22.3. De. 2.25;11.25. Jos.2.9.

z Nu 20. 12-21; 22. 3, with Ge.36.40.

a Jos. 2. 11; 5.1. Ps. 68. 2; 48.5,6. Re.18.10. Is.13.7,8.1 Sa.14.16.

b ch. 19. 5,6. 2 Sa.7. 23. Ps.74.2. 2 Pe.2.1. 1 Pe.2.9. Tit.2.14.

c Ps. 44. 2;78. 54, 55. 135. 12; 136.21; 80.8. Is. 5.1-4. Je.2.21.

d De.11.11. Ps.78.68, 69. See ver.13.

e Ps. 146. 10. Re.11. 15,17. Is.57.15;9.7.

f Pr. 21. 31. ch. 8.22; 11.7;14.20-29.

g Ju. 4. 4. Lu. 2. 36. Ac.21.9.1 Sa.10.5.

h Ju. 11. 34; 21. 21. 1 Sa. 18. 6. 2 Sa.6.14,21. Je.31.4,13. Ps.68.11,25.

‡ 2 Ch.5.13.ver.1.

9 The evidence for the exodus and passage of the Red Sea is most complete. 1. The institution of the passover in commemoration of the exodus can be assigned to no other period. 2. The divine inspiration of Moses proved by his miracles, and the abundant fulfilment of his prophecies. 3. The continued murmuring and rebellion of the people; had Moses exaggerated or falsified in this, the imposition must immediately have been detected. 4. Though the narrative of Moses rests in its credibility on his own character and actions, yet human evidence is abundantly, though unintentionally, furnished. Justin, a heathen historian, distinctly notices the exodus; and Diodorus Siculus, another heathen, relates a very old tradition of the miraculous dividing of the Red Sea, leaving its bottom for some time dry, and then returning to its usual bed.—*C.*

k Nu.33.8. Ge.25.18; 16.7.1 Sa.15.7.

l ch.3.18.Nu.10.33.

m That is, *bitterness*, Ru.1.20,21.

1 Near the spot where the Israelites passed through the sea, on the Asiatic side, are a few brackish fountains, still called *Ayún Músa*, 'Fountains of Moses.' Two days' march from them towards Sinai is another fountain called *Hawdrah*, 'Destruction' the water of which is intensely bitter. This is doubtless Marah.—*P.*

n ch.14.11;16.2;17.3. Nu. 11. 1,4-6,10; 14.1-4;16.41;20.2-5;21.5.

o Mat.6.25. Ps.4.6.

p 2 Ki.2.21; 4.41. Ro. 5.1,3.2 Co.1.5,7.1 Pe.2. 21.24.

q ch.16.4. De.8.2,15. 1 Pe.1.6,7.

14 The[y] people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

15 Then the [z]dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall [a]melt away.

16 Fear and dread shall fall upon them: by the greatness of thine arm they shall be *as* still as a stone, till [b]thy people pass over, O LORD, till the people pass over *which* thou hast purchased.

17 Thou shalt [c]bring them in, and plant them in [d]the mountain of thine inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the sanctuary, O LORD, *which* thy hands have established.

18 The LORD shall [e]reign for ever and ever.

19 For the [f]horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.

20 ¶ And Miriam the [g]prophetess, the sister of Aaron, took a [h]timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam [i]answered them, Sing ye to the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea;[9] and they went out into [k]the wilderness of Shur: and they went [l]three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter; therefore the name of it was called [m]Marah.[1]

24 And the people [n]murmured against Moses, saying, [o]What shall we drink?

25 And he cried unto the LORD; and the LORD showed him a [p]tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he [q]proved them,

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let my heart, not for a while only, but for ever, be kindly impressed with his mercy; and rejoice that Jesus has delivered, and will deliver, his church in spite of all her enemies.

CHAPTER XV. Ver. 1. Several of the verbs in this song, relating to their past deliverance, are of the future tense in the original Hebrew, to intimate that it was but an earnest of many similar ones to the Jewish nation, and especially to the gospel-church and her true members, Jos. vi.–xxi.; Ju. 3. 10, 30; 4. 16; vii. viii.; 11. 33; 1 Sa. 7. 10–13; 11. 11; 14. 13–23; 17. 51, 52; 2 Sa. v. viii. x.; 2 Ch. xiv. xx.; Ezr. i. ii.; Es. viii. ix.; Ac. ii.–xix.; Re. 6. 13–17; xv.–xix.

Ver. 2. God is, and gives to his people, strength, and matter of joy and praise.—Moses foresaw that God would have a peculiar dwelling among the Jews in his tabernacle or temple.

Ver. 3. God is a *man of war*, as he powerfully protects his people, and executes judgment upon their enemies.

Ver. 7. By manifold, glorious, and marvellous works, God manifested his own infinite perfections.—He consumed the Egyptians *as stubble*, easily, suddenly, utterly.

Ver. 8. The strong wind which God raised made the waters to stand as still, on either side of the passage, as if they had been mountains of ice.

Ver. 11. Holiness is, as it were, the beauty, comeliness, and glory of the Godhead, and every particular excellency of it; and the very perfections and works for which God is to be praised are awful, and to be revered.

Ver. 13, 17. Canaan was a mountainous country, and is called God's *inheritance, sanctuary,* and *holy habitation;* because, for one thousand five hundred years of the typical dispensation God chose it for the special residence of his worship and service.

Ver. 14–16. All the nations about heard of God's delivering his people, and destroying the Egyptians; and then, but especially afterwards, when the Israelites approached their territories, they were filled with terror and dread.

Ver. 20, 21. Perhaps Miriam is here called the *sister of Aaron*, rather than of Moses, because she lived mostly with Aaron. She and her companions seem to have repeated the whole song after Moses and his brethren.

Ver. 24. To murmur against God is to conceive unworthy and hard thoughts of his nature, word, or works; or to utter them with our tongue.

Ver. 25. God there *proved* their faith and obedience, and published his statutes, promising them future favours on condition of their obedience.—[*The waters were made sweet.* The bitter well of *Hawara* is said to answer geographically to the position of Marah. And were we certain of their identity of themselves, and were we acquainted with the composition of the water, we might be enabled to judge whether the infusion of any wood might chemically effect a precipitation of the bitter ingredients. But if the 'sweetening' of the

26 And said, [r]If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [s]diseases upon thee which I have brought upon the Egyptians: for[t] I *am* the LORD that healeth thee.

27 ¶ And[u] they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees:[9] and they encamped there by the waters.[1]

CHAPTER XVI.

1 The Israelites come to Sin, and murmur for want of bread. 4 God promiseth them bread and flesh from heaven. 13 Quails and manna are sent. 16 The ordering of the manna. 27 It was not to be found on the sabbath. 32 An omer of it is preserved.

AND they [a]took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the [b]whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

3 And the children of Israel said unto them, Would[c] to God we had died by the hand of the LORD in the land of Egypt, when we sat by the [d]flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with [e]hunger.[2]

4 ¶ Then said the LORD unto Moses, [f]Behold, I will rain bread from heaven for you; and the people shall go out and gather [g]a certain rate every day, that I may [h]prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall [i]prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that [k]the LORD hath brought you out from the land of Egypt.

7 And[l] in the morning, then ye shall see the [m]glory of the LORD; for that he heareth your murmurings against the LORD:[3] and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not [n]against us, but against the LORD.

9 And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near [o]before the LORD: for he hath [p]heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the LORD [q]appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I[r] have heard the murmurings of the children of Israel; speak unto them, saying, [s]At even ye shall eat flesh, and in the morning ye shall be filled with bread; and [t]ye shall know that I *am* the LORD your God.

13 ¶ And it came to pass, that at even [u]the quails[4] came up, and covered the camp; and in the morning the [z]dew lay round about the host.

14 And when the [y]dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it,* they said one to another, [z]It *is* manna: for they wist not what it *was.* And Moses said unto them, [a]This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath

A.M. 2513. B.C. 1491.

r Le.26.3-13.De.28. 1-15;iv.-viii.xxx.

s De.28.27,60;7.15.

t ch.23.25. Ps. 103.3; 147.3. He.7.25. Re.22. 2.1 Pe.2.24.

u Nu. 33. 9. Is.12.3. Re.7.17.

9 The presence of the palm is a sure sign of water. 'It is remarkable that the number answers to the twelve patriarchs and the seventy elders, and to the twelve apostles and the seventy disciples.'—*Scott.*

1 Now called Wady Ghurundel—a fertile valley with fountains, a streamlet, and a small grove of palm-trees and tamarisks. It is only about six miles from Marah.—*P.*

CHAP. XVI.

a Nu.33.10,11. ch.5. 57.

b Ge. 19.4. Nu.11.1-10;14.1-4;16.41; 20.2-5; 21.5.ch.15.24;14.11.

c Nu.14.2;11.4-6; 20. 3; 21.5. ch.14.11. La.4. 9.

d Nu.11.4,5.ch.2.23.

e De.8.2,3.Je.2.6.Ps. 107. 5; 78. 19, 20. ch.14. 11. Nu.11.6;14.3; 20.4, 5;21.5.

2 A whole month was spent between Rameses and Sin, though only eight stations are named, and only ten days' actual march recorded. The encampment 'by the sea,' mentioned in Nu. 33. 11, is omitted here. The 'wilderness of Sin' is a dreary desert plain, covered with gravel and flint, lying along the eastern shore of the Red Sea. Its desolate aspect naturally had a depressing influence on the minds of the Israelites; and besides, the stock of provisions which they had brought with them from Egypt was now in all probability exhausted. Hence their bitter complaint and murmurs.—*P.*

f Ro. 12. 20, 21. Ps. 105.40; 78.24. Nu.11.8. Jn. 6.31,32; 3.16. 1 Co. 10.3.Re.2.17.

g ver. 16. Mat. 6.11, 31,34.

h ch. 15.25. De.8.2; 33. 6. Jos.24.15. Ge.22. 1.

i ver. 23; ch. 35. 2, 3. Le 25.21,22.

A.M. 2513. B.C. 1491.

k ver.3.ch.12.51; 13. 21;14.30;20.2.

l ver.13.

m ver.10. Le.9.6,23. Nu. 12. 5; 14. 10; 16.42. ch.24.10.

3 It is chiefly against God that ye murmur; we are but his ministers who act by his direction.

n ver.6,7,13. 1 Sa.8. 7. Lu.10.16. Mat.10.40; 18.5. Ro.13.2.

o ver. 10. De.12.5,6, near the pillar of the cloud.

p Is.29.15;37.29. Ge. 18. 20, 21. He.4.13. Ps. 90.8;94.7. Job 34.21. Pr. 5.21. Je.16.17;23.24,25.

q ch. 13. 20,21; 24.16. Le.9.6,23. Nu.12.5;14. 10;16.42.

r See ver.9.

s See ver.13-15.

t ch. 6.7. 1 Ki.20.28. Joel 3.17. De.29.6;4.35. Eze.6. 7, 10, 13; 14;7.4. 9,27; 11.10,12; 12.15,16, 20; 13.9,14,21,23; 16.62; 20.38,42, &c.

u Nu. 11. 31. Ps.105. 40.

4 The quail is a migratory bird of the gallinaceous kind. That commonly known in Europe is about the size of a lark; but there is a much larger kind, well known in Arabia and the adjoining countries. That the word translated *quails* does not mean *locusts,* as some have supposed, but some species of *birds,* is evident from Ps. 78. 27, where they are called *feathered fowls.* The period of this event was the spring, at which time these birds migrate from Asia to Europe; yet was not the miracle the less, for the miracle lay not in the event itself, which might have been what is called *accidental,* but in the *prophecy* announcing it, which none but one inspired of God could possibly have foreseen.—*C.*

x Ps.78.23,24.

y Nu. 11. 9. Ne.9.15, 25. Ps.78.24;105.4.

z Or, *What is this!* or, *it is a portion,* Nu. 11. 7-9. De.8.3,16. Ps.78.24. Jos.5. 12. Jn. 6.31-57. Re.2.17.

a Jn.6.31. 1 Co.10.3. Pr. 9. 5. Is. 25. 6; 55. 2. Re.2.17. Ep. 3. 19. Ps. 34.8-10;36.8;65.4.

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waters were purely a chemical result, the miracle was not lessened; for God showed Moses the tree in answer to earnest prayer. From comparing, however, the passage with 2 Ki. 2. 20, where a similar permanent 'healing of the waters' was miraculously effected by the infusion of a little salt, we must rather consider the 'sweetening' at Marah to be wholly miraculous, and the infusion of the wood a mere sign that the miracle was wrought in compliance with divine direction.—*Note,* Israel was *proved* by thirst and bitter water—they murmured against Moses, but cried not, as Moses did, to God. In some such way God still *proves* his people; but let them not murmur against the world, but appeal to him who is able to help and relieve. The bitterest water of affliction is made sweet to him who commingles with it the knowledge of Christ, 'the power of his resurrection,' and the 'fellowship of his sufferings.' *C.*]

Ver. 26. *God heals,* and helps, in every case respecting either soul or body, and delivers from all evils, felt or feared, whether spiritual, temporal, or eternal.

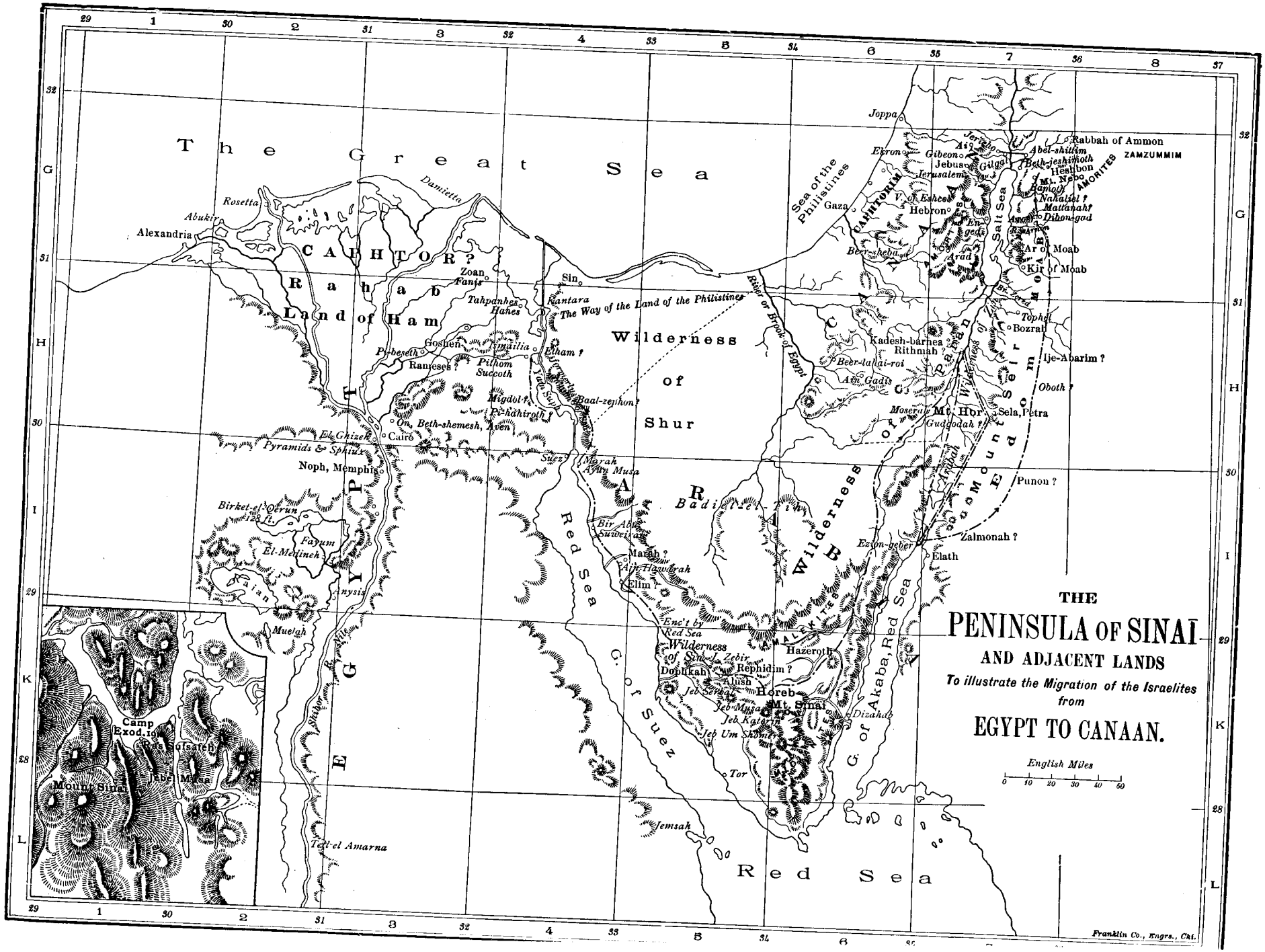
REFLECTIONS.—Admire, my soul, the displayed perfections, the transacted works, the fulfilled promises, the endearing relations of the Most High! How his feeble followers are encouraged and helped! How his proud opposers fall under him! Awake, awake, and utter this song of Moses and of the Lamb! Since the Lord hath brought me through fire and water to a goodly heritage, since he hath brought me out of a fearful pit, and out of the miry clay, let me believe his mighty works, and sing his praise. Let there be a new song in my heart, and in my mouth, even praises to our God. Let my meditation of him be sweet: and let my soul, which he hath redeemed, rejoice in God, my only Lord. With sweet astonishment, with heart-burning affection, and with enrapturing joy, let me sing what JEHOVAH, Father, Son, and Holy Ghost, have done, and will do for me; what they have given, and will give to MEN—to ME;—what they are, and for ever will be to men—to ME! And while I go up, through this wilderness-world, to my Canaan above, let me kindly accept the mixture of crosses and comforts which God allots to me. If parching thirst, if bitter gall, succeed my noted deliverances, let me never once doubt of his love; never once fear that all things are against me. If I am dear to God, it is proper that he make me smart for my sin. If he love me, let him not spare his rod of correction, which drives folly from my heart. If Jesus' presence sweeten my bitter draughts, it is enough. The cup which my Father giveth me, shall I not drink it? If JEHOVAH be my God that healeth me, let him make me wounds all over, that I may feel his word, his blood, his Spirit applied, and his hands binding up and making me whole. If I get Elim refreshments here, let me adore his sovereign kindness. But let my last march be to the river of life, clear as crystal; to the living fountains of waters, where God himself shall wipe all tears from mine eyes. Meanwhile, let me not be unaffected with the great deliverances which God hath wrought, and shall work, for his gospel-church; with his destruction of her heathenish and antichristian enemies; while exercised herself with a vicissitude of embarrassing troubles and joyful deliverances.

CHAPTER XVI. Ver. 4. The manna fell from heaven in the manner of rain or dew; and by it God *proved* the Israelites; tried whether miraculous favours would induce them to an exact observation of his laws.

Ver. 5. It was the sixth day of the week on which the double portion of manna was gathered, but whether it was the sixth after the Hebrews murmured, or sixth of the fall of the manna, is not certain.

Ver. 10. While the cloud marched before them into the wilderness, an extraordinary brightness appeared in it.

Ver. 16. Every man had about five English pints of it allotted him for his daily provision.


The Great Sea
Sea of the Philistines
Salt Sea
Joppa
Rabbah of Ammon
ZAMZUMMIM
Ekron
Gibeon
Jebus
Jerusalem
Gilgal
Abel-shittim
Beth-jeshimoth
Heshbon
Mt. Nebo
Baal-peor
Nahaliel ?
Mattanah
Dibon-gad
AMORITES
Gaza
Hebron
Eshcol
Engedi
Beer-sheba
Arad
Ar of Moab
Kir of Moab
Rosetta
Damietta
Abukir
Alexandria
CAPHTOR?
Rahab
Land of Ham
Zoan
Tanis
Sin
Kantara
The Way of the Land of the Philistines
River or Brook of Egypt
Tahpanhes
Hanes
Goshen
Pi-beseth
Ramesses ?
Succoth
Etham ?
Wilderness of Shur
Migdol ?
Pi-hahiroth ?
Baal-zephon ?
Yam Suph
Tophel
Bozrah
Kadesh-barnea
Rithmah ?
Beer-lahai-roi
Ije-Abarim ?
Oboth ?
Mt. Hor
Sela, Petra
Punon ?
Zalmonah ?
Elath
Ezion-geber
Gulf of Akaba, Red Sea
Wilderness of Paran
Mount Seir
Arabah
Aroer
Moserah
Guddodah ??
On, Beth-shemesh, Aven
Cairo
El Ghizeh
Pyramids & Sphinx
Noph, Memphis
Suez
Marah
Ayun Musa
Red Sea
Wilderness of Shur
Bir Abu Suweirah
Birket-el-Qerun
Fayum
El-Medineh
Rajan
Mueilah
Shihor
Nile
EGYPT
Marah ?
Ain Hawarah
Elim ?
Enc't by Red Sea
Wilderness of Sin
Dophkah
Alush
Jeb Serbal
Jeb Musa
Jeb Katerin
Jeb Um Shomer
Rephidim ?
Horeb
Mt. Sinai
Hazeroth
Dizahab
Tor
G. of Suez
Jemsah
Tell el Amarna
Red Sea
Camp Exod. 19
Ras Sufsafeh
Mount Sinai
Jebel Musa
THE
PENINSULA OF SINAI
AND ADJACENT LANDS
To illustrate the Migration of the Israelites from
EGYPT TO CANAAN.
English Miles
0 10 20 30 40 50
Franklin Co., Engrs., Chi.

commanded, Gather of it every man according to his eating, an [b]omer [c]for every man, *according to* the number of your persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, [d]he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man [e]leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it [f]bred worms, and stank: and Moses was wroth with them.

21 And they gathered it [g]every morning,[5] every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* on the sixth day they gathered [h]twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the rest[i] of the holy sabbath unto the LORD: [k]bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning.

24 And they [l]laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein.

25 And Moses said, [m]Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 Six days ye shall gather it; but on the seventh day, *which is* the sabbath, [n]in it there shall be none.

27 ¶ And it came to pass, *that* there [o]went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, [p]How long refuse ye to keep my commandments and my laws?

A.M. 2513. B.C. 1491.

[b] ver. 36, about five English pints.

[c] Jn.6. 37. Ac. 2. 39. Je. 31. 1. Ga. 3. 28, 29. Ro. 3. 29, 30. Col. 2.10, 19;3.11.

[d] 2 Co.5.21; 8. 14,15. Ga.3.28,29. 2 Pe.1. 1. 1 Co.1.30.Col.2.10;3.11.

[e] ch.12.10. 2 Co. 6.2 Mat.6.31,33,34. He. 3. 13–15;13.5. Pr.27.1.Ec. 9.10.

[f] Lu.19.41, 42. 2 Co. 2.16. 1 Pe.2.8.Ro.9.32, 33. 1 Co.1. 24. Pr.1.24–32.

[g] Pr.6.6,7; 8.17;10.4. Job 12.35.Ga.6.10.Lu. 19.42. Ec.9.10. 2 Co.6. 2.Je.2.2;31.3.

[5] The miracle of the manna is the most extraordinary in the Old Testament. The evidences of its reality are—1. The established inspiration of Moses. 2. His books were written and published at the time of the event recorded. 3. The rebellions of the people against him in the wilderness were so frequent and inveterate, that there is no possibility of collusion. 4. The people's loathing of this gift of God. 5. The preservation of a *specimen*, ver. 32, 33, and its consequent historical union with the services of the Jewish law. — *Note*. The manna furnishes a beautiful type of Christ, 'that bread of God that cometh down from heaven,' Jn. 6. 33. sent without our asking, continued notwithstanding our ingratitude —loathed by the infidel, sweet to the believer, and given in daily portions through our weary pilgrimage, till we 'hunger no more and 'rest from our labours.'—*C.*

[h] ver.5,16.Le.25.21, 22.

[i] Ge.2.2. ch.20.8,10; 35.2,3.Le.23.3.

[k] Nu.11.8.

[l] ver.20.

[m] Jn.6.27. Ps.84.10. 2 Co.6.2.He.4.1–3.

[n] Mat.25.8.Re.10.6, 7.Lu.14.3.

[o] Nu.20.12. De.1.32. 2 Ki.17.14.Is.7.9.

[p] Is.7.13. Je.4.14;13. 27. Nu. 14. 11. Ps.94.8. Pr.1.22;6.9.

A.M. 2513. B.C. 1491.

[q] ver.23; ch. 35. 2, 3; 31. 13–17; 34. 21; 23. 12; 20.8–11. Le.23.3.

[r] De. 5. 12–14. Lu. 24. 56. ch.20.8–11; ver. 29.

[s] Nu.11 7.Ca.5.16;2. 3. Je.15.16. Ps.34.8; 19. 10;119.103.Jn.6.55.

[t] He.2 1. Ps.103.1,2; 105.5.Is.63.7. See ch. 12. 14; 13. 9, 16. 2 Pe.1. 12;3.1.

[u] He.9. 4. Ro. 15. 4; 16.26,27.ver.32.

[x] Ark, which held the tables of the law, ch.25.16,21.De.10.5.

[6] It is manifest that this incident is not related by the historian in strictly chronological order. The ark of the testimony was not yet made. The object of the writer in inserting it here is to complete all notices regarding manna, down even to the time of its withdrawal.—*P.*

[y] Nu.33.38. De. 8. 2, 3,16.Ne.9.15,20,21. Ps. 78.24,25. Jos. 5. 12. Jn. 6.31–57 Ga.2.20. 1 Co. 1.30.

[7] There is no necessity for supposing, with most commentators, that Moses did not write this verse. He lived till near the close of the 40th year of the exodus (comp. Ex. 6. 7 with De. 34. 7), at which period the Israelites were actually '*on the borders of Canaan*,' and not yet *in* it, when the manna finally ceased, Jos. 5. 12, a very short time after the death of Moses. —*C.*

[z] ver. 16, about 5¼ pints.

CHAP. XVII.

[a] Nu. 33. 12–14. ch. 16.1;ver.7.

[8] The wilderness of Sin, now the plain of Kâa, lies along the shore between the mountains of Sinai and the Gulf of Suez. On leaving it the Israelites must have entered the wild mountain defiles on their route to Sinai. At least two stations —Dophkah and Alush, Nu. 33. 13—intervened between Sin and Rephidim. The site of Rephidim is most probably at the tomb of Sheikh Saleh, in Wady esh-Sheikh, about three hours' march from Mount Sinai.—*P.*

[b] Je. 2. 6. De. 8. 15. Ps.107.5.

[c] ch.14.11,12; 15. 24; 16.2,3. Nu.11.1–10;14.1–4;16.41;20.2–5;21.5.

[d] Nu.14.22. De.6.16. Ps.78.41. Mat.4.7;16.1–3 Ac.15.10.1 Co.10.9.

[e] ch.14.11, 12; 15. 24; 16. 3. Nu.14. 2; 11. 4–6; 20.3;21.5.

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: [q]abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people [r]rested on the seventh day.

31 And the house of Israel called the name thereof Manna; and it *was* [s]like coriander-seed, white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD [t]commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, [u]Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the [x]Testimony, to be kept.[6]

35 And the children of Israel [y]did eat manna forty years, until they came to a land[7] inhabited: they did eat manna until they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an [z]ephah.

CHAPTER XVII.

1 *The people murmur for water at Rephidim.* 5 *God sendeth them for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses' hands.* 15 *Moses buildeth the altar JEHOVAH-nissi.*

AND all the congregation of the children of Israel [a]journeyed from the wilderness of Sin,[8] after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* [b]no water for the people to drink.

2 Wherefore the people did [c]chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye [d]tempt the LORD?

3 And the people thirsted there for water; and the people murmured against Moses, and said, [e]Wherefore *is* this *that* thou hast brought

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Ver. 18. The provision for a family was put into a common stock, and the master measured out to each his share.

Ver. 19. To prevent a superstitious keeping of it, and to cause them always to trust in God for more, none of it was to be kept over the night.

Ver. 22. The rulers *told Moses;* observant of God's kindness, and that they might receive directions how to dispose of this double portion.

Ver. 23. They might not dress manna on the Sabbath, as it required a great deal of labour to grind and bake it, Nu. 11. 8.

Ver. 29. On the Sabbath no one was allowed to travel, except to the public worship of God, or about works of necessity and mercy.

Ver. 34. It was not till about ten months after that this potful of manna was laid up before the tables of the law, on the foreside of the ark.

REFLECTIONS.—Our comfortable glances of prosperity on earth soon change and pass away; while fresh difficulties produce fresh murmurings; and discontent vilifies what it has, and magnifies what it loseth or desires. But how criminal to distrust God's goodness and power, to despair of mercy and life, whenever we are brought into straits! and to murmur desperately, after God hath wrought wonders for our relief! Observe, all abuse of his servants strikes against God himself; and noted displays of his glory shall effectually check the murmurs of presumptuous sinners, and vindicate the faithful messengers of Christ! But for the children of God to disquiet their minds about temporal necessaries, when their heavenly Father can with a word supply them with everything useful, is both foolish and highly offensive. Bread shall be given them, and their water shall be sure. So transcendent is his kindness, that he bestows on wicked murmurers not only necessaries, but even delicacies. Amidst prudent care and diligent activity to make provision for myself, it becomes me to beware of covetousness or sinful distrust; to live alway contented with bare necessaries for the time, and depend upon God for what may be needful hereafter. Never let any earthly gain prevent my sanctification of the Sabbath. If, from regard to its honour, I deny myself, the Lord of it will assuredly make up my loss, and be my exceeding great reward. But if the Lord hath showed me his great kindness, let me treasure it up in my heart for grateful remembrance through all my life.—In this manna I contemplate Jesus the true bread—Jesus the bread of life. He is the free gift of God to murmuring and rebellious sinners, starving to eternal death. In the camp of the visible church he comes down from heaven in the dewy ordinances and offers of the gospel, early, daily, and plentifully. Small, and contemned by many, and unknown to most, he is the divinely prepared, the mysterious, the pure, the sweet, the wholesome, the all-sufficient, and all-suitable nourishment of our souls; which God liberally and constantly distributes to us, and which we ought early, earnestly, and daily to receive, each for ourselves; and the more so as we approach towards the eternal state, in which we shall have no further offers of his grace. And as he was bruised in the mortar and mill of his Father's justice, and baked in the oven of his love, let me receive him into a wounded conscience and a broken heart, as the grand restorative and nourisher to eternal life.

CHAPTER XVII. Ver. 2. The Israelites abused Moses with provoking and reproachful language.—*Mes*

us up out of Egypt to kill us, and our children, and our cattle, with thirst?

4 And Moses cried unto the LORD, saying, What[f] shall I do unto this people? they be almost ready to [g]stone me.

5 And the LORD said unto Moses, [h]Go on before the people, and take with thee of the elders[i] of Israel; and thy rod, [k]wherewith thou smotest the river, take in thine hand, and go.

6 Behold,[l] I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place Massah,[7] and Meribah,[8] because[m] of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the LORD among us, or not?

8 ¶ Then[n] came Amalek, and fought with Israel in Rephidim.[9]

9 And Moses said unto [o]Joshua, Choose us out men, and go out, fight with Amalek: tomorrow I will stand on the top of the hill with the [p]rod of God in mine hand.

10 So [q]Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when Moses [r]held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

A.M. 2513. B.C. 1491.

f ch.14.15;15.25. Nu. 11.11,15,22;20.10.

g Nu.14.10. 1 Sa.30. 6.

h Eze.2.6. Ac.20.23, 24. Je.1.8-10,17,18.

i ch.3.16; 4.29; 24.1, 9,14.

k See ch.7.17,20;14. 16.

l Nu. 20. 8, 9. Ps. 78. 15,16;114.8;105.41. De. 8.15. Ne.9.15. Is.48.21. 1 Co.10.4.

7 That is, *temptation*.

8 That is, *chiding*, or *strife*.

m Nu.20.13. Ps. 81. 7;95.8. He.3.8.

n Ge.14.7. De.25. 17-19. 1 Sa.15.2,3. Nu.24. 20.

9 The Amalekites inhabited the desert plateau north of the mountains of Sinai. Watching their opportunity they attacked the main body of the Israelites in the rear, as they approached Sinai through the great Wady esh-Sheikh.—*P.*

o ch.24.13; 32.17; 33. 11. Nu.13. 8, 16; 14. 30; 34. 17. De.3.28; 31. 23; 34. 9. Jos. 1.-xxiv. Called *Jesus*, Ac. 7. 45. He.4.8.

p ch.4.2,17, 20; 7. 20; 14.16.

q Ju. 5.13, with Nu. 13.8. ver.13.

r Ps.28.1; 50. 15; 56. 9; 91.15. 1 Ti.2.8. Ja.5. 16. Lu.18.1. Is.58.9;65. 24. Mar.11.24.

A.M. 2513. B.C. 1491.

s Mat.26.41,43. Ro. 12.12. Ga.6.9. Ep.6.18. Col.4.2,12.

t Jn.14.13. Ro. 8. 26, 27. Ja.1.6,7. Mat.24.13. He.7.25.

u ch.34.27. De. 31.9, 22. Is.8.1; 30.8. Hab. 2. 2,3.

1 Literally, '*in the book*,' *i.e.* the sacred history which Moses was then compiling, and which is now called the Pentateuch.—*P.*

x Nu. 24. 20. De. 25. 17-19. 1 Sa.15. 2, 3; 14. 48;27.8. 2 Sa.1.1. 1 Ch. 4.43.

y Ge.8.20;12.7,8, 13. 18; 21. 33; 22.14; 33. 20. Ju.6.24. Eze.48.35.

2 *The Lord my banner.*

3 Or, *Because the hand of Amalek is against the throne of the Lord; therefore the* Lord, &c.

4 Heb. *the hand upon the throne of the Lord.*

z ver.14. Is.3.11; 14. 20,21. Ps.21.9-11.2 Th. 1.8,9. ch.20.5. Mal.1.4.

CHAP. XVIII.

a ch.2.16;3.1;4.18.

b Ps.44. 2, 3. ch. vi.-xvii.;15.14.

c ch. 2. 21; 4. 20, 25. Nu.12.1.

d ch.4.26.

5 No mention is made in Ex. iv. of Moses sending back his wife and sons to Jethro. It is generally supposed that after the event recorded in that chapter he sent them back, not wishing to expose them to the dangers that must be encountered, or to allow his care for them to interfere too much with the great work to which God had called him.—*J.*

e ch.2.22. 1 Ch.23.14 -17.

f i.e. a stranger there, Ps.39.12. He. 3. 13.1 Pe.2.11.

12 But Moses' hands *were* [s]heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur [t]stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the LORD said unto Moses, [u]Write this *for* a memorial in a book,[1] and rehearse *it* in the ears of Joshua: for [x]I will utterly put out the remembrance of Amalek from under heaven.

15 And Moses [y]built an altar, and called the name of it JEHOVAH-nissi:[2]

16 For he said, Because[3] the LORD hath sworn,[4] *that* the LORD [z]*will have* war with Amalek from generation to generation.

CHAPTER XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.* 13 *Jethro's counsel is accepted.* 27 *Jethro departeth.*

WHEN [a]Jethro the priest of Midian, Moses' father-in-law, [b]heard of all that God had done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt;

2 Then Jethro, Moses' father-in-law, took [c]Zipporah, Moses' wife, after he had [d]sent her back,[5]

3 And her two sons; of which the [e]name of the one *was* [f]Gershom; (for he said, I have been an alien in a strange land;)

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tempt the Lord, (1) By sinning wilfully, and thus putting him to the trial, whether he be omniscient, just, powerful, &c., Ac. 5. 3. (2) By unnecessary rushing on visible dangers without any lawful call, Mat. 4. 6, 7. (3) By a presumptuous demanding of miracles, to try whether God can work them, Mat. 16. 1; Lu. 11. 16. (4) By presumptuously prescribing to him when and how he should accomplish his promises or threatenings as the token of his presence with them, Ps. 78. 41.

Ver. 5. The elders of the people were to witness Moses' bringing forth water from the rock, and to report it to the people.

Ver. 6. God stood above the rock in the pillar of cloud, the token of his presence, to show that it was his powerful influence, not Moses' stroke, that brought forth the water.—This rock, it is reported, remains visible to this day as a kind of large stone, with twelve or twenty-four openings, in the valley of Rephidim.

Ver. 8. Whether these Amalekites were in league with the Egyptians, or were Canaanites or Edomites, or whether they attacked them merely for the sake of the riches they had brought out of Egypt, we know not.

Ver. 9. Moses stood on the top of the hill, in view of the Israelites, with his wonder-working rod lifted up as their banner, and as a token of the Lord's presence with and assistance of them.

Ver. 11. This different success, answerable to Moses' elevation of his hands and rod, marked the power and efficacy of prayer; and that they could do nothing but as God encouraged and strengthened them.

Ver. 12. This marked the human weakness of Moses; and that Christ, by his presence and Spirit, must help our infirmities in prayer.

Ver. 14. Joshua was to hear it, as he and his successors, who commanded the armies of Israel, were to watch every opportunity of destroying the Amalekites. —[*From under heaven.* This is one of those judgments of God against a nation, which infidels have most frequently assailed, as indicative of implacability, and therefore, as they assert, unworthy of God. The answer is plain. (1) If God be holy, he must be implacable against sin; and if against sin, he must also be implacable against impenitent sinners. (2) It is to be presumed that every shepherd holds it right to be implacable against the wolf—the cruel and insatiable destroyer of his defenceless flock. Such was the crime of Amalek, De. 25. 17. Cruel and cowardly, he attacked the defenceless rear of the Israelites' line, when 'feeble, faint, and weary.' (3) Has any philanthropist denounced the punishment of pirates, robbers, and murderers? Have the merchants of the Mediterranean wept over the fall of Algiers, or the travellers of India protested against the extirpation of the Thugs? No. How then dare infidels accuse God for a sentence which all men pronounce *righteous*, when they judge in another case? Out of their own mouths, and on their own principles, will they be condemned, and God will be 'justified when he speaks, and clear when he judges,' Ps. 51. 4. (4) Besides, the remembrance of Amalek, which God determined utterly to put out, implied, not the extirpation of individual, but of national life, an occurrence of which history affords many striking examples. Do men ever, in such cases, accuse *Providence* for what is actually done? No. How then dare they accuse *God* for denouncing the same judgment he intended to inflict? *C.*]

Ver. 15. The design of this altar was to commemorate the victory divinely bestowed, and to offer sacrifices of thanksgiving thereupon.

REFLECTIONS.—The straits of the people of God frequently recur upon them; and how commonly do they afford occasion for repeated unbelief, and a sinful rage of spirit, under them, while the greatest kindnesses are forgotten or ill-requited. Humble prayer is most effectual to compose the spirit under such injurious treatment. Did we then but recollect the circumstances of our sins, it would tend rather to our humiliation; and did we but wait with humble patience, we should soon discover that God can open the most abundant supplies in our greatest distresses. How heartily wicked men hate the saints, and take all opportunities to distress them! But terrible is the justice that awaits them on account of it. The prayers of the saints and the word of JEHOVAH are sure to bring victory. Let me then never murmur against, never distrust, my God of infinite power and grace! Let me, in every case, cry to him who can turn flinty rocks into water springs! If I receive mercies amidst my provocations, I may expect new trials. But let me depend upon God in all my warfare, and praise him for all my victories.—But in this smitten rock I behold Jesus, the firm, the unchangeable God and Mediator of his people, who, for our danger of hell and despair, appeared in our nature!—Jesus, the stone smitten by Moses' fiery law before the rulers and people of Israel, that streams of atoning blood and sanctifying virtue might issue forth and run in this wilderness of our world, for the purification and refreshment of sinful men. In this warfare I behold Jesus, MY ALL IN ALL, as the Captain of salvation directing the Lord's host.—Jesus, the rod, the branch, lifted up as an ensign to the Gentiles!—Jesus, as my unwearied intercessor at the right hand of the Majesty on high!—Jesus, through whom I am more than a conqueror; and who hath sworn that he will have war with the enemies of his people, from generation to generation, till they be utterly defeated.

CHAPTER XVIII. Ver. 1. [Jethro was a believer in Jehovah, and a patriarchal though not a Levitical priest; that priesthood being not yet instituted, and Moses, Aaron, and the elders, enter into church fellowship with him (see ver. 7–12). The domestic part of the scene described presents a lively example to Christian families. (1) Moses' care to send his wife and children to a place of safety (ver. 2) during his dangerous negotiation with Pharaoh. (2) Jethro's affectionate restoration of them (ver. 6) when the danger was past. (3) The religious character of their entire intercourse, truly worthy of priesthood, prophets of the most high God. The political part of the narrative may afford the noblest lesson to all statesmen. Jethro speaks in the name of God, and no doubt by his inspiration (ver. 19, 23), when he draws the true character of rulers (ver. 21), viz. 'able men,' in modern language, men of talent, such as fear God, men of heart-religion, 'men of truth,' who abhor the temporary aid of falsehood, 'hating covetousness,' who endure the toils of state, not for the advantage it may bring to the

GARDEN OF GIZEH MUSEUM, CAIRO—A SCENE AROUND THE PALACE OF A MODERN PHARAOH. [EXODUS, ~~:::: 10.]—"And Jethro said, Blessed be the Lord, who hath delivered you out of the hands of the Egyptians, and out of the hands of Pharaoh; who hath delivered the people from under the hands of the Egyptians." We give a picture here of a scene in the garden of the Gizeh Museum. This museum was originally built by Isma 'il Pasha for his harem. He was made Khedive in 1867. The Suez Canal was opened during his reign. Owing to the enormous debt he fastened upon the Egyptian government, Isma 'il Pasha was dethroned in 1879. This harem, in which the Egyptian antiquities are now housed, was built at an expense of five million pounds sterling. After the great Pasha was dethroned, this, among the rest of his property, was confiscated and turned over to the government. In love of pleasure and magnificence of fancy he fitly represents in modern times the luxurious Pharaohs who reigned in Egypt during the sojourn of the

4 And the name of the other *was* [g]Eliezer; (for the God of my father, *said he, was* mine help, and delivered me from the sword of Pharaoh.)

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [h]mount of God:

6 And he said[4] unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses went out to [i]meet his father-in-law, and did obeisance, and kissed him; and they asked each other of *their* [k]welfare: and they came into the tent.

8 And Moses [l]told his father-in-law all that the LORD had done unto Pharaoh and to the Egyptians for Israel's sake, *and* all the travail that had [m]come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro [n]rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [o]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

11 Now I [p]know that the [q]LORD *is* greater than all gods: [r]for in the thing wherein they dealt proudly *he was* above them.[5]

12 And Jethro, Moses' father-in-law, took [s]burnt-offering and sacrifices[6] for God: and Aaron came, and all the elders of Israel, to [t]eat bread with Moses' father-in-law before God.

13 ¶ And it came to pass on the morrow, that Moses [u]sat to judge the people; and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me to [x]inquire of God.

16 When they have a matter, they come unto me; and I judge between one and another;[7] and I do make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

A.M. 2513. B.C. 1491.

g i.e. My God is an help, Ps.46.5;18.23. Is. 50.7,9.ch.2.15.

h ch.3.1;19.11,20;24 16,17.1 Ki.19.8.

4 By his messenger. Jethro sent a messenger to inform Moses of his coming, and Moses hereupon went to meet him.—*C.*

i Ac.28.15. Ju.11.34. ch.20.12.1 Ki.2.19.Ge. 29.11.

k Heb. *peace*, 2 Sa. 11.7.Ps.122.6.

l Ps.105.1,2;145.4-7, 11,12. ch.vii.–xvii. Ne. ix.Is.63.7-14.

m Heb. *found them*, Ne.9.32.

n Is. 44. 23; 63. 7-14; 66.10. Ro.12.12,15. Ps. cv. cvii. cxxviii. cxxxvi.

o Ge.9.26;14.20.1 Ki. 8.15.1 Ch.29.10.Ne.9.5 -15. Ps. 103. 1-6. 2 Ch. 20.6,7.

p Ge.22.12. 1 Ki. 17. 24.

q 1 Ch. 17. 19,20. Je. 10. 6, 16. Job 11. 7. Ps. 145.3;147.5;86.8,10;89. 6,8;136.2,3;72.18. See ch.15.11.De.10.17.Jos. 24.22.

r ch.1.10,16, 22; 5. 2, 7;15.9;10.16;14.18. Da. 4.37.Job 5.11–13;40.11. 12.

5 'Now I know that JEHOVAH is great above all the *elohim* (false gods), even in the very thing in which they (the Egyptians) dealt proudly with them (the Israelites).' It would seem that Jethro, though he knew the true God, had hitherto retained his old superstitious reverence and fear for idols.—*P.*

s Ge. 8. 20. Job 1. 5. ch.24.5. Le.1.3;7.15.

6 That is, other sacrifices besides a burnt-offering: for no man might eat of the burnt-offering. In peace-offerings, the priest and people had their share.—*Kidder.*—The Aaronic priesthood had not yet been appointed. Jethro therefore officiated in these sacrifices as interested by faith in that sacrifice which they typified, and which is available to the salvation of all believers. Their eating bread together is a token of the communion of saints. 'Thus was fulfilled the prophetic "sign" which the Lord had given to Moses when he first appeared to him in the burning bush, Ex. 3. 12.' (*Hales' Chron.*)—*I.*

t Ec.10.19. ch.24.11. De.12. 5–7;27. 7. 1 Ch. 29.21,22.1 Co.10.31.

u Ju.5.10. 1 Ki.1.13. Job 29.7,25.

x ver. 16, 19. Le. 24. 12.Nu.15.34;27.5. 1 Sa. 9.9. They inquire of me what is the will of God in doubtful cases.

7 Heb. *a man and his fellow.*

A.M. 2513. B.C. 1491.

y Heb. *fading thou wilt fade*, Is. 40. 5, 7. Ps. 39. 5; 78. 39; 49. 7, 9; 89.48; 103. 14–16. 1 Pe. 1.24.

8 Moses by incessant toil and anxiety; and the people by long waiting, and the impatience naturally resulting from it.—*P.*

z De. 1. 9, 12. Ec. 4. 12.

a Ge.31.3;32.9;39. 2, 21.

b Difficult causes, Nu.15. 33–35;27. 5, 6.

c Mat. 28.19, 20. Col. 1.28,29.2 Ti.4.2.1Co.4. 2.

d De.1.18. Eze 3.17. Mat.28.20. Ac.20.27.

e De.1. 13, 15–17; 16. 19.2 Sa.23.3.2 Ch.19.7, 9.Zec.7.9. Is.33.15.

f ver.19,26. De.1.12.

g Approve of this course, Nu.11.16.

9 Having their minds quieted, and their controversies ended.

h Ge.16.2.1 Ki.5.13. 1 Sa.25.33.1 Co.12.21.

i After God had commanded it, Nu. 11. 16, and it had been proposed to the people, De.1.14–18.

k Upon the people's recommendation, De. 1.13,14. Ac.14.23; 6. 3, 6. It is supposed by some, that the visit of Jethro, and the appointment of judges here related, did not take place till the second year after the exodus from Egypt.

l Ge.24.31,55,59. Ju. 19. 9. But not, perhaps, till the law was given, and tabernacle erected, Nu.10.29.

1 To the headquarters of his tribe, east of Edom. See note on ch.2.16.—*P.*

CHAP. XIX.

2 *Mount Sinai*, which the Arabians call *Tor*, or *mountain* (a word of most extensive diffusion), and Gebel Mousa, or the *mount or rock of Moses*, is situate between the two northern arms of the Red Sea, which thus formed a natural defence to the Israelites on the east, the south, and the west, while the mountains of *El Tyh* defended them to the north. *Sinai* and *Horeb* are often used promiscuously by the sacred writers; *Horeb* being probably the general name of the region, *Sinai* of a particular mountain.—*C.*

a ch.17.1, 8. Nu. 33. 15.Ac.7.30,38.Ga.4.25.

3 The site of the camp was unquestionably the plain now called *Rahah*, 'rest.' Râhah is 2 miles long by half a mile wide, with branches shooting out from it on every side among the wild mountains. At one end of it rises precipitously the rugged peak now called *Jebel Sufsafeh*, 'the mountain of the willow,' but anciently *Sinai*, or *the mount of the Lord*. Its summit is visible from every part of the plain; and its rugged base is so distinctly marked that the people could touch it. The whole topography of the spot corresponds in every respect to the Scripture narrative.—*P.*

b Nu. 9. 17. Is. 63. 9. Ac.7.38.ver.9.

18 Thou[y] wilt surely wear away, both thou and this people that *is* with thee:[8] for this thing *is* too heavy for thee; [z]thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [a]God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the [b]causes unto God:

20 And thou shalt [c]teach them ordinances and laws, and shalt show them the way wherein they must walk, and the [d]work that they must do.

21 Moreover, thou shalt [e]provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them, *to be* rulers of thousands, *and* rulers of hundreds, rulers of fifties, and rulers of tens:

22 And [f]let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God [g]command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.[9]

24 So Moses [h]hearkened to the voice of his father-in-law, and [i]did all that he had said.

25 And Moses [k]chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.

27 ¶ And[l] Moses let his father-in-law depart; and he went his way into his own [1]land.

CHAPTER XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 7 *The people's answer returned again.* 10 *The people are ordered to be prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearful presence of God upon the mount.*

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they *into* the wilderness of Sinai.[2]

2 For they were [a]departed from Rephidim, and were come *to* the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.[3]

3 ¶ And [b]Moses went up unto God, and the LORD called unto him out of the mountain,

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ruler, but for the blessing it may enable him to confer upon others. Lord, hasten the time when the 'kings of the earth will be wise,' when the 'judges of the earth will be instructed!' when the 'officers' of Israel 'shall be peace,' and her 'exactors righteousness.' *C.*]

Ver. 11. Even in the Egyptians' haughty and insolent detaining of his people Israel, imagining it impossible for their God to deliver them, he showed himself infinitely their superior in wisdom and might.

Ver. 12. They feasted *before God*, near to the symbol of his presence in the cloud, or on the mount, and in holy awe of him, and as in his sight.

Ver. 17, 18. What thou dost is not convenient either for thyself or the people. This tedious attendance will destroy thine own health and theirs.

Ver. 19. I make no doubt but God will bless thee in following the course to which I advise.

Ver. 20. Thou shalt deliver and explain to them God's laws, which they may apply to their particular cases and occasions.

Ver. 21. Men of understanding, courage, piety, candour, faithfulness, and honesty, and who will discourage every wicked thing.

REFLECTIONS.—It is highly becoming that professed saints should mark every turn of providence that befalls them; and in a dependence on God as their help, reckon themselves strangers on earth; and that

saying, [c]Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye[d] have seen what I did unto the Egyptians, and *how* I bare you on eagles'[2] wings, and brought you [e]unto myself.

5 Now [f]therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a [g]peculiar treasure unto me above all people: for [h]all the earth *is* mine.

6 And ye shall be unto me a [i]kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for the elders[k] of the people, and laid before their faces all these words which the LORD commanded him.

8 And [l]all the people answered together, and said, All that the LORD hath spoken we will do.[3] And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, Lo, I come unto thee in [m]a thick cloud,[4] that the people may hear when I speak with thee, and believe thee for ever.[5] And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [n]sanctify them to-day and to-morrow, and let them wash their clothes,

11 And be ready against the third day: for the [o]third day the LORD will [p]come down in the sight of all the people upon mount Sinai.

12 And thou shalt [q]set bounds unto the people round about, saying, Take heed to yourselves, *that ye* go *not* up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death.

13 There shall not an [r]hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast or man, it shall not live:

A.M. 2513. B.C. 1491.

c Eze.3.17. Mat.28.20. Col.2.28,29. 2 Ti.4.2.

d Mi.6.5. De.29.2; 32.11,12. Is.63.9. Re.12.14.

2 Distinguished for strength of pinions and loftiness of flight.—*C.*

e To serve me in this mount, ch.3.12, and to be my peculiar people, ver.5,6.

f De.5.2; 25.9; 28.1-15. Le.26.3-14. Is.1.19.

g De.4.20; 7.6; 10.14, 15; 14.2; 26.18; 32.9. Je.10.16. Ps.135.4. Mal.3.17. 1 Ki.8.53. Is.41.8,9; 44.1.

h ch.9.29. Da.4.34, 35. Ro.9.15,16. Ps.24.1.

i 1 Pe.2.5,9. Ro.12.1. Re.1.6; 5.10; 20.6. Tit.2.14. Is.61.6; 60.21; 62.12. He.3.1.

k ch.3.16; 17.5.

l ch.24.3,7; 20.18,19. De.5.27; 20.17. Mat.19.16. Jn.6.28. Ac.2.37; 17.30.

3 This promise of unreserved obedience was no more than God had a right to require; but the unhesitating readiness with which it was given betrays great self-ignorance. They do not promise, the Lord being their helper, but in a confident calculation upon their own strength and disposition.—*Note*, 'Let him who *thinketh* he standeth take heed lest he fall.'—*C.*

m ver.16. 1 Ki.8.12. 2 Ch.6.1. Mat.17.5. 2 Co.3.7-11.

4 Why did God choose a *thick cloud* as his emblematic residence? For some of the reasons we need look no farther than to the sensible properties of a cloud. You may *pass* through, but cannot *see* through it. You may draw nigh to God, dwell in him, and he in you; but you see him not. God is never yet *clearly* revealed in nature, providence, or even redemption. In all 'we see as through a glass darkly.' But there cometh a time when we shall *see* 'face to face,' and 'know as we are known.'—*C.*

5 They and their posterity while they live.

n Jos.3.5; 7.13. Job 1.5. Ge.35.2. Le.11.45; 15.5. 2 Co.7.1. He.10.20-22. ver.15.

o Ge.22.4. Le.7.17. Nu.19.12,19. Ho.6.2. Mat.16.21. 1 Co.15.4.

p ch.34.5. De.33.2. ver.9,16,18.

q ver.21. Jos.3.4. He.12.18,20,22.

r He.12.18,20. Ga.3.10.

A.M. 2513. B.C. 1491.

s Or, *cornet*, 1 Th.4.16.

t ver.10,11. Am.4.12. Mat.24.42.

u 1 Co.7.5. 1 Sa.21.4,5. Zec.7.3.

x Ps.50.3; 97.2. 2 Co.3.13,18; 4.6. He.12.18,19,21. ver.18,19; ch 20.18,19; 24.15-17.

y ch.3.4,6; 20.21; 24.18; 19.3; 34.29,34. De.5.5. Ga.3.19, with 1 Pe.3.18.

z De.4.11; 33.2. ch.40.34,35. Ju.5.5. Hab.3.3. 2 Ch.5.14. Is.6.4. Re.15.8. He.12.18,19.

a Hab.3.10. Ps 60.2; 68.8; 104.32; 114.4,6; 18.7.

b He.12.21. Ne.9.13. ver.9. Ps.81.7. Nu.12.8. De.5.4,5,27. Ac.7.38. Ge.18.27.

6 Heb. *contest.*

c Ec.5.1. He.12.28, 29. 2 Co.5.7. Ro.12.3. 1 Sa.6.16. De.29.29. Ps.89.7.

d ch.24.5. Le.10.3.

e ver.12,21.

7 When God had already said to Moses, 'Away, get thee down, charge the people, lest they break through,' why did Moses hesitate, and why does the Lord require to reiterate the order? Simply because Moses, relying upon the ready promise of obedience in ver. 8, does not think it possible the people could ever violate their pledge. God, who knew what was in man, reorders Moses to go down to prevent their sin.—*Note*, *Preventing grace*, though little, or perhaps not at all, observable by ignorant and self-confident man, is yet the most common and the most important of the mercies of God. This preventing grace of God is frequently put forth in the faithful admonitions and warnings of religious friends, God putting it into their hearts to speak in warning, as Moses did, or in reproof of sin committed, or encouragement to neglected duty.—*C.*

when the [s]trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, [t]Be ready against the third day: [u]come not at *your* wives.

16 ¶ And it came to pass on the third day in the morning, that there [x]were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp [y]to meet with God; and they stood at the nether part of the mount.

18 And mount Sinai was altogether [z]on a smoke, because the LORD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount [a]quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, [b]Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up.

21 And the LORD said unto Moses, Go down, charge[6] the people, lest they [c]break through unto the LORD to gaze, and many of them perish.

22 And let the [d]priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [e]Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away,[7] get

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they should inquire after, and rejoice in, one another's welfare. It is necessary that, if married persons part for a time, they should meet again with the first conveniency, that they may share in one another's honours and comforts, as well as in their troubles; and that children should be, as much as possible, under the immediate inspection of religious parents. When great honours from God are attended with due humility towards men; and when such as have seen much of the Lord's goodness readily communicate their experiences to their friends, especially when meeting together they chiefly converse concerning the things of God, and sanctify their mutual friendship with joint prayer and praise, it is both pleasing and instructive. Those in office should always execute the same with fidelity and condescension even to such as have deserved their disregard; and prefer public business to private civilities. But how profitable is wisdom to direct in everything, that we may not overdo even in well-doing! Good counsel is helpful even to the wisest, and proper assistance to the ablest in office; and it will be readily embraced by such as are wise and prudent. With great care and conscience should persons be chosen to offices of government, either in church or state, that none may be admitted but such as are able men, men of truth, fearing God, and hating covetousness. And dreadful is their guilt who help or hold in ignorant and profane persons, to the dishonour of God and the hurt of his people.

CHAPTER XIX. Ver. 3. Moses went up to the presence of God, where the cloud rested on Sinai, nine or ten different times, ver. 7, 8, 10, 14, 20, 21, 25; ch. xx. xxi.; 24. 3, 12, 13, 15, 18; 32. 7, 15, 30; 33. 6, 7, 21; 34. 2, 29, 34.

Ver. 4. This speech was to prepare them to receive God's covenant now to be proposed unto them. A like one is used at the renovation of the covenant, De. 29. 2. To be *borne on eagles' wings*, is to be borne above all difficulties, and in spite of all opposition.

Ver. 5. [*Vow.* This is God's second national promise since the exodus. The first, ch. 15. 26, included merely exemption from the diseases of Egypt; the second appropriates the nation as a precious treasure, and exalts them to a royal priesthood and holiness. An apt illustration of the progress of grace in the heart. The guilty sinner, galled by the yoke of bondage, is drawn first to God by the promise of pardon and deliverance; and anon, as the glories of the covenant of grace open upon his view, he finds himself 'made accepted in the Beloved,'—'a king and a priest to God, even the Father,' while Jesus is made to him of God, 'wisdom, righteousness, sanctification, and redemption.' *C.*]

Ver. 6. They were *priests*, separated to God's worship and service, and warranted to come near unto his presence. They were an *holy nation* by profession, covenant, and separation to God's service.

Ver. 8. This they promised too rashly, not considering the extent, spirituality, and strictness of the holy law, or their own weakness; and hence, when the law was published, they fled away for terror.

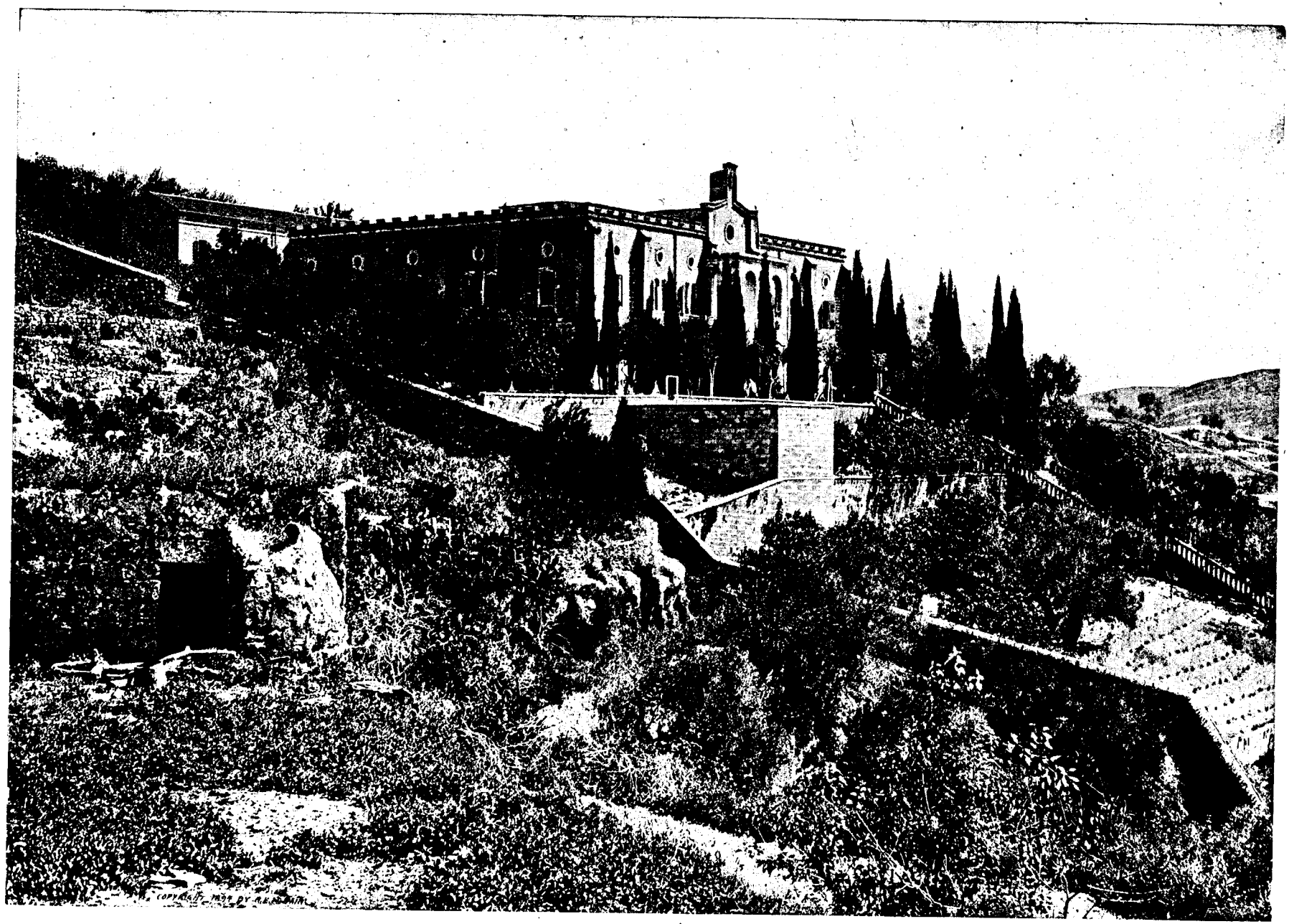
Ver. 8, 9. Moses, being a typical mediator between God and the people, reported the words of the one to the other.

Ver. 10–12. They were to prepare themselves by *inwardly* laying aside carnal affections and worldly cares, and by keeping their hearts in a holy frame; and *outwardly* by washing their clothes. The design of this was to render them sensible of their vileness and weakness, and their need of a mediator, Ga. 3. 19.

Ver. 13. By the ministration of angels a trumpet, in the manner of thunder, was sounded in the air; and whenever it gave a long continued sound the Hebrews were to approach as near to the mount as they durst, in order to hear the law proclaimed.—[Examining closely the words of the original, and taking them in connection with the statement in ver. 17, the meaning seems to be, 'they shall come up (out of their tents) towards the mount.' They were not to ascend it, or even to touch it; but to stand before it. *P.*]

Ver. 15. All carnal cares and affections were to be laid aside, that their minds might be wholly intent on hearing the law.

Ver. 16. The thunders, lightnings, fire, and smoke were intended to awaken their attention in hearing the law, to promote their careful observance of it, and to manifest how dangerous it was to be under it as a cove-



ENGLISH ORPHANAGE, NAZARETH—AN INSTITUTION EXPRESSING CHRIST'S SPIRIT STANDING IN THE TOWN WHERE CHRIST GREW UP. [EXODUS, XX.]—The twentieth chapter of Exodus contains the ten commandments. We put this picture of the English Orphanage at Nazareth to illustrate it, because in Christ the whole law was summed up and fulfilled, and the beautiful view we give above was taken in the city where Christ grew up. The English Orphanage at Nazareth is a school under the direction of the Established Church of England. It is conducted by consecrated women, and has been the means of accomplishing a great deal of good for the poor orphans in Palestine. No institution could more fittingly stand as a concrete illustration of what Christ has done and is doing for childhood. This school is an embodiment of His own love as expressed through the words: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

thee down and thou shalt come up, thou, and Aaron with thee: but [f] let not the priests and the people break through, to come up unto the LORD, lest he break forth upon them.

25 So[g] Moses went down unto the people, and spake unto them.

CHAPTER XX.

1 *The ten commandments.* 3 *The first table.* 12 *The second table.* 18 *The people are afraid.* 20 *Moses comforteth them.* 22 *Idolatry is forbidden.* 24 *Of what sort the altar should be.*

AND God [a]spake all these words, saying,

2 I[b] *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

3 ¶ Thou[c] shalt have no other gods before me

4 Thou[d] shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth.

5 Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a [e]jealous God,[f] visiting[f] the iniquity of the fathers upon the children unto the third and fourth *generation* ot them that hate me;[8]

6 And [g]showing mercy unto thousands of them that love me, and keep my commandments.

7 Thou[h] shalt not take the name of the LORD thy God in vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember[i] the sabbath-day, to keep it holy.

9 Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that *is* within thy gates:

11 For [k]*in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ Honour[l] thy father and thy mother; that thy days may be long upon the land which the LORD thy God giveth thee.

13 Thou[m] shalt not kill.

14 Thou[n] shalt not commit adultery.

15 Thou[o] shalt not steal.

16 Thou[p] shalt not bear false witness against thy neighbour.

17 Thou[q] shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And[r] all the people saw[9] the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [s]Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, [t]Fear not: for God is come to [u]prove you, and that his [x]fear may be before your faces, that ye sin not.

21 And the [y]people stood afar off; and Moses drew near[1] unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have [z]talked with you from heaven.

23 Ye[a] shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An [b]altar of earth thou shalt [2]make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep,

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A.M. 2513. B.C. 1491.

[f] Ga. 3.10, 11, 19, 21, 24, with Mat. 11. 12. Lu.16.16.He.12.18–24. See ver.21.

[g] De.12.32. Mat.28. 20.1 Ti.4.16. Col.1.28, 29.2 Ti.4.2.

CHAP. XX.

[a] De.5.22. Ac.7.38, 53.

[b] De. 5.6. Ps.81.10; 50.7; 116.16; 119.32. Je. 31. 33; 30.22. Zec.13.9. Ge.17.7. Ro.3.29. Lu. 1.74,75.

[c] Ps.29.2;81.9;95.6,7; 63.6;71.19;35.10;73.25; 130.7;37.4;32.11. 1 Jn. 5. 21.1Co.8.4,5.1Ch.28.9. De.6.5;26.17. Is.43.10; 45. 23; 26.4,8; 8.13. Je. 14. 22; 7. 23. Mat.4.10. Mal. 1.6;3.16. Ec.12.1. ch.15.11; 14.31. Jos.24. 15–24. Phi.4.4,6. Nu.25. 11. Ja.4.7.

[d] Le. 26. 1. Ps. 97.7. Ac. 17.29. Ro.1.22,23. De.4.15. 2 Ch.25.14. 1 Ki.12.28.

[e] ch.34.14. De. 6.15. Jos. 24.19. Ne.1.2. Is. 48.11.He.12.29.

7 Paul, 2 Co. 11. 2, 3, says, 'I am *jealous* over you with a godly jealousy; I fear lest by any means, as the serpent *beguiled* Eve, so your minds should be corrupted.' It is thus God is *jealous*, lest his people should be corrupted to idolatry.—*C.*

[f] ch.34.7. Nu. 14.18, 33. 1 Sa. 15.3. 1 Ki.21. 29. Job 5.3,4; 21.19. Is. 14.20,21;65.6,7. Je.2.9; 32. 18. Mat. 23. 34, 35. Le. 20. 5; 26. 39, 40. Ps. 79.8;109.13,14.

[8] *i.e.* of them that *continue* to hate me, see Eze. 18. 3, an event the most probable, as *three* generations are generally, and four frequently, all alive at the same time. It is also a merciful warning, as parents are often more moved by a regard to their children than to themselves. —*C.*

[g] De. 4.19; 5.29. Ps. 89.34;103.17.

[h] Le.19.12. De.5.11; 6.13. Mat. 5.33. Ja. 5.12. Ps.15.4; 50. 16, 17. Je.4. 2;7.4,9,10.14. Ac.17.23. Mal.1.6,7,12;3.14.1 Sa. 4.3–5.2 Ki.18.30,35.

[i] ch.24. 12, 14; 31.14, 15;34.21; 35.2,3. Le.23. 3,7. Nu.28.18; 15.32–36. De. 5. 12. Is. 58.13. Je. 17. 21–27. Eze. 20. 12. Lu.13.14.

[k] ch.31.17. Ge.2.1,2.

A.M. 2513. B.C. 1491.

[l] De.5.16;27.16. Mat. 15.4. Ep.6.1–3. Le.19. 3.32. Ro.13.7,9. 1 Ki.2. 19;18. 25. Pr.6.20. Mar. 7.10–13; 10.19. 1 Ti.5.1, 2,4. Ge. 9. 21,22; 14.20–22;45.8. 2 Ki.5.13;2.12; 13. 14. Ga. 4. 19. Is.49. 23. 2 Ch.4.16. 1 Co. 11. 1. He.12.7. Je.35.6–19.

[m] Mat. 5. 21, 22; 19. 18. 1 Jn. 3. 15. Ep.4.31, 32. Ro.12.15;13.9. Ja.2. 11. Re.13.10.

[n] Ep. 5.3. Col. 3.5. 1 Th. 4. 3, 4. Job 31. 1. Mat. 5.27, 28. 2 Pe. 2.14. Is.3.16. Pr.5.8. 1 Ti. 2. 9,10.1 Pe.2.11.

[o] 1 Th. 4.6. Ep.4.28. Ro. 13. 7–9. Mat. 7.12. Phi.4.8. Mi.6.8. Ps.15. 2–5.

[p] Le. 5. 1. De. 5.20; 19.16. Mat.19. 18. Pr.19. 5,9.

[q] Ro. 7. 7. De.5.21. Ac.20.33. He.13.5. Col. 3.5. 1 Co.5.11; 6.10. Job 31.9.

[r] He.12.18,19. ch.19. 16, 18. Re. 1. 10, 12, 15, 17.

[9] Or, *witnessed.*—*P.*

[s] De. 5.23–28; 18.16. ch. 19. 16, 19. Ga. 3.19, 20.

[t] Ge.15.1.

[u] Ge. 22.1. ch.15.25. De.8.2;13.2.

[x] Mat. 10. 28. Ga. 3. 19. Ge.20.11.

[y] ch.19.16. He.12.18. 1 Ki.8.12. De.5.5.

1 Infidels and Neologists have represented Moses as taking advantage of an earthquake and volcanic eruption, see ch. 19. 18–20, to persuade an ignorant people that God spake to him, that thus he might induce them to accept his laws. His *drawing nigh unto the thick darkness*, and afterwards, ch.24.18, *going into the midst of the cloud*—independently of Moses' miracles, prophecies, and character for veracity—afford a sufficient exposure of this impious imagination; as the sulphurous vapours of a volcano would have instantly destroyed life.—*C.*

[z] De.4.36. Ne.9.13.

[a] ver.3–5. 2 Sa.5.21. 2 Ki.17.33. Eze.23.17, 20,30;43.8. Zep.1.4,5.2 Co.6.14–16.

[b] Is. 4. 2. Je. 31.22. Ro.8.39.5. He.2.14.

2 Altars of earth or unhewn stone were well suited to the unsettled state of the church in the wilderness, as they could be easily raised and obliterated; so that superstitious attachment to places might be prevented, and the unity of worship sustained as the best preservative against surrounding idolatry.—*C.*

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nant. The thick cloud signified the invisible, awful, and incomprehensible nature of God, and the obscurity of the legal dispensation of the covenant of grace.

Ver. 18. God's *descent* meant his manifesting the signs of his glorious presence.

Ver. 19. God answered Moses by a voice distinct, plain, and audible, which all the people might hear.

Ver. 21, 23. Vain curiosity is forbidden, that we may learn to live by faith and not by sight, and to be humble. Their dulness and hardness of heart made repeated warnings necessary; and they were commanded to hold the very mountain sacred because of God's presence. This might also signify that the law rather excludes men from God, on account of their sins, than justifies or gives them life.

Ver. 22. Some think these *priests* were the first-born, but there is no evidence that birthright invested with any such office; they were persons, probably the most excellent, chosen by Moses for offering sacrifices, till God should assign that work to Aaron and his sons.

fully exhibited in the various evangelical theological systems, with the various expositions thereof, it is kind his care of his people, and great the honour he bestows upon them. His condescension is most astonishing in admitting them into covenant with himself; his requirements most reasonable; and surely his distinguishing kindness ought to promote our cheerful obedience. But how apt are men to be hasty in promising obedience, and backward in performing it! Serious preparation for solemn intercourse with God is necessary and becoming; and a careful respect to every disposition and deportment of body, soul, and spirit. Never, O my soul, presumptuously intrude into those secrets over which God hath cast a vail! Never hazard thy life by pushing over the bounds which he hath set for thy good. Let me have nothing to do with his fiery law, but as it is fulfilled by Christ as a covenant, and issued forth by him as a rule. Let me always approach unto his presence with reverence and godly fear; and never let vain curiosity, but humble faith and holy love, attend me in all my concerns with him.

CHAPTER XX. Ver. 1–17. Concerning this law it is evident, (1) That it was immediately published by God himself in the hearing of all Israel. (2) That every command is delivered in the singular number, that every one may take it home to himself: (3) And to mark that God's grant of himself to men, as their God and Redeemer, is the foundation of all gospel-obedience: it is frequently repeated, ver. 7, 10, 12, 25; and in Le. xviii. xix. it is connected with almost every particular command. The rules for the right understanding of these commandments, and the particular duties required and sins forbidden in each, being so

REFLECTIONS.—Infinitely gracious and tender are the favours of God to men. But peculiarly sufficient to refer to these.——[Ver. 17. It has been well said by Kalisch that these verses 'contain the primary basis of revelation, and the fundamental laws of the whole Mosaic legislation. They have, therefore, become the starting-point of all religious systems and of all true civilization, and from their promulgation only dates the diffusion of a genuine monotheism, a purely internal morality, and a sound enlightenment. They form a decisive epoch in the history of the human race, and are therefore perhaps the greatest and most important event in universal history. In a simple and condensed, yet extremely emphatical form, equally impressive for every degree and manner of intellectual culture, a complete system of duties is comprised, which man owes to his Creator and his fellowman; and so comprehensive is the purport of these words, that from the earliest times the whole sum of the divine precepts has been considered to be included in them as in embryo.' *P.*]

Ver. 20. Let not slavish fear make you neglect your duty, for God is come to prove whether you be sincere or hypocritical.

Ver. 24, 25. These altars of turf and stone were only to be used for the present, before that of brass was made, or on extraordinary occasions; and were always to be most simple, and unlike to those of the heathens.

REFLECTIONS.—Now, my soul, let my religious principles, and my whole practice, follow the order of this divine sermon. Let the leading articles of my knowledge and belief be, that God, as in Christ, giveth

and thine oxen. In all places where I [c]record my name I will come unto thee, and I will bless[d] thee.

25 And [e]if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up [f]thy tool upon it, thou hast polluted it.[3]

26 Neither shalt thou go up by steps unto mine altar, that [g]thy nakedness be not discovered thereon.

CHAPTER XXI.

1 *Laws for men-servants.* 5 *For the servant whose ear is bored.* 7 *For women-servants.* 12 *For man-slaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

NOW these *are* the judgments[4] which thou shalt [a]set before them.

2 If[b] thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out [c]free for nothing.

3 If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him.

4 If his master have given him [d]a wife, and she have born him sons or daughters; the wife and her children shall be her master's,[5] and he shall go out by himself.

5 And if [e]the servant shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto [f]the judges; he shall also bring him to the door, or unto the door-post; and his master shall [g]bore his ear through with an awl; and he shall serve him [h]for ever.

7 ¶ And if a man [i]sell his daughter to be a maid-servant, she shall [k]not go out as the men-servants do.[6]

8 If she please not[7] her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the [l]manner of daughters.

10 If he take him another *wife*, her food, her raiment, and her [m]duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out [n]free without money.

12 ¶ He that [o]smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but God deliver *him* into his hand;[8] then [p]I will appoint thee a place whither he shall flee.

14 But if a man come [q]presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15 ¶ And he that [r]smiteth his father or his mother shall be surely put to death.

16 ¶ And he that [s]stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And [t]he that curseth[9] his father or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite another with a stone, or with *his* fist, and he die not, but keepeth *his* bed;

19 If he rise again, and walk abroad [u]upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [x]the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man smite his [y]servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.[1]

21 Notwithstanding, if he continue a day or two, he shall not be punished:[2] for he *is* his money.[3]

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet [z]no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges *determine*.

23 And if *any* mischief follow, then thou shalt give life for life,

24 Eye [a]for eye,[4] tooth for tooth, hand for hand, foot for foot,

A.M. 2513. B.C. 1491.

c De.12.5,11. 1 Ki.8. 29. Mat.18.20. Ro.15.8 -19.

d Ps. 134. 3: 147. 13; 72.17. Ep.1.3. 2Sa.6.12.

e De.27.5. Jos.8.31.

f 1 Co.1.17; 2.4,5,13, 14. De.12.32. Re.22.18, 19.

3 The reason of this command is obvious. The altars of the heathen were elaborately sculptured. Images of their gods were placed upon them. When sacrifices were offered the tendency of the popular mind was to consider them as offered to the images, and the result was gross idolatry.—*P.*

g Ec.5.1. 1 Th.5.22. He.10.22;12.28.

CHAP. XXI.

4 The ten commandments, or words, ch. xx., contained the principles of divine law, as between God and man. This chapter enumerates certain *judgments*, or judicial application of these principles, where the cases are between man and man.—*C.*

a ch.24.3,4. De.4.14.

b Le. 25. 39,40. De. 15.12. Je.34.14. Ne.5.5.

c ver. 11. De. 15. 13-15,18. Le.25.40-46. Je. 34.8-18. Ro. 6.16,18; 8. 2.

d Heathen, Le. 25. 44.

5 A righteous and merciful law, (1.) As providing certainly for the wife and helpless family, instead of their being turned out upon the world with perhaps a careless husband. (2.) As providing a test of conjugal and paternal affection, which, if real, authorized the servant to abide with his wife and family till the jubilee, when all would go out free.—*C.*

e De.15.16,17. Ga.2. 20. Ep.5.2. Re.1.5,6.

f ch.22.28. De.16.18. Ps.82.1.

g De.15.17. Ps.40.6-8, with He.10.5-7.

h Till the jubilee, or the master's death, Le.25.40-46,55.

i Ne.5.5. Le.25.39.

k ver.2,3.

6 This law has been represented by some as *relaxed* in favour of female servants, De. 15. 12; but the idea of *relaxation* seems not consistent with the divine origin of law. But in point of fact the law in Exod. and the law in Deut. are on two different subjects. That in Exod. relates to a maid-servant not only purchased, but *betrothed* to her master or his son; that in Deut. to a maid-servant merely purchased. Both are glorious specimens of the justice and mercy of the divine legislation.—*C.*

7 Heb. *be evil in the eyes of*, &c.

A.M. 2513. B.C. 1491.

l ch.22.16,17. De.22. 24,25,28,29;19.30,31.

m 1 Co.7.3,5.

n See ver.2. Is.52.3.

o Wilfully, ver. 14. 20,23. Ge.9.6. Le.23.17, 19,21,32,33. Nu.35.15-21,31,32,35. Re.13.10. De. 19.11-13. Mat.26. 52.

8 By some special providence.

p Nu. 35.25-28. De. 19. 5-14; 4. 41-43. Jos. xx.

q Nu. 15. 30. De.19. 2. 1 Ki.1.50; 2.28-34. 2 Ki.11.15. He.10.26-31. Ps.19.13.

r De.21.18-21. Pr.30. 17.

s De.24.7. Ge.37.28. 1 Ti.1.10.

t Le. 20. 9. Pr.20.20. Mat. 15. 4. Mar.7.10. De.27.16.

9 Or, *reviileth.*

u 2 Sa.3.29. Zec.8.4.

x Heb. *his ceasing*, Mat.7.12. Ro.13.8. Phi. 4.8. De.10.19,20.

y Slave, ver.21.

1 Heb. *avenged.*

2 With death, as he loses his slave, whom he did not intend to kill.

3 The master was a public officer, recognized and appointed by government, as the governors of our prisons and reformatories are. He had thus a legal right to administer punishmentwhen necessary, but under certain wise restrictions which are elsewhere laid down, Le. 23. 39. De.25.3. The meaning of the phrase 'he shall be surely punished,' is, *vengeance shall assuredly be taken upon him; i.e.* he shall pay the penalty of his crime with his life; and the meaning of 'he shall not be punished,' is, *his life shall not be forfeited.* But this by no means implies that he should go altogether *unpunished.*—*P.*

z To her own body, ver.23.

a Le. 24. 19,20. De. 19. 19,21. Mat 5.38,39; 7. 2. 1 Sa.15.33. Ju.1.6, 7. Pr. 22. 23. Is.33.1. 2 Th.1.6. Re.13.10;16.6.

4 Perhaps this law of retaliation took place only when the injured party could not otherwise be satisfied.

himself to me, in the gospel-promise, for my God, my Redeemer, and my ALL IN ALL: and let my leading exercise be to receive him as such. Let his being JEHOVAH, my God and Redeemer, be the foundation, the great reason and motive, of all that I do. Influenced by this, let me renounce and detest every idol which robs him of his honour, or me of my enjoyment of him. Let me embrace every instituted ordinance as coming from my God, and observe it in the nearest fellowship with him. Having received JEHOVAH as my God, let me have grace from him to serve him with reverence and godly fear. Copying after his pattern, and desiring the enjoyment of him as my chief good, let me observe the appointed seasons of intercourse with him. Let me regard relations and property among men as the constitutions of my God: and in all my dealings with them, let me act as a possessor of God, that needs nothing in an unlawful manner, and as a cordial imitator of God, who is gracious and merciful, long-suffering, and abundant in holiness, righteousness, goodness, and truth. But having tasted the terrors of a broken law and an angry God, let me rejoice that, without my request, I have one Mediator between God and me, the man Christ Jesus. Detesting every species of false worship, let me rejoice that Jesus, the fruit of the earth, Jesus, the chosen stone, is my all-sanctifying altar, on which I must present all my services before God; and my unfailing security for the presence of God in ordinances: and God forbid that I should disgrace him with any light, licentious, or injurious behaviour.

CHAPTER XXI. Ver. 2. (1) A Hebrew might sell himself or his children in extreme poverty, De. 15. 12; Le. 25. 39; Ne. 5. 5. (2) Magistrates might sell a person for theft, ch. 22. 3. (3) He might be sold by his creditors for debt, 2 Ki. 4. 1; Mat. 18. 25. To such bond-servants masters often gave heathen maid-slaves as a kind of wives or concubines, to beget other slaves.—[No Hebrew could be sold unless a debtor or malefactor. When a man got into debt and was unable to pay, he was sold to, or he became the property of, the creditor for a period not exceeding six years, so that by his labour he might in some degree satisfy the just demands of the man he had wronged, Le. 25. 39, 40. In case of theft the thief was compelled to restore double, or four-fold, or five-fold, according to the nature of the crime. If he had not the means of making full restitution, then he was sold, *i.e.* he became the property of the man he had robbed until by his labour he had made legal compensation. These were the only ways in which a Hebrew could become a bondman. *P.*]

REFLECTIONS.—How just, gracious, and condescending must God, the giver of these laws, be! How mindful of the welfare of mankind! How profitable to be his voluntary servants! His providence extends even to that which appears accidental; and he exercises the most exact care to preserve the innocent, and at the same time punish the guilty. Let me therefore take heed that neither I, nor what pertains to me, prove hurtful to my neighbour or to his property! Suppose no laws of men can punish me, the justice of God can overtake me. Let me rather, as a faithful man, put on bowels of mercy and long-suffering, put on charity, which is the bond of perfectness. Meanwhile, in those voluntary *bond-servants* I may behold Jesus, the only begotten Son of God, from love to his Father, from love to all the world, solemnly sur-

25 Burning for burning, wound for wound, stripe for stripe.[4]

26 ¶ And [b]if a man smite the eye of his servant or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.[5]

28 ¶ If an ox gore a man or a woman, that they die: then [c]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; [d]the ox shall be stoned, and his owner also shall be put to death.

30 If[e] there be laid on him a sum of money, then he shall give, for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant or maid-servant; he shall give unto their master thirty[f] shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit [g]shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox and divide the money of it; and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.[6]

CHAPTER XXII.

1 *Of theft.* 5 *Of damage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastiality.* 20 *Of idolatry.* 21 *Of oppressing strangers, widows, or fatherless.* 25 *Of usury.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the first-fruits.* 31 *Eating torn flesh.*

IF a man [a]shall[7] steal an [b]ox or a sheep,[8] and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2 If a thief be [c]found breaking up, and be smitten that he die, *there shall* no blood *be shed* for him.

A.M. 2513. B.C. 1491.

[4] The *lex talionis*, or law of *like for like*, in case of injuries of the person, has prevailed amongst all civilized nations. Into the code of Solon, the Athenian legislator, and into the famous *twelve tables* of the Romans, it most probably made its way from this *judgment* in the law of Moses. And that it would operate more powerfully in the prevention of crime than all the modern European system of fine, imprisonment, hard labour, banishment, or even death, we need not hesitate to affirm. God knew the evil that was in the heart of man, and best knew how to restrain it. And did legislators follow his wisdom more, and their own expedients less, we might well calculate on a diminution of these crimes, which many merely human enactments are calculated to provoke and perpetuate. It is not improbable, from considering the *commutation* of the extreme punishment of death to *fine*, permitted in ver. 30, that a similar *commutation*, as Josephus affirms, was permissible in any of these cases, at the option of the person injured. —*Note.* Between the law and our Saviour's exposition, Mat. 5. 38, there is no contradiction. Moses directs the judge in the prevention and punishment of crime; our Saviour addresses private individuals, forbidding revenge, and inculcating forbearance and forgiveness.—*C.*

b Ps.72.12–14. Col.4. 1.Ep.6.9.ver.1 11.De. 23,15;21.14.Ps.82.3,4.

[5] The Mosaic law permitted a limited form of domestic *servitude*. By the provision of this enactment the servant or slave, whether Jew or heathen, was not under his own or master's will, but under the protection of the public law, and a small personal injury entitled him to his freedom.—*C.*

c Ge. 9. 5, 6. Ps.5.6; 139.19.

d Ge.9.5,6. See ver. 12,14.

e Here the owner was chargeable with the murder in keeping the ox, Nu.35.31.

f £3. 8*s.* sterling, as the price of a slave, Zec. 11. 12, 13. Mat. 26. 15. Phi.2.7.

g Mat.7.12.Ro.13.8. Phi.4.8. De.16.19.

[6] He shall bear the whole loss, as he had wilfully kept the pushing ox.

CHAP. XXII.

a ver. 2–15. Le.5.16; 6.5;2.14. Nu.5.7. 2 Sa. 12.6. Pr.6.31. Lu.11.8.

[7] What an admirable enactment for prevention of robbery, and how much more efficacious than imprisonment or exile! When will Christians have recourse to the Bible for their principles and examples of legislation?—*C.*

b As the oxen were most useful in labour, the restitution was larger. But when the animals were found, and so the loss small, the restitution was but double, ver.4.

[8] Or, *goat*.

c Mat.24.43. Nu. 35. 11,27.

A.M. 2513. B.C. 1491.

d Ge. 9. 6. See ch. 21.12,14,20, 23. Nu. 35. 30.

[9] The reason of the distinction in this law is that, in the night, the robbery might be considered an assault upon the life as well as on the property, and in the terror and confusion of the night life was more endangered. In both cases the care of human life is remarkable, and fully justifying the principle now very generally introduced into our law, that only crimes implying the taking away of life are punishable with death. —*I.*

e ch.21.2.Mat.18.25.

[1] Thing stolen.

f ver. 9. Ps.79.12, or sevenfold, Pr.6.31.

[2] This is doubtless a case not of wilful and malicious but of accidental fire-raising; a thing very apt to happen, and requiring to be very strictly guarded against, where they were in the habit of setting fire to the withered herbage before the autumnal rains, to favour the growth of the future crop.—*I.*

g Heb. *gods*, ch.21. 6; ver. 28. Ps.82.1. De. 16.18.

[3] If the master of the house was concerned in the theft, his breach of trust was punishable, and he must make double restitution.—*I.*

h 2 Ch.19.10. De.25. 1.ver.4,8.

[4] The same principles, it is here intimated, were to apply to all other cases, and the sentence of the judges was to be final.—*I.*

i Ge.30.35,36;31.39.

k He.6.16.1 Ki.2.42, 43. See Ge.14.22.

[5] That is, whereby Jehovah is taken to witness, because there was no man that saw and could testify, ver. 10. If there be witnesses, he is not to pay, nor to sware. The Chaldee saith, (the owner) shall take the oath, and so end the controversy, and he the keeper shall not pay for it.—*I.*

l Ge.31.39.

[6] Thus stolen from among his cattle, it implies that he had taken less care of it than of his own, and must make restitution.—*I.*

m Am.3.12.

n Ps. 37. 21. Mat. 7. 12. Phi. 4. 8. Ro. 13. 8. De.16.19,20. He.13.18.

[7] Heb. *ask*, and consequently receive a thing lent. This law concerneth all movable goods, beasts, household stuff, and the like. —*Ainsworth.*

[8] The reason of the distinction here is, that, when the owner was absent, it might be ill treated, when present it is presumed he would take care of it, and obtaining the hire the risk was his own.—*I.*

o De.22.24,25,28.

3 If[d] the sun be risen upon him, *there shall be* blood *shed* for him;[9] *for* he should make full restitution: if he have nothing, then he shall be [e]sold for his theft.

4 If the theft[1] be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore [f]double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field: of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* he that kindled the fire shall surely make restitution.[2]

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the [g]judges, *to see* whether he have put his hand unto his neighbour's goods.[3]

9 For all manner of trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, the [h]cause of both parties shall come before the judges;[4] *and* whom the judges shall condemn, he shall pay double unto his neighbour.

10 If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, [i]to keep; and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall [k]an oath of the LORD be between them both,[5] that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof,* and he shall not make *it* good.

12 And [l]if it be stolen[6] from him, he shall make restitution unto the owner thereof.

13 If it be torn in pieces, *then* let him bring [m]it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man [n]borrow[7] *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely make *it* good.

15 *But* if the owner thereof *be* with it,[8] he shall not make *it* good: if it *be* an hired *thing,* it came for his hire.

16 ¶ And[o] if a man entice a maid that is

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rendering himself to be his Father's bond-servant in our stead, till he should finish the whole obedience and thus keeping the law;—and to be his honorary servant for ever for our good, that he might bestow upon us all his unsearchable blessings in time and eternity.

CHAPTER XXII. [Ver. 22, 23. To those who have had little actual experience of human life, the multiplicity, the minuteness, and the impressive sanctions of the laws on behalf of *widows* and *orphans*, may appear almost superfluous. But by those who have carefully observed how these defenceless parties are sometimes treated, the benevolence of these laws, and the deep practical acquaintance with human life on which they are founded, will be readily perceived, and gratefully acknowledged. *C.*]

Ver. 26. [*Kaiment.* The raiment of the poor modern Arab of the desert is, most probably, near akin to that of the poor Jew supposed to be given in pledge. It is generally woollen, nearly square, reaching from the shoulders to the calf of the leg or the ankles. Two slits admit the arms, and it is joined at the neck, so as to form a hole, through which the head passes. It is open before from top to bottom; and is wrapped round the body, or let loose, at the pleasure of the wearer. This, with an under shirt, forms all the poor Arab's dress. It is generally both his bed and covering at

not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her [p]father utterly refuse to give her unto him, he shall pay [q]money according to the dowry of virgins.

18 ¶ Thou[r] shalt not suffer a witch to live.

19 ¶ Whosoever [s]lieth with a beast shall surely be put to death.

20 ¶ He[t] that sacrificeth unto *any* god, save unto the LORD only, he shall be utterly destroyed.

21 ¶ Thou[u] shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.[9]

22 ¶ Ye[x] shall not afflict any widow, or fatherless child.

23 If thou afflict them in any wise, and they cry at all unto me, I [y]will surely hear their cry:

24 And my wrath shall wax hot, and I will kill you with the sword; and [z]your wives shall be widows, and your children fatherless.

25 ¶ If[a] thou lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.[1]

26 ¶ If thou [b]at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only; it *is* his raiment for his skin: wherein shall he sleep? and it shall come to pass, [c]when he crieth unto me, that I will hear; for I *am* gracious.

28 ¶ Thou[d] shalt not revile the [e]gods, nor curse the ruler of thy people.

29 ¶ Thou [f]shalt not delay *to offer* the first of thy ripe fruits,[2] and of thy[3] liquors: [g]the first-born of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen, *and* with thy sheep:[4] seven days it shall be with his dam; on the eighth day thou shalt give it me.

A.M. 2513. B.C. 1491.

[p] Ju.15.2. Ge.21. 21. De.7.3.

[q] De.22.29;19.30,31. fifty shekels, or £5. 145.

[r] Le.20.6, 27; 19. 31. De.18.10,11. 1 Sa.28.9. Witches are persons in covenant with the devil, who by his help delude men's senses, and hurt their persons or effects.

[s] Le.18.23; 20.15,16. De.27.21.

[t] De. 13. 1, 6, 13-15; 17.2-5; 18.20. ch.32.27, 28,35. Le.20.2. Nu. 25. 4, &c. Jos. 22.17. 1 Ki. 18.40.2 Ki.10.24,25; 11. 18.

[u] ch.23.9. Le. 19.33. De.10.19. Zec.7.10. Je. 22.3.

[9] National pride, either of ancestry, or of war, or of learning, or of riches, or even of religion, is one of the most common examples of human weakness and folly, and one of the most pregnant sources of prejudice against, contempt for, or oppression of strangers. As an antidote to this national pride, God reminds Israel of their condition and treatment in Egypt, and, by the unmingled benevolence of his law, forbids them either to *vex* or *oppress* a stranger.—*C.*

[x] De.10.18;24.17;27. 19. Is.10.1;21.17. Je.7. 6;22.3,17. Ja.1.27. Zec. 7. 10. Ps. 68. 5; 146. 9. Eze.22.7. Mal.3.5.

[y] Ps.146.9;72.12. Pr. 22.22,23; 23. 10,11. Lu. 18.3. Mat.23.14.

[z] Mat.7.2. Ju. 1.6,7. Ps.109.9. Je.15.8;18.21.

[a] Le. 25. 36, 37. De. 23.19,20. Ps.15.5. 2 Ki. 4. 1. Ne.5. 7, 10, 11. Pr. 28. 8. Eze. 18. 8, 13, 17; 22.12. Je.15.10.

[1] The usury forbidden, is not *legal interest* for the loan of money to persons in affluent circumstances, but requiring temporary accommodation. The usury forbidden, is that which feeds upon the poor, by the practice of extortion, and sells for profit what it should give for brotherly kindness.—*C.*

[b] De.24. 6, 10-13, 17. Job24.3,9;22.6. Pr. 20. 16;22.27. Am.2.8. Eze. 18.7,12,16;33.15.

[c] See ver.22,23. Mat. 5.44-48. Lu.6.35,36.

[d] Ex. 10. 20. 2 Pe. 2. 10. Jude 8. Ac.23.5.

[e] Or, *judges*, Ps. 82. 1. ch.7.1.

[f] ch. 23. 19. Pr. 3. 9. De.26.9, 10. Le. 25. 23. Ec.9.10.

[2] Heb. *thy fulness.*

[3] Heb. *tear.*

[g] ch.13. 2, 12; 34. 19. Nu. 18. 15. Le. 22. 27. De.15.19.

[4] Nothing unclean is to be devoted to God.

A.M. 2513. B.C. 1491.

[h] ch.19. 5, 6. De. 14. 21. Le.20.7. Nu. 15.40. Is.62.12; 60.21. 1 Pe. 1. 15, 16; 2. 9. Tit. 2. 12. Mat.5.47,48.

[i] Le.22. 8; 17. 15, 16. Eze.44.31;4.14.

CHAP. XXIII.

[a] ch.20.16. Ps. 15. 3. 1 Sa. 24. 9. Le. 19. 16. Pr.25.23.

[5] Or, *receive.*

[b] Assist not, Ps.35. 11. De.19.16,19,21. ver. 1,10. Mat.26.54,60. Ac. 6.11,13.

[c] Ge.6. 12. Ro. 12. 2. Le.19.15. De.1. 17; 16. 19. Ep.5.7,11. Ps. 10.1, 10-19.

[6] Though the multitude cannot justify, they can countenance evil, while they can protect and even reward the evil-doer. Evil men will therefore follow them to evil, because it is profitable. But so will good, but timid men, follow them likewise, out of dread of singularity, or of underlying public censure. So Peter was led away at Antioch, when Paul 'withstood him to the face,' Ga.2.11.—*C.*

[d] Ps.82.2,3;58.1. Le. 19.15. Zec.8.16; 7.9,10. De.16.19.

[e] De.22. 1-3. Job 24. 3-31.29. Pr.24.17;25.21. Mat. 5. 44. Ro. 12. 20. Lu.6.27. Phi.2.4.

[f] De.22.4. Ga.6.2.

[7] Or, *wilt thou cease to help him?* or, *and wouldest cease to leave* thy business *for him: thou shalt surely leave it* to join *with him.*

[g] Ps.82.4. De. 16.19; 24. 17; 27. 19. 1 Sa. 8. 2. Pr.14.31;28.3.

[h] 1 Th.5.22. Job 22. 28. Pr. 4. 14, 15. ver. 2.

[8] That is, do not by an unrighteous judgment attempt to injure an innocent man.—*P.*

[i] ch.34.7. Ro. 2. 1, 2. Pr.17.15.

[k] De. 16. 19. Ac. 24. 26. Pr. 17. 23; 19. 6. Is. 1. 23. Ec.7.7.

[9] Heb. *the seeing.*

[l] ch.22.21. Le.19.33. De.10.18,19;24.14,17.

[1] Heb. *soul.*

[m] Le.25.2-4,20. De. 15.9.

[2] Or, *olive-trees.*

[n] ch. 20. 8, 10; 16.23, 26; 31. 15, 16; 35. 2, 3. De. 5.13-15. Ne. 13. 15-22. Je. 17. 21, 22. Is. 58.13; 56. 2, 3, 6. Lu.13.11-13, 16.

31 ¶ And ye shall be [h]holy men unto me: [i]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER XXIII.

1 *Of slander and false witness.* 4 *Of charitableness.* 6 *Of justice.* 10 *Of the year of rest.* 12 *Of the sabbath.* 13 *Of idolatry.* 14 *Of the three feasts.* 18 *Of the blood and the fat of the sacrifice.* 20 *An Angel is promised for a guide, with a blessing, in case they obey him.*

THOU [a]shalt not raise[5] a false report: [b]put not thine hand with the wicked to be an unrighteous witness.

2 ¶ Thou [c]shalt not follow a multitude to *do* evil;[6] neither shalt thou speak in a cause to decline after many to wrest *judgment.*

3 Neither shalt thou [d]countenance a poor man in his cause.

4 ¶ If thou [e]meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If[f] thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him;[7] thou shalt surely help with him.

6 ¶ Thou shalt not [g]wrest the judgment of thy poor in his cause.

7 Keep[h] thee far from a false matter; and the innocent and righteous slay thou not:[8] for [i]I will not justify the wicked.

8 ¶ And [k]thou shalt take no gift: for the gift blindeth the wise,[9] and perverteth the words of the righteous.

9 ¶ Also [l]thou shalt not oppress a stranger: for ye know the heart[1] of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ And [m]six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy olive-yard.[2]

12 ¶ Six[n] days thou shalt do thy work, and

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night; and a mat, or carpet, if it can be obtained, is all he requires to constitute perfect luxury. If nearly such was the raiment of the poor Jew, and there is good reason to believe it was, the law that restored it in the evening, when pledged through the day, indicates the Lord's minute and benevolent regard to the health and comfort of his creatures. *C.*]

Ver. 28. [The Hebrew word is *elohim*, the usual meaning and translation of which is 'God.' The same word is rightly rendered 'judges' in ver. 8 and 9; but there it has the article, while here it has not. The meaning given to it in the Authorized Version is opposed alike to the common use of the word, and to the spirit of the Mosaic laws. The true meaning is, 'Thou shalt not blaspheme God.' *P.*]

Ver. 29. The proportion of the first-fruits was between the fortieth and sixtieth part of the increase. By giving this, they acknowledged themselves the Lord's tenants; and thus their crop was sanctified. These first-fruits also typified Jesus Christ and his people, who are dedicated to God, and bring blessings on mankind.—[Literally, 'Thou shalt not delay (to offer) from thy fulness (of corn), and thy tear (of the vine).' 'The tear of the vine' is a common metaphor in wine-growing countries. It signifies the best or choicest produce of the grape. *P.*]

REFLECTIONS.—Behold how the righteous Lord loveth righteousness, and beholdeth the upright with a pleasant countenance! Let, therefore, the grace revealed in the gospel teach me to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, rendering unto God and men their respective dues. If God be my portion, all covetousness, injustice, and infidelity should be far from my heart and hand. If God be my pleasure, never should I wallow in fleshly lusts, or render others disgraced and miserable by any means. If God be my blessed Husband and Lord, I should, as under the sweetest and strongest obligation, resist the devil, and detest his influence. Let me therefore honour JEHOVAH with due worship, and with the first-fruits of all my increase; and regard magistrates as his deputies on earth, who are bound in the most exact manner to punish crimes against God or men. If God be my pattern, let me prepare of my goodness for the poor. It is more blessed to give than to receive. While I have gracious provision, let my soul never live on that which is corrupt, or can be torn from me; but, despising the blessings of earth, show myself fully satisfied with the rich provisions of divine grace.

CHAPTER XXIII. Ver. 1. They were neither to invent a slander, nor to receive or report it, but to discourage and reprove every spreader of it.—[The full meaning is 'Thou shalt neither raise nor propagate an unfounded report.' In giving testimony each man is here bound to state only what he knows to be true, and to avoid countenancing anything that is false. *P.*]

Ver. 2. Neither the counsel nor example of multitudes in evil is to be followed; nor must either parties, friends, judges, witnesses, or vulgar opinions move us to lessen great faults, aggravate small ones, vindicate offenders, accuse the innocent, or misrepresent anything to procure an unjust sentence.

Ver. 3. In judgment none must be favoured either for their poverty or their wealth.—[*Countenance a poor man in his cause.* The foregoing law forbids to *follow*, the succeeding forbids to *court the multitude.* A high profession of sympathy with the poor, loud and pretended boasted efforts to alleviate their sufferings, and redress wrongs, have ever distinguished the traffickers in popularity; from Absalom, who rebelled against his king and his father (2 Sa. 15. 2–6), to Judas, who, for thirty pieces of silver, betrayed and sold his Lord (Jn. 12. 5, 6).—*Note*, The believer must follow Christ, and seek no praise but that which cometh of God, Jn. 12. 23; Ro. 2. 29., *C.*——When justice is at stake neither the wealth nor the poverty of the party is to be taken into consideration. No favour must be shown even to the poor. Strict and impartial justice must be done to all. *P.*]

Ver. 8. Bribes corrupt the minds of judges, and make them, though sensible and ordinarily upright, to judge unjustly.

Ver. 11. The design of this rest of their land was to teach them that they and their land were the Lord's: this year of release, as well as their weekly Sabbaths

A.M. 2513. B.C. 1491.

on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you be [o]circumspect: and [p]make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three[q] times thou shalt keep a feast unto me in the year.

15 Thou[r] shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; [s]and none shall appear before me empty:)

16 And the [t]feast of harvest,[3] the first-fruits of thy labours, which thou hast sown in thy field; and [u]the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.[4]

17 Three times in the year all [x]thy males shall appear before the LORD God.

18 ¶ Thou [y]shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice[5] remain[z] until the morning.

19 The[a] first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. [b]Thou shalt not seethe a kid in his mother's milk.

20 ¶ Behold,[c] I send an Angel before thee, to keep thee in the way, and to bring thee into the [d]place which I have prepared.

21 Beware[e] of him, and obey his voice, provoke him not; for he will not [f]pardon your transgressions: for my [g]name[6] *is* in him.

o Ep.5.15.De.12.32.

p De. 12.3. Jos.23.7. Ho. 2.17. Zec.13.2.Ps. 16.4.1 Jn.5.21.

q De. 16. 16. ver. 17; ch.34.23. Le.23.5-44. 2 Ch.8.13.

r ch. 13.3, 12.18; 34. 18. Le.23.5-8. Nu.28. 17.De.16.8

s De. 16.16,17. Pr.3. 9.ch.34.20.1 Sa.6.3.

t Pentecost, Le. 23. 15, 16. ch. 22.29; 34.22. De. 16. 9, 10. Nu.28.26. Ac.2.1;20.16.

3 The feast of harvest was also called the 'feast of weeks,' De. 16. 10, because it occurred seven weeks, or fifty days (hence the name *pentecost*), after the passover.—*P.*

u Of tabernacles, ch.34.22. Le.23.24-36. Nu.29.12-38.De.16.13. 1 Ki.8.62-68. Ne.8.13-18.Zec.14.16.

4 The feast of ingathering,' or tabernacles, was held on the 15th of the 7th month of the *sacred year*; but it was counted the end of the older *civil year*, which began with the preparation of the soil for the seed, and ended when the fruits of the field were all gathered in.—*P.*

x De. 12. 5-7; 16.16. ch.34.23,24;ver.14.

y ch. 12. 8, 15; 34.25. Le.2.11.De.16.3,4.

5 Or, *feast.*

z ch.12.10; 16.19;29. 34. Le. 7.15. Nu.9.12. De.16.4.

a ch.34.26;22.29.De. 12.5-7.Pr.3.9;8.17.

b De.14.21.ch.34.26. Pr.12.10.Je.10.2,3.

c ch.33.2;14.19.1 Co. 10.9,10.Ps.121.4-8.Jos. 5.13,14.Is.63.9-13.

d Ge. 12.7;15.18. Jn. 14. 2. Mat. 22. 4; 25.34. He.11.16.

e Ps. 2. 10-12. Mat. 17.5. He.2.3; 10.29; 12. 25.

f Nu.14.35. He.3.11, 19;10.26-29.2 Ki.24.4.

g Col. 2.9. Jn.10.30; 5.23,24.Ac.17.31.

6 According to the scriptural usage, every name of a person was significant of his qualities or circumstances. God's name, as given, Ex. 34.5-7, is an enumeration of many of his attributes, which attributes are descriptive of the essence of God. God's *name* in the angel is therefore the 'fulness of the Godhead,' dwelling in his WORD. See Ge. 15. 1, 2; 48. 15, 16; Ho.12.3-5. *C.*—'My name,' *i.e.* the incommunicable name JEHOVAH by which God made himself known specially to Israel. The Angel was therefore the manifestation of God himself, who went before them in the cloud and fire—the second Person of the glorious Trinity.—*P.*

h ch.19.5.Ps.81.13.

i Ge. 12. 2. Nu.24.9. De.30.7.Je.30.20.

7 Or, *I will afflict them that afflict thee.*

k ver. 20. Is.63.9;42. 16.Jos.24.11.ch.3.8;33. 2;34. 11, 24. Ge.12.7; 13.15;15.18-21.De.7.1.

l ch. 20. 5. Le. 18.3. De. 12. 31, 32; 11.16. 1 Jn.5.21.

m ch. 34. 13. De.12. 2;7.5;25. Nu.33.52. 2 Ki.10.27;23.8,12.

n De. 7. 15; 28.1-14. Le. 26. 1-13. ch. 15.26. Ps.103.3;147.3. Is.63.9; 61.1-3.Je.30.17.

o De.7.14. Job21.9-12;22.21;42.17. Ps.144. 12,13.

p Ge.15.15.ch.20.12. De.5.16.

q ch.14.24. De.2.25; 28.10. Ge.35.5. Jos.10. 10;2.9;5.1. 2 Sa.5.24. 2 Ki.7.6.ver.28.

r Heb. *necks*,De.7. 23,24.

s Jos.24.12.De.7.20.

t De.7.22. Jos.11.18; 14.7, 10. Ju.1.iv.,with Job17.9.Pr.4.18.

u ch. 3. 8. De.11.24. Ge. 15.18-21. Nu.34.1-16;xxxii.ver.23. Jos.1. 4;1 Ki.4.21,24.

22 But if thou shalt indeed [h]obey his voice, and do all that I speak; then [i]I will be an enemy unto thine enemies, and an adversary unto thine adversaries.[7]

23 For[k] mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou[l] shalt not bow down to their gods, nor serve them, nor do after their works; [m]but thou shalt utterly overthrow them, and quite break down their images.

25 And [n]ye shall serve the LORD your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.

26 There[o] shall nothing cast their young, nor be barren, in thy land; [p]the number of thy days I will fulfil.

27 I will send my [q]fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their [r]backs unto thee.

28 And [s]I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will [t]not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and [u]little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [u]I will set thy bounds from the Red sea even unto the sea of the Philistines, and

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and other jubilees, were typical of the gospel—the new covenant—and the eternal rest.

Ver. 15, 16. The feast of unleavened bread was in March; the feast of harvest, weeks, or pentecost, at Whitsunday; the feast of in-gathering, or tabernacles, in September.——[Ver. 15. The passover is here called 'the feast of unleavened bread.' It was the first and greatest of the feasts. The last clause of the verse, 'None shall appear before me empty,' applies not to the passover exclusively, as might be inferred from the English version, but to all the feasts. No man was to appear at any of them without suitable offerings. *P.*]

Ver. 17. Women were not required, but they might attend their solemn feasts if they pleased.

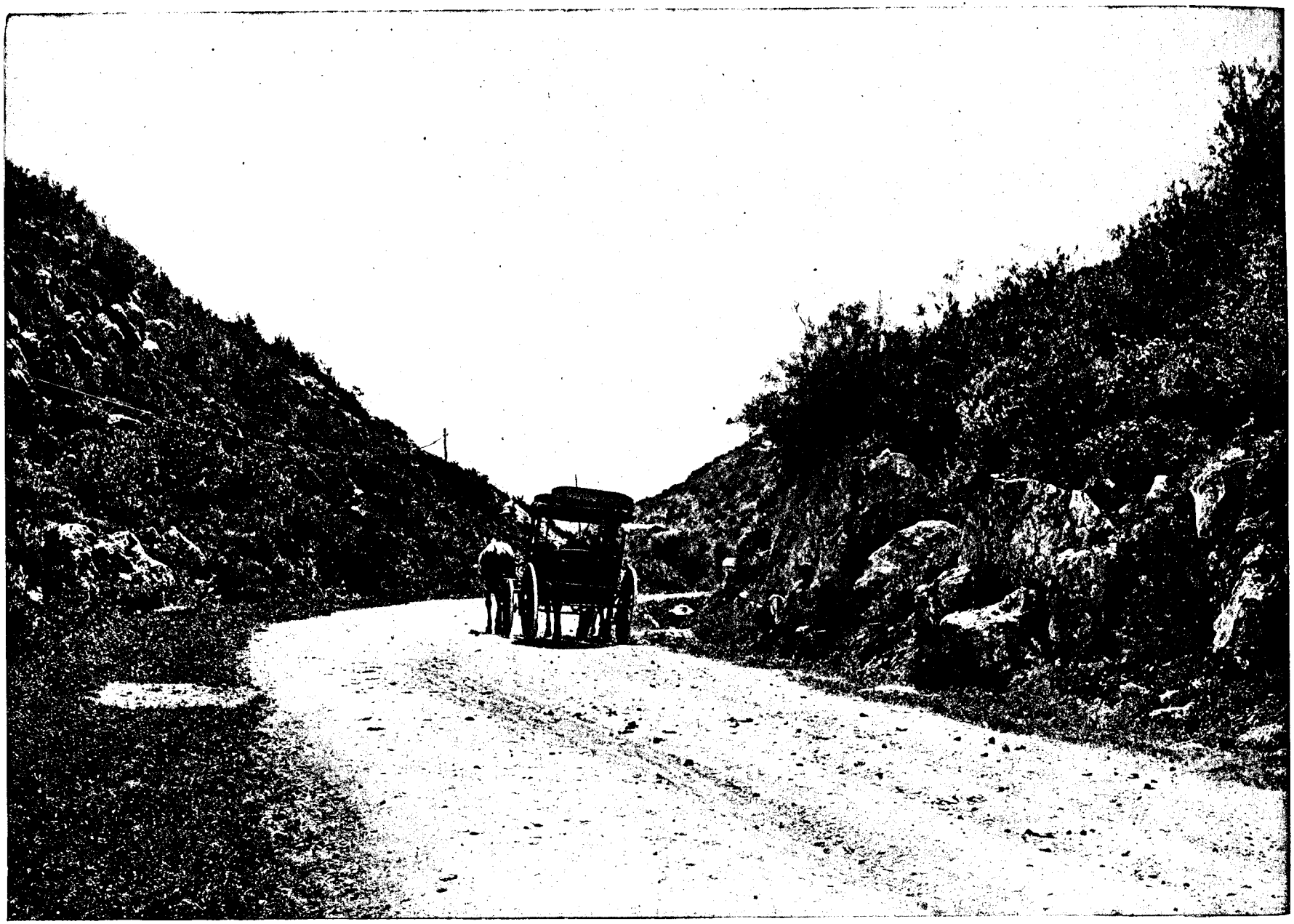
Ver. 19. This taught them to detest cruelty, and any imitation of idolatrous rites.—[*Thou shalt not seethe a kid in his mother's milk.* Whatever be the *meaning* of this prohibition, there can be no doubt of its *importance*, as it is *thrice* enforced in the same words. It is here the last of the *judgments* delivered to Moses during his first interview with God on the mount, ch. 20. 21, 22; 21. 1; 24. 34. On the renewal of the broken tables, ch. 34. 1, and solemn annunciation of the covenant, ch. 34. 10, the same words are repeated in ver. 26; and lastly, in De. 14. 21, *holiness to the Lord*, as exhibited in abstaining from forbidden food, immediately precedes. Maimonides, a Jewish expositor, considers it merely a precept against an unwholesome food. Philo, another Jew, considers it a precept against cruelty; and a Cairite Jew, quoted by Cudworth, represents it as a reference to a heathen custom of boiling a kid in its mother's milk, and sprinkling it on fields and trees, with the superstitious idea of rendering them fruitful; and in either the first or last of these opinions, there is a general concurrence of Christian expositors. It is with much diffidence we would venture to present another view. To prepare our way, two facts in Scripture history require to be considered—(1) That the Jews, and the Jewish priesthood, even 'from the days of their fathers, have gone away from God's ordinances, and have not kept them,' Mal. 3. 7, and have 'transgressed, and rendered of none effect the commandments of God by their traditions,' Mat. 15. 3, 6. (2) That one of the sins that did most early and most easily beset or entangle the nation, was the appetite for flesh. Hear the proof from their own lips, Ex. 10. 3, 'Would to God we had died in Egypt, when we sat by the *flesh-pots*.' See it in their fretful and angry tears, Nu. 11. 3, when they '*wept*, and said, Who shall give us *flesh* to eat?' To a people and priesthood so disposed, it became therefore necessary to give 'precept upon precept' against *epicurism* in food, and especially against its introduction in their religious festivals. It is remarkable that this prohibition is twice connected with the offering of *first-fruits*, a festival peculiarly privileged as an occasion of *domestic and national joy*, De. 26. 11. But on no solemn occasion of thanksgiving has the disposition to indulgence been more observable than in the celebration of the *harvest-home*—the very festival, in modern language, to which the prohibition is appended. Of this festival, amongst the Jews, a *kid* constituted an essential part, being appointed for a *sin-offering* and *atonement*, Le. 23. 19; Nu. 28. 30. This being observed, two questions present themselves. (1) Why prohibit no other young animal but a *kid*? According to the manner of Scripture—which ever avoids prolixity in its laws, one of the sacrificial animals stands for them all. This abbreviation may be exemplified, Ex. 20. 7, where 'the *name* of the Lord' stands, by irresistible inference, for his 'names, titles, attributes, ordinances, words, and works, or anything whereby he maketh himself known.' (2) Can the reference be to *seething* this kid, seeing it was a sacrifice? It will appear from examining Le. 23. 19; 4. 23; 3. 13-15 that the chief parts of the *sin-offering*, Le. 6. 25, 29, were to be 'eaten in the holy place by all the males among the priests.' (3) A third question still remains, Why specially prohibit *seething in the mother's milk?* From Zec. 14. 21 it appears that *seething* was the common mode of preparing the feast of the sacrifices. But amongst God's ordinances for sacrifice, we find the following: Le. 22. 27, 'When a bullock, or *goat*, or sheep, is brought forth, then it shall be *seven days* under the dam, and from the *eighth day* and thenceforth it shall be accepted for an *offering made by fire* unto the Lord.' Now it is during these *seven reserved and prohibited* days that the *kid* is said to be *in* or *on* its mother's milk; and as during that period it could not be sacrificed to the honour of God, so, during a like period, it should not be devoted either to the sustenance or epicurism of man. The prohibition was therefore a special memorial to the priests, for a strict adherence to the ritual of divine service, and a solemn caveat against any infringement, through temptation of appetite—a restraint, which, if the priests faithfully imposed upon themselves, there was every reason to expect would extend its self-denying influence to the people. *C.*]

Ver. 20. Christ the angel of the covenant.

Ver. 26. *Fulfil*, in granting thee long life and prosperity.

Ver. 31. Had they been obedient they would all along have possessed this whole territory; but for their sin they were deprived of a great part of it, except in the days of David and Solomon.

REFLECTIONS.—Think, O my soul, have I taken heed to my ways, that I might not sin with my tongue? Have I always acted with conscience and impartiality in all my conduct? Have I always spoken only the truth, and that in due season and with a good intent? Have I been a hater of bribery and all perverting of



WADY 'ALI—IN THE LAND PROMISED TO THE CHILDREN OF ISRAEL. [Exodus, xxiii:23.]—"For mine angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites." Wady 'Ali is a view of the country on the way between Jaffa and Jerusalem. We left Ramleh at six o'clock, and started for Jerusalem, and came to the Wady 'Ali, which is the valley of entrance to the mountains of Judea, about nine o'clock. This picture was taken as we started up the mountains. This part of the country was embraced in the promise early made to the children of Israel if they would obey the voice of God and provoke Him not to anger. There is something of sublimity combined with delicate beauty about this part of the Judean mountains. Rocks and cliffs broken into large or small fragments are piled in successive layers to form these hills, while between and above and around are wild flowers of all colors.

from the desert unto the river:[6] for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.[7]

32 Thou[x] shalt make no covenant with them, nor with their gods.

33 They[y] shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare[8] unto thee.

CHAPTER XXIV.

1 Moses is called up into the mountain. 3 The people promise obedience. 4 Moses buildeth an altar, and twelve pillars. 6 He sprinkleth the blood of the covenant. 9 The glory of God appeareth. 14 Aaron and Hur have the charge of the people. 15 Moses goeth into the mount, where he continueth forty days and forty nights.

AND he said unto Moses, [a]Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and [b]seventy of the elders of Israel; and worship ye afar off.

2 And [c]Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.

3 ¶ And Moses came and told the people all[d] the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [e]All the words which the LORD hath said will we do.

4 ¶ And Moses [f]wrote all the words of the LORD, and [g]rose up early in the morning, and builded[h] an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.

5 And he sent [i]young men of the children of Israel, which offered [k]burnt-offerings, and sacrificed peace-offerings of oxen unto the LORD.

6 And Moses [l]took half of the blood, and put *it* in basons; and half of the blood he sprinkled [m]on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they said, [n]All that the LORD hath said will we do, and be obedient.

8 And Moses took the [o]blood, and sprinkled *it* on the people, and said, Behold [p]the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then[q] went up Moses and Aaron, Nadab and Abihu, and seventy[9] of the elders of Israel;

10 And they saw the [r]God of Israel: and *there was* under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in *his* clearness.

11 And upon the [s]nobles[1] of the children of Israel he [t]laid not his hand: also [u]they saw God, and [z]did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there; and I [y]will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.

13 And Moses rose up, and his [z]minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur *are* with you; if any man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and a [a]cloud covered the mount.

16 And the [b]glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and [c]the seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* like [d]devouring fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and [e]Moses was in the mount forty days and forty nights.[2]

CHAPTER XXV.

1 Directions what the Israelites are to offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat, with the cherubims. 23 The table, with its furniture and show-bread. 31 The candlestick, with the instruments thereof.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that

A.M. 2513. B.C. 1491.

6 The *Euphrates*, which prophecy was realized in the days of Solomon, 1 Ki.4.21. —*C.*

7 The country here promised to the Israelites was 500 miles long by 100 broad, and contained 50,000 square miles. The Israelites numbered about two millions, and were therefore nearly equal to the present population of Syria and Palestine. At this moment three-fourths of the country is desolate. Some of the richest plains are uninhabited; and wild beasts —bears, leopards, hyenas, jackals, wild boars, &c.—commit great ravages. God's promise, therefore, recorded above in ver. 29. was wise and good.—*P.*

x ch.34.12,15. De.7. 5, 16,25. Jos. 23.7,12;9. 6,7.

y ch.34.12. Nu.25.1, 2. De. 7.16,25. Jos.23. 13. Ju. 2. 3. Ps.106.36. Pr.13.14,20.1 Sa.18.21.

8 An occasion of sin and ruin.

CHAP. XXIV.

a ch.3.5; 19.9,24; 20. 19; 28. 1. Nu. 11.16,17, with Ge.46.27.

b See ch.1.5;3.16;12. 21;17.5; 18.12;19.7. Ge. 46.27. Nu.11.25. De.31. 28.

c ver.9,10,18. Nu.12. 8 De. 34. 10. ch.19.20. Ga.3.19,20.1 Ti.2.5. Je. 30.21.

d Eze. 3. 17. Ac.20. 27.1 Co.4.2.

e ver.7; ch.19.8. De. 5.27. Mat.19.16. Ac.2. 37. Ro.10.2,3.

f ver.7. He.9.19.

g Ec. 9. 10. Ge.22.3. Ps.119.59.

h Ge.8.20;12.7,8; 28. 18.ch.17.15.

i Priests, ch. 19. 22, 24.

k Le. i. iii. Nu.7.15, 17;xxviii.xxix.

l ch. 12. 7, 22. Col.1. 20.

m ch. 29. 16–20, 37. Le. 1. 5, 11; 3. 2, 8; 4.6. Mat. 23. 19. He. 13. 9. Re.6.9.

n See ver.3.

o In the bason, ver. 6.

p He. 9.18–23; 13.20. Mat. 26. 28. 1 Pe. 1. 2. Ep.1.7; 2.16. Col.1.14. Ro.3.24,25. 1 Co.5.21. 1 Jn.1.7;4.9,10;2.2.

A.M. 2513. B.C. 1491.

q See ver.1. De.4.2; 12.32. Ec.9.10.

9 Making in all, including Joshua, Moses' attendant, 72 witnesses; representing the original number of Jacob's kindred that came into Egypt, Ac.7.14.—*C.*

r A token of his presence, Jn.1.18.1 Ti. 6.16. De 4.15. Eze.1.4-28;x. Jn.1.14.

s Elders, ver.1,9.

1 The nobles of Israel were the fittest witnesses of the evidences of the divine mission of Moses, as, from their rank, they were least under his influence, and from their education, the most competent judges. God *laid not his hand* upon them now, though, had they so much as *touched* the mount formerly, ch. 19. 12, they must have been put to death. But now they are *safe*, for now they have been *tried*. The *nobles* are the typical representatives of those who are *truly ennobled* by being called to be 'sons of God.' Such a *noble* may be the poorest, who is yet rich in faith, and an heir of the kingdom of Jesus. And such a *poor man* may be the *noblest* who has learned, like the elders in the vision, Re.4. 10, to cast their crowns at the feet of the Lamb, and worship, not the world, but him that liveth for ever and ever.—*C.*

t Ne.13.21. Ps.55.20; 138.7.

u Ge.32.30;16.13.ch. 33. 20. De. 4.33. Ju.13. 23.

x Lu.22.30.ver.5.ch. 18.12.

y Ps.147.19,20. Ro.9. 4.ch.31.18;32.16. De.9. 10.2 Co.3.3. Je.31.33.

z ch.17.9,10,13; 32.7. Nu.11.28; 13.8,16;14.6, 30; 26. 65; 27. 18, with Ga. 4.4; 3. 13. Phi.2.8. He.5.8.

a ch. 19. 9,16; 20. 18. Mat.17.5. 2 Ch.6.1. He. 12.18. Ps.97.2. 2 Sa.18. 12. Re.1.10.

b ch.16.10. Nu.14.10. ver.17.

c ch.19.11;20.10. Re. 1.10.

d De. 4.24,36. Ps.50. 3. He.12.28,29.

e ch. 34. 28. De. 9. 9, 18,25. 1 Ki.19.8. Mat.4. 2. Ac.1.3.

2 It is stated in ch. 34. 25 that during the whole of this time Moses neither ate nor drank. The event was typical of our Lord's fast and sojourn in the wilderness.—*P.*

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justice? Have I entertained strangers, done good to mine enemies, and prayed for them that despitefully use me? Do I in all things acknowledge God, the giver of my mercies? Am I careful to keep his Sabbaths, and to observe every instituted opportunity of fellowship with him? Are even his most circumstantial laws hidden in my heart?—While I thus seriously examine myself, endeavour to conform myself to his will, and lament my infirmities and failings, let me rejoice that Jesus, the angel of the covenant, will safely lead me through this wilderness-world to the promised Canaan above, where no accursed inhabitant shall ever molest me, nor idols deceive me. Meanwhile, let him put out my inward corruptions, and the enemies of his people, by little and little; and let me keep myself from idols, and from voluntary intimacy with wicked men, cheerfully obeying his gracious voice, that I may not feel the rod of his chastisement, but in all my ways rejoice in his presence, blessing, and protection.

CHAPTER XXIV. Ver. 4. The altar represented God the chief party in the covenant, and the twelve stony pillars the tribes of Israel, as having hard and stony hearts.

Ver. 6–8. The sprinkling of the blood on the altar, the book, the young men, the elders, and the pillars which represented the people, denoted the satisfaction of God's perfections, the fulfilment of the broken law, and the purification of men's consciences by the blood of Jesus. Hence, in ver. 9, 10, God, perhaps in human shape, appears as smiling on them; and they, with comfort and safety, feast in his presence.

Ver. 10. [*Body of heaven in his clearness.* It is only in the unclouded skies of the countries within or approaching the tropics, that the power of this expression can be fully appreciated. *C.*]

Ver. 12. [The *ten commandments* had already been spoken by the voice of Jehovah from Sinai; but no authentic copy of them had yet been given to Moses. It was for the purpose of giving him an authentic copy that the Lord now summoned Moses to the mount. *P.*]

Ver. 16. In these six days Moses is prepared to receive new commandments, as the people were in three days prepared for hearing the law.

REFLECTIONS.—One instance of fellowship with God insures and prepares for another more remarkable, while believers are allowed to come even to his seat—for this purpose his oracles are revealed and his ordinances dispensed to us. But how many rashly consent to God's word, and resolve on duty, who in the issue prove very unsteadfast! Let me then bless the Lord that our testament is made with all the true, however unworthy in themselves; and that it is a new testament in Christ's blood. His finished atonement hath glorified his Father's compassion to the highest; hath magnified the law; and pacifies and purges our conscience from dead works. By these means I am determined to receive his words into my heart as indeed the word of God, since I am allowed the clear and amiable displays of a reconciled God, while in his presence I feast on the flesh and blood of his Son. But behold, likewise, how my Redeemer, having fulfilled the law, and by himself purged away our sins, ascends into the hill of God, sits down on the right hand of the Majesty in the heavens, and thence, in due time, he will return without sin unto salvation.

CHAPTER XXV. Ver. 1. These and other ceremonial institutes are minutely described, because they flowed from the holy will of God. They were significant of great and important things; and were to be

they [a]bring me an offering:[2] of every man that giveth it [b]willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And [c]blue, and purple, and scarlet, and fine[d] linen, and goats' *hair*,

5 And rams' skins dyed red, and badgers' skins, and [e]shittim-wood,[3]

6 Oil[f] for the light, spices for anointing oil, and for sweet incense,

7 Onyx-stones,[g] and stones to be set in the ephod, and in the breastplate.

8 And [h]let them make me a sanctuary; that I may dwell among them.

9 According to all that I show thee, *after* the pattern [i]of the tabernacle, and the pattern of [k]all the instruments thereof, even so shall ye make *it*.[4]

10 ¶ And[l] they shall make an ark *of* shittim-wood: two cubits and a half *shall be* the length thereof, and[5] a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with [m]pure gold: within and without shalt thou overlay it; and shalt make upon it a [n]crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make [o]staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be [p]borne with them.

15 The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark the [q]testimony which I shall give thee.

17 ¶ And thou shalt make a [r]mercy-seat *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make two [s]cherubims *of* gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* [t]of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the [u]cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another; [x]toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the [y]mercy-seat above upon the ark; and in the ark thou shalt put the [z]testimony that I shall give thee.

22 And [a]there[6] I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou[b] shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt overlay it with [c]pure gold, and make thereto a [d]crown of gold round about.

25 And thou shalt make unto it [e]a border of an hand-breadth round about; and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be, for places of the staves to [f]bear the table.

28 And thou shalt make the [g]staves *of* shittim-wood, and overlay them with gold, that the table may be borne with them.

29 And[h] thou shalt make the dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, to cover withal:[7] *of*[i] pure gold shalt thou make them.[8]

30 And thou shalt set upon the table [k]show-bread before me alway.[9]

A.M. 2513. B.C. 1491.

CHAP. XXV.

a Heb. *take for me*, ch.35.5-29.

2 Or, *heave-offering*.

b ch.35.5,21;36.5.Ju.5.9. 1Ch.29.3-14. Ezr.2.68; 3.5. Ne.11.2. Ps.110.3.2Co.8.11,12;9.7.

c Wool. He. 9. 19. Re.1.5;7.14.

d Or, *silk*, Re.19.8, 14.Eze.16.10.

e ch. 35.24. Nu.25.1. Is.41.19;42.

3 The *shittim*, or *acacia*, is one of the most durable of woods. It is also almost the only wood which grows to any size in the peninsula of Sinai.—*P.*

f ver.37;ch.40.24,25; 27.20;30.23-36.Jn.1.14, 16.

g ch.28.9,17-20.1Pe. 2.4,5.

h ch.20.45,46.Le.26. 12.Nu.35.34. 1Ki.6.13. Zec.2.10;8.3.2Co.6.16. He.3.6.Re.21.2,3.

i ver.40; ch.26.30;39. 32. 1Ch.28.11,12,18,19. He.8.5.

k ch. xxvi.-xxxi. xxxv.-xxxix.; 31.6-11; 35.10-19; 39.32-42; 40. 2-15,17-30.Nu.3.25,26, 31, 36, 37; 4. 4-33. Le. viii.ix.

4 Every part of the tabernacle and its furniture was shown in pattern to Moses: nothing being left to human imagination or discovery—a lesson of universal application. Let the church receive it, and order all things on the divine model. Let private Christians receive it, and remember that they 'are the temples of the living God.'—*C.*

l ch.37.1-9. Nu.3.32. Jos. iii. iv. vi. 1 Sa.iv.-vi. 2 Sa.vi. 1 Ki.8.1-11. 2 Ch.8.11. He.9.4. Re. 11.19.

5 Its length was 4 feet 7 inches, and its breadth 2 feet 9 inches.

m Jn. 1. 14. Col. 2.9. Ro.9.5.He.1.3.

n Cornice. Mat. 28. 18. Ps.2.6;21.3,5. He.2. 9,10.

o 1 Ki.8.8.

p Nu. 4. 5-15; 7. 9. 2 Ch.35.3.Ac.9.15.Ep.3. 8.

q Moral law, ch.16. 34; 31.18. De.10.2. He. 9.4. See ver.21. 1 Ki.8. 9. Ps. 40. 8. Mat. 3. 15. Ga.4.4.

r A lid, ver. 22; ch. 37.6-9. Ro.3.25. 1 Jn.2. 2;4.9,10. Ga.3.13;4.4,5. He.4.16.

s Ex.26.23. Eze.1.5; 10.1. 1 Ti.3.16. Mat.4. 11. Col.2.10. He.1.14, or 1 Co.12.28;4.1,11,12; 2.23;1.23,24.

A.M. 2513. B.C. 1491.

t Or, *of the* matter *of the mercy-seat*, Col. 2.10. Jn.1.51. Ge.28.12.

u 1 Ki. 8. 7. 1 Ch.28. 18. He.9.5;1.14, or 1 Co. 1.23,24;2.2.

x 1 Pe.1.12. Ep.3.10, or Ac. 10. 43. Ro.3.21. 1 Co.2.2.

y Ro.8.3,4; 10.4. Is. 42.21; 53.10,11. 2 Co.5. 21.

z See ver.16; ch.40. 3,20.

a ch. 29. 42; 30. 6,36. Le.1.1; 16.2. Nu.7.89; 17.4;12.5. Ps.80.1;99.1. 1 Sa.4.4. 2 Ki.19.15. 2 Co.5.19,20;4.6.Ep.1.3.

6 Moses had access at all times into the most holy place.

b ch. 37. 10-16; 40. 4, 22,23. Nu.3.31. 1 Ki.7. 48. 2 Ch.4.8. Col.1.19. Jn.1.14,16.Phi.4.19.

c Col. 2. 9. Ro. 9. 5. Phi.2.6-11.

d Or, *cornice*, see ver.11.

e To keep the bread from falling, 1 Pe.1.5. Col.2.3.Is.49.6.

f Ac.9.15. Ep.3.8. 2 Th.3.1.2 Ti.4.2.Ro.15. 19.

g Ministers and ordinances, Eze. 43. 12. Is.52.11.

h Le.24.5-7.Nu.4.7; 7.13.Je.52.18,19.

7 Or, *to pour out withal*.

i Ps.93.5.Eze.43.12.

8 The words rendered 'spoons,' 'covers,' and 'bowls,' signify 'censers,' 'flagons,' and 'goblets.' The censers were for incense; the flagons and goblets for the 'drink-offerings,' or libations of wine.—*P.*

k Le.24. 8. ch.40.4, 23. Nu. 4. 7. Mar. 2.26. He.9.2,24. Jn.6.32.

9 The 'show-bread' consisted of (it is said) twelve unleavened loaves. It was placed in front of the holy of holies, where the Shekinah glory was enshrined, and it is hence called in Hebrew 'bread of the face' (show-bread), as being before the face of God. It was intended to symbolize the unfailing provision which God makes for his people. —*P.*

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strictly observed in the adoration of a God, jealous with respect to his own worship.

Ver. 5. [*Shittim-wood.* The particular wood called shittim, sittinus, and sittah, is merely matter of conjecture. The Septuagint translate it *incorruptible-wood*—a name that, in some degree, may apply to many species. Jerome says it grows in Arabia, and resembles the white-thorn in colour and leaves; and is so large as to yield long planks, which are hard, tough, smooth, and extremely beautiful. It is thought that the wood described by Jerome is the *black acacia*. It is abundant in the mountains of Sinai and the surrounding desert. In Is. 41. 19 the shittim is joined with the myrtle and other fragrant shrubs; and as the flowers of the acacia furnish, according to Dr. Shaw, an excellent perfume, we have here an additional evidence of its identity with the sittah. *C.*]

Ver. 8. While this tabernacle was a sign of God's presence with and protection of his people, it was a type (1) of Christ's person, He. 8. 2; (2) of the gospel-church, the habitation of God by the Spirit, 2 Co. 6. 16; (3) of every Christian in whose heart God dwells, 1 Cor. 3.16;6.19; (4) of the new blessed and heavenly state, Is. 66. 1; and according to these different significations may the furniture thereof be understood in different views.

Ver. 10. The ark was the chief of all the sacred furniture which peculiarly sanctified the tabernacle, and for which it was principally made.

Ver. 16. The two tables of stone upon which the law was written are called the *testimony*, because they witnessed the covenant between God and the people; testified what God required of them; and testified against them if they observed it not.

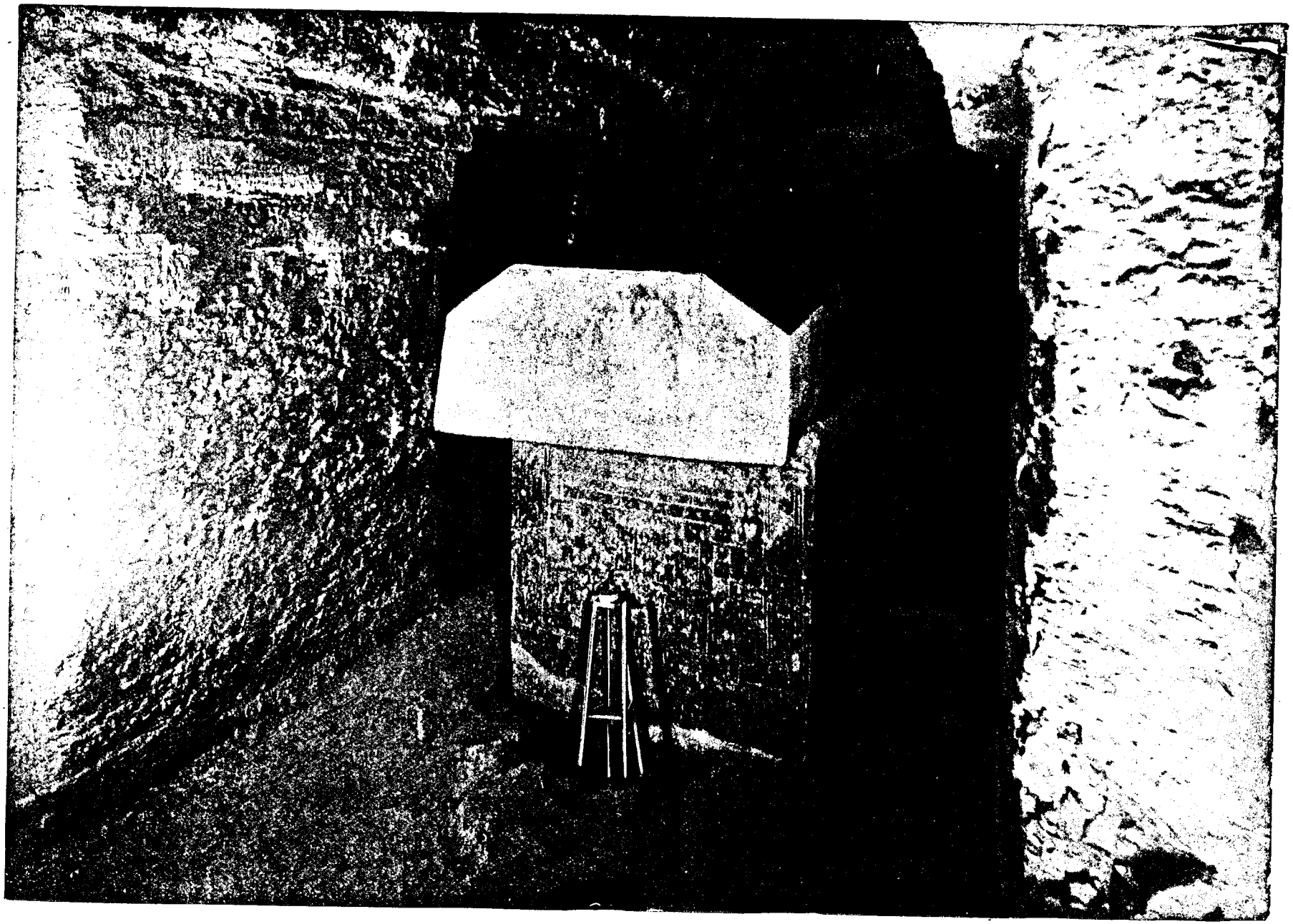
Ver. 17. The lid, or mercy-seat, placed between the tables of the law and the Shekinah, or cloudy symbol of the divine presence, denoted Jesus' atonement; which answers to all the demands of the law, and interposes between us and *Jehovah*, that he may deal mercifully with us in Christ.

Ver. 18. The cherubims signified angels, as prying into the mysteries of redemption, and ministering to Christ and his people; or ministers, as founded on Christ, admiring his work, and attending on God and his service.

Ver. 23. This table typified Christ as having all fulness in him, and supporting and sacrificing before God for the people; and also the gospel-church and the ordinances of it.

Ver. 31. This candlestick typified Christ himself, or his gospel-church and ordinances thereof.

Ver. 39. [*With all these vessels.* The talent of gold is estimated from £5250 to £7013. This is the first time the word *talent* occurs in Scripture. May not the first use of it illustrate the impressive parable of the talents? Mat. 25. 14. One talent formed the candlestick, with all its necessary and ornamental parts; yet the candlestick itself gave no light; for that were required the oil and the fire. And such is the man who, with knowledge unsanctified by the Spirit, and affections unlighted by the love of Christ, 'holds,' rather bridles in the truth in unrighteousness; who, knowing God, glorifies him not as God; who changes his truth into a lie, and worships and serves the creature more than the Creator; who does not like to retain God in his knowledge; and who, knowing the judgment of death against sin, not only commits sin himself, but derives his pleasure from his companions in guiltiness, Ro. 1. 18, 21, 25, 28, 32. *C.*]



SARCOPHAGUS OF APIS BULL, MEMPHIS—SHOWING WHERE THE ISRAELITES GOT THE IDEA OF THE GOLDEN CALF. [EXODUS, XXV: 22.]—"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." It is impossible to imagine a contrast greater than that found between the elements of worship among the Egyptians and such as were introduced among the Hebrews by Moses. The great difference in the civilizations developed by the Egyptians and the Israelites may be accounted for by considering the infinite distance between their religions. In this twenty-second verse we have reference made to the mercy seat between the two cherubims which are upon the ark of the testimony, and in this picture we have a view of an immense sarcophagus of an Apis Bull in the Serapeum near Memphis. The Apis Bull was the sacred animal of Ptah. No wonder the Egyptians were a degraded people, and that the Israelites through a pure form of worship came to the highest civilization of ancient times.

31 ¶ And[l] thou shalt make a candlestick *of* pure gold; *of* beaten work shall the candlestick[8] be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.

32 And [m]six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all of it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall light[9] the lamps thereof, that they may give light [n]over against it.[1]

38 And [o]the tongs thereof, and the snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall he make it, with all these vessels.

40 And [p]look that thou make *them* after their pattern, which was showed thee[2] in the mount.

CHAPTER XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats' hair. 14 The covering of rams' skins. 15 The boards of the tabernacle, with their sockets and bars. 31 The vail for the ark. 36 The hanging for the door.

MOREOVER, thou shalt make the [a]tabernacle *with* ten curtains *of* [b]fine twined linen, and blue, and purple, and scarlet: *with* cherubims[c] of cunning work[3] shalt thou make them.

2 The length of one curtain *shall be* eight and twenty cubits, and[4] the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be [d]coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make [e]loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty [f]loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty [g]taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And[q] thou shalt make curtains *of* goats' *hair*,[5] to be a covering upon the tabernacle; eleven curtains shalt thou make.

8 The length of one curtain[6] *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make fifty [h]loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make [i]fifty taches of brass, and put the taches into the loops, and couple the tent[7] together, that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth, shall hang over the backside of the tabernacle.

13 And a cubit on the one side, and a cubit on the other side, of that which remaineth[8] in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side and on that side, to cover it.

14 ¶ And thou shalt make [k]a covering for the tent *of* rams' skins dyed red, and a [9]covering above *of* badgers' skins.[1]

15 ¶ And thou shalt make [r]boards for the tabernacle *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [m]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make forty sockets of

A.M. 2513. B.C. 1491.

l ch. 37. 17–24; 40. 4. 24, 25. Nu. 3. 31; 8. 4. 1 Ki. 7. 49. Zec. 4. 2. Re. 1. 12, 20; 2. 5. Ps. 119. 105. Pr. 6. 23.

8 The *candlestick*, or rather *lamp-bearer*, consisted of one upright shaft, with six branches, each one adorned with flowers, supposed to resemble lilies; with large knops, supposed to resemble pomegranates, and smaller ones resembling an almond. Upon the top of the shaft and extremities of the branches were seven lamps, fed with olive-oil, and lighted every evening by the priests in their courses. It was situated in the holy place, and gave light to the *altar of incense* and table of *show-bread*, which stood in the same apartment. The *candlestick*, with its appurtenances, is the emblem of the church of Christ, Mat. 5. 14–16. All, even to the tongs and snuff-dishes, is *pure gold*—the most precious metal of exchange, use, or ornament. Believers of every rank and office must be *pure*, Mat. 5. 8; being *renewed*, Ep. 4. 23, 24; *cleansed*, 1 Co. 6. 11; and enriched, as with *gold*, for they buy it, Re. 3. 18—which *buying*, according to Is. 55. 1, is 'without money and without price'—the gift of free and loving grace, which faith appropriates on the authority of God, while their 'light shines before men, who, seeing their good works, glorify their Father who is in heaven,' Mat. 5. 16.—*C.*

m Re. 1. 4; 4. 5; 5. 6, with Ps. 22. 27, 29; 72. 8–11; 98. 3. Is. 11. 10; 43. 6; 49. 12; 54. 1–5. Mat. 8. 11. Ac. ii -xix. Re. 11. 15. Is. 9. 7.

9 Or, *cause to ascend.*

n ch. 27. 20, 21; 30. 8. Nu. 8. 2, 3. Le. 24. 5. 2 Co. 3. 18; 4. 6. Mat. 5. 16. Phi. 2. 15, 16.

1 Heb. *the face of it.*

o Eze. 43. 11, 12. ver. 9. 1 Ki. 7. 50. 1 Th. 2. 10.

p ver. 9; ch. 26. 30; 39. 42, 43; 40. 15. Ac. 7. 44. He. 8. 5. 1 Ch. 28. 11, 12, 19. Nu. 8. 4.

2 Heb. *which thou wast caused to see.*

CHAP. XXVI.

a ch. 25. 8; 36. 8–19; 40. 18, 19. Nu. 3. 36. Jn. 1. 14; 2. 21. He. 8. 2; 9. 11. Ca. 1. 5.

b ch. 25. 4.

c ch. 25. 18. 2 Ti. 3. 16. He. 1. 14. 1 Co. 12. 28. Ep. 4. 11, 12.

3 Heb. *the work of a cunning workman*, or *embroiderer.*

4 The length was seventeen yards, and the breadth two and a half.

d ch. 36. 10. 1 Co. 12. 4–6, 12. Ep. 2. 21; 4. 3–6.

e Ep. 4. 13. Col. 2. 2, 19; 3. 12–15. ver. 5, 6, 10, 11.

A.M. 2513. B.C. 1491.

f Or, buttons, ver. 3.

g See ver. 2.

5 In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, in some cases as fine as silk, which is manufactured into garments.—*J.*

6 These curtains denoted the outward meanness, inward glory, full safety, and protection of Christ and his people.

h See ver. 3, 6, 11.

i The couplings signified the close connection of everything in Christ and his people, ver. 3, 6, 10.

7 Or, *covering.*

8 Heb. *in the remainder* or *surplusage.*

k Nu. 4. 5. ch. 36. 19. Is. 4. 6; 25. 4; 32. 2. Ps. 27. 5; 121. 5, 6. Ca. 3. 10.

9 Why there should have been *four* coverings does not appear. They might have been designed partly for respect, and partly to keep off dust and dirt, and the extremely fine sand, which, in the desert, rises as it were on every breeze; and partly to keep off the intense heat of the sun, which would otherwise have destroyed the poles, bars, &c.—*J.*

1 In the coverings of the tents the Orientals regard both the stuff and the colour; this royal tent was to be distinguished in both particulars. The curtain which lay under the beams was the most beautiful and the most costly. On the finest linen stuff were embroidered cherubims of dark blue, purple, and scarlet. Over the under curtain a covering of goats' hair was spread, and to prevent the covering from injury by the dust, two others made of skins were laid over them. The whole represents the person and doctrine of Christ, his true church, and all heavenly things, which are outwardly, and to the carnal eye, mean; but are inwardly, and in the sight of God, exceedingly glorious and precious. The secure protection which he prepares for those who are precious in his sight may also be denoted, and the unity of the whole, formed of so many pieces, and of such different materials, into one covering of the sanctuary, represents the spiritual temple, formed of persons of different nations, dispositions, abilities, and attainments, compacted together by the Spirit of love.' (*Scott*).—*J.*

l ch. 36. 20–30. Nu. 3. 36, 37. 1 Co. 3. 11. Ep. 2. 6, 20, 21.

m Heb. *hands.* These boards may denote the mediatorial strength of Christ, and the principal truths, ordinances, and members of his church, all founded in the perfections and purposes of God, ch. 36. 22.

REFLECTIONS.—Since, in deep compassion to human poverty, JEHOVAH hath freely taken upon himself the immensity of the work of redemption; the infinite duty of raising up a Saviour, erecting a church, and preparing a new life and a heavenly state, as means of his residence amongst us;—since he has made Jesus an ARK for holding and fulfilling his law; a propitiatory or MERCY-SEAT, whence, to the everlasting astonishment of angels and men, and by their ministration, he may declare his oracles, promises, and laws; a TABLE to feed his people, and on which the tribes of the redeemed are, in their successive generations, safely and honourably to come before God; and a LIGHT to his church, by his word and Spirit;—may I, may thousands more, be the willing members of his church! Let us surrender ourselves, and all that we have, whether more or less valuable, to the service of Christ! Following with care the prescriptions of Heaven, let us come boldly to the throne of his grace, and commune with our God! Let us feast from day to day, especially from one Sabbath to another, upon Jesus, the bread indeed—Jesus, the finest of the wheat; that we may be to God a sweet savour of Christ! And even in this earthly tabernacle and militant church let us walk in the light of the Lord; so shall we shine as lights in the world, holding forth the word of life!

CHAPTER XXVI. REFLECTIONS.—How graciously God suits the tokens of his favour to our circumstances, as he formed a movable residence and furniture for himself to the wandering condition of believing people. But herein may I contemplate Jesus; mean and debased in the view of carnal beholders, but

silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets *of* silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [n]coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make [o]bars *of* shittim-wood; five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle, for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle,[8] according[p] to the fashion thereof which was showed thee in the mount.

31 ¶ And thou shalt make a [q]vail *of* blue, and purple, and scarlet, and fine twined linen, of cunning work: with cherubims shall it be made;

32 And thou shalt hang it upon four pillars of shittim-*wood* overlaid with gold: their hooks *shall be of* gold upon the four sockets of silver.

33 And thou shalt hang up [r]the vail under the taches, that thou mayest bring in thither within the vail the [s]ark of the testimony: and the vail shall divide unto you between the holy place and the most holy.

34 And thou shalt [t]put the mercy-seat upon the ark of the testimony in the most holy *place*.

35 And thou shalt set the table [u]without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make [z]an hanging for the door of the tent *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood*, and [y]overlay them with gold; *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

A.M.2513. B.C.1491.

n Heb. *twined*, Ps. 133.1. 1 Co.1.10. Col.2. 2,19.

o ch.36.31-34. Nu. 3. 36. Ro.15.1. 1 Co.1.10; 9,19,20. Ga.6.2. Is.35.3. He. 12, 13; 10. 24, 25. Phi. 1. 27. 2 Co. 13. 11. Ep.4.12,13. Col.2.2,19; 3.12-15.

8 The various parts of this tabernacle 'serve unto the example and shadow of heavenly things,' He.8.5. 1. The *vail* represents the flesh of Christ, *veiling* his Godhead, He. 10. 20. and opening the way by death to the heavenly mercy-seat, Ro. 3. 25, whom God hath set forth to be a propitiation, or *mercy-seat*, &c. 2. The tabernacle represents Christ's Godhead incarnate, He.9.11,12. Col. 1. 19-29. 3. The curtains with the cherubims prefigure the Father's *providential covering* of Christ and his church by the ministry of angels, and other means, Lu. 22. 43. He.1.13,14. 4. The very nice exactness of the curtains, represents the fitness of the means used in providence and redemption, Ro. 8. 28. 5. The coverings of *goats' hair* and *rams' skins*, the relics of the sacrifices, represent both the *legal types* and the *actual sacrifice* by which he is set forth and vested in the gospel, He. 9. 22-28, till his second coming. 6. The sockets of silver, the tenons and bars, most aptly point to the fundamental truths of the gospel, their relative adaptation, and the firmness and stability of gospel ordinances. 7. The absolute necessity of regeneration and holiness are signified by the divine prescription of everything, the most minute. 8. The gold and silver of which the taches were made, being precious metals, Zec. 13. 9, represent the *pure* faith of God's people, and the precious emblem of Christ's person, Re. 1. 15, of the blessed *union* of Christ and his church, and the holy communion among its members; while the *overlaying* it with pure gold is beautifully illustrated in Ro. 3. 22. 9. The door, with its hangings of three royal colours, represents Christ the door, in all the beauty of holiness.

p ch. 25, 9, 40; 27. 8. Ac.7.44. He.8. 5. Is. 8. 20. Ga. 6. 16. De.4.2. 2 Ti.3.15-17.2 Pe.1.19.

q ch.36. 35; 40. 3, 21. Le.24.3; 16.2. Mat. 27. 51. 2 Ch.3.14. He.9.3,8; 10.19,20. Ep.2.14.

r ch.36. 35; 40. 3, 21. Le.24.3; 16.2. Mat. 27. 51. 2 Ch.3.14. He.9.3,8; 10.19,20. Ep.2.14.

s ch. 25, 16; 40. 21. 1 Ki.8.6. He.9.2,3.

t ch.25.17-22;37.6-9; 40. 20. Le.16.2,13. Nu. 7.89.

u ch.40.4,22,23. He. 9.8,9.

A.M. 2513. B.C. 1491.

x ch.36.37;40.5. He. 9.2,6,9,10. Jn.10.9;14.6.

y ch. 30. 38. These vails signified the manhood of Christ, He. 10. 19, the ceremonial law, Ep. 2. 14, and the visible heaven, Ac.3.21.

CHAP. XXVII.

a ch. 38. 1-7; 29. 36-39; 40. 10. Nu.vii. Mat. 23.19. He.13.10. Eze. 43.13. Re.6.9.

9 The altar of burnt-offering is another type of Christ. 1. It was *one*, so we have but *one sacrifice*. 2. It had four horns, to which the victims were bound, denoting that the four quarters of the earth will be finally bound captive in love to Christ. 3. It had *instruments for all the work*, typifying that Christ has all fulness in himself. 4. It was *most holy*, so whosoever is in Christ is also holy. 5. It was *hollow*, Christ having humbled or emptied himself of his glory for a time. 6. The wood was *overlaid with brass* to protect it from the fire, so are believers protected while tried in the fire of affliction.—*C.*

1 The length was nine feet two inches, and the height five feet and a half.

b Ps. 118. 27. 1 Ki.1. 50;2.28. He.7.25. Jn.17. 2.

2 The horns were projecting portions of the framework, at the four upper corners, modelled probably into the form of curved horns. Upon the horns the blood of all sacrifices was sprinkled, Le.4. 7. It would also appear from Ps. 118. 27, that the sacrifices were fastened to them; and all who were in danger, or who were persecuted, fled to the altar and laid hold on the horns, 1 Ki.1.50. The brazen altar was placed in the court, in front of the tabernacle.—*P.*

c Job 6. 12. Zec. 6.1. Mi.4.13. Nu.10.38. Re. 1.15.

d 1 Ki. 7. 40. 1 Sa.2. 13. Le.10.1;16.12.

e Or, *sieve*, Am.9.9.

f ch. 25. 14, 28; 30. 4. Ac.9.15. Ep.3.8. 1 Co. 1. 23; 2. 2. 2 Co. 4. 5. 2 Th. 3. 1. This altar, squared and horned, typified Christ in his humiliation as an all-sufficient Saviour.

g ch. 25. 9, 40; 26. 30. Ac.7.44. He.8.5. 1 Ch. 28. 11-19. Col. 2. 23. Mat.15.9.

3 Heb. *he showed.*

h ch. 38 9-20;40.8,33. Ps.100.4;116.17-19.

4 Almost sixty-one yards. This court typified the debased state of Christ and the visible church. By divine ordinances and protection Christ and his church are separated from the world.

CHAPTER XXVII.

1 *The altar of burnt-offering, with the vessels thereof.* 9 *The court of the tabernacle inclosed with hangings and pillars.* 18 *The measure of the court.* 20 *The oil for the lamp.*

AND thou shalt make an [a]altar[9] *of* shittim-wood, five cubits long,[1] and five cubits broad; the altar shall be four-square: and the height thereof *shall be* three cubits.

2 And thou shalt make the [b]horns of it upon the four corners thereof; his horns shall be of the same:[2] and thou shalt overlay it with [c]brass.

3 And thou shalt make his pans to receive his ashes, and his [d]shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a [e]grate of net-work *of* brass; and upon the net shalt thou make four brazen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to [f]bear it.

8 Hollow with boards shalt thou make it: [g]as it was showed[3] thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make the [h]court of the tabernacle: for the south side southward *there shall be* hangings for the court *of* fine twined linen, of an hundred cubits[4] long, for one side.

10 And the twenty pillars thereof, and their twenty sockets, *shall be of* brass: the hooks of the pillars and their fillets *shall be of* silver.

11 And likewise for the north side in length *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 And *for* the breadth of the court, on the

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inwardly decked with all the golden glories of Godhead and the pure graces of manhood! I see how everything about him, as Mediator, is founded and fixed in, erected and joined together, according to the love and by the infinite wisdom and power of God. Let me behold, likewise, the Christian church, outwardly despicable in the view of a carnal world, but inwardly decked, established, and knit together by every precious ordinance, spiritual grace, faithful minister, or true saint! Let my entrance into her be by Jesus Christ, the door, the way, the truth, and the life: and amidst all my outward infirmities, let me be all-glorious within, a meet habitation of God through the Spirit! Thus shall I have access with boldness, by the blood of Jesus, into the sanctuary of fellowship with God on earth, and in due time into the heavenly state, the holiest of all.

CHAPTER XXVII. REFLECTIONS.—Since I have the once debased the all-atoning, all-perfect, powerful, and all-accessible Jesus for my altar;—since I have his church and ordinances for a court and place of worship, divinely bounded and protected;—the oracles, gifts, and graces of his Spirit, for my all-illuminating oil;—let me, conscious of crimes unnumbered, flee to him as my refuge, and by faith lay hold on his horns of saving power and authority. Let me give up myself, and all that I have, to God through him; that

MUMMIES OF PRIESTS—THE BODIES OF PRIESTS EMBALMED BEFORE AARON AND HIS SONS WERE APPOINTED TO THE PRIESTHOOD IN ISRAEL. [EXODUS, xxviii: 1.] — "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." The difference between the functions of the priests in Egypt and the priests in Israel were as great as the difference between the Apis Bull, the god of the Egyptians, and the Holy Law of God. The priests of Egypt had a work to do which kept the people degraded. The priests of Israel performed a work that gradually elevated and ennobled the people. The view we give above is a picture taken in the Gizeh Museum. By the special request of E. Brugsch Bey, the doors of this book-case-like framework in which the priests were placed one upon another were opened so that our artist had the opportunity of direct access to the priests by his camera. There were a great many in the same room, of which the above picture gives us a fair sample. They are well preserved mummies, and illustrate for us how thoroughly the ancient Egyptians understood the art of embalming.

west side, *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The hangings of one side *of the gate shall be* fifteen[5] cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits:* their pillars three, and their sockets three.

16 And for the gate of the court *shall be* an hanging of [t]wenty cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth fifty[6] everywhere, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee [k]pure oil-olive beaten for the light, to cause the lamp to burn[7] always.[8]

21 In the tabernacle of the congregation[9] without the vail, which *is* before the [l]testimony, Aaron and his sons shall [m]order it from evening to morning before the LORD. *It shall be* a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 *Aaron and his sons are set apart for the priest's office.* 2 *Holy garments are appointed.* 6 *The ephod.* 15 *The breastplate with twelve precious stones* 30 *The Urim and Thummim.* 31 *The robe of the ephod, with pomegranates and bells.* 36 *The plate of the mitre.* 39 *The embroidered coat.* 40 *The garments for Aaron's sons.*

AND [a]take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, *even* [b]Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make [c]holy garments for Aaron thy brother, for glory and for beauty.

3 And thou shalt speak unto all *that are* wise-hearted,[d] whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments[1] which they shall make; [e]a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take [f]gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And[g] they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And the [h]curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And[i] thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, [k]according to their birth.

11 With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in ouches of gold.

12 And thou shalt [l]put the two stones upon the shoulders of the ephod, *for* stones of memorial unto the children of Israel: and Aaron shall bear[2] their names before the LORD upon his two shoulders for a memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the [m]breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, thou shalt make it.

16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And thou shalt set in it settings of [3]stones, *even* [n]four rows of stones; *the first* row *shall be* a sardius,[4] a topaz, and a carbuncle: this *shall be* the first row.

18 And the second row *shall be* an emerald, a sapphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

A.M. 2513. B.C. 1491.

[5] Nine and one-fourth yards.

[6] Twelve yards. This court was sixty-one yards long, and thirty and a half broad. See ch.26.31, 36.

[7] Heb. *fifty by fifty.*

[8] The word of God is 'a lamp to our feet,' Ps. 119.105, and this *lamp* should burn—rather *ascend*—*always.* 1. In our meditation 'day and night,' Ps. 1. 2. Phi. 4. 8. 2. In our conversation with one another, Mal. 3. 16. Lu.24.32. 3. In love, benevolence, and holiness of life, Jn. 13. 35.Ga. 6. 10. 1 Pe.1.15. —*C.*

[9] The whole tabernacle was an oblong square, or parallelogram, fifty-five feet in length, by eighteen feet in breadth and height. The interior was divided into two apartments, of which the outer was called *the holy place*, and the inner *the most holy place*, or *holy of holies*. The hanging that separated these apartments was called the *vail;* and hence the expression *within* and *without* the vail. The people were never admitted to either of these apartments. The priests alone went into the outer, and the high-priest once a year into the interior. The *most holy place* contained only the ark and its contents; the *holy place* contained the altar of incense, table of show-bread, and candlestick. The open court in front of the tabernacle contained the brazen altar and laver.—*C.*—The inner or most holy place was a perfect cube, measuring ten cubits each way; the outer or holy place was double the size, being twenty cubits long by ten wide and ten high.—*P.*

l ch.25.21; 26. 31-33. Is.8.20.

m ch. 30.8. Le.24.3. 4. 1 Sa.3.3. 2 Ch.13.11. Mal. 2. 7. Ep. 3. 8, 9. This oil denotes the Holy Ghost in his gifts, graces, and oracles.

CHAP. XXVIII.

a Le.8.2.He.5.4,5.

b ch. 6. 23. Le. 10.1, 12. Nu.3 2;26.60. 1 Ch 6.1,16;24.1,2.

c ch.29.5,6,8,9; 30.1-31. Le.8.7,8. He.7.26;2 9. Is.61. 10. Re.19.8. Ps. 132.9,16.

d ch.31.3,6;35.31;36. 1. Is.28.24-26.

[1] The high-priest's dress was composed of the ephod, the girdle, the shoulder-piece, the breast-plate, the Urim and Thummim, the robe of the ephod, the mitre, the coat of fine linen, the bonnets, and the linen breeches. The *ephod* was a close embroidered robe, reaching from the shoulders to the loins, confined there by the *girdle*. On each *shoulder-piece* was a socket of gold, containing an onyx-stone, with the names of the tribes; and on the *breast-plate* were twelve gems, also having the names of the tribes. The typical bearing of these is very significant, Is. 9.6. 1 Pe. 5.7. Jn.15.9. He. 9. 24. The *Urim* and *Thummim*, or 'lights and perfections,' were identical with the gems on the breastplate, compare ver. 29 with ver. 30; ch. 39.8-21 with Le.8. 8. As responses were anciently obtained by these, so will it be still. Our High-priest has all men constantly upon his heart, and is continually making intercession for them. The *robe of the ephod* was a long, blue, linen gown, reaching to the ankles, and decorated with pomegranates and bells. Christ's robe of righteousness covers the whole man. The *mitre* was a turban of fine linen, having a plate of gold, which the bonnets wanted. The believer's diadem will be *a crown of glory that fadeth not away.* The *linen breeches* reached from the loins to a little below the knee, made tight by strings drawn close like a purse.—*C.*

e ch.29.5;31.10;39.1-26. Re. 1. 13. Zec.3.5. Ca. 5. 10-16; 3.11, with Jn.1.14.1 Ti.3.16.

f ch.25.3,4;35.5,6,23; 39.3. Ps.132.9. He.2.17; 9.12,14. These robes denote Christ's holy manhood in his mediatorial office and surety righteousness.

g ch.39.2-8. Le.8.7. 1 Sa.2.28;14.3 21.9; 23. 9.

h Or, *embroidered*, Re.1.13. Is 11.5.

i ch.39.6;ver.21. Ca. 8.6. Is.9.6; 33.22; 22.24; 49. 16. Ro. 8.34. He.7. 25,26;9.24. Jn.xvii.

k Ge. xxix. xxx. ch. 1. 1-3. Nu. i. x. xxvi. xxxiv. 1 Ch.2.1,2.

l ch. 39. 7. Is.9.6; 33. 22. Ep. 5.25 Jn.17.19. He.7.25,28;9.24. Ga.6. 16.

2 Christ loves all men, and presents them before God.

m ver.29,30. ch.39.8 -29. Le. 8. 8. Is.59.17. Ps.89.28;111.5.

3 Heb. *fill in it fillings of stone.*

n Re.21.19, 20. Mal. 3.17. ch.39.10, &c.

4 Or, *ruby.* This breastplate denoted the church in which all people are ranked, and the covenant of grace by which they are immovably fixed on Jesus' heart, that he may be ever mindful of them.

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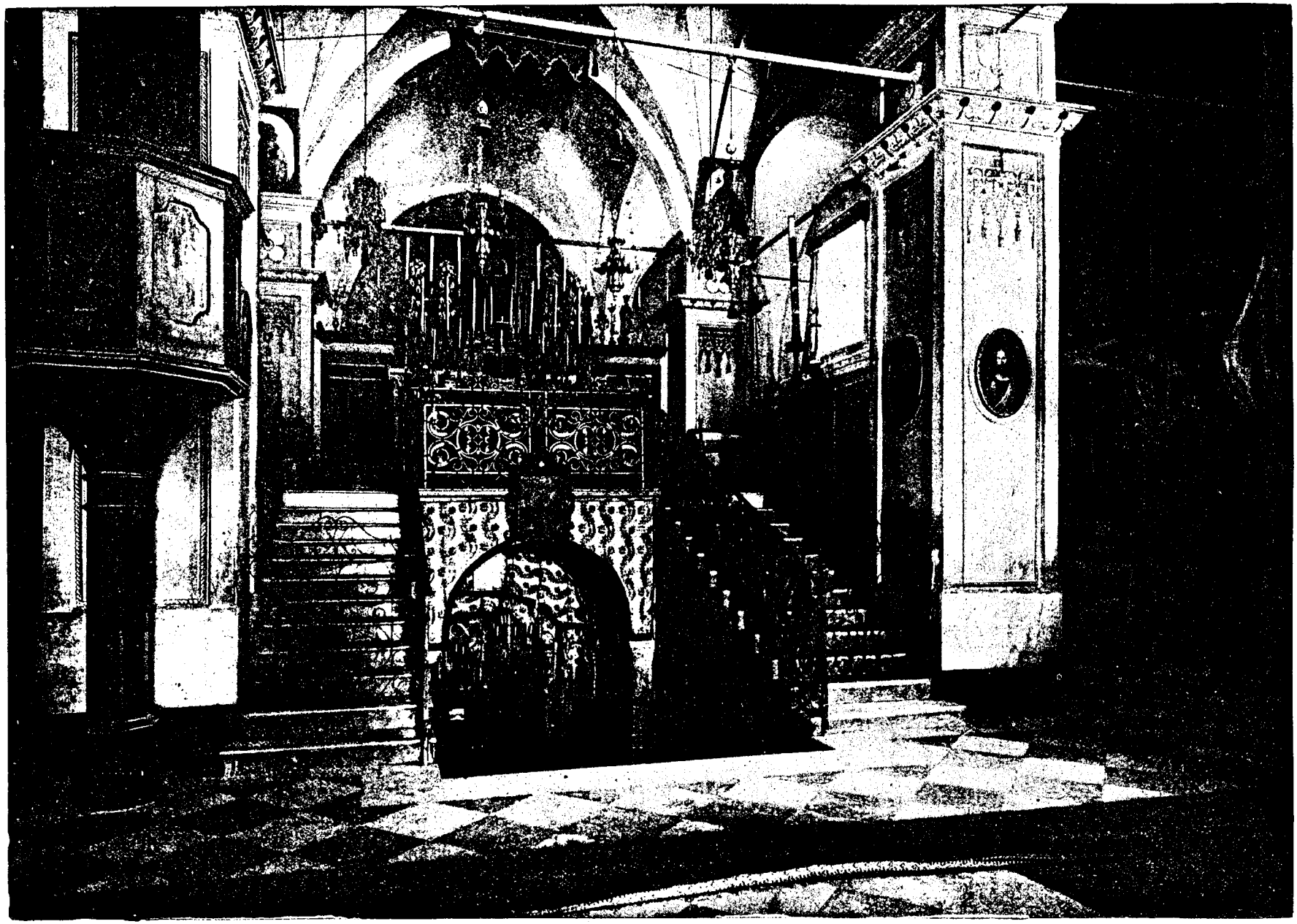
in his courts I may behold his person and work, and worship him in fear. Let me, whether minister or private Christian, exert myself that the word of the Lord may have free course and be glorified; and, with exercised gifts and graces, let me shine forth as a light in the house of my God.

CHAPTER XXVIII. REFLECTIONS.—Come, my soul, is not the smell of my Redeemer's garments, his unspotted manhood, his mediatorial office, and his everlasting righteousness, as of a field which the Lord hath blessed! Are not these for glory and for beauty to himself and to his people! Is he not everyway fitted to attract the admiration of angels and of men! everyway qualified to atone for, to remember all men, and present them before God! Are not even the appearances and actions of his debased state calculated to promote his own and his Father's honour and our everlasting happiness! Let me then behold and receive him as the great High-priest of my profession; behold how, in his manhood, in his mediatorial office, and finished righteousness, he bears the names of all people in all their diversified conditions, and supports and presents them before God! What sweet fruits and joyful sounds of gospel grace issue from his incarnation, righteousness, and intercession! In what a dignified manner hath he put away our sins that we



INTERIOR LATIN CHURCH OF ANNUNCIATION, NAZARETH—STANDING OVER THE SITE OF THE HOME OF JOSEPH AND MARY IN WHICH CHRIST GREW UP. [EXODUS, xxviii: 36.]—"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD." All the rites and ceremonies, and types and shadows, and burnt offerings and sin offerings and peace offerings that were used by divine appointment among the children of Israel tended to teach two great truths: first, that the Lord God is holy, and second, that he demands holiness on the part of his people. For two thousand years God was preparing the children of Israel through the appointments of the Jewish church for the coming of His own Son. The Church of the Annunciation in Nazareth stands as a memorial of what the angel said to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, and therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God." This church is situated within the walls of the Latin monastery in Nazareth and is generally the first place visited by travelers to this city of our Savior's boyhood.

20 And the fourth row a beryl, and an onyx, and a jasper; they shall be set in gold in their enclosings.[4]

21 And the stones shall be [o]with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be [p]according to the twelve tribes.

22 And[q] thou shalt make upon the breastplate chains at the ends *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten[5] in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall [r]bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy *place,* for a memorial before the LORD continually.[6]

30 ¶ And thou shalt put in the breastplate of judgment the [s]Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall bear the judgment of the children of Israel upon his heart before the LORD continually.

31 ¶ And thou shalt make [t]the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, as it were the hole of an habergeon, that it be [u]not rent.[7]

33 And *beneath* upon the hem[8] of it, thou shalt make [x]pomegranates *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and [y]bells of gold between them round about:

34 A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his [z]sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a [a]plate *of* pure gold, and grave upon it, *like* the engravings of a signet, HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace,[9] that it may be upon the mitre;[1] upon the forefront of the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [b]bear the iniquity[2] of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the [c]coat of fine linen, and thou shalt make the [d]mitre *of* fine linen, and thou shalt make the [e]girdle *of* needle-work.

40 ¶ And [f]for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [g]anoint them, and consecrate them,[3] and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen [h]breeches to cover their[4] nakedness; from the loins even [i]unto the thighs they shall reach.[5]

43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;* that they [k]bear not iniquity, and die. *It shall be* a statute [l]for ever unto him, and his seed after him.

CHAPTER XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt-offering.* 43 *God's promise to sanctify and dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: [a]Take one young bullock and two rams without blemish,

2 And [b]unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil; *of* wheaten flour shalt thou make them.

A.M. 2513. B.C. 1491.

4 Heb. *fillings.*

o See ver. 9, 12, 29.

p ver. 10; ch. 1. 1-3 Nu. 1. ii. 2. xxvi. 1 Co. 14.31. Col. 2.5.

q ch. 39. 15-21. Ca. 1. 10|5.14.

5 These fastenings denoted how firmly, closely, and divinely the faithful of the church are connected with Jesus' heart.

r Ca. 8.6. Is. 49.15, 16. 1 Pe. 5.7. He. 7.25; 9.24. Ro. 8.34. See ver. 9-12, 21.

6 'The breastplate of judgment' was so called, because the high-priest wore it whenever he consulted the Lord about the concerns of religion and government, in order to deliver the *judgment of God* to the rulers in the congregation. It was a piece of fine linen cloth, woven, dyed, and embroidered, like the golden ephod, and being doubled it was a span square. Upon it were fixed twelve precious stones, set in ouches, or sockets, of gold; and on each of them was engraven the name of one of the sons of Israel; these being considered as the representatives of the twelve tribes. It is doubted whether the name of Levi was engraven, as that tribe might be sufficiently represented by the high-priest himself; or whether Manasseh and Ephraim had each a separate stone as forming two tribes; but the text seems to imply that the names of all Jacob's sons were engraven and no other. —*Scott.*

s What the Urim and Thummim, or *lights* and *perfections*, were, I cannot certainly tell: perhaps God himself formed it, and by it the priest knew the mind of God. Le. 8. 7. Nu. 27.18, 21. De. 33.8. Ju. 1 1; 20.18, 23, 28. 1 Sa. 23 9-12. Ezr. 2.63. Ne. 7.65. Is. 11.2, 3. Col. 2.3.

t ch. 39. 22-26. Le. 8. 7. Jn. 1. 14. He. 7. 26. 2 Co. 5.21|10.4.

u Jn 19.23. 1 Co. 1.10, 13. 1 Ti. 1. 3. Ga. 1.8, 9. Ep. 4.3-16.

7 'And there shall be an opening for the head in the centre of it; and there shall be a binding round the opening of woven work, like the opening of a coat of mail shall it be, that it be not rent.'—*P.*

8 Or, *skirts.*

x ch. 39. 23-26. Ca. 4. 3|6.7|2.3.

A.M. 2513. B.C. 1491.

y He. 5.7; 7.25. Ps. 89. 15. 1 Th. 1. 5|2. 13.

z He. 5. 7. Jn. 11. 42. Ps. 89. 15. 2 Th. 3. 1.

a ch. 39. 30. Le. 8. 9 He. 7. 26. 2 Co. 5. 21. 1 Co. 1. 30. Zec. 14. 20. Ps. 93. 5. Eze. 43. 12.

9 Or, *on a blue ribbon.*—*P.*

1 It was a kind of crown made of rolled linen, somewhat in the form of a grenadier's cap.

b Le. 10. 17. Nu. 18. 1. Is. 64. 6; 53. 6, 11, 12. Jn. 1. 29. 2 Co. 5. 21. 1 Pe. 2. 24; 3. 18. Ep. 1. 6, 7. 1 Jn. 1. 7; 2. 1, 2.

2 This expression here signifies, that he should be answerable for anything in the service of the sanctuary that was not according to the divine commands, and to declare that their gifts and sacrifices should be accepted only through the mediation of the great High-priest.—*J.*

c See ver. 4, 6, 8, 31, 37; ch. 39. 2, 18 41. He. 7. 26. Jn. 1. 14. Re. 19. 8. Is. 61. 10. Ps. 132. 9, 16.

d Eze. 21. 26. 1 Co. 4. 20, 21. 2 Co. 10. 4, 6.

e Is. 11. 5; 22. 21. Ep. 6. 14. 1 Pe. 1. 13.

f ch. 39 27-29. Le. 8. 13. Is. 61. 10. Ps. 132. 9. 2 Co. 5. 21. 1 Co. 1. 30.

g ch. 29. 7; 30. 23, 30; 40. 15. Le. 10. 7. Is. 61. 1. Jn. 3. 34. 1 Jn. 2. 20, 27. 2 Co. 1. 21, 22.

3 Heb. *fill their hand.*

h ch. 39. 28; 20. 26. Re. 3. 18; 16. 15. Ro. 6. 21; 13. 14.

4 Heb. *flesh of their nakedness.*

i 1 Co. 1. 30; 12. 23, 24. 2 Co. 5. 21.

5 Heb. *be.*

k Ps. 5. 5, 6. Hab. 1. 13. Mat. 22. 12, 13.

l Ge. 17. 7. ch. 12. 17.

CHAP. XXIX.

a Le. 8. 2-30; 9. 2; 14. 4-32. ch. 12. 5. Mal. 1. 13. He. 7. 26. 1 Pe. 1. 19. 2 Co. 5. 21.

b ch. 12. 8. Le. 2. 11; 6. 20. 1 Pe. 2. 22. Jn. 3. 34. 1 Co. 5. 7. 2 Co. 1. 21, 22.

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die not! And, though in all things he must have the pre-eminence, let me, and all his children, be arrayed in our priestly robes of righteousness imparted, grace implanted, and of a holy conversation; and let me ever remember that it is death, eternal death, to all, but chiefly to ministers, if they attempt to serve God without putting on the Lord Jesus, as made of God to them righteousness, sanctification, and redemption.

CHAPTER XXIX. Ver. 1. Their oblations signified that they and their services should be holy, gracious, and excellent. Their washing signified justification and regeneration by the blood and Spirit of Christ.—[*The priest's office.* The priestly office, being not only an eminent type of Christ, but likewise of all believers, who are 'a royal priesthood,' 1 Pe. 2. 9, the work of consecration demands our special notice. (1) In the three animals for sacrifice we have the surrender

3 And thou shalt put them into one basket, and bring them in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring unto[c] the door of the tabernacle of the congregation, and shalt [d]wash them with water.

5 And thou shalt take the [e]garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod;

6 And thou shalt [f]put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the [g]anointing oil, and pour *it* upon his head, and anoint him.

8 And[h] thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and put[4] the bonnets on them; and the priest's office shall be theirs for a perpetual statute: and thou shalt [i]consecrate Aaron and his sons.[5]

10 And thou shalt cause a [k]bullock to be brought before the tabernacle of the congregation; and [l]Aaron and his sons shall put their hands upon the head of the bullock.[6]

11 And thou shalt [m]kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt [n]take of the blood of the bullock, and put *it* upon the [o]horns of the altar with thy finger, and pour all the blood beside the bottom of the altar.

13 And [p]thou shalt take all the fat that covereth the inwards, and the caul[7] *that is* above the liver, and the two kidneys, and the fat that *is* upon them, and burn *them* upon the altar.

14 But[q] the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it *is* a sin-offering.

15 Thou[r] shalt also take one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And [s]thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and [t]wash the inwards of him and his legs, and put *them* unto his pieces, and unto[8] his head.

18 And thou shalt burn [u]the whole ram upon the altar: it *is* a burnt-offering[9] unto the LORD: it *is* a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take the [x]other ram; and Aaron and his sons shall [y]put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and [z]take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [a]the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be [b]hallowed, and his garments, and his sons, and his sons' garments with him.[1]

22 Also[c] thou shalt take of the ram the fat, and the rump, and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration;

23 And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD:

24 And thou shalt put all in the hands of Aaron, and in the hands of his sons, and shalt [d]wave them *for* a wave-offering before the LORD.

A.M. 2513. B.C. 1491.

c Le.1.3;3:4.4;8.3–5; 12.6.Nu.8.9–11.

d Le. 8. 6; 14. 9; xv. Nu.8.7. Lu.1.35. Jn. 1. 14.Re.1.5,6. He. 9. 13, 14;10.22. Tit.3.5. Re.1. 5,6.

e ch.28.2–41. Le.8.7–9. Je.27.6;31.22. He.10. 5.Is.42.1,6.1 Ti.2.5.

f ch.28.36–38. Le. 8. 9.He.1 3;2.8,9. Phi.2.8 –11.Ps.21.3,4.

g Le.8.12. ch. 30.25. Is.61.1;11.2.Jn.3.34.

h Le.8.13. ch.28.40–42; 39.27–29. 2 Co.5.21. Ro.5. 19. Is. 61. 10. Ps. 132.9,16.

4 Heb. *bind.*

i Heb. *fill the hand of*, ch.28.41. He. 10. 5; 7. 28. Is.61.1. Jn. 3. 34. Re.1. 5, 6. Le. viii. ix. Nu.viii. Zec. 13. 7. Ps. 80.17.

5 The mode of consecration, or formal designation to the priestly office, is indicated in these words: 'Thou shalt fill the hand of Aaron and the hand of his sons,' *i.e.* thou shalt place in their hands the instruments and emblems of their office—probably the parts of the sacrifice and oblation mentioned in ver. 22–24. —*P.*

k Le. 4. 3, 4; 8. 2, 14. Nu.8.8–10.

l Le.1.4;8.14. Is.53.6 –8.2 Co.5.21.

6 The putting of their hands on the head of the bullock symbolized the transference of their guilt to the animal about to be offered in sacrifice. Here, in fact, the great doctrine of sacrifice is set forth.—*P.*

m Le.1.3;4.4,15; 16. 11. Nu.8. 11. He. 9. 14, 28. Mat. 20.28. 1 Pe. 2. 24;3.18.

n Le.8.15;4.7; 16.14. Jn.17.19.He.5.8;2.10.

o ch.27.2;30.2.

p Le. 3. 3; 4. 8–12; 8. 16. Ps.22.14. Jn. 12. 27. Mat.26.38.

7 Or, *midriff.*

q Le. 4. 2, 11, 12, 21; 16. 27; 8.17. He. 13.11–13.

r Le. 1. 2–13; 8. 18. ver.10. Ga.4.4,5. Is.53. 6;1 .24.

A.M. 2513. B.C. 1491.

s See ver.11,12.

t Le.1.8,9,12, 13. Jn. 17. 19. He.2.18;4.15;7. 20;9.14.

8 Or, *upon.*

u Le.1.9,13.Mat.20. 28. Tit.2.14. 1 Pe. 2.24; 3.18.Is.53.10.Ep.5.2.

9 Every sacrifice of an innocent animal, implied the sinfulness of the offerer, and its being offered in his stead. In this case also, Aaron and his sons were to lay their hands on the head of the victim, to denote that their guilt was transferred to it. This sacrifice also denoted the entire surrender of the offerer to the service of God, in soul and body, in the duties to which he should be called.—*I.*

x ver.3.Le.8.22;3.1–16.

y ver.10,15. Le.3.2, 8,13. Mi. 5. 5. Ep.2.14, 15.

z Le.8.23, 24; 14. 14, 17,28,29. He.5. 8; 2.10. 1 Th.5.23.1 Co.1.30.

a Le.8.30. ch.30.25–31. This purification by blood and oil, signifying the righteousness and blood of Christ, imported that their whole man was dedicated to, and fitted for, the immediate service of God, Is.11.2–4; 61.1–3. Jn. 3. 34.Eze.36.26,27.

b He.9.22; 10.29. Jn. 17.19.

1 This remarkable ceremony appears to have been intended to indicate the complete dedication of the priests to the service of the Lord, and their complete purification by blood. The ears, as organs of hearing, were representatives of the mental powers; the hands and feet, as instruments of acting, represented the life and walk.—*P.*

c Le. 8. 25–27; 9. 14. ver.2,3.

d Heb. *shake to and fro*, ver. 26, 27. Le.8.27,29;9.22; 10.15; 14. 12, 14; 7. 30; 23. 20. Nu.6.20.

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of life to God. (2) In the three forms of bread the surrender of the means of life. (3) In the consecration, we may remark the washing of Aaron and his sons. In this we have set forth, in emblem, the introduction of believers, 'by the washing of regeneration,' and renewing of the Holy Ghost, Tit. 3. 5; in the clothing we have their justification by 'the righteousness which is of God through faith,' Phi. 3. 9; in the crowning we have that honour to which the Father raises all who serve the Son, Jn. 12. 26; in the anointing we have that outpouring of the Spirit by which believers are endowed, instructed, and qualified for the holy offices and duties to which they are called, 1 Jn. 2. 20, 27; while in the girding of the garments we have that firm determination with which true believers maintain their principles and protect their graces. Farther, in *the laying of their hands* on the head of the sacrifice, Le. 16. 23, we have Christ confessing, not his own sins (for he knew no sin), but our sins which he bore, 1 Pe. 12. 24; and we have believers repeating daily in the Lord's prayer, 'forgive us our trespasses.' In the killing of the sacrifices we have the mortification of sin as an indweller, and the death to sin as a ruler, Ro. 8. 13; 6. 18. In the commencement of the sacrifice with the inwards, especially with the fat, as the emblem of abundance, health, ease, we have that purification as by fire of the inner man, which God specially desires, Ps. 51. 6, while in the final and total burning of the outwards, and more worthless inwards, we have the final and total deliverance of believers from the body of sin and death, Ro. 7. 24, 25. The *ear* of Aaron and his sons was first touched with the blood, for 'faith cometh by *hearing*,' and nothing to a sinner is worth the hearing but the 'blood that cleanseth from all sin,' 1 Jn. 1. 7. The *thumb*, the chief instrument of *holding*, and the thumb of the *right hand*, as the emblem of active power, was next touched; then the *great toe* of the right foot, the chief supporter of speedy and equable movement in walking or running, the Spirit signifying the need of pardon to the active powers of the whole man. Next the blood was sprinkled *round about* the altar, to remind believers of the sinfulness of their holy things. Finally the blood, the emblem of redemption; the oil, the emblem of the Spirit, were conjointly sprinkled upon Aaron and his sons, and their garments, thus reminding us that it is the Spirit that 'applies to us the redemption purchased by Christ, provoking faith and thereby uniting us to Christ in our spiritual life.' Aaron and his sons thus consecrated, appear to give a *wave-offering*, which moved by their hands, as a branch moves in every wind, and to every quarter of the earth, acknowledged the Lord, who, 'as far as the east is from the west, removes our transgressions,' Ps. 103. 12. He likewise offered a *heave-offering;* that is, *heaving* upwards the sacrifice, as an emblematic address to 'our Father who is in heaven,' and 'who, as the heaven is high above the earth, hath love so great to them that fear him,' Ps. 103. 11. *The high-priest's garments were hereditary*, ver. 28, so is the righteousness of God, upon the High-priest of our profession, Christ Jesus, He. 3. 1, 'unto all and upon all that do believe,' Ro. 3. 22. Aaron and his sons did *eat* in the *holy place;* even so, 'whether we eat or drink, or whatsoever we do, (should be) all to the glory of God,' 1 Co. 10. 3. They were consecrated *seven days*, which represent all time; one week being a repetition of another, and denote the perpetual service which the eternal One requires. *C.*]

Ver. 7. The common priests were, at least at first, anointed by sprinkling; but the high-priest had oil poured out plentifully upon his head, Ps. 133. 3.

Ver. 12. The brazen altar was thus solemnly sanctified, that it might sanctify the offerings of the people.

Ver. 19. This was a kind of *peace-offering*, to thank God for calling them to the office, and to solicit his assistance in the discharge of it.

REFLECTIONS.—Through these dark shadows of good things to come, these washings, arrayings, oblations, and unctions, I look to Jesus and his ransomed offspring. I see his solemn call to his work, and theirs to their station. The infinite purity of his Godhead, the perfect holiness of his manhood; the complete humanity which he assumed; the extensive office which he undertook; the humble obedience which he fulfilled; the unbounded influences of the Holy Ghost which he received—fully qualified him to offer himself in his death, and to make continual intercession for us.

25 And thou shalt receive them of their hands, and [e]burn *them* upon the altar for a burnt-offering, for a sweet savour before the LORD; it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and [f]wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify the breast of the wave-offering, and the shoulder of the [g]heave-offering which is waved, and which is heaved up, of the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 And[h] it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* an heave-offering: and it shall be an heave-offering from the children of Israel of the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 And [i]the holy garments of Aaron shall be his son's after him, to be [k]anointed therein, and to be consecrated in them.

30 *And* that son[8] that is priest in his stead shall put them on [l]seven days,[9] when he cometh into the tabernacle of the congregation, to minister in the holy *place*.

31 And thou [m]shalt take the ram of the consecration, and seethe his flesh in the holy place.[1]

32 And Aaron and his sons shall [n]eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but a [o]stranger shall not eat *thereof*, because they *are* holy.

34 And [p]if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: [q]seven days shalt thou consecrate them.

36 And thou shalt [r]offer every day[2] a bullock *for* a sin-offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt [s]anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar [t]most holy: whatsoever toucheth the altar shall be holy.[3]

38 ¶ Now this *is that* which thou shalt offer upon the altar: [u]two lambs of the first year, day by day, continually.[4]

39 The one lamb thou shalt offer in the morning, and the other lamb thou shalt offer [z]at even:

40 And with[5] the one lamb a [y]tenth-deal[6] of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin[7] of wine *for* [z]a drink-offering.[8]

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a [a]continual burnt-offering throughout your generations *at* the door of the tabernacle of the congregation before the LORD; [b]where I will meet you, to speak there unto thee.

43 ¶ And there I will meet with the children of Israel, and *the tabernacle*[9] shall be sanctified [c]by my glory.

44 And [d]I will sanctify the tabernacle of the congregation, and the altar; I will sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 And[e] I will dwell among the children of Israel, and will be their God.

46 And[f] they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: [g]I *am* the LORD their God.

CHAPTER XXX.

1 The altar of incense. *11 The ransom of souls.* *17 The brasen laver.* *22 The holy anointing oil.* *34 The composition of the perfume.*

AND thou shalt make [a]an altar to burn incense upon; *of* [b]shittim-wood shalt thou make it.

2 A cubit[1] *shall be* the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits *shall be* the height thereof; the horns thereof *shall be* of the same.

3 And thou shalt overlay [c]it with pure gold, the top[2] thereof, and the sides[3] thereof round about, and the horns thereof: and thou shalt make unto it a [d]crown of gold round about.

4 And [e]two golden rings shalt thou make to it under the crown of it, by the two [4]corners thereof; upon the two sides of it shalt thou

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A.M. 2513. B.C. 1491.

e Le.8.28; 1. 9,13,17. Is.53.4,5;42.21. Ep.5.2. Ps.22.13,14.

f Le.8. 29; 7. 14, 34. ver.28. Ps.99.6.

g Le.7.30–32. Nu.15. 19, 20; 18, 19, 26–28, 32; 31.29,41. De.12.6;18.3.

h Le.7. 30–34. See ver.27.

i ver.5,6; ch.28.2–39; 39.1–26. Le.8.7;16.24.

k ch.30.36;40.15. Nu. 18.8;35.25;20.28. He.2. 10.2 Co.5.21.

8 Heb. he *of his sons.*

l Nu.20.28. He.7.26 Jn.8.29. Phi.2.8. Lu.1. 74,75.

9 The number seven is what is called among the Hebrews a number of *perfection*; and it is often used to denote the *completion, accomplishment, fullness*, or *perfection* of a thing, as this period contained the whole course of that time in which God created the world, and appointed the day of rest. As this act of consecration lasted seven days, it signified a *perfect* consecration; and intimated to the priest that his whole body and soul, his time and talents, should be devoted to the service of God and his people.—*Clarke.*

m Le.8.31;10.13–15; 24.9.

1 The court of the tabernacle is 'the holy place' here referred to. There the flesh of the sacrifice was to be prepared and eaten by the priests only.—*P.*

n Le.8. 31; 7. 15, 16. Mat.12.4. Jn.4.34;6.53–57. Ga.2.20.

o One not of the priests' stock, Nu. 1. 51;3.10,38;16.40;18.4,7.

p ch.12.10;16.19. Le. 7.18,19.

q See ver.30,37. Le. 8.33.

r ch.40.12. Le. 8.33, 34. Eze. 43. 26; 45. 18. Jn.17.19. He.2.10;9.14.

2 A young bull was to be offered every day during the seven days' consecration for atonement, or rather atonements, for cleansing or expiating both them and the altar. When the victim was slain, the altar was sprinkled with blood, thus denoting that all things were purged with blood of atonement in the service of God.—*I.*

s ch.30.29;40.10.

A.M. 2513. B.C. 1491.

t Mat.23.19. Hag. 2. 13. ch. 30. 29. He. 7.26; 10. 10, 14; 9. 14. 1 Co.1. 30.

3 This signifies, 1. That nothing unclean ceremonially should ever be permitted to touch the altar; and 2. That the altar itself being consecrated as the medium of sacrifice to God, whatever offering was laid upon it was made holy.—*P.*

u ver.42 Nu.28.3–6, 10, 15, 23, 24, 31; 29. 11, 16, 19, 22, 25, 31, 34, 38. Da.9.27;12.11.

4 The *morning* and *evening*, in every well regulated family, afford such relaxation from business, as to mark the ordinary hours of united prayer. The day and the night are faithful in their courses, Ge. 8.22, should not Christian families remember their stated hours of prayer?—*C.*

x ch.12.6. 1 Pe. 1.20. He.9.26.

5 The annexing of *meat-offering* and *drink-offering* imported that Christ's oblation of himself for us brings not only redemption, but a fulness of spiritual provision and comforts.

y ch.16.36. Nu.28.5; 5.5. Jn.6.55,56.

6 *A tenth-deal*, about three quarts, wine measure.—*C.*

7 *An hin*, about five quarts.—*C.*

z Nu.15.5. Jn.6.55.

8 The sacrifice indicated the necessity for an atonement by blood—without shedding of blood there could be no remission. The offering of flour, oil, and wine indicated the necessity for a dedication of our persons and property to the service of God.—*P.*

a ch. 30.8. Da.8.11; 9.21;12.11. He.13.8;10. 10,14. Ga.2.20.

b ch.25.22; 30.36;40. 34. Le. 1.1. Nu.17.4. 2 Co.5.19. Ep.2.18;3.12.

9 Or, *Israel.*

c ch.40.34–38. Nu.9. 15–22. 1 Ki.8.10. Is.6.1, 3;60.3.

d Jn. 10. 36. Jude 1. Re.1. 5, 6. Le.20.8. 1 Th.5.23.

e Le. 26. 12. 2 Co. 5. 19;6.16. ch.25.8. Ps.78. 69. Re.21.3. Zec.2.10; 13.9. Jn.14.21–24.

f See ch. 6. 7; 16.12. Eze.28.26;33.29; 34.27; 36.38;39.28.

g ch.20.2. Ps.50.7;81. 10. Je. 30.22;31. 33; 24.7; 32.38. Zec.13.9.

CHAP. XXX.

a ch. 37. 25–28; 40.5. 1 Ki.7.48. ver.10. Le.4. 7,18. Re.8.3. Ps.141.2. Jn.16.23. 2 Ch.30.27.

b Is. 41.19. Nu.25.1. ch. 25.3,10,23; 27.1; 30. 1.

1 *i.e.* near twenty-two inches.

c ch. 25.11,24. He.4. 14. Col.2.9. Re.8.3.

2 Heb. *roof.*

3 Heb. *walls.*

d Or, *cornice*, He.2. 8,9. Ps. 21.3,5. Re.19. 12.

e ch. 25. 12, 26; 27. 4. Ac. 9. 15. Ep.3.8. Ro. 15.19. 2 Th.3.1.

4 Heb. *ribs.*

Promised before the foundation of the world, promised and typified at the fall, and manifested in the evening and end of the world, to put away sin by the sacrifice of himself, he is the daily, the continued salvation, provision, and comfort of our souls; and as reconciled in him, God dwells with and blesses us with all spiritual blessings.—Let none then approach to the sacred ministry without being washed in Jesus' blood, regenerated by his Spirit, endowed with his gifts and graces, and, at the same time, using due care and deliberation to prepare for their awful work. In the exercise of that ministry, let them daily exhibit Jesus as the atonement, food, and consolation of sinners; so shall God be present in his ordinances and bless the attenders.—Let every Christian likewise, as a redeemed priest unto God, always improve Jesus, as made of God unto him wisdom, righteousness, sanctification, and redemption; that being purged in his atoning blood, clothed with his blessed righteousness, and endowed with his Spirit, he may daily live by faith on the Son of God, and offer up the spiritual sacrifices of prayer, praise, and good works; nay, his whole self, as acceptable to God through him; and let him constantly hold fellowship with a sanctifying God as his God, and his ALL IN ALL.

CHAPTER XXX. [Ver. 6. The altar of incense thus stood directly in front of the priest as he entered the tabernacle, between him and the veil which covered the mercy-seat in the holy of holies. In offering incense the face of the priest was necessarily directed toward the mercy-seat, though he could not see the glory of God which rested there. This indicates that

make *it:* and they shall be for places for the staves to [f]bear it withal.

5 And thou shalt make the [g]staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it [h]before the vail that *is* by the ark of the testimony, before [i]the mercy-seat that *is* over the testimony, where I will meet with thee.

7 And Aaron shall burn thereon [k]sweet incense every morning: when he [l]dresseth the lamps, he shall burn incense upon it.

8 And when Aaron lighteth[5] the lamps at even, he shall burn incense upon it; [m]a perpetual incense[6] before the LORD, throughout your generations.

9 Ye shall offer [n]no strange incense thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And Aaron shall [o]make an atonement upon the horns of it once in a year with the blood of the sin-offering of atonements; once in the year shall he make atonement upon it throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When[p] thou takest the sum of the children of Israel, after their number,[7] then shall they give every man a [q]ransom for his soul unto the LORD, when thou numberest them; that there be no plague among [r]them when *thou* numberest them.

13 This they shall give, every one that passeth among them that are [s]numbered, half a shekel, after the shekel of the sanctuary: (a shekel[8] *is* twenty gerahs:[9]) an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the LORD.

15 The[t] rich shall not give more,[1] and the poor shall not give less,[2] than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your souls.[3]

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the[u] service of the tabernacle of the congregation; that it may be a [x]memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make [y]a laver *of* brass,[4] and his foot *also of* brass, to wash *withal:* and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein:

19 For Aaron and his sons shall [z]wash their hands and their feet thereat.

20 When[a] they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the LORD:

21 So they shall wash their hands and their feet, that they die not; and it shall be a statute [b]for ever to them, *even* to him and to his seed, throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto thee [c]principal spices, of pure myrrh five hundred *shekels*,[5] and of sweet cinnamon half so much, *even* two hundred and fifty *shekels*, and of sweet calamus two hundred and fifty *shekels*,

24 And of cassia five hundred *shekels*, after the shekel of the sanctuary, and of oil-olive an [d]hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [e]apothecary: it shall be an [f]holy anointing oil.

26 And thou shalt [g]anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [h]whatsoever toucheth them shall be holy.

30 And thou shalt [i]anoint Aaron and his sons, and consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations.

32 Upon man's [k]flesh shall it not be poured; [l]neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever compoundeth *any* like it, or whosoever putteth *any* of it upon a [m]stranger, [n]shall even be cut off from his people.[6]

A.M. 2513. B.C. 1491.

[f] Ac. 9. 15. Ep. 3. 8. 2 Th. 3. 1.

[g] ch. 25. 13, 27; 37. 6.

[h] ch. 26. 35; 40. 5, 26; ver. 36.

[i] ch. 25. 17, 21, 22.

[k] Heb. *incense of spices*, Lu. 1. 9. Re. 8. 3. Ps. 141. 2. Ja. 5. 16. Jn. 16. 23.

[l] ch. 27. 11. Le. 24. 3, 4. Nu. 8. 2, 3. 1 Sa. 3. 3.

5 Or, *setteth up*. Heb. *causeth to ascend*.

[m] He. 7. 25. Ro. 8. 34. 1 Th. 5. 17.

6 The altar of *incense* for burning perfumes represents that *name* of Christ in which believers offer up all their prayers, Jn. 14. 13. Re. 8. 3, or their prayers rendered acceptable by that name, Re. 5. 8. The altar of *burnt-offering* in the *outward* apartment represents the sacrifice of our outward bodies, Ro. 12. 1. The altar of *incense* in the *holy place* represents the gratitude and thanksgivings of the inward spirit. Ps. 141. 2. He. 13. 15.—*C.*

[n] ver. 34–36. Le. 1. iii. Ga. 1. 8, 9.

[o] Le. 16. 18, 29, 30; 23. 27. Nu. 29. 7. Ro. 8. 34. He. 1. 3; 9. 12, 24, 28.

[p] ch. 38. 25, 26. Nu. 1. xxvi. 1; 31. 50.

7 Heb. *them that are to be numbered*.

[q] ver. 13. 2 Ki. 12. 16. 2 Ch. 24. 6. 1 Ti. 2. 6. Mat. 20. 28.

[r] 2 Sa. 24. 9, 15. 1 Ch. 21. 1–15; 27. 24.

[s] Ge. 23. 15. 1 Ch. 23. 29. Mat. 17. 24. Le. 27. 25. Nu. 3. 47. Eze. 45. 10, 12.

8 A shekel is twenty-seven pence three farthings.

9 The *gerah* was about three halfpence. The half-shekel about fourteen pence, British money.—*C.*

[t] Job 34. 19. Ga. 3. 28. Col. 3. 11.

1 Heb. *multiply*.

2 Heb. *diminish*.

3 How beautifully does this show the perfect equality of men in the sight of God. Their souls are all of equal value. Riches and poverty, rank and humble birth, genius and weakness of intellect, cannot either increase or diminish the value of an immortal soul in the eye of its Creator.—*P.*

[u] ch. 38. 27, 28.

[x] ch. 28. 12, 29; 39. 7. Le. 2. 9, 16; 5. 12; 6. 15; 24. 7. Nu. 10. 10; 31. 54. Zec. 6. 14.

[y] ch. 38. 8. 1 Ki. 7. 23–39. 2 Ch. 4. 2–6, 14, 15. Zec. 13. 1. 1 Jn. 1. 7. Eze. 36. 25, 26.

4 The form of the *laver* is not given. The expression *his foot, to wash withal*, suggests the probability that the *laver* was a high vessel or cistern, from which the water could be let out by pipes and valves, and that the *foot* was a *lower wider basin*, in and above which *the laver* stood, and into which the water fell, so that the priests could wash in the descending stream. This opinion is countenanced by the fact, that the Orientals till this day dislike to wash in a basin, but prefer either a natural or artificial falling stream. This exhaustible *laver* in which the priests must be washed, 'that they die not,' represents that inexhaustible *fountain*, opened 'for sin and for uncleanness,' Zec. 13. 1. The washing of the hands and feet represents the completeness of regeneration, Jn. 13. 10. 2 Co. 5. 17.—*C.*

[z] Re. 4. 6; 15. 2; 1. 5. Ps. 26. 6. Tit. 3. 5. Jn. 13. 8, 10. He. 10. 22. Is. 52. 11, 15.

[a] Le. 10. 1, 3. ch. 12. 15. He. 12. 28, 29. Ps. 89. 7. Ec. 5. 1. See ver. 19.

[b] While the ceremonial dispensation lasts, ch. 12. 14, 17; 27. 21; 28. 43. Le. 6. 18; 7. 34, 36; 10. 9, 15; 16. 31; 17. 7; 23. 14, 21, 31, 41. Nu. 18. 11, 19, 23; 10. 10.

[c] Ps. 45. 8. Ca. 1. 13; 4. 14. Eze. 27. 19, 22.

5 Near sixteen pounds avoirdupois.

[d] ch. 29. 40. Le. 19. 36; 23. 13. Nu. 15. 4–6, 9; 28. 14. Eze. 4. 11; 45. 24; 46. 5, 7, 11, 14; about six pints.

[e] Or, *perfumer*, 1 Ch. 9. 30.

[f] 1 Jn. 2. 20, 27. Mat. 25. 4. Ro. 8. 9.

[g] Le. 8. 10. Nu. 7. 10. Is. 61. 1. Jn. 3. 34. Ac. 10. 38. Ps. 45. 7, 8. Ca. 3. 6. 2 Co. 1. 21, 22. Zec. 13. 10. Eze. 36. 27. Jn. 14. 26; 15. 26; 16. 9–14.

[h] ch. 29. 37. Hag. 2. 13. He. 9. 14. Mat. 7. 6.

[i] ch. 40. 15; 29. 7, &c. Le. 4. 3, 5, 16; 8. 12, 30; 16. 32; 21. 10. Is. 11. 2, 3; 61. 1. Jn. 3. 34. Eze. 36. 27. Ps. 45. 7. Ca. 3. 6. 2 Co. 1. 21, 22. See ver. 26.

[k] Le. 21. 10. Mat. 7. 6. Jude 19.

[l] ver. 33, 37, 38. 1 Ki. 12. 31–33. Mat. 15. 9. 2 Ti. 3. 5.

[m] Not a priest, Le. 22. 10, 12, 13. Nu. 1. 51; 3. 10; 18. 4, 7.

[n] See ver. 38. Ge. 17. 14. Job 34. 19, 20.

6 The perfumed anointing oil was *poured*, ver. 32, on the tabernacle and its sacred contents, and upon Aaron and his sons, as the act, means, and witness of their being sanctified; that is, separated from common use and service, and set apart to God. Oil was poured, at their inauguration, upon prophets, priests, and kings or judges. It represents the Spirit of God, which alone qualifies for the effectual discharge of any duty. Thus it is said 'The *Spirit* of the Lord is upon me; because the Lord hath *anointed* me,' Is. 61. 1. It was neither to be *imitated* nor put upon a *stranger*. From which we learn that believers must follow God's word and Spirit, not their own imagination, and that they must acknowledge none but Christ as their Prophet, Priest, and King, Jn. 10. 5.—*C.*

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though we cannot see God, our prayers ought always to be addressed directly to him. *P.*]

Ver. 10. [*Sin-offering of atonements.* The yearly atonement for the altar of incense reminds us, not only to repent of acknowledged and visible transgressions, but specially to be humbled for 'the iniquity of our holy things,' Ex. 28. 38.—*Note*, Nothing, however spiritual, can be accepted of God but through the blood of atonement. *C.*]

Ver. 15. [God, who is no respecter of persons, values the lives of rich and poor alike. What a lesson of *humility* to the rich! What a lesson of *contentment* to the poor! *C.*]

REFLECTIONS.—In this golden altar surely I discern Jesus, the God-man, crowned with glory and honour, and set down at the right hand of the Majesty on high, as the great intercessor for his people, and the mean of the acceptance of all their prayers, praises, and religious services! In this ransom-money was not Jesus prefigured as giving himself equally for every one of the race, his own brethren, that no plague may be found among them? In this laver was not Jesus typified as the fountain opened for sin and for uncleanness, in which all the people and ministers ought to wash their conscience and heart before and after every approach to God! In this sacred oil I behold the Holy Ghost in his precious and manifold, but well-connected, gifts and graces, with which Jesus, his people, and all who believe in Christ, are anointed of God! In this sacred incense I discern the precious and acceptable intercessions of my Redeemer, together with the cordial prayers, praises, and services of his people! Let me then, by faith, depend on his advo-

HALL OF GODS, MUSEUM, CAIRO—ILLUSTRATING THE DIFFERENCE BETWEEN THE GODS THE EGYPTIANS WORSHIPED AND THE ONE GOD THE ISRAELITES WORSHIPED. [Exodus, xxx:10.]—"And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonement: once in the year shall he make atonement upon it, throughout your generations; it is most holy unto the Lord." We give another illustration of a view taken in the Hall of the Gods in the Egyptain Museum, which enables us to see again what a vast contrast there was between the gods of wood and stone worshiped by the Egyptians and the God of the whole earth worshiped by the Israelites. The horns of the altar upon which Aaron was to make an atonement were by the ark of the testimony, directly in front of the mercy seat and very close to the Divine presence. The truth taught by this was that prayer brings us into the presence of God. The heart, instead of being fixed upon idols of stone, is to be drawn upward and fixed in worship and adoration upon its Creator and Redeemer.

The incense and perfume.

34 ¶ And the LORD said unto Moses, Take unto thee sweet spices, stacte, and onycha, and galbanum; *these* sweet spices, with pure frankincense; of each shall there be a like *weight.*

35 And thou shalt make it a [e]perfume, a confection after the art of the apothecary, tempered[4] together, pure *and* holy.

36 And thou shalt [f]beat *some* of it very small, and put of it [g]before the testimony in the tabernacle of the congregation, where [r]I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, [s]ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even [t]be cut off from his people.

CHAPTER XXXI.

1 Bezaleel and Aholiab are called, and qualified for the work of the tabernacle. 12 The observation of the sabbath is again commanded. 18 Moses receiveth the two tables.

AND the LORD spake unto Moses, saying,

2 See, I have [a]called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

3 And I have [b]filled him with the spirit of God, in wisdom,[5] and in understanding, and in knowledge, and in all manner of workmanship,

4 To [c]devise cunning works, to work in gold, and in silver, and in brass,

5 And in [d]cutting of stones to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, I have given [e]with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are [f]wise-hearted I have put wisdom,[6] that they may make all[g] that I have commanded thee;

7 The [h]tabernacle of the congregation, and the ark of the testimony, and the mercy-seat that *is* thereupon, and all the furniture[7] of the tabernacle,

8 And the [i]table and his furniture, and the pure candlestick with all his furniture, and the altar of incense;

9 And the [k]altar of burnt-offering with all his furniture; and the laver and his foot;

10 And the [l]clothes of service, and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office;

11 And [m]the anointing oil, and sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, Verily [n]my sabbaths ye shall keep: for it *is* a sign between me and you throughout your generations; that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye[o] shall keep the sabbath therefore; for it *is* holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be [p]cut off from among his people.

15 Six[q] days may work be done; but in the seventh *is* the sabbath of rest, [r]holy to the LORD: whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* [s]a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for [t]*in* six days the LORD made heaven and earth, and on the seventh day he rested, and was [u]refreshed.[8]

18 ¶ And he gave unto Moses, when he had made an [x]end of communing with him upon mount Sinai, [y]two tables of testimony, tables of stone, written with the [z]finger of God.

CHAPTER XXXII.

1 The people, in the absence of Moses, cause Aaron to make a calf. 7 God is angered thereby. 11 At the entreaty of Moses he is appeased. 15 Moses cometh down with the tables. 19 He breaketh them. 20 He destroyeth the calf. 21 Aaron's excuse for himself. 25 Moses causeth the idolaters to be slain. 30 He prayeth for the people.

AND when the [a]people saw that Moses [b]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [c]Up, make us gods which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off [d]the golden ear-rings which are in the ears of your wives, of your sons, and of your daughters, and bring *them* unto me.

Observance of the Sabbath.

A.M. 2513. B.C. 1491.

e ch. 25.6; 37.29. Ca. 3.6. Re.8.3. He.7.25.

4 Heb. *salted.*

f Le. 16.12. He.5.7. Hos.5.15. Ps.51.17.

g ver.6.

r ch. 25.22; 29.37,42. Le.1.1; 10.2. 2 Co.5.19.

s ver.32,33.

t Ge.17.14. ch.31.14. Le.7.20–27; 17.4,9; 19.8; 23.29; xviii. xx. Nu.15.30,31; 19.13,20.

CHAP. XXXI.

a 1 Ch.2.20. ch.35.30. Mat.9.38. He.5.4,5.

b Is.28.26; 11.2,3; 61.1. 1 Co.12.4–11. Ac.2.4. Ep.4.8,9.

5 'Every good and every perfect gift cometh from the Father of lights.' All true wisdom cometh from him, skill or genius in arts and sciences, as well as every other. Yet it is probable that there was a special bestowal of the skill necessary on the present occasion, and God, by special preparation, appointed the workmen. The sons of Aaron are not appointed to this business. The sons of Moses seem designedly left in obscurity, to prove his disinterestedness in the service of God and the people.—*J.*

c ch. 35. 34. 1 Ki. 7. 14.

d ch.28.11;35.33.

e ch. 4. 14, 15; 6. 26. Ezr. 5.1,2. Mat.10.2,3. Lu. 10.1. Ac.13.2. Ec. 4.9.

f ch.35.10; 36.1: ver. 3.

6 To Egypt Israel went down as shepherds, they came up expert artisans, 'in all manner of workmanship.' This attainment is justly attributed to the *Spirit of God*, but we are not to overlook the means—even centuries of slavery—by which this great national change of habit was accomplished. But it is most important to observe these artisans were godly men, full of wisdom, understanding, and knowledge, knowing Christ, the wisdom of God, as set forth in the types of the law, and feeling the power of his Spirit as purifying their hearts.—*C.*

g ch.xxv.–xxxi.xxxv.–xl.; ver.7–11; ch.35.10–19; 39. 32–42; 40. 2–13, 17–33. Nu. 3. 25, 31, 36, 37.

h ch. 35. 11, 12; 39. 33–35; 40. 2, 3, 17–21; 27. 9–19; 25. 10–22; xxxvi.–xxxix. xxvi. Nu. 3.25–37.

7 Heb. *vessels.*

i ch. 25. 23–40; 30. 1–10; 37. 10–29; 35. 13–15; 39. 36–38; 40.2,4,22–27. Nu.3.31.

k ch. 27. 1–8; 30. 17–21; 38. 1–8; 35. 16; 39. 39; 40. 6, 7, 29, 30. Nu.3.31; 4.[illegible]

A.M. 2513. B.C. 1491.

l ch. xxviii. xxxix. Nu.4.6. ch.35.19; 39.41; 40.13,14. Le.8.7–9,13.

m ch. 30. 23–28, 34–38; 35. 15; 39. 38; 37. 9. Le.8.10–12.

n ver.14–17; ch.20.8, 10; 23.11–17. Eze.20.12, 20. De. 5. 15. Le. 19.3, 30; 26.2; xxiii. xxv. Nu. xxviii.

o ver.15; ch.20.8; 35. 2. Is.56.2–6; 58.13. De. 5.12,14. Eze.20.12. Nu. 15.32–36. Ne.9.14.

p ch.30.38.

q Ge. 21.2. ch.16.23; 20.8–11.

r Heb. *holiness*, ch. 28.36.

s Ge. 17. 7, 10, 11, 13. ch.12.14,17.

t See Ge.1.1–31; 2.1. 2 ch.20.11; 23.12. He.4. 10.

u Took pleasure and delight in viewing his works, Ps. 104.31. Ge.1.31.

8 It may appear strange to find the law of the Sabbath, which was one of those recorded on the tables of stone, here again inserted in the midst of instructions regarding the tabernacle, its furniture, and the ceremonies observed in it. The reason seems to be lest the people should imagine that when they offered up sacrifices and oblations every day the special sanctification of the Sabbath was no longer necessary; or lest they should think that as the tabernacle and its furniture were intended for sacred purposes, the work at them might be continued on the Sabbath. The universality and perpetuity of the obligation to observe the Sabbath are here strongly enjoined.—*P.*

x De. 9. 9, 11. ch.24. 18.

y ch.25,21; 24.12; 32. 16;34.1,4. De.5.22;9.10. Eze.11.19.2 Co.3.3.

z ch. 8.19; 32.16. Je. 31.33.2 Co.3.7,8.

CHAP. XXXII.

a Most of them, ver.3,36.1 Co.10.7.

b ch.24.18. Mat. 24. 48.

c Ac.7.40. Is.41.6,7; 44.9–20; 46.1, 2,6,7. Je. 10.3,4,9,11,13. Eze.20. 7, 8. ch. 20. 3, 4. They wanted a visible representation of God; and it was made in the form of a calf or ox, in imitation of the Egyptians, who for many ages worshipped one of these animals for a deity.

d ch. 12. 35, 36. Eze. 16.11,12,17.

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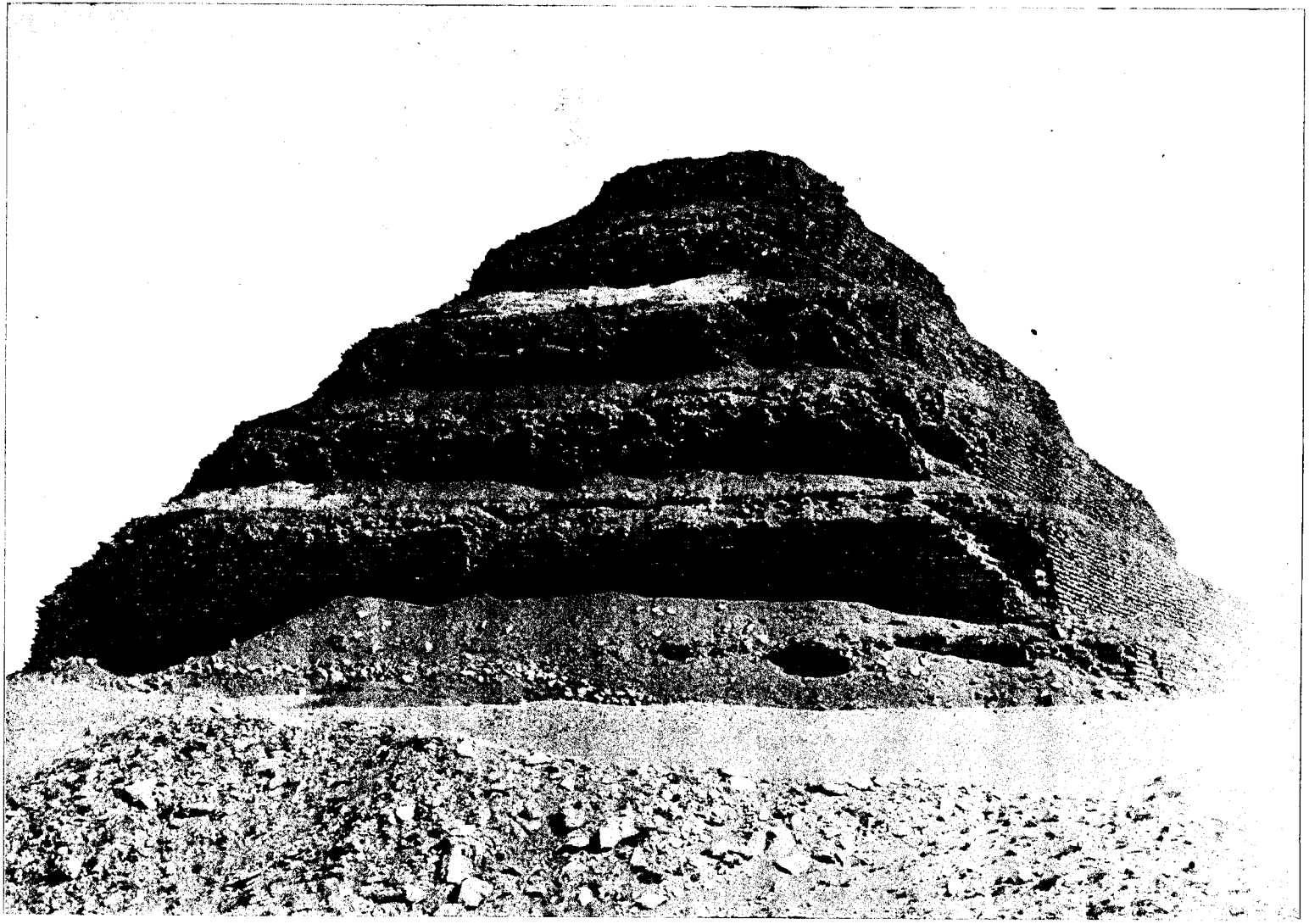
cacy, since he presents his infinite merits before God, answerable to the circumstances of every man who believes in Christ! Let all the Israel of God rest and rejoice in him as the one dying to save from sin, while we daily wash in the fountain of his blood and Spirit, till we be without spot or wrinkle, or any such thing: and let the genuine Spirit and grace of Christ dwell in us, and not the counterfeit appearance; for dreadful is the hazard of turning his grace into licentiousness, pretending the possession of the Spirit, or counterfeiting the work of God!

CHAPTER XXXI. Ver. 15. Notwithstanding the work of the tabernacle was holy, and to be speedily and diligently done, yet nothing of it must be done on the Sabbath-day. The Sabbath was a sign of God's acknowledging them for his people; and their observation of it was a sign of their acknowledging him for their God, Creator, Redeemer, and Sanctifier.

Ver. 18. The stony matter of these tables marked the perpetual obligation of the moral law and the hardness of men's hearts, in which the Spirit of God alone can write it.

REFLECTIONS.—Nothing, even of natural excellency, but cometh from God. How easily and completely he can furnish his instruments for whatever service he calls them to; and therefore with courage and comfort may such as have once his call, venture on the hardest work! But commonly we may observe, for the honour of Christ, who needed no assistant, and especially for the comfort of his servants, God sends forth his noted agents by *twos!* Great is the danger of Sabbath-profanation: and yet how much are men disposed to it, especially if they can pretend the sacredness or the necessity of their work as an excuse! What exalted account God makes of Jesus Christ and his church. He, who spent but six days in creating a world, spends forty in prescribing a typical representation of those. But the most remarkable visits of God to men upon earth quickly come to an end; though he wisely frames everything about his ordinances so as that it may be instructive and comforting. In these typical architects I may therefore behold Jesus, called of God to finish a work of redemption, and rear up a gospel-church—Jesus, qualified of God, by the unmeasured unction of the spirit of wisdom and understanding, the spirit of counsel and might, to fulfil the arduous task, and actually completing his design, of his own heart and the salvation of the people.

CHAPTER XXXII. Ver. 9. *Stiff-necked* signi-



THE STEP PYRAMID, SAKKARAH, NEAR MEMPHIS—IN THE NEIGHBORHOOD WHERE MOSES IS SUPPOSED TO HAVE GROWN UP.

[Exodus, xxxii:4.]—"And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt." We have in this thirty-second chapter of Exodus the account of Aaron's molten calf, which was made of the earrings of the women of Israel while Moses delayed on the mount. The children of Israel got their idea of the worship of a calf from the Egyptians. The Serapeum, where the Apis Bulls were buried, is not far from the Step Pyramid, a picture of which we give above. The Step Pyramid is generally thought to have been built by the fourth king of the first dynasty. It is therefore regarded as older than the Pyramids of Gizeh. The door which led into it was inscribed with the name of a king called Ra-nub. The steps of the pyramid are six in number, and are respectively 38, 36, 34½, 32, 31 and 29½ feet in height.

3 And [a]all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And[f] he received *them* at their hand; and fashioned it with a graving tool, after he had made it a molten calf:[7] and they said, These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.[8]

5 And when Aaron saw *it*, [g]he built an altar before it; and Aaron made proclamation, and said, [h]To-morrow *is* a feast to the LORD.[9]

6 And [i]they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to play.

7 ¶ And the LORD said unto Moses, [k]Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted *themselves:*

8 They[l] have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [m]I have seen this people, and, behold, it *is* a stiff-necked people:

10 Now therefore [n]let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

11 ¶ And[o] Moses besought the LORD[1] his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore[p] should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and [q]repent of this evil against thy people.

13 Remember[r] Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, [s]and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [t]repented of the evil which he thought to do unto his people.[2]

15 ¶ And Moses turned, and [u]went down from the mount, and the two tables of [x]the testimony *were* in his hand: the tables *were* written on both their sides; on the one side and on the other *were* they written.

16 And the [y]tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when [z]Joshua heard the noise of the people as they shouted, he said unto Moses, *There is* a noise of war in the camp.

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for being overcome;[3] *but* the [a]noise of *them that* sing do I hear.[4]

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that [b]he saw the calf, and the dancing; and Moses' [c]anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.[5]

20 And[d] he took the calf which they had made, and burnt *it* in the fire,[6] and ground *it* to powder, and strewed *it* upon the water, and made the children of Israel drink *of it*.

21 ¶ And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they [e]*are set* on mischief.

23 For[f] they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. So they gave *it* me: then I cast it into the fire, and [g]there came out this calf.[7]

25 ¶ And when Moses saw that the people *were* [h]naked, (for Aaron had made them naked unto *their* [i]shame among their[8] enemies,)[9]

26 Then Moses stood in the gate of the camp, and said, [k]Who *is* on the LORD's side? *let him come* unto me. And [l]all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and slay every man [m]his brother, and every man his companion, and every man his neighbour.

A.M. 2513. B.C. 1491.

c Is. 46. 6. Ho. 2. 8. Eze. 16. 17.

f 1 Ki. 12. 28. Ps. 106. 19-21. Ne. 9. 18. Ro. 1. 23. Eze. 20. 8. Ac. 7. 41. Am. 5. 25.

7 The calf was intended not as a deity, but as a representation of JEHOVAH.

8 The Israelites did not intend to break the first commandment. They still believed in, and sought to worship, Jehovah. But they had been long taught to look for a visible manifestation of God—some person or thing embodying, or supposed to embody, his glory and power. Moses was such to them hitherto. He was gone. They desired something in his place. The Hebrew word translated 'gods' in the first and fourth verses is *Elohim*, the usual name of 'God,' and was used by the Israelites in that sense. Their meaning was, 'Make us God, *i.e.* something which will represent and embody God. And Aaron said, 'This is thy God, O Israel, which brought thee up,' *i.e.* it is intended to represent him. This was a flagrant breach of the second commandment, though not of the first.—*P.*

g See ch. 17. 15; 24. 4; 20. 24, 25.

h Ec. 8. 11. Pr. 4. 16.

9 The ordinary excuse of all idolaters, who seldom or never admit that they worship the *idol*, but *God* through the idol.—*C.*

i Ac. 7. 41. Le. 17. 7. 1 Co. 10. 7. ver. 18, 19.

k De. 9. 8, 12; 32. 5. Ge. 6. 11-13. ch. 33. 1. God, as it were, renounces *his* relation to them, and calls them *Moses'* people, to prompt him to the greater solicitude for their preservation and welfare.

l Ps. 106. 13. ch. 19. 8; 24. 7; ver. 4. 1 Ki. 12. 28, with ch. 20. 34.

m ch. 33. 3; 34. 9. De. 9. 6, 13; 10. 16; 31. 27. Pr. 29. 1. Is. 48. 4. Je. 7. 26; 16. 19. Eze. 20. 43, 44. Ne. 9. 17, 29. Ac. 7. 51. Ho. 4. 16. Je. 5. 3. 5.

n Ge. 32. 26. Nu. 14. 11, 12. Eze. 22. 30. Je. 7. 16; 11. 14. De. 9. 14; 32. 21 -24. Mat. 3. 9, 10.

o Ps. 10. 1; 44. 24; 106. 23. De. 9. 18, 25, 26, 29. Ge. 18. 23-32. Is. 64. 12.

1 Heb. *the face of the LORD.*

p Nu. 14. 13-16. Jos. 7. 9. De. 9. 28; 32. 27.

q ver. 14. Ge. 6. 6. Ps. 90. 13; 135. 14; 106. 44, 45. De. 32. 36.

r De. 9. 27, 29. Ge. 12. 7; 13. 16; 17. 4-6; 18. 18; 15. 7; 26. 4; 22. 16-18; 28. 13, 14; 48. 10; 46. 3, 4.

s See Ge. 12. 7; 13. 15, 17; 15. 18-21; 17. 8. ch. 3. 8.

t Ps. 106. 44, 45; 78. 38. Jonah 3. 10. ver. 12, 28.

2 God, trying Moses in his office of mediator, as he tried Abraham in his relation of father, had said, ver. 10, 'Let me alone, that I may consume them,' as truly their sin deserved. Moses, faithful to his office of mediator, does not 'let God alone,' but intercedes for them, as Christ does for sinners. God therefore 'repented' of the evil which he thought to do, that is, changed not his mind, for God is not a man that he should change, 1 Sa. 15. 29, but changed his *relative* decision, his decision *without a mediator*, to his decision *having a mediator*.—*C.*

u ch. 24. 18. De. 9. 15.

x The moral law, ch. 16. 34; 25. 21; 30. 6, 36; 31. 18; 34. 29. Ps. 78. 5. 1s. 8. 16, 20.

y ch. 31. 18; 34. 1. De. 9. 10; 10. 2, 4. 2 Co. 3. 3, 7.

z ch. 17. 9; 24. 13.

3 Heb. *weakness.*

a ver. 6, 19. 1 Co. 10. 7.

4 There is a characteristic evidence of historic verity in the different opinions of Joshua and Moses. Joshua, the warrior, hears the voice of war; Moses, the religious legislator, hears the voice of singing.—*C.*

b De. 9. 16. Ps. 119. 53, 158.

c Ep. 4. 26. Nu. 12. 3. Mar. 3. 5. De. 9. 17. Ps. 69. 9; 119. 139. Ezr. 9. 3. Zec. 11. 10.

5 Not out of anger, but grief; and by the divine direction, as the sign of a violated covenant.—*C.*

d De. 9. 21; 7. 5, 25. Pr. 14. 14. ver. 34. Je. 2. 17, 19; 4. 18; 5. 25.

6 How Moses could *burn* gold, has been a chemical question, puzzling to commentators. The most probable solution is, that the calf, like the contents of the tabernacle, was *wood, overlaid with gold.* The wood was therefore *burned*, and the gold plates *ground to powder;* which, commingled with the charcoal, was strewed on the water which the people were required to drink. What a rebuke to idolatry!—*C.*

e 1 Sa. 15. 24. 1 Jn. 5. 19. Pr. 4. 16. Ps. 36. 4. Je. 17. 9. Ac. 7. 40.

f ver. 1-4, 8.

g Col. 3. 9. Zec. 8. 16. Ge. 3. 12, 13. See ver. 3, 4.

7 Aaron is not telling a falsehood to excuse his fault, but abbreviating the narrative to spare the waste of time. He cast the gold into the fire, and there came out (of the mould) the calf.—*C.*

h ch. 33. 4, 5. Ge. 3. 10. 2 Ch. 28. 19. Re. 3. 18; 16. 15.

i Ro. 2. 23, 24; 6. 21.

8 Heb. *those that rose up against them.*

9 The sense probably is: 'And when Moses saw that the people were broken loose (from all restraint, from all obedience, from all morality), for Aaron had (by making the calf) been the cause of their breaking loose, so that they would become objects of scorn to their enemies.' Jehovah, who had led them and protected them, they had now dishonoured; he would therefore lead them no longer.—*P.*

k 2 Ki. 9. 32.

l Many. De. 9. 20; 33. 8, 9. Mal. 2. 5, 6.

m De. 33. 9; 13. 6-9. ver. 29. Nu. 25. 5.

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fies stubborn and disobedient, like unruly or unbroken bullocks, that will not submit their neck to the yoke.

Ver. 19. Moses brake the tables, not in rage, but in holy zeal, to mark that their sin might justly provoke God to give up his covenant-relation to them, and deprive them of his precious laws.

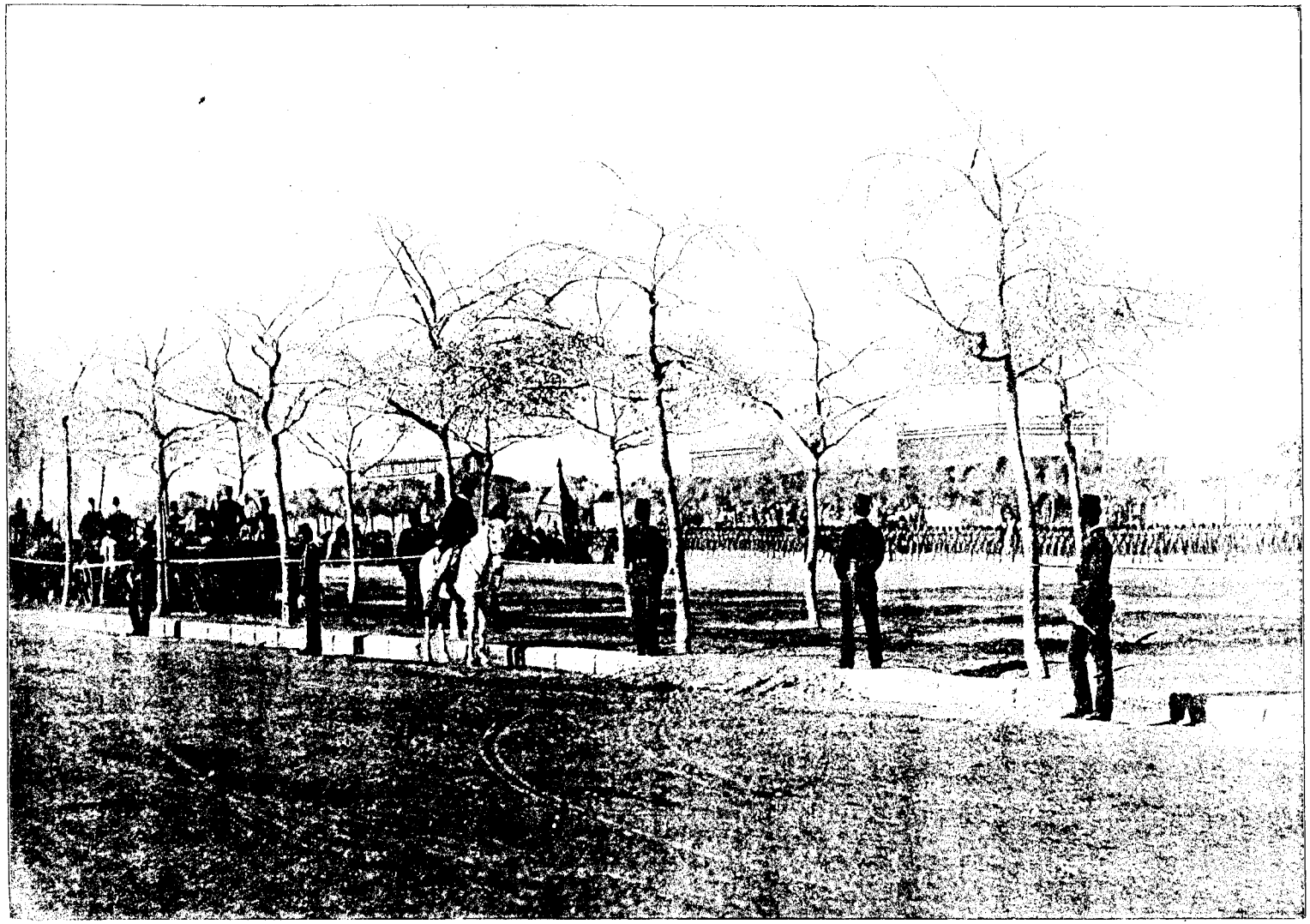
Ver. 25. They were deprived of their innocency, and of the favour and protection of their God, exposed to danger, and stained with the reproach of inconstancy among their enemies.

Ver. 29. This holy service, for the Lord's honour, prepared them for their sacred office.

Ver. 30. [Moses acted with extraordinary courage, determination, and wisdom. He divided the people into two sections—those who declared for Jehovah, and those who persevered in rebellion. Among the latter he sent the armed Levites with orders to kill, not all absolutely, but all the ringleaders, and all who would not submit to God's authority. They were to spare neither friend nor relative. *P.*]

Ver. 32. God hath his *book* of unfailing remembrance, Re. 20. 12; his book of special providential care and regard, Ps. 56. 8; 139. 16; 69. 28; 87. 6; and his book of all who believe to everlasting life, Da. 12. 1; Lu. 10. 20; Phi. 4. 3; Re. 3. 5; 13. 8; 20. 12. Moses does not here wish that he might be reprobated, accursed, or damned, rather than his people should perish; but refuses to survive them, or to have his seed raised up in their stead.

REFLECTIONS.—It is highly necessary that magistrates and ministers should attend to their charges closely, lest their absence occasion mischief: for those who reckon God's counsels slow, readily rush headlong into ruin by their own; and most men are much readier to serve the devil than God, and to sacrifice one lust, pride itself not excepted, for the promotion of another



START OF THE PROCESSION OF THE FESTIVAL OF THE MAH'MAL. [Exodus, xxxii:23, 24.]—We see in the 23d and 24th verses of the 32d chapter of Exodus how the children of Israel had imbibed the ideas of idolatry in vogue among the Egyptians. In the view above we have a scene representing idolatry among the Egyptians of to-day. While the Mohammedans are said to worship the one God, yet they attach a sacredness and divine significance to things which make of them as complete idols as were held in adoration by their ancient ancestors. This festival of the Mah'Mal is annually observed in Cairo. It is popularly called the procession of the Holy Carpet. It has reference to the pilgrimage that is made every year to Mecca by devout Mohammedans. The Mah'Mal is a litter made of wood in the form of a pyramid, in which the carpet is placed to be carried to Mecca. This carpet for the mosque at Mecca is manufactured in Constantinople and sent to Cairo at the expense of the Sultan.

28 And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand [n]men.

29 For Moses had [o]said, [p]Consecrate[1] yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will [p]go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses [q]returned unto the LORD, and said, Oh this people have sinned [r]a great sin, and have made them gods of gold!

32 Yet [s]now, if thou wilt forgive their sin—; and if not, [t]blot me, I pray thee, out of thy book which thou hast written.[2]

33 ¶ And the LORD said unto Moses, [u]Whosoever hath sinned against me, him will I blot out of my book.

34 Therefore now [x]go, lead the people unto *the place* of which I have spoken unto thee. Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will [y]visit their sin upon them.

35 And the LORD plagued the people, because they [z]made the calf, which Aaron made.[3]

CHAPTER XXXIII.

1 The Lord refuseth to go with the people. 4 The people mourn thereat. 7 The tabernacle is removed out of the camp. 9 The Lord talketh familiarly with Moses out of the cloudy pillar. 12 Moses desireth to see the glory of God.

AND the LORD said unto Moses, [a]Depart, *and* go up hence, thou, and the people which thou hast brought up out of the land of Egypt, unto the land which I [b]sware unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it;

2 And[c] I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto a [d]land flowing with milk and honey: for I will [e]not go up in the midst of thee;[4] for thou *art* a stiff-necked people, lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they [f]mourned; and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a [g]stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: therefore now [h]put off thy ornaments[5] from thee, that I may [i]know what to do unto thee.

6 And the children of Israel [k]stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle, and pitched it without the camp, [l]afar off from the camp, and [m]called it, The Tabernacle of the congregation. And it came to pass, *that* every one which sought the LORD went out unto the tabernacle of the congregation, which *was* without the camp.[6]

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and [n]stood every man *at* his tent-door, and looked after Moses, until he was gone into the tabernacle.

9 ¶ And it came to pass, as Moses entered into the tabernacle, the [o]cloudy pillar descended, and stood *at* the door of the tabernacle, and *the* LORD talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle-door; and all the people [p]rose up and worshipped, every man *in* his tent-door.

11 And the LORD [q]spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp; but his [r]servant Joshua the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, [s]Bring up this people; and thou hast not let me know whom thou wilt send with me: yet thou hast said, I [t]know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, show me now [u]thy way, that I may know thee, that I may find grace in thy sight; and consider that this nation *is* [x]thy people.

14 And he said, My [y]presence shall go with *thee*, and I will give thee rest.

15 And he said unto him, If [z]thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *is it* not in that thou goest with us? so shall we

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A.M. 2513. B.C. 1491.

n Ringleaders in sin, ver.30.

9 Or, *and Moses said, consecrate yourselves to-day to the LORD, because every man* hath been *against his son, and against his brother, &c.*

o 1 Sa.15.22. De. 13. 6–9; 33. 9, 10. Pr. 21. 3. Zec.13.3.

1 Heb. *fill your hands*

p 1 Sa. 12. 23; 14.6. 2 Sa.6.12. Am.5.15.

q ch.34.28. De.9.18.

r Ge.13. 13. 2 Sa. 24. 10. Ps.25.11.

s Nu. 14. 19. Lu. 23. 34.

t Ps.69.28;87.6. Ge.7. 4. De.9.14;25.19;29.20. Ro.9.3. Eze.13.9, with Is.4.3.

2 God, to test and evidence his mediatorial qualifications, had offered to Moses, ver. 10, to make him a great nation; but that honour he resigns, nay deprecates, for the sake of the poor ungrateful people whom he was sent to deliver, and prays that rather than be aggrandized by the rejection of the nation, he may be blotted, not out of the book of life, but out of the book of national genealogy, honour, and possession. *C.*—This noble self-devotion of the greatest of Old Testament worthies has no parallel, except in the case of the greatest of New Testament worthies—Paul. His language in Ro. 9. 3 bears a striking resemblance to this passage.—*P.*

u Eze. 18. 4. Le. 23. 30. Re. 3. 5; 22. 18, 19.

x Is.59.1,2. ch.23.20.

y ch.20.5. Je. 5.9,29; 9.9; 6.15; 23.2. Le 18.25. Ps.59.5; 89.32. 2 Sa.12. 10. Ho.2.13; 8.13. Am. 3.14. Pr.13.21.

2 Sa. ☧ 9. Ac.7.42. See ver.1–5.

3 The people *made* the calf by their *order*, Aaron by his *act*.—*C.*

CHAP. XXXIII.

a ch.32. 34; xii. xiv.; 32.7.

b Ge.12. 7; 15. 7, 18–21; 22. 16–18; 26. 3; 28. 13–15; 35. 12; 46. 4.

c ch.32.34; 23.20. De. 7.22. Jos.24.11.

d ch.3.8, 17; 13.5. Nu. 13.27; 14.8; 16.13. De.6. 10, 11; 8.7–9; 11.9–12; 32. 13, 14.

e ch.32.9; 23.21. De. 9.13. Am. 3.13, 14.

4 The Lord God had said, ch. 32. 34, 'I will send *mine Angel*,' and no alarm was excited either in Moses or the people, for they knew this phrase meant 'God manifest;' but here he merely says, 'I will send *an angel*, for I will not go up in the midst of thee,' and the people 'mourn,' recognizing the distinction, and Moses intercedes till the Lord promises his accompanying presence.—*Note*, The importunity of Moses is a fit model of imitation for every Christian. See ver.15. —*C.*

f 2 Sa.14.2. Da.10.2, 3. Jonah 3.5,6,8. Is.32. 11,12. Nu.14.39. Ju.10. 10, 15. Joel 1. 13; 2. 16. ver.6.

A.M. 2513. B.C. 1491.

g ch.32.9. Lu.13 3,5.

h 2 Sa. 12. 20. Is. 22. 12. See ver.4,6.

5 They had made themselves either partially or wholly *naked* by putting off their *garments*, ch. 32. 25, now God strips them of their *ornaments*.—*Note*, When men abuse one gift, such as riches, health, opportunity of good, God frequently deprives them of these or something they value more. So it was with David, 2 Sa. 11. 27; 12. 15, 18. Yet in this we see the mercy of God, that sinners may be awakened, and backsliders restored.—*C.*

i Ge. 18. 21; 22. 12, with Ac.15.18.

k ch.32.2. Je.2.17,19; 3.25; 4.26; 5.25. Pr.3.35. Ro.6.21. 1 Sa.2.30.

l Is. 59. 1. Pr. 15. 29. Ps.10.1;35.22.

m ch.29.42,43. This was not the tabernacle that was to remain the typical residence of God's worship, and of the symbols of his presence.

6 Distinguishing the special congregation of *worshippers of Jehovah*, from the idolatrous *worshippers of the calf*. The emblem of the true church, called out, *gathered out* from the world, and surrounded and endangered by the idolatries of mystical Babylon; and to which God continually warns and exhorts, saying: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,' Re. 18. 4.—*C.*

n Lu.18.13. Jonah 3. 9. Am.5.15.

o ch.13.21,22. Ps. 99. 7. Nu.12.8. De.34.10.

p See ch.4. 31. 1 Ki. 8.14,22. Ps.78.34–37.

q Perhaps in human shape, Ge.32.30. Nu.12.8. De.5.4;34.10.

r ch.24.13; 32.17; 17. 9. Nu.27.18–21. De. 31. 3,23. Jos.1.–xxiv.

s ch.3.10; 32.34; ver. 1.

t ch.4.11,22; 31.2. Je. 1.5. 2 Ti.2.19. See Ge. 6.8. De.7.8. 1 Jn.4.9,10, 19.

u Ps.25.4,8,9; 77. 20; 5.8; 27.11. Pr.3.5,6.

x Not mine, ch. 32. 7,11.

y Jos. 1. 5. Is. 41. 10, 15; 43. 2; 63.9. 2 Sa. 17. 11. Ps.136.16, with ver. 3.

z ch.34.9. Ps. 90. 13–17; 80.1–7; 31.20; 91. 1–10.

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still more sottish and absurd. Yea, even after the most solemn transactions with God, men quickly and fearfully stumble into sin; and the choicest saints are too apt to follow a multitude to do evil. But surely it is highly shameful when professed Christians imitate these idolaters in their mad revelling and mirth! All our wickedness is obvious and odious before God. And let professors of the true religion beware how they so corrupt themselves, lest God be ashamed to acknowledge them as his people! What a mercy is it for a guilty nation when they have powerful intercessors at the throne of grace! They have to do with a gracious God, who takes pleasure to repent himself of the evil. **Holy zeal** for God, when prudently manifested on proper occasions, is highly becoming: but backsliders in heart shall be filled with their own ways, and have their idols broken before their eyes. And O, what misery and shame do good men bring on nations by joining them in their wickedness! The best excuse which they can make for their conduct is pitiful and absurd; and therefore it deeply concerns all men, in an evil day, to know whether they be on the Lord's side or on that of his enemies. It is both necessary, honourable, and useful, to employ the strictest impartiality in the matters of God, and to use the most earnest intercessions with God to avert, even for a time, his exact justice from falling upon a nation which is ripened for destruction. And we have here the greatest encouragement to expect a gracious answer to our prayers.

CHAPTER XXXIII. Ver. 5. *That I may try* whether thou wilt repent of or persist in thy sin, and act towards thee accordingly.

Ver. 7. This *tabernacle* was a tent, erected by Moses for the worship of God till the appointed one should be finished; and the removal of it from the camp intimated the Lord's displeasure with them, and departure from them.

Ver. 9, 11. God's familiar talking with Moses was a public approbation of what he had done against the calf, and the worshippers thereof.

be [a]separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, [b]I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

18 ¶ And he said, I [c]beseech thee, show me thy glory.

19 And he said, I will make all my [d]goodness pass before thee, and I will proclaim the name of the LORD before thee; [e]and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.[7]

20 And he said, [f]Thou canst not see my face; for there shall no man see me and live.

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [g]in a cleft of the rock, and will cover thee with my hand while I pass by:

23 And I will take away mine hand, and thou shalt see my [h]back parts; but my face shall not be seen.

CHAPTER XXXIV.

1 *The tables are renewed.* 4 *The name of the LORD proclaimed.* 8 *Moses entreateth God to go with the people.* 10 *God maketh a covenant with them, repeating certain duties of the first table.* 27 *Moses after forty days in the mount cometh down with the tables.* 29 *His face shineth, and he covereth it with a vail.*

AND the LORD said unto Moses, [a]Hew thee two tables of stone like unto the first; and I will write upon *these* tables the [b]words that were in the first tables, which thou brakest:

2 And be ready in the morning, and [c]come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount:

3 And no man shall [d]come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.[8]

4 ¶ And he hewed two tables of stone like unto the first: and Moses rose up [e]early in the morning, and [f]went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD [f]descended in the cloud, and stood with him there, and proclaimed the name of the LORD.[9]

A.M. 2513. B.C. 1491.

a ch.8.22;19.5,6;34.10.Ps.4.4.De.4.7,34;7.6,8;14.2. *i.e.* distinguished.

b Ps.65.2;34.6.Is.58.9;65.24;45.11.1 Jn.3.22;5.14,15.Jn.16.23.Mat.7.7.

c Ps.4.6;27.4;80.3,7,19.Phi.3.8,9.ver.20.

d Ps.119.68;65.4.Je.31.14;34.5-7.

e Ro.5.6-8;9.15.ch.34.6,7.De.7.8.1 Jn.4.9,10,19.

7 It does not mean that *grace* and *mercy* are mere *arbitrary decisions*, without reason, but that the moving cause lies not in the sinner, who is utterly unworthy, and guilty before him; but in God, whose *will is essentially gracious and merciful*, who, indeed, 'worketh all things after the counsel of his own will,' Ep. 1. 11, yet ever worketh, and merely worketh, 'according to the *good* pleasure of his will,' Ep.1.5.—*C.*

f 1 Ti.6.16.Ge.32.30.De.5.24.Ju.13.22.Re.1.16,17.Is.6.5.

g Ps. 91. 1,4. Ca.2.3,14.

h 2 Co.4.6;3.18.1 Co.13.12.1 Ti.6.16.Job 11.7. *Back parts* denote less bright manifestations.

CHAP. XXXIV.

a De.10.1.ch.31.18;32.16,19.

b Mal.3.6.Ps.119.89

c De.9.25.ch.19.20;24.12.Ec.9.10.Ps.119.59,60.ver.4.

d ch.19.12,13.He.12.20.1 Th.2.5.Jn.14.6.Ac.4.12.

8 This is the first mention of the flocks and herds since the departure from Egypt. Nothing is said of them at the passage of the Red Sea, nor at the fountain of Marah, nor in the wilderness of Sin, nor at Rephidim, where there was no water. The Israelites travelled like an Arab tribe. The leading men followed a somewhat direct course, making short stages, and often halting for days at a favoured spot; but the flocks roamed over a vast extent of country, taking the best pastures, and passing by the best fountains. Now when the people had established a settlement at the mount of God, and when they had such remarkable manifestations of God's power, the shepherds and flocks were naturally concentrated round Sinai.—*P.*

e Ge. 22.3; 21. 14; 28. 18. Ps.119. 59,60. 2 Co. 6.2. Ec 9 10. ch.19 16.

f ch. 24. 16,17; 19.18; 33.9. Nu. 11.17,25.

9 God here appears to change his name. His *names* are descriptive of his *attributes*, and these are inexhaustible. To Abraham *unprotected*, he calls himself GOD ALMIGHTY; to Moses, after centuries of *unfulfilled promise*, I AM; and now, when he is surrounded by the 'thousands of Israel,' he proclaims a new name, with an attribute suited to their every circumstance. —*C.*

g Is. 42. 8; 63. 7. Nu. 14.18,19. De.5.10. Ne. 9. 17. Ps. 31. 19; 103 8, 11. 17; 86. 5,15; cxxxvi. Ro.2.4.Zec.9.17.

h Je. 32. 18. Ne.1.5; 9.32.Mi.7.18.

i ch. 20. 5. Ps.11.5-7. De. 5. 9. Je. 32.18; 5.9, 29;9. Jos.24.19. Mi.6. 11. Nu. 14.18. Na.1.3. Pr.11.31.1 Pe.4.18.Le. 26.39.Mat.23.35.

1 The words 'the guilty,' are in *italics* to show they are not in the original, but are supplied by the translators. As they stand, they would seem to contradict Ro. 4. 5, where God is said to 'justify the ungodly.' If we substitute the word *impenitent*, the difficulty is removed; and the meaning will be, that God, in the very overflowing of his grace, retains and exercises judgment against sin and sinners. So true is the expression 'a God *all mercy* is a God *unjust*.'—*Note*, Newman translates the passage 'But he will not let (them) go wholly unpunished.' —*C.*

k ch. 4. 31. Ge. 17. 3. 2Ch.20.18.Ps.89.7.He. 12.28,29.Ec.5.1.

l ch. 33. 12, 17; 15. 2. Jn.20.28. Ps.18.1—3;91. 2,10;118.28;73.24—26.

m ch.33.14—17.

n ch. 32. 9. Is. 48. 4. Zec. 7. 11, 12. Ac.7.51. De. 9. 6. Ne.9.16. Eze. xx.

o Ps. 33.12;135.4. ch. 19.5,6.De.32.9. Ps.135. 4.Zec.2.12.

p De.5.2;4.34;8.15;9. 3;11. 5-7. Jos.6. 20;10. 12,13. Ps.78.20;45.4;65. 5.

q De.12.32;4.1,2,40; 11.32.

r Ge. 15.18—21. ch.3. 8, 17; 23.23,28. De.7.1, 2,24; 9.1,3; 11.23,25. Jos.1. 5; vi.–xii. Nu.21. 21–35.

s ch.23. 32,33 De.7. 2,16. Jos.23.7,12;9.6,7. Ju.2.2. 2 Co.6.14.

t See ch. 23. 24. De. 12.2,3. Ju.6.25. 2 Ki.18. 4;23.14.

2 Heb. *statues*.

u ch.20.3–5. De.5.7, 8; 6. 13, 14; 8. 19; 11.16; xiii.; 32.16,17. Ju. 2.12, 13. Mat.4.10.

x Ex. 20.5. De.4.24; 6.15. Jos.24.19. Na.1.2, 3.

y ver.12.

z Le.17.7;20.5,6. Nu. 15.39. De. 31.16. Ju.2. 12,13,17. Ps.106.34–39. Eze.6.6.

a Nu. 25. 2. 1 Co.10 20. Re.2.20. Ps.106.28. Eze.18.6.

b See Ge. 6.2;26.34; 28.1. ch.23.32. De 7.3. 4. Ps.106. 35–39. 1 Ki. 11.2. Ezr.9.2. Ne.13.25. Nu.25.1,2.

c ch. 20. 3,4,23; 32.4. Le.19.4.

d ch.12.19,20;13.4,6, 7;23.15. De.16.1–3. Le. 23.6–8. Nu. 28. 15–25.1 Co.5.7,8.

6 And the LORD passed by before him, and proclaimed, The [g]LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth;

7 Keeping[h] mercy for thousands, forgiving iniquity, and transgression, and sin, and that [i]will by no means clear *the guilty;*[1] visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 ¶ And Moses made haste, and [k]bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O LORD, let [l]my Lord, I pray thee, [m]go among us, (for it *is* a [n]stiff-necked people,) and pardon our iniquity and our sin, and take us for thine [o]inheritance.

10 ¶ And he said, Behold, [p]I make a covenant; before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD; for it *is* a terrible thing that I will do with thee.

11 Observe[q] thou that which I command thee this day; [r]Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 Take[s] heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

13 But ye [t]shall destroy their altars, break their images,[2] and cut down their groves.

14 For thou shalt [u]worship no other god: for the LORD, whose name *is* [x]Jealous, *is* a jealous God;

15 Lest[y] thou make a covenant with the inhabitants of the land, and they go a [z]whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou [a]eat of his sacrifice;

16 And thou [b]take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt [c]make thee no molten gods.

18 ¶ The [d]feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the

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Ver. 18. The highest manifestation of *thy glory* that I am capable of bearing.

Ver. 19. God reckons the display of his *goodness* his distinguished glory.

Ver. 20. God's face here denotes the brightness of majesty and glory which attended the external shape he now assumed.

Ver. 23. [No portion of Scripture is more remarkable or more mysterious than this. We observe, 1. *The request of Moses.* It could not have been prompted by curiosity. It must have arisen from the natural aspiration of an exalted genius and a loving spirit, to know and see and fully comprehend that glorious Being with whom he had such close converse; and to comprehend the fountain of that mingled power, justice, and mercy which had been so signally exhibited, and which required to be continued to Israel. 2. *God's reply.* He did not grant all that was asked. It could not be. Man's weak nature could not bear it. The manifestation of the full glory of God is incompatible with man's present condition. God did grant, however, all that it was possible for Moses to endure — his goodness passed before him. How this was done we know not. But there must have been some wondrous display of divine goodness, love, and mercy. May it not have been some clear insight, some glorious vision, of the atoning work of Him who is 'the brightness of God's glory, and the express image of his person?" *P.*]

REFLECTIONS.—Fearful is the danger and woe that attend apostasy from God, and the worshipping of idols in his room! His eye beholds the inward hardness and obstinacy of our hearts. And painful indeed are the convictions of an awakened conscience, when God displays his terrors and appears as an enemy! There is need of uncommon humiliation and prayer when God's wrath is once kindled against a people, and he has begun to remove his ordinances from them. But when a gracious God, and a multitude of groaning hearts, meet together at the throne of grace, it is a token of his merciful designs; for he is ready to return to his praying people, and indulge them with the most astonishing familiarity. Their desire of fellowship and boldness of faith increases in his presence: and he will not refuse them anything they ask, though it were to the whole of his kingdom. What blessing of direction,

month Abib; for in the month Abib thou camest out from Egypt.

19 All[e] that openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But the [f]firstling of an ass thou shalt redeem with a lamb:[1] and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem; and none[g] shall appear before me empty.

21 ¶ Six[h] days thou shalt work; but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.[2]

22 ¶ And[i] thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of in-gathering at the year's end.[3]

23 ¶ Thrice[k] in the year shall all your men-children appear before the LORD God, the God of Israel.

24 For I [l]will cast out the nations before thee, and enlarge thy borders: neither shall any[m] man desire thy land when thou shalt go up to appear before the LORD thy God thrice in the year.[4]

25 ¶ Thou[n] shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover [o]be left until the morning.

26 The[p] first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou[q] shalt not seethe a kid in his mother's milk.[5]

27 ¶ And the LORD said unto Moses, [r]Write thou these words: for [s]after the tenor of these words I have made a covenant with thee, and with Israel.

28 And[t] he was there with the LORD forty days and forty nights; he did neither eat bread nor drink water: and [u]He wrote upon the tables the words of the covenant, the ten commandments.[7]

29 ¶ And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses[8] wist not that

A.M. 2513. B.C. 1491.

e ch. 13. 2, 12; 22. 29. Nu. 18. 15–17. Eze. 44. 30. Lu. 2. 23. Pr. 3. 9. He. 12. 23. Re. 14. 4.

f ch. 13. 13. Nu. 18. 15.

1 Or, *kid.*

g ch. 23. 15. De. 16. 16, 17. 1 Sa. 9. 7, 8; 0. 3. 2 Sa. 24. 24.

h See Ge. 2. 2. ch. 20. 9; 23. 12; 31. 15, 16; 35. 2. De. 5. 13. Le. 23. 3. Is. 56. 2, 4, 6; 58. 13. Je. 17. 21–27. Lu. 13. 14.

2 The busiest seasons of the whole year; to show that no pressure of labour —no alleged temporal necessity—could abrogate the law of Sabbath rest.—*P.*

i ch. 23. 16. Le. xxiii. De. 16. 10. Nu. 28. 16–31; 29. 13–39.

3 Heb. *revolution of the year.*

k ch. 23. 14, 17. De. 16. 16; 12. 5. ver. 24.

l ver. 11; ch. 23. 27–31.

m Ge. 35. 5. Pr. 16. 7. Eze. 2. 5. Ac. 18. 10. 2 Ch. 17. 10.

4 This is a promise of protection by a divine power from all temporal enemies during a faithful observance of the great national festivals. All excuse was thus taken away.—*P.*

n ch. 23. 18. De. 16. 3. 1 Co. 5. 7, 8.

o ch. 23. 18; 12. 10; 16. 19; 29. 34. Le. 7. 15. Nu. 9. 12. De. 16. 4.

p ch. 23. 19; 22. 29. De. 12. 5–7; 26. 2. Pr. 3. 9; 8. 17. Re. 14. 4.

q ch. 23. 19. De. 14. 21. Pr. 12. 10. Je. 10. 2, 3.

5 See note on ch. 23. 19.—*C.*

r De. 4. 13. ch. 17. 14. Is. 30. 8. Hab. 2. 2. De. 27. 8.

6 Write thou in the 'book of the law,' what I will write upon the 'tables of stone.'—*C.*

s ch. 19. 5, 6; 24. 3, 8. De. 5. 2, 3.

t ch. 24. 18. De. 9. 9, 18, 25. 1 Ki. 19. 8. Mat. 4. 2. Ac. 1. 3.

u God, ver. 1. De. 10. 2, 4; 4. 13. ch. 31. 18; 34. 1.

7 Heb. *words.*

8 The ignorance of Moses beautifully illustrates an important fact in religious experience, viz. that one believer sees more grace in another, than that other sees in himself. The reason of the difference is plain. The one knows his own conflicts, the other sees nothing but the victories; the one feels his own weakness, the other sees nothing but a man

A.M. 2513. B.C. 1491.

'strong in the Lord;' the one feels the power of temptation, and exclaims, 'O! wretched man that I am,' the other sees nothing but the grace of God (upon him), and is glad, Ac. 11. 23.—*C.*

x Mat. 17. 2. 2 Co. 3. 7, 13. God's glory manifested to him produced this brightness in his face, as an emblem of the bright holiness of his law, which no sinner is able to endure.

y Ro. 3. 19, 20; 4. 15. 2 Co. 3. 7, 9.

z ch. 3. 16; 24. 1.

a Eze. 3. 17. Ac. 20. 27. Mat. 28. 20. 1 Co. 11. 23; 4. 2. Is. 8. 20. Phi. 4. 8. Nu. 12. 15. He. 3. 2. ver. 34.

b 2 Co. 3. 13, 14. ver. 30. This marked the obscurity of the Mosaic dispensation, and the natural darkness that is in men's minds with respect to spiritual things.

9 As Moses was not the first to discover the shining of his own face, so the true Christian is never the first to discover his own graces — nor, when discovered, to exhibit them; and as Moses covered his shining face with a veil, so should the fairest fruits of the Spirit be protected by humility, 1 Pe. 5. 5.—*C.*

c He. 4. 13–16; 10. 19–22. 2 Co. 3. 18.

d See ver. 32.

e 2 Co. 3. 7, 8, 18.

CHAP. XXXV.

1 This expression sometimes denotes the whole multitude of the people; here the elders, the heads and rulers of the congregation, the representatives of the several tribes who received the instructions of God to Moses, and communicated them to the people.—*J.*

a Mat. 7. 21. Ro. 2. 13. Ja. 2. 13.

b ch. 20. 9; 31. 13–16; 34. 21. Le. 23. 3. De. 5. 12, 13. Lu. 13. 14. Nu. 15. 32–36. See Ge. 2. 2.

2 Heb. *holiness.*

c ch. 16. 30. Is. 58. 13; 56. 2, 4, 6.

d See what follows explained on ch. xxv.–xxxi.

e ch. 25. 2–7. 1 Ch. 29. 6, 9, 14, 17. Ps. 110. 3. 2 Co. 9. 7.

f Wool, ch. 26. 1; 28. 5, 6, 8, 15.

g ch. 26. 7, 14.

the[x] skin of his face shone while He talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were [y]afraid to come nigh him.

31 And Moses [z]called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he [a]gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [b]a vail on his face.[9]

34 But when Moses went in before the LORD, to speak with Him, he [c]took the vail off until he came out. And[d] he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put [e]the vail upon his face again, until he went in to speak with Him.

CHAPTER XXXV.

2 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer. 30 Bezaleel and Aholiab are called to the work.

AND Moses gathered all the [1]congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that *ye* should [a]do them.

2 Six[b] days shall work be done; but on the seventh day there shall be to you an holy [2]day, a sabbath of rest to the LORD: whosoever doeth work therein shall be put to death.

3 Ye shall [c]kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take[d] ye from among you an offering unto the LORD: [e]whosoever *is* of a willing heart let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And [f]blue, and purple, and scarlet, and fine linen, and [g]goats' *hair,*

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presence, or spiritual manifestation, can he deny us, who have Jesus our advocate within the vail! Come then, my soul, be no more a trifler in prayer, but make intercession with groans which cannot be uttered. Whatever I ask, believing, for myself, or my family, or the church, God will give it. Let me, adoring the universality of his grace, press after clearer and clearer displays of his glory, his goodness, till at last I see him as he is! Awake, ye prayerless wasters of time!—Base and unprofitable are your fellowships with men, if compared to this of Moses with his God!

CHAPTER XXXIV. Ver. 1. Thus God left a mark of their rebellion on the tables in their not being hewn by himself; yet nevertheless he made his law to retain the same force; and manifested, that it is not graciously inscribed in our hearts, till once they be hewn and broken by Moses' covenant form of it.

Ver. 7. It is a part of goodness to hate and punish evil.

Ver. 13. For privacy and solemnity, to prevent interruption, and perhaps in imitation of the patriarchs, the heathens planted groves, in which they worshipped their idols.

REFLECTIONS.—It is a great mercy to have God's law manifested to us; but especially written on our hearts, when hewn by convictions of sin; and the necessity of reconciliation with God, through Christ, discovered thereby. Ministers must labour to hew men's hearts: but it is only God who can write divine truths in them. The most ready and believing despatch is necessary in making up the breaches between God and our soul. But pleasant and transporting indeed are remarkable discoveries of the glory and grace of God! His new-covenant name is exactly suited to our sinful and destitute condition! Clear and distinct views thereof produce the boldest pleadings of faith at his throne of grace, and we cannot sufficiently admire that God should so often repeat his promises, warnings, and laws to us, who are so ignorant, heedless, and forgetful. How great is their safety who live in close fellowship with him! He takes pleasure to honour such as honour him; and clear views of the glory of God beget in his people the most glorious conformity to him, and elevate above all the fears or hopes of nature.—But it is very becoming when those who are most distinguished with gifts and graces are, through lowliness of mind, scarcely conscious of their own excellences! when others are more sensible of our spiritual beauty than we ourselves are! and when ministers, who have the deepest insight into divine things, accommodate their instructions to their people's capacity!—In the whole of this breach and reconcilement between God and Israel, let me behold how the law entered that the offence might abound: but where sin abounded, grace did much more abound; that, as sin had reigned unto death, grace might reign, through righteousness, unto eternal life, by Jesus Christ our Lord!

CHAPTER XXXV. REFLECTIONS.—As this and the following chapters generally relate no more but the execution of what was directed in chapters xxv.–

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And [h]oil for the light, and [i]spices for anointing oil, and for the sweet incense,

9 And [k]onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every [l]wise-hearted among you shall come, and make [m]all that the LORD hath commanded;

11 The[n] tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets;

12 The [o]ark, and the staves thereof, *with* the mercy-seat, and the vail of the covering;

13 The [p]table, and his staves, and all his vessels, and the show-bread;

14 The candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And[q] the incense-altar, and his staves, and the anointing oil, and the sweet incense, and [r]the hanging for the door at the entering in of the tabernacle;

16 The[s] altar of burnt-offering, with his brazen grate, his staves, and all his vessels; the laver and his foot;

17 The [t]hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;[1]

19 The [u]clothes of service, to do service in the holy *place;* the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.[2]

21 And they came, every one whose [a]heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought bracelets,[y] and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom [z]was found blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them.*

24 Every one that did offer an offering of silver and brass brought[3] the LORD's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it.*

25 And all the [a]women that were wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women, whose heart stirred them up in wisdom, spun goats' *hair.*

27 And [b]the rulers brought onyx-stones, and stones to be set for the ephod, and for the breastplate;

28 And spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a [c]willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, [d]which the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, See, [e]the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah;

31 And he hath filled him with the spirit of God, [f]in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones to set *them,* and in carving of wood, to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he, and Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the [g]cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise [4]cunning work.[5]

CHAPTER XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberality of the people is restrained.* 8 *The curtains with cherubims.* 14 *The curtains of goats' hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THEN wrought [a]Bezaleel and Aholiab, and every wise-hearted man, in whom the [6]LORD put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, [b]according to all that the LORD had commanded.

2 And Moses [c]called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose

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A.M. 2513. B.C. 1491.

h ch.27.20.

i ch.20.33-38.

k ch.28.9,17-21; 39.6-14.

l ch.31.6;36.2,4.

m ch. xxv.-xxx. xxxvi.-xl.; 39. 32-43. See on ch. 25. 9; 31. 6. Nu.3.25,31,36,37; 4. 4-33. ver. 11-19.

n ch. 31. 7-11; xxvi.; 27. 9-19; xxxvi.; 38. 9-20. Nu.4.25,36,37.

o ch.25.10-20;37.1-9; 26.33-35;36.35,36. Nu. 4.31.

p ch.25.23-40;27. 20; 37.10-24.

q ch. 30. 1-9, 22-38; 37.25-29.

r ch.26.36,37; 36. 37. 38.

s ch.27.1-8;30.17-21; 38.1-8.

t ch.27.9-19;38.9-20.

1 As Moses, 'faithful in all his house,' omits nothing of *all* that God had shown him, even to a *pin* or a *cord;* so the true believer omits nothing of the '*outward* and *ordinary means* whereby Christ communicates the benefit of redemption.'—*Note,* As the cords and the pins preserved the tabernacle from falling, so these outward things of religion preserve the believer in his steadfastness. How many neglect the regular reading of the Scriptures, stated prayer in the closet or family, how many absent themselves from the Lord's table, and think they are Christians! When tempted to these fatal neglects, let them remember Moses, who was 'faithful,' not in a part, but in '*all* his house.'—*C.*

u ch. xxviii. xxxix. Le.8.7-9;16.4,23,24.

2 When Moses had delivered his message to the people, they departed to their tents, to fetch their several oblations; and on this occasion a peculiar influence was felt, enlarging their hearts to liberality. Nothing but *ear-rings* seem to have been given to make the golden calf; but various other golden ornaments were offered on this occasion, principally of the spoils of Egypt; both men and women being willing to part with their newly acquired adornings, to beautify the sanctuary of God. A rare example! But besides these articles of manufactured gold, some of the people presented such as was unwrought, and used as money; for this is thought to be meant by the words rendered, 'Every man that offered, offered an offering of gold unto the Lord.'—*A.*

x See ver. 5. Ju. 5.9. 2 Sa.7.27. Je.30.21. Ps. 110.3.2 Co.9.7.

y Pr.3.9, with ch.32. 3.Is.23.18. 1 Ch.22. 14-16;28.14-18;29.2-8.ver. 27.

z 2 Co.8.12.

3 The narrative of Moses has been questioned, on the allegation that the Israelites in the wilderness could not have had so much property. But in Egypt, though ensiaved, they still had *flocks and herds,* and from their produce and sale must have had money. They also had houses and furniture, the valuable metallic parts of which they would naturally carry off in their baggage. Then they obtained large donations from the Egyptians, and probably many spoils from the host of Pharaoh, all of which will sufficiently account for their means of such liberal contributions to the tabernacle.—*C.*

a Ga.3.28. Lu.8.2,3. Pr.31.19. Phi. 4. 3. Ro. 16.3,6,12.

b See ver. 8,9. 1 Ch. 22.14-16;28.14-18; 29.2-8.

c 2 Co.9.7. 1 Ch.29.3, 6,9,14,17. Ju.5.9.

d De. 12. 32; 4. 2; 11. 32. Is.8.20. Mat. 28. 20. Ga.6.16. 2 Pe.1.19. 2 Ti. 3.15-17.

e ch. 31. 2-6. 1 Ki. 7. 14. 1 Co.12.5,3.10. Ja.1. 17. Is.28.26.

f They were typical of Christ, as the skilful builder of his church, Is.11.2-5;61.1-3. Col.2.3.

g Typical of Christian teachers, 1 Co.1. 5,7;12.4,8,12. Ga.3.2,5. Ac.19.6,8. 1 Ti. 3.15,4. 16.2 Ti.2.15.

4 This curious work signified the marvellous gifts and graces of Christ and his church.

5 God can effect his work by any means, yet he usually chooses those bestowed by his own Spirit. Of this Moses and Paul are a striking proof; and, in the case before us, 'Bezaleel and Aholiab,' by the divine tuition, are trained to execute all his pleasure. They may very properly be styled men of *universal genius.* They were complete masters of the work assigned them, and supernaturally qualified to instruct others. What an honour does *sanctified genius* confer upon its possessor! *Unsanctified,* what a curse!—*C.*

CHAP. XXXVI.

a ch. 31.2-11; 35.10-19,30-35.

6 It is very instructive to observe how directly the Scriptures refer all the endowments of the mind and the graces of the Spirit to the gift of God.—*A.*

b ch.23.21,22;xl.; 39. 1-43. Ps.119.6. Mat.28. 20. Lu.1.6.

c He. 5. 4. Ac. 6.3,4; 14.23. ch.35.20,21.

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xxviii. xxx. xxxi. the notes and reflections there found are referred to. Only let me observe, that the glory of God, the happiness of men, are deeply interested in the exact observation of the Sabbath; and that God will either have *voluntary* service, or will not accept of it at all. Sincere repentance always issues in hearty dedications to God: and it is comely when professors, according to their respective abilities, concur in promoting the honour and service of God. In such a work he graciously accepts, not according to what they have not, but according to what they have, if there be first a willing mind. And since God liberally furnishes such as he calls to public offices in his church, the greater our gifts or grace, or the higher our station, the more earnest ought to be our labour in the service of Christ and in helpfulness to our fellow-members.

CHAPTER XXXVI. REFLECTIONS.—How honourable is it when agents in the church are men faithful and to be trusted!—when private members are so liberal that they need to be restrained, and when

heart stirred him up, to come unto the work to do it.

3 And they received of Moses all the offering which the children of Israel [d]had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings every [e]morning.

4 And all the [f]wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring [g]much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.[4]

8 ¶ And[h] every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [i]cherubims[5] of cunning work[6] made he them.

9 The length of one curtain *was* twenty and eight cubits,[7] and the breadth of one curtain four cubits:[8] the curtains *were* all of one size.

10 And he [k]coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.[9]

14 ¶ And he made curtains *of* goats' *hair* for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits,[1] and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

A.M. 2513. B.C. 1491.

d ch. 35. 5–9, 21–29.

e Ps. 5. 3; 101. 8. Pr. 8. 15. Is. 50. 4. Je. 21. 12.

f Mat. 24. 45. 1 Co. 3. 10.

g 2 Co. 8. 2, 3, with ch. 32. 2. Phi. 2. 21.

4 It is seldom, when the cause of God is concerned, that people exceed in liberality. And it has too frequently happened, and happens every day, that the reverse is the case. It is sad that superstition is more liberal than true piety. But the one springs from love to God, the other from love to ourselves.—*I.*

h ch. 26. 1–37; 31. 6; 35. 10.

i ch. 25. 18.

5 What *cherubim* represented, we cannot determine. Josephus says they were flying animals like none of those seen by man, but such as Moses saw about the throne of God. According to Ezekiel, they were creatures with four heads and one body, compounded from animals the noblest of their kind, the lion, the bull, the eagle, and man, so that they might be, says Dr. Priestley, the representatives of all nature.—*I.*

6 This probably means a sort of *diaper*, in which the figures appear equally perfect on both sides: this was probably formed in the loom. Another kind of curious work is mentioned, ver. 37, which we term *needle-work*. This was probably similar to our *embroidery*, *tapestry*, or cloth of arras. It has been thought unlikely that these works were *all* manufactured in the wilderness; what was done in the loom they might have brought with them from Egypt; what could be done by hand, without the use of complex machinery, the Israelitish women could readily perform with their needles during their stay in the wilderness. But still it seems probable that they brought even their looms with them. The whole of this account shows that not only necessary but ornamental arts had been carried to a considerable degree of perfection both among the Israelites and Egyptians.—*Dr. Clarke.*

7 Seventeen yards.

8 Near two yards and a half.

k Ep. 4. 3, 4, 13; 1. 23; 2. 21, 22. 1 Co. 1. 10; 12. 12, 20, 27. Phi. 2. 2; 3. 15. Ep. 3. 9. Ac. 2. 1. Col. 2. 19.

9 *Separate parts*, united by *taches*, form *one tabernacle*. The beautiful emblem of a family 'dwelling together in unity,' Ps. 133. 1; of a church 'continuing with one accord in prayer and supplication,' Ac. 1. 14; and of the churches of the Redeemer, with 'one Lord, one faith, one baptism, keeping the *unity* of the Spirit in the bond of peace,' Ep. 4. 3, 5.—*C.*

1 Eighteen yards and a quarter.

A.M. 2513. B.C. 1491.

2 The fine covering signified the internal glory of Christ and his church; and the coarse covering signified their meanness in the view of carnal men.

3 The Hebrew word translated *badger* is of uncertain meaning, but it is clear that it signifies some *unclean animal*. Why then is it the *uppermost covering* of the tabernacle? Because it is significant of the world, in which the church is still enveloped, and from which it is to be 'called out and gathered;' and of which our Lord says, Jn. 17. 15, 'I pray not that thou shouldest take them out of the world.' This *covering* is likewise significant of that *protection* which the world, though at heart a persecutor of Christ, does nevertheless often afford to the church. Thus Pharaoh enriched and protected Abram in Egypt, Ge. 12. 16, 20. Thus Abimelech protected Isaac, Ge. 20. 11. Thus the *townclerk* protected Paul at Ephesus, Ac. 19. 41, the *chief-captain* at Jerusalem, Ac. 21. 31, 32. His *Roman citizenship* shielded him from scourging, Ac. 22. 25, 28. *Claudius Lycius* delivered him from assassination, Ac. 23. 23; and when venal sycophancy would have returned him to the bandied murderers, 'I appeal unto Cæsar' rescued him from their daggers, and sent him to Rome, where 'his bonds were manifest in all the palace' of the emperor, and he continued 'two whole years in his own hired house, preaching the kingdom of God—no man forbidding him,' Ac. 28. 30, 31.—*C.*

l ch. 25. 5. Nu. 25. 1. De. 10. 3.

4 Six yards.

5 Thirty-two inches. These boards and cross-bars denote whatever contributes to the strength and stability of Christ and his church.

m Ps. 133. 1. Ep. 2. 15, 19, 21; 3. 18, 19 with 15, 16. 1 Co. 1. 10; 12. 13. Ac. 2. 46; 4. 32.

6 Heb. *two sockets, two sockets under one board.*

n ch. 25. 28; 30. 5.

7 With respect to Christ the gold in the tabernacle and its furniture may denote what is divine, and shittim-wood his manhood.

o ch. 26. 31; 40. 21. The vails denote Christ's manhood, the ceremonial law, and the visible heaven.

p ch. 26. 36; 40. 28.

8 Morier, in his *Travels in Persia*, describes the tent of a Tartar chief thus: 'It was composed of a wooden frame of circular laths, which was fixed on the ground, and then covered with large felts that were fastened down by a cord ornamented with tassels of various colours. A curtain curiously worked by the women with coarse needle-work of various colours.' These hangings are not confined to tents, but are used for the doors of mosques and sitting-rooms of palaces and private houses.—*I.*

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 ¶ And he made a covering[2] for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.[3]

20 ¶ And he made boards for the tabernacle *of* [l]shittim-wood, standing up.

21 The length of a board *was* ten cubits,[4] and the breadth of a board one cubit and a half.[5]

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side southward;

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [m]coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, under every board two sockets.[6]

31 ¶ And he made bars [n]*of* shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with [7]gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [o]a vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold: their hooks *were of* gold; and he cast for them four sockets of silver.

37 ¶ And he made an [p]hanging[8] for the

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rulers dare allow nothing to be taken but what is sufficient! And hopeful is the building of the church when men's first care is about that which is most secret and inward!

CHAPTER XXXVII. REFLECTIONS.—How unbounded is the excellency and usefulness of Christ, that so many things are necessary to represent him! Pleasant is the work of ministers and Christians, where he is ALL and IN ALL, the FIRST and the LAST! and it becomes them regularly to proceed from the inward to the outward concerns thereof. May I embrace Jesus as my propitiation; feed on him as my provision; walk in him as my light; depend on him as my interceding advocate; and, being anointed with his Spirit, offer up my supplications, intercessions, and thanksgivings, kindled by the holy fire of his love shed abroad in my heart.

tabernacle-door *of* blue, and purple, and scarlet, and fine twined linen, of needle-work:[6]

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

CHAPTER XXXVII.

1 *The ark.* 6 *The mercy-seat with cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oil and sweet incense.*

AND Bezaleel made [a]the ark *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he [b]overlaid[7] it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made [c]staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [d]mercy-seat *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two [e]cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercy-seat:

8 One cherub on[8] the end on this side, and another cherub on[9] the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.[1]

9 And the [f]cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; *even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And [g]he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown[2] of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his dishes, and his spoons, and his bowls, and his covers to cover withal,[3] *of* pure gold.

17 ¶ And he made the [h]candlestick *of* pure gold: *of* beaten work made he the [4]candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower; so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one [i]beaten work *of* pure gold.

23 And he made his seven[5] lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And [k]he made the incense altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square,) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And he made [l]the holy anointing oil, and the [m]pure incense of sweet spices, according to the work of the apothecary.

CHAPTER XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that which the people offered.*

AND [a]he made the altar of burnt-offering *of* shittim-wood: five cubits[6] *was* the length thereof, and five cubits the breadth thereof, (*it was* [b]four-square,) and three cubits the height thereof.

2 And he made the horns thereof on the

A.M. 2513. B.C. 1491.

6 Heb. *the work of a needle-worker* or *embroiderer.*

CHAP. XXXVII.

a ch. 25.10-16. The ark signified Christ God-man, as the fulfiller of the broken law, and rest of a reconciled God.

b ch.30.3.

7 The original term is rendered by the Sept. 'gilded;' but it is generally understood to intimate that plates of solid gold were inlaid on the articles mentioned. The ancient Egyptians understood the art of gilding with gold, as Herodotus attests.—*Davidson.*

c Nu.4.14, 15. Ac. 9. 15. Staves are gospel ordinances in which Christ's name is borne.

d ch.25.17-20.1 Jn.2. 2.Ro.3.25. Ga.4.4. Tit. 2.14.

e Ps. 80. 1; 104. 4. Cherubims denote angels and ministers.

8 Or, *out of*, &c.

9 Or, *out of*, &c.

1 The two cherubims were expansions of the *mercy-seat.* Now God's *mercy-seat* or propitiation is Christ, Ro.3.25. The cherubim represent the angels and all spiritual worshippers of God, and students of his mysteries, 1 Pe. 1. 12. Now all these are *of one*, Ep. 1. 10. Christ is the vine, believers are the branches, Jn. 15. 5. Christ the body, believers the members, Ep. 5. 30. Nay, the angels that are in heaven are thus spiritually united to him, for they believe in him and worship him, He. 1. 6. The cherubims have their faces towards one another, representing the communion of all pure spiritual minds. They look also down upon the *mercy-seat* beneath which are laid the tables of the covenant. And the mystery on which these spirits comment in common with the spirits of men, is the wondrous and blessed union in one throne of the law that condemns and kills, and the mercy that pardons and saves.—*C.*

f 1 Ti.3.16. Jn. 1. 51. He. 1. 14. 2 Co. 3. 18. Phi.3.8.

g ch.25. 23-29. Jn. 1. 14, 15. Col. 1. 27. It signified Christ and his gospel.

2 The crown imported royal dignity, as in ver. 2. The rings and staves are the ordinances of the gospel, on which Christ and his church are borne through this world.

A.M. 2513. B.C. 1491.

3 Or, *to pour out withal.*

h ch. 25. 31-39. Zec. 4.2. Re.1.20. Mat. 5.15. Phi. 2. 15. The candlestick signifies Christ as the light of the world; and his church in which his light is manifested.

4 God's manifestations of himself, in this world, are but candle-light compared with the day-light of the future state. The Bible is a golden candlestick. It is of pure gold, Ps. 19. 10. From it light is diffused to every part of God's tabernacle, that by it his spiritual priests may see to minister to the Lord, and to do the service of his sanctuary. This candlestick has not only its bowls for necessary use, but its knops and flowers for ornament; there are many things which God saw fit to beautify his word with, which we can no more give a reason for than for these knops and flowers, and yet we are sure they were added for good purposes.—*I.*

i Is.5.4, 5, 10. Ps. 51. 17.

5 Seven imports diversity and perfection, Re.1. 12, 20; 2. 1. There were no windows in the tabernacle; but the candlestick being placed over against the table of show-bread, each lamp would cast its light to the part of the tabernacle over against it, and the whole would thus be sufficiently lighted. This typified the light of revelation, and the teaching of the Holy Spirit through Christ Jesus, afforded to the church in this dark world, to direct her worship and obedience, and administer to her consolation; but in heaven, 'the Lord will be unto her an everlasting light, and God himself her glory.'—*I.*

k ch. 30. 1-5. He. 7. 25;13. 10. Re. 8.3. 1 Pe. 2. 5. Mat.23.19. This altar signified Christ in his exalted state, as our intercessor within the vail.

l ch.30.23-33. Is. 61. 1; 11. 2. 2 Co. 1. 21, 22. 1 Jn.2.20,27.

m He.5. 7; 7. 25. Ps. 141.2. Re.8.3,4. The oil signified the Spirit in his gifts and grace, and the incense the intercession of Christ and worship of his people.

CHAP. XXXVIII.

a ch.27. 1-8. He. 13. 10; 9. 14; 3.1. Ro.8.3,4. 1 Pe.2.5.

6 Three yards two inches.

b Eze.43.16. Re. 21. 16. He. 13. 8. Jn. 6. 37. This altar signified Christ in his humiliation, as fulfilling all righteousness for us.

CHAPTER XXXVIII. REFLECTIONS.—The work still proceeds pleasantly from that which is most inward and important. And let us observe, that Jesus' atonement for sin, and the purification of our conscience from dead works, are closely linked together; that fervent devotion disposes persons to part with that which others most admire, for the service of Christ. And it is necessary to examine ourselves in the glass of God's law when we go to the laver of Jesus' blood for

four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans; all the vessels thereof made he *of* brass.

4 And he made for the altar a brazen grate of net-work, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to [c]bear it withal: he made the altar hollow with boards.

8 ¶ And he made the [d]laver *of* brass, and the foot of it *of* brass, of the [e]looking-glasses[5] of *the women* assembling[6] which [f]assembled *at* the door of the tabernacle of the congregation.[7]

9 ¶ And he made [g]the court: on the south side southward the hangings of the court *were of* fine twined linen, an hundred cubits.[8]

10 Their pillars *were* twenty, and their brazen sockets twenty: the hooks of the pillars and their fillets *were of* silver.

11 And for the north side, *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward, fifty cubits.[9]

14 The hangings of the one side *of the gate were* fifteen [h]cubits; their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand and that hand, *were* hangings of fifteen cubits; their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen.

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver; and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needle-work, *of* blue, and purple, and scarlet, and fine twined linen; and twenty cubits[1] *was* the length, and the height in the breadth

A.M. 2512. B.C. 1492.

c 1 Co.1.24; 2.2. Ac. 9.15.

d ch.30.18–21.1 Jn.3. 7.Re 1.5.Zec.13.1.

e Or, *brazen glasses*, Ja.1 23,24.

5 Mirrors of brass, high y polished, have been found among the ancient monuments of Egypt. They were very common; and it was customary for women to carry them in their left hands when going to the temples. —*P.*

6 Heb. *assembling by troops.*

f Lu.2 37. 1 Ti. 5. 5. Pr.8.34.1 Sa.2.22.

7 There is considerable difference of opinion about the correct translation of this passage. Luther, Matthews, and others, render it, 'and he made the laver *under the inspection of the women* who ministered at the door.' It is true that the word rendered *looking-glasses*, is elsewhere in Scripture rendered *sight*. Still the idea of inspection seems inconsistent with the description of the qualifications of Bezaleel for *all manner of work*. We prefer the authorized translation, and consider it as conveying an important lesson. That the ancient *mirrors* were generally polished *brass* or *silver* is admitted That the women were accustomed to carry them to public worship is also acknowledged. But, that beauty may not merely be pleasing to the beholder, but intoxicating to the possessor, is a melancholy fact in female history. Now, the minister of that beauty, presiding in its ornature—the friend that so often exhibits it to flatter and to fascinate the heart—is required for the service of God, and must be sacrificed, and freely these 'holy women who trusted in God' did render up their *carnal tribes*, evidencing by this act of *self-denial*, that to all 'outward adorning of gold or putting on of apparel,' they preferred 'that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the *sight of God* of great price,' 1 Pe. 3. 3, 5.—*Note*, Genuine Christianity has alone raised woman to her proper place in society, and largely has woman repaid the boon. Since Hannah presented Samuel to the Lord, 1 Sa. 1 28; since the faith of Lois and Eunice was transferred to Timothy, 2 Ti. 1. 5; the instruction and prayers of godly self-denying mothers and sisters, in the family and the school, have conferred blessings on the church that eternity alone can reveal.—*C.*

g ch.27.9–19.Ps.100. 4.39.7.

8 Sixty-one yards. The court typified the visible church and the state of Christ's debasement.

9 Thirty yards and a half.

h Nine yards. The hangings around the court imported religious profession, and divine separation and protection. But the hanging at the entry of the court signified much the same thing as the vails, ch.36.35–38.

1 Twelve yards.

A.M. 2513. B.C. 1491.

2 Three yards.

i Ezr.9.8. Ec. 12. 11. Is.33. 20; 22. 23. Ep. 2. 21,22.Col.2.19.

k ch.25.16.

l Nu.4.29,33.

m ch.31. 2–9; 35. 30–35;36.1–3.

3 £159,107 sterling.

4 Reckoning according to Cumberland, the whole sum of gold expended in the tabernacle was £148,719.—*C.*

5 The silver, according to Bresewood, amounted to £37,721, 17*s.* 6*d.*—*C.*

6 £34,421, 4*s.* 2½*d.*

n Nu.1.46.

o ch.30.13,15.

7 It may surprise some how the Israelites were possessed of so much wealth, but it is to be remembered that their ancestors were rich when they first came into Egypt, and that subsequently God had further enriched them by the spoil of the Egyptians and Amalekites.—*I.*

8 Heb. *a poll.*

9 By comparing the *census* now given with that in ch. 12. 37, we find the increase of six months to be 3550, who in that period had attained their *twentieth year*. And if we take into account those who fell by the hand of public justice for the sin of idolatrous rebellion against God, ch. 32. 28, we will have a still larger increase, amounting to about 6550. If this increase appear to any improbable, let them recollect that according to one of the best statistical authorities (Richmond, in the introduction to the Population Returns) the number of males *above twenty* averages one half the *entire number of males*. The whole male population would thus be, at the exodus, 1,200,000. Now, taking the number of males *under twenty* at the exodus to be 600,000, and making the largest deduction for those who ordinarily die before attaining *twenty*, a number will remain still more than sufficient to supply the increase recorded in the text, with all the casualties besides to which the people might be exposed, as well as for the further deduction of 22,000 Levites, excluded from the census by the command of God, Nu.1.49.—*C.*

p ch.26.19,21,25,32.

1 Six thousand six hundred thirty-seven and a half pounds weight avoirdupois.

2 The sockets might signify the perfections, purposes, and promises of God, in which everything relative to Christ and his church are founded.

was five cubits,[2] answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [i]pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of [k]testimony, as it was counted, according to the commandment of Moses, *for* [l]the service of the Levites, by the hand of Ithamar, son to Aaron the priest.

22 And [m]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was[3] twenty and nine talents,[4] and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver[5] of them that were numbered of the congregation *was* an [6]hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary:

26 A bekah for [n]every man, *that is*, half a shekel, after the [o]shekel of the sanctuary, for every one that went to be numbered,[7] from twenty years old and upward, for[8] six hundred thousand, and three thousand, and five hundred and fifty *men*.[9]

27 And of the hundred talents of silver were cast the [p]sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was*[1] seventy talents, and two thousand and four hundred shekels.

30 And therewith he made the sockets[2] to the door of the tabernacle of the congregation, and the brazen altar, and the brazen grate for it, and all the vessels of the altar,

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

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spiritual purification. What a small inclosure is the church of Christ! Happy the period when death shall draw aside the curtains, and allow us free access to the house eternal in the heavens! But great and important things might be done for God in his church below, were but ALL her ministers and members, however weak, hearty and unanimous.

CHAPTER XXXIX. REFLECTIONS.—How honourable is the livery of ministers and believers! but how much more the glory of Immanuel, our great High-priest!—Great things may quickly be done in the church when ALL hearts and hands are active. And it is pleasant and profitable when everything answers to the commandments of God: it is necessary therefore to

CHAPTER XXXIX.

1 The cloths of service, and holy garments. 2 The ephod. 8 The breastplate. 22 The robe of the ephod. 27 The coats, mitre, and girdle of fine linen. 30 The plate of the holy crown. 32 All is viewed and approved by Moses.

AND of the blue, and purple, and scarlet, they made [c]clothes of service, to do service in the [b]holy *place*, and made the holy garments for Aaron; as the LORD commanded Moses.

2 ¶ And he made the [c]ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.[2]

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 And[d] they wrought onyx-stones enclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a [e]memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the [f]breastplate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double:[3] a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a sardius,[4] a topaz, and a carbuncle; this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* enclosed in ouches of gold in their enclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.[5]

15 And they made upon the breastplate chains[g] at the ends *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.

A.M. 2513. B.C. 1491.

CHAP. XXXIX.

a ch.31.10;28.2-4;35.19.

b Ps.93.5.Eze.43.12.

c ch.28.6-12. These fine robes represented the manhood, mediatorial office, and finished righteousness of Christ.

2 This kind of gold-wrought tissue is still very common in the East. It is manufactured in great perfection and beauty in Damascus and Aleppo, and is worn in robes, mantles, and turbans by all persons of rank both men and women.—*P.*

d ch. 28. 9. Thus Christ supports and governs his people, and presents them before God.

e ch.28.12.

f ch. 28.13-29. Is.59.17. Ps.89.28. This signified the church and covenant of grace.

3 Every object endangered merits, and should receive, protection proportioned to its value, consequently the heart, as a chief organ of life, is naturally defended as by a fortress of many bones and muscles, in addition to which the eye and the arms are appointed as auxiliaries. But besides these natural defences, artificial aid is called in, and the soldier is covered with the *cuirass* or the *breast-plate*. So, '*the hidden man of the heart*,' 1 Pe. 3. 4, requires to be 'kept with all diligence,' Pr. 4. 23, and that of every representative, as was the high-priest, who required to keep it, first, on his own account, and secondly, on account of the people. Hence his typical breast-plate was double, because the seal of the covenant was double, "that by *two immutable things*, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to the hope set before us,' He. 6. 18.—*Note*, The assurance of believers reposes under the double protection of Christ's brotherhood with them, He. 2. 17, 18, and his equality with the Father, Phi. 2.6. Jn.16.15.—*C.*

4 Or, *ruby*. These precious stones represented believers in their various circumstances placed in comely order in the church and kingdom of grace.

5 The art of engraving on stone and metal is of remote antiquity. We read in Ge.38.18 of Judah's 'signet,' and the engraving on the gems of the high-priest's dress are always said to have been executed 'like the engravings of a signet.' It is remarkable that beautiful engraved signets have been found in some of the most ancient monuments of Chaldea, Assyria, and Egypt. Some of these are probably as old as the time of Abraham.—*P.*

g Jn. 10. 28; 17. 12. 1 Pe.1 5.Jude1. These chains represent how fast believers, as stationed in the church and new kingdom are fixed on Christ's heart.

A.M. 2513. B.C. 1491.

h ch. 28. 31-35. As the ephod was a kind of short coat without sleeves, so this robe was somewhat in the form of a long shirt under the ephod.

6 The habergeon or hauberk was a small coat of mail, something in form of a half shirt, made of small iron rings curiously united together. It covered the neck and breast, was very light, and resisted the stroke of a sword. Sometimes it went over the whole head as well as over the breast. This kind of defensive armour was used among the Asiatics, particularly the ancient Persians, among whom it is still worn. It seems to have been borrowed from the Asiatics by the Norman crusaders. —*Clarke.*

i Ga.5.22.

k ch. 23. 33, 34. Ps. 89.15. The bells signified Christ's intercession and the preaching of the gospel, and the pomegranates signified their good fruits and effects.

l ch.28.39-42. Phi.2. 6-8. These coarser robes signified what is common to Christ and his people. The mitre prefigured Christ's dignity as an high-priest.

m ch. 28. 36-38. He. 7. 26; 1.3. 2 Co.5.21. 1 Co.1.30.

n ver.33-42;ch.31.6, 11; 35. 10-19; 40. 2-30. Nu. 3.25,26,31,36,37; 4. 4-32. ch. xxv.-xxxi. xxxv.-xl. Le.viii.ix.

7 The minute and lengthened specification delivered to Moses was at last *finished*. So our Lord says to the Father, 'I have *finished* the works which thou gavest me to do,' Jn. 17.4. Not meaning that the work of *saving sinners* was yet *finished* (for that was not till he died and rose again, Ro. 4.24), but the work of *glorifying* the Father *on earth* as the angels do in heaven. Again he said, 'It is *finished*,' Jn. 19. 30; yet still not the work of *saving sinners*, nor of casting out Satan (for that was effected by death, He. 2. 14, which had not yet passed upon him), but *the last voluntary act* foretold by the spirit of prophecy was *finished*, when having completed the will of him that sent him, he bowed the head and gave up the ghost.—*Note*, What a rebuke to indolence! what a stimulus to diligence! It is *finished!* Lord, give us grace to carry on and finish all our work, and pardon thou the idleness of our utmost diligence, and specially the sins of our most holy things.—*C.*

o De.12.32. Mat. 28. 20. 1 Sa. 15. 22. The phrase, *as the Lord commanded* Moses, is so often repeated in this and the following chapter to put honour on their obedience, and to teach us that everything done in the church should be exactly correspondent with the law of God.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made the [h]robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon,[6] *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe [i]pomegranates *of* blue, and purple, and scarlet, *and* twined *linen*.

25 And they made [k]bells *of* pure gold, and put the bells between the pomegranates upon the hem of the robe, round about between the pomegranates;

26 A bell and a pomegranate, a bell and a pomegranate, round about the hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made [l]coats *of* fine linen, *of* woven work, for Aaron, and for his sons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen;

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made the [m]plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, HOLINESS TO THE LORD.

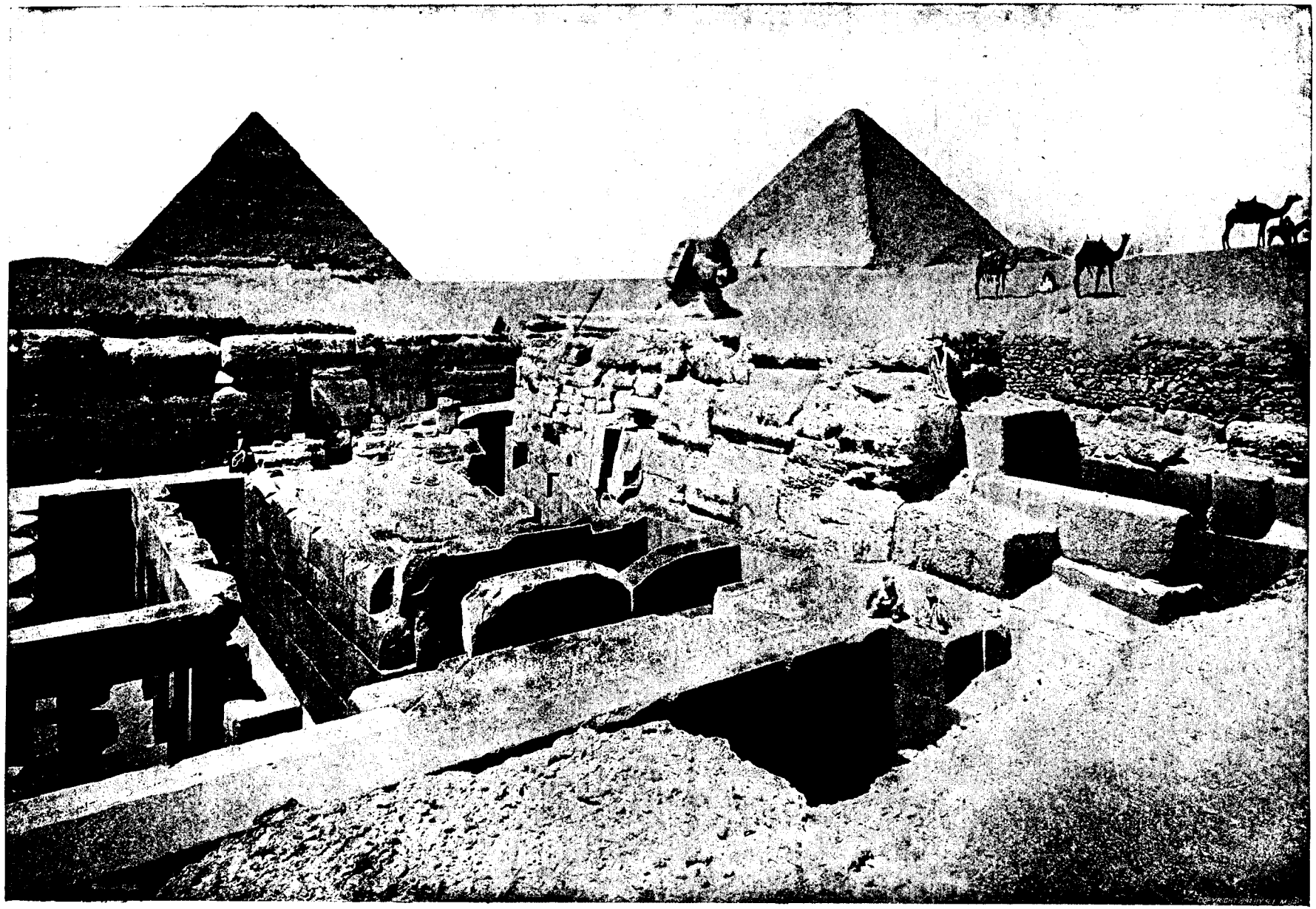
31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was [n]all the work of the tabernacle of the tent of the congregation [7]finished: and the children of Israel did [o]according to all that the LORD commanded Moses, so did they.

33 And they brought the tabernacle unto

try our whole work after it is finished, as well as while it is carrying forward; so shall our labour not be in vain in the Lord.

CHAPTER XL. Ver. 1–33. The form of the tabernacle when erected was as follows: the court was sixty-one yards long, and half as much in breadth. It was inclosed by a linen hanging of about nine feet in height, suspended by silver hooks, on fifty-six brazen pillars, filleted with silver, and fixed in large sockets of brass.



TEMPLE OF THE SPHINX—BUILT BEFORE JOSEPH CAME TO EGYPT. [EXODUS, xl: 2.]—Moses commanded the children of Israel on the first day of the month to set up the tabernacle of the congregation and to put therein the ark of the testimony and cover the ark with the veil. We give a view here of the temple of the Sphinx, the place of worship among the Egyptians which had been often seen by the Israelites. Yet it is remarkable that though they had been in Egypt 430 years and had for a part of that time been in the midst of absolute slavery, that upon leaving Egypt they were found to have so few of the heathen ideas of worship characteristic of the Egyptians. This can only be accounted for upon the hypothesis that the Jews from generation to generation handed down to their children their peculiar national ideas of religion. The worship of the temple of the Sphinx was a long way from the worship of the tabernacle.

Moses, the [p]tent and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the show-bread;

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order, and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and the sweet incense,[7] and the hanging for the tabernacle-door;

39 The brazen altar and his grate of brass, his staves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The clothes of service, to do service in the holy *place;* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According[q] to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses did [r]look upon all the work, and, behold, they had done it; as the LORD had commanded even so had they done it: and Moses [s]blessed them.[8]

CHAPTER XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed.* 12 *Aaron and his sons to be sanctified.* 16, 17, 20, 22, 24, 28, 30, 33 *Moses performeth all things accordingly.* 34 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,

2 On the first day of the [a]first month shalt thou set up the [b]tabernacle of the tent of the congregation;[9]

3 And thou [c]shalt put therein the ark of the testimony, and cover the ark with the vail.

4 And [d]thou shalt bring in the table, and set in order[1] the things that are to be set in order upon it;[2] and thou shalt bring in the candlestick, and light the lamps thereof.

5 And thou shalt set the [e]altar of gold for the incense before the ark of the testimony, and put the hanging of the door to the tabernacle.

6 And[f] thou shalt set the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

A.M. 2513. B.C. 1491.

[p] ch. 31. 7–11; 35. 11–19; xxv.–xxx. xxxvi.–xxxix. xl.

[7] Heb. *the incense of sweet spices.*

[q] ch. xxv.–xxxi.; 23. 21, 22. De. 12. 32. Mat. 28. 20. 2 Ti. 2. 15, 4, 7.

[r] Ge. 1. 31. Ps. 104. 31.

[s] Ge. 14. 19. 2 Ti. 4. 7, 8. 1 Ti. 4. 7, 8. 1 Ch. 16. 2. 2 Ch. 6. 3. Ps. 19. 11. 1 Co. 15. 58.

[8] Moses *examines* all the work, so we must all appear at the judgment-seat of Christ. On, on, ye workers of the tabernacle! 'The fire will try every man's work of what sort it is,' 1 Co. 3. 13. And as Moses *blessed* the workmen whom he approved, so will the Lord say 'to them on his right hand, Come ye *blessed* of my Father, inherit the kingdom prepared for you,' Mat. 25. 34.—*C.*

CHAP. XL.

[a] ch. 12. 1, 2; ver. 17. Nu. 7. 1.

[b] ch. xxvi. xxxvi.; 27. 21; 30. 36; ver. 18, 19.

[9] The Israelites set out from Egypt on the fifteenth of the first month; they encamped before Sinai on the first of the third month; consequently they had now been before the mount for nine months. During that time they had received the law, and had completed the construction of the tabernacle and all its costly and gorgeous furniture.—*P.*

[c] ch. 25. 10–22; 37. 1–9; 26. 31, 34; 35. 12; 36. 35, 36; ver. 20, 21. Le. 16. 14.

[d] ch. 25. 23–30; 37. 10–24; 26. 35, 36; 25. 30; ver. 22–25.

[1] Heb. *the order thereof.*

[2] Order is the law of the heavens. The sun, the moon, and the stars are obedient to it. In all man's 'labour under the sun,' whether regarding the church or in civil life, similar order should ever prevail. Of this invaluable quality Moses, filled by the Spirit of God, is a most striking and instructive example.—*C.*

[e] ch. 30. 1–5; 35. 25–28; 26. 36, 37; 36. 37, 38; ver. 26–28. He. 10. 19–22. Jn. 14. 6. 1 Jn. 2. 1. He. 9. 24.

[f] ch. 27. 1–8; 38. 1–7; ver. 29. He. 13. 10. Ep. 2. 6, 7. 1 Jn. 2. 2; 4. 9, 10.

A.M. 2513. B.C. 1491.

[g] ch. 30. 18–21; 38. 8; ver. 30–32. He. 10. 22. Tit 3. 5. Ps. 26. 6. Zec. 13. 1. 1 Jn. 1. 7. Re. 1. 5, 6.

[h] ch. 27. 9–19; 38. 9–20. Mat. 16. 18. 1 Co. 12. 12, 28. Ep. 4. 11, 12.

[i] ch. 30. 23–33; 39. 39. Is. 11. 2. Mat. 3. 16. Jn. 3. 34. 2 Co. 1. 4, 22.

[k] ch. 29. 36. Le. 8. 11. Is. 61. 1; 11. 2. Jn. 3. 34; 17. 19.

[l] Heb. *holiness of holinesses.* Lu. 1. 35. 2 Co. 5. 21. He. 7. 26. 1 Co. 1. 30.

[m] ch. 29. 1–35. Le. viii. ix. Ga. 4. 4. Ro. 8. 3. Lu. 1. 35. Mat. 3. 16. Jn. 3. 34. Is. 11. 1–5; 61. 1–3.

[n] 1 Co. 1. 9. Ro. 8. 30; 13. 14. 1 Co. 1. 30. Is. 61. 10. Jn. 1. 16. Is. 44. 3–5.

[o] Nu. 25. 13. ch. 12. 14; 30. 31, with He. v. vii. –*z.*

[3] They were not only to be consecrated to the priesthood as long as they lived, but their posterity also, who should need no other anointing, but should minister to God in succeeding generations so long as that priesthood lasted. 'This priesthood endured, in the family of Aaron, till Christ came; and in him, the substance of all these shadows, it rests for ever. The sons of Aaron were anointed with the same holy oil as their father, but it is not generally supposed that it was poured on their head as it was on his, Le. 8. 12, 13; 21. 10.'—*Scott.*

[p] See ch. 23. 21, 22; 39. 42, 43; ver. 17–32; 19. 21, 23, 25, 27, 29, 32. Is. 8. 20. Mat. 28. 20. 1 Co. 4. 2. He. 2. 2. De. 4. 2; 12. 32.

[4] 1490.

[q] Nu. 7. 1; 9. 1.

[r] See ver. 2. Ga. 4. 4. Jn. 1. 14. Mat. 16. 18. 1 Pe. 1. 5. 1 Ti. 3. 15.

[s] Put on the four coverings, ch. 26. 1–14; 36. 8–19.

[t] Tables of the law, ch. 25. 16, 21. Ps. 40. 8. Mat. 3. 15.

[u] Ro. 10. 4; 3. 25. ver. 3.

[x] ch. 35. 12; ver. 3. He. 10. 19, 20.

[y] ver. 4. Ep. 3. 8. Jn. 6. 53–57.

7 And thou shalt set the [g]laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt [h]set up the court round about, and hang up the hanging at the court-gate.

9 ¶ And thou shalt [i]take the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof; and it shall be holy.

10 And thou shalt [k]anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar [l]most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt [m]bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And[n] thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an [o]everlasting [3]priesthood throughout their generations.

16 Thus did Moses: [p]according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass, in the first month, in the second year,[4] on the first *day* of the month, *that* the [q]tabernacle was reared up.

18 And Moses [r]reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he [s]spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put the [t]testimony into the ark, and set the staves on the ark, and put the [u]mercy-seat above upon the ark.

21 And he brought the ark into the tabernacle, and [x]set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And he [y]put the table in the tent of the congregation, upon the side of the tabernacle northward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

The only entrance, from the east, was twelve yards wide, and hung over with a fine veil of embroidered linen, suspended on four pillars. Here, under the open sky, stood the brazen altar and laver; and hither every clean Hebrew or proselyte might come with his oblations. At the west end of this court stood the tabernacle itself; a close tent, in the form of a house, standing with its end towards the east. It was about eighteen and one-fourth yards long, six and one-twelfth broad, and as much in height. It was reared with forty-eight boards of shittim-wood, overlaid with gold, and fixed at bottom in ninety-six large sockets of silver, and bound together with five cross-bars of the same materials. On this frame was suspended a fourfold covering. The innermost consisted of ten embroidered linen curtains, each about seventeen yards in length, and about two and one-half yards in breadth, coupled with taches or buttons of gold. Over this was a cover

24 ¶ And he put the [s]candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And [a]he put the golden altar in the tent of the congregation before the vail.

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the [b]hanging *at* the door of the tabernacle.

29 And he [c]put the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set [d]the laver between the tent of the congregation and the altar, and put water there, to wash *withal.*

31 And Moses, and Aaron, and his sons, washed[e] their hands and their feet thereat.[1]

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 ¶ And he [f]reared up the court round about the tabernacle and the altar, and set up the [g]hanging of the court-gate: so Moses finished the work.

34 ¶ Then[h] a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses was [i]not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And [k]when the cloud was taken up from over the tabernacle, the children of Israel [2]went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.[3]

A.M. 2514. B.C. 1490.

[a] ver. 4. Jn. 1. 1, 5, 9; 8. 12. Ps. 119. 105. Re. 1. 20; 2. 5.

[b] ver. 5. Re. 8. 3, 4. He. 7. 25. Jn. xvii.; 11. 42. 1 Jn. 2. 1. Mat. 23. 19.

[c] ver. 6. Ro. 3. 24–26. He. 9. 12; 13. 10. Mat. 23. 19.

[d] See ver. 7. Zec. 13. 1. 1 Jn. 1. 7. 1 Co. 6. 11. Eze. 36. 25. He. 10. 19–22.

[e] Ps. 26. 6; 51. 6, 7. 1 Jn. 1. 7, 9.

[1] In the whole of this solemn service, Moses acted as a priest, and as a type of him who unites in his own person the offices of a prophet, priest, and king. But after Aaron and his sons were fully established in their office, it does not appear that Moses performed any of the services to which they were especially appointed. As, however, he went into the tabernacle to inquire of the Lord, it may be supposed that on these occasions he washed his hands and feet at the laver, as Aaron and his sons did in their daily ministrations.—*Scott.*

A.M. 2514. B.C. 1490.

[f] ver. 8. Mat. 16. 8. Ep. 4. 11–13. 1 Co. 12. 12, 28.

[g] Jn. 10. 9; 14. 6. He. 4. 14–16; 10. 19–22. Ep. 2. 18.

[h] Nu. 9. 15. ch. 13. 21, 22; 25. 8, 21, 22. 1 Ki. 8. 10, 11. Eze. 43. 4–7. Le. 16. 2. 2 Co. 5. 19. Zec. 2. 5. Is. 4. 5, 6. Re. 21. 3, 23, 24.

[i] 2 Ch. 5. 14; 7. 2. Re. 15. 8. Is. 6. 4.

[k] Nu. 9. 17–23. Ne. 9. 19. Ps. 78. 14; 105. 39. ch. 13. 21, 22. 2 Co. 5. 19, 20.

[2] Heb. *journeyed.*

[3] All Israel *saw* what Moses *describes.* They saw it, not as a meteor that dazzles for a moment, but through *many years;* they saw it not *occasionally,* but *permanently;* and they *moved or rested* by its symbolic guidance; and their national institutions were so interwoven with the record, that we cannot account for the origin of institutions which we *see* to be historic records, existing realities, without admitting the truth of the miracles under the divine influence of which these institutions were originally organized.—*C.*

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ing of eleven curtains of goats' hair, coupled with taches of brass; the next was of rams' skins dyed red: the uppermost was of a strong leather, called badgers' skins. The whole east end was an entrance, and hung over with a fine veil of embroidered linen, suspended on five pillars or boards by golden hooks; and just before it, in the court, stood the brazen altar and laver. This tent was distinguished into two apartments. The first, or *holy place,* was in length twelve yards and six inches; into which only the clean priests might enter. At the inner or west end of it, stood the golden candlestick, altar of incense, and table of show-bread. The second, or *most holy place,* or *oracle,* was at the west end of the former, and separated from it by a fine veil of embroidered linen, suspended on four pillars, fixed erect in large sockets of silver. It was a square of ninety-six yards and three inches. Here, amidst gross darkness, at the west end, was set the ark covered by the mercy-seat, and over-shadowed by the golden cherubims; between which hovered the *Shekinah,* or cloud of the divine presence. The tables of the law were put into the ark. The golden pot of manna, Aaron's rod that budded, and a copy of the law of Moses, were afterwards reposited at the east or foreside of the ark. Into this apartment the high-priest alone entered, and he only upon the fast of general expiation, and perhaps four times that day.

REFLECTIONS.—It is comely when new years are commenced with remarkable transactions for God, and when everything is performed and placed in due order; for God is ready to meet such as are occupied in his service, and remember him in all their ways. Desolate and dreary are ordinances if without the presence of God; but if the Spirit of God and of glory rest upon us, we may be well comforted, for God is with us and for us; and who then can be against us! But was not this reared tabernacle a type of our once apparently mean but truly glorious Redeemer, in his manhood and mediatorial office; devised of God, and reared up with infinite skill; consecrated by the oil of the Holy Ghost and his own bloody sufferings! In him dwells all the fulness of the Godhead. He is the mean of all our fellowship with God; and the treasury of all that atonement, purification, light, food, intercession, and acceptance, which is necessary for our souls. In his debased state he was made the *atonement,* the *laver* of purification; in his exalted state he is the eternal rest of JEHOVAH, and the *enlightener, advocate,* and *feeder* of his people. Was it not likewise a figure of the gospel-church, planned by the wisdom of God, and reared up by inspired ministers of Christ! Outwardly mean, but inwardly glorious, she is the residence of God in Christ; and in her he is worshipped in an acceptable manner. In her a fulness of atonement, purification, spiritual light, and provision, of acceptable prayers, praises, and services, are to be found. Was it not a figure of heaven itself, where all its emblems are realized, and in which Jesus, JEHOVAH, and everything substantial, are to be found in the most eminent degree!

THE THIRD BOOK OF MOSES, CALLED

LEVITICUS.

This book, so called from its connection with the Levitical tribe, contains the laws which God intimated to Moses from off the mercy-seat, during the first month after the tabernacle was erected; viz. (1) Laws relative to sacred oblations, burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings, i.–vii. (2) The history of the consecration of Aaron and his sons, and the death of the two eldest; laws concerning priests' mourning and abstinence from liquor, viii.–x. (3) Laws of purifications from ceremonial uncleanness, contracted by means of unclean beasts, childbirth, leprosy, running issues, public and national sins, xi.–xvi. (4) Miscellaneous laws, prohibiting the eating of blood, sacrificing to devils, alliance with Canaanites, imitation of heathenish superstition and idolatry, theft, perjury, incest, sodomy, bestiality; or requiring abstinence from fruit of trees newly planted; leaving of gleanings to the poor; regulating the priests' mournings and marriages; marking the blemishes which disqualified them for their work, and partaking of the more sacred victuals, or which rendered animals unfit for sacrifice, xvii.–xxii. (5) Laws directing the observation of their sacred solemnities; sabbath, passover, pentecost, feast of trumpets, feast of expiation, feast of tabernacles, release, jubilee; intermixed with some regulations relative to the lighting of the lamps, show-bread, punishment of blasphemy, murder, &c., lending to or buying of poor Hebrews, xxiii.–xxv. (6) After promises of great favour to the obedient and penitent, and threatenings of manifold punishments to the disobedient, are subjoined laws regulating the dedication of things to the Lord, and redeeming them back, xxvi. xxvii.

Whatever this book, or some parts thereof, may appear to an ignorant and carnal mind,—to such as are truly sensible, and evangelical, it is a rich, though

obscure mine of the gospel of Christ, typically exhibiting him as the great high-priest, sent and prepared of God for his work; exhibiting his sacrifice in its nature and form; and its influence disclosing the love of God, showing the curse of sin, procuring peace to the mind, quieting the guilty conscience, nourishing the soul, and purifying the heart; exhibiting the gospel-method of cleansing ourselves from all filthiness of the flesh or spirit, inherent or contracted, by due applications of his blood and Spirit: and, in fine, exhibiting the necessity of abstaining from sin in all its forms, appearances, and temptations; of exact attendance on instituted means of grace, and of perfecting holiness in the fear of the Lord.

[The *Moral Law*, though in itself 'holy and just,' and 'the commandment good,' Ro. 7. 12, brings yet no gift to the sinner beyond 'the knowledge of sin;' while by that knowledge 'every mouth is stopped' from either palliation or denial of its sinfulness, and 'all the world stands guilty before God,' Ro. 3. 19, 20. Now this law was delivered on *the mount*, 'amidst blackness, and darkness, and tempest,' He. 12. 18. But the *Ceremonial Law*, as it has been called, which is partly delivered in *Exodus*, and partly in *Deuteronomy*, and is spread out at large in *Leviticus*, was delivered 'out of the *tabernacle*,' where God appeared in all the mild effulgence of the *Shekinah*, and spoke from the *mercy-seat*, 'God in Christ,' preparing the way for the 'word of reconciliation,' 2 Co. 5. 19. This book may accordingly be described as THE PICTORIAL GOSPEL;—the gospel for the *eye* as well as for the *ear;* the gospel to the *sense*, that it may conduct to *faith*.

Taking *the Epistle to the Hebrews* as the key to this book, we discover that the gospel was presented by it in *types, figures, emblems*, or *shadows*, He. 10. 1. A *type* is something shown as being more or less like another, and which it is intended to represent. The *chief types of Christ* are, (1) *persons*, as Adam, Noah, Moses, Joshua, David; (2) *offices*, as the priestly, prophetical, and kingly; (3) *places*, as Jerusalem, Zion; (4) *times*, as the jubilee; (5) *laws*, as of the Sabbath, of the first-born; (6) *feasts*, as of tabernacles; (7) *special food*, as of unleavened bread; (8) *things made*, or buildings erected, according to God's direction, as the golden candlestick, the tabernacle, the temple; (9) *offerings and sacrifices* of various kinds. Now these, with many other things, are severally called *types of Christ*, in so far as, by any inferior excellence, they contain and exhibit some correspondent but far more exceeding excellence in Christ. But whilst one great end of the *Levitical institutions* was to exhibit Christ to the *eye* and the *understanding*, another great end was—to gain him, as the *promised seed and Saviour*, a place in *the heart*. But when Christ enters, idolatry must be cast out. The *Levitical institutions* were therefore God's great *antidote to idolatry*. Now one of the most universal and besetting forms of idolatry is 'covetousness,' Col. 3. 5. To rebuke, to check, to condemn, and to mortify *covetousness*, will accordingly be found one great spiritual end of all the ceremonial enactments. Hence, at every approach of the sinner, God demands his *heart*, through a claim upon his *hand*, thus testing the *sincerity* of the worship offered, through the *cheerfulness* of the surrender made. But another of the most general objects of idolatry is the appetite. So general and so melancholy is this fact, that Paul records it 'weeping,' and so general, that he affirms that there are 'many whose god is their belly,' Phi. 3. 19. Now a large portion of the most stringent directions and interdicts of the *Levitical institutions* is dedicated to the subject of food; and in this department, no doubt, their primary reference was to him who is 'the bread of God which cometh down from heaven, and giveth life unto the world,' Jn. 6. 33. But another object was by every feeling of appetite which it was forbidden to gratify, unless with food which God had sanctioned, to impose a daily, habitual, and above all a divine, restraint upon the appetite, and thus to teach the true worshippers of God to 'keep under the body and bring it into subjection' in order to its being presented a 'living sacrifice,' Ro. 12. 1.

These views of the *Levitical institutions*, intended to condemn, and through the spiritual and mortifying use of the sacrifices utterly to cast out, the idols of *covetousness and appetite*, and thus to preserve undefiled the temple of the heart 'an habitation of God through the Spirit,' 1 Co. 3. 17; Ep. 2. 22, will serve to illuminate our path as we attempt to trace out their shadowy mysteries, till we discover their connection with the 'body of Christ,' 'the *end of the law* for righteousness to every one that believeth,' Ro. 10. 4. *C.*]

[Every type contained a prophecy. It was designed to foreshadow some greater event in the distant future. That design implied prophetic knowledge; and the embodiment of the design in the type was prophecy in act. All the ceremonies of the Mosaic law were types of Christ and his kingdom, expressly designed of God to prefigure the person or work of the Messiah. The rite of sacrifice embodied the grand truth of a crucified Saviour as the only ground of reconciliation between a guilty world and a holy God. The passover typified the character, sufferings, death, and salvation of Christ. So the sin-offering, the peace-offering, the red heifer, the day of atonement, &c., were all types of Christ in some aspect of his person or work. In a word, the whole Mosaic economy—its ordinances, vessels, observances, down to the minutest particular—was 'a shadow of good things to come;' but 'the body is of Christ.' It is only when the typical character of this book is kept fully before the mind that it becomes to the reader not merely interesting but most instructive. *P.*]

CHAPTER I.

1 ***The burnt-offerings,*** **3** ***of the herd,*** **10** ***of the flocks,*** **14** ***of the fowls.***

A.M. 2514. B.C. 1490.

AND the [a]LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them, If any man of you [b]bring an offering[1] unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* a burnt-sacrifice of the herd, let him offer a [c]male without blemish: he shall offer it of his own [d]voluntary will, [e]at the door of the tabernacle of the congregation before the LORD.

CHAP. I.

[a] Ex.29.42;25.22.

[b] ch.22.18,19. Ps. 89. 19. 1 Pe.1.19, 20; 2. 5,9. Ro.12.1.

[1] The word rendered *offering* is from a root signifying to approach, or draw near; and denotes that by which men draw near to God.—*I.*

A.M. 2514. B.C. 1490.

[c] See Ex. 12. 5. ver. 10;ch.4.23;22.19. Je.31. 22. Is.7.14;9.6. Zec. 13. 7. Ps.80.17. Lu. 1. 35. 1 Pe.1.18,19;2.22,24.

[d] Ex. 25.2. 1 Ch. 29. 5,9,14,17. 2 Co.9. 7. Ps. 40.6-8; 110.3. Je. 30.21. Jn.10.11,18.

[e] Ex.40.6,29. ch. 17. 4. De.12.5,6, 13, 14, 26, 27;14.23,26. Eze.20.40. Jn.14.6; 10. 7,9. He. 9. 11; 10. 19, 20, 22. Ep.2. 18;3.12.

CHAPTER I. Ver. 2–9. The Jewish oblations, in their matter and ceremonies, were not only typical of Christ, but most of them also emblems of the moral duties of Christians, whether ministers or people. The matter of the offerings pointed at qualities in Christ, or in his people and their service. The *male* sex figured out the excellency of these; the being *without blemish* their purity; the *voluntariness*, the willingness and cheerfulness with which God must be served. The presenting *at the door of the tabernacle*, in ordinary cases (for in extraordinary ones it might be otherwise, 1 Sa. 7. 9; 11. 15; 2 Sa. 24. 18; 1 Ki. 8. 64; 18. 32; Ju. 6. 26), imported the acceptableness to be through the person and mediation of Christ. The *laying on of the* offerer's *hand* imported the transferring of guilt on the sacrifice and devoting it to God. The *sprinkling* of the *blood round about the altar* imported the divinity of Christ's atonement, and the extensive virtue of it to all the church and ordinances thereof. The *washing of the inwards and legs* imports the perfect holiness of heart and life in Christ, and which ought to be in his people. The burning of the *whole flesh* imported that Christ was, and his people ought to be, wholly devoted to God. The *holy fire* denoted divine justice in Christ, and holy love in him and in his people.——[Ver. 3. *The gospel*—and we may rightly so speak—the gospel revealed to Moses begins with an OFFERING, saying, 'If any man (even the chief of sinners) *offer an offering*, rather, *bring near an offering*, thus announcing that no one can *come near* to God but by *sacrifice;* and that those who were once afar off 'are made *nigh* by the blood of Christ,' Ep. 2. 13, 'who *offered* up himself,' He. 7. 27. It must be an offering without BLEMISH, either from malformation, disease, injury, or spot, comp. Mal. 1. 14; Nu. 19. 2, 9, 11, with 28. 3, wherein it is a lively image of him who was *offered* without 'blemish or spot,' 1 Pe. 1. 19, while it also demands of the *offerer* that 'holiness without which no man shall see the Lord,' He. 12. 14. It must be a FREE-WILL OFFERING; so Christ testifies, 'I lay down my life—no man taketh it from me—I lay it down of myself,' Jn. 10. 17, 18. It must be offered *before the Lord*, not within, but at the *door* of the tabernacle; so Christ was offered up not in heaven, but upon earth, in virtue of which offering he summons the 'everlasting doors to be lifted up' for the entrance of 'the King of glory,' Ps. 24. 7; 1 Co. 2. 8; into which he entered as our forerunner, at once a priest and a sacrifice for ever.——Ver. 4. *The laying of the hands* on the head of the sacrifice, directs also to Christ, for 'the Lord *laid on him* the iniquities of us all,' Is. 53. 6; 1 Pe. 2. 24. The sacrifice was *accepted* for *atonement*, that is, as the original implies, for *covering* the sin, agreeably to Ps. 32. 1; Ro. 4. 6; and so, reconciling God and man by the honouring of the violated law, Ro. 5. 11; Is. 42. 21.——Ver. 5. The sacrifice must be *killed*, thus 'it *behoved* Christ to suffer and to rise from the *dead*,' Lu. 24. 46. Because, 'without *shedding of blood* there is no remission of sin,' He. 9. 22; and the believer receives this remission, because, in the sight of God and the law, and his own conscience, he is reckoned actually as dead in and with Christ, Ro. 6. 2–11; 1 Pe. 2. 24, and actually risen with him, and sitting with him in heavenly places, Col. 3. 1; Ep. 1. 19, 20; 2. 1, 5, 6, of all which, the Spirit working the life of faith in him is now the evidence and earnest, 2 Co. 5. 5. The blood is *sprinkled*, to exemplify its extended applicability. 'God *so* loved the world, that he gave his only begotten Son, that *whosoever believeth* on him might not perish,' Jn. 3. 16. It is sprinkled *round about upon the altar*, to exhibit the believer protected, *on all sides*, against the charge of the broken law; and thus, 'there is no condemnation to them that are *in* Christ Jesus,' Ro. 8. 1.——Ver. 6. *The flaying* of the sacrifice is the emblem of the grievous external cruelties inflicted on our Lord and his church, Mi. 3. 3. *The cutting in pieces* portrays the efforts at total extinction, first directed against our Lord and his apostles, and occasionally, in some countries and throughout all ages, against his faithful witnesses, Mat. 27. 20; 1 Co. 4. 9; Re. 6. 9.——Ver. 7. *The fire*—diffusing the savour, and causing the elementary parts to ascend towards heaven, in new forms, is first the emblem of that baptism, 'with the Holy Ghost, and with fire,' Mat. 3. 11, by which 'the love of God is shed abroad in the heart,' Ro. 5. 5, the desire to 'do good unto all men, and especially to them of the household of faith,' Ga. 6. 10,

4 And he shall [f]put his hand upon the head of the burnt-offering; and it shall be [g]accepted for him, to make atonement for him.

5 And he shall [h]kill the bullock before the LORD: and the priests, Aaron's sons, shall bring the blood, and [i]sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.[2]

6 And he shall [k]flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put[l] fire upon the altar, and lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall [m]lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his [n]inwards and his legs shall he wash in water: and the priest shall [o]burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

10 ¶ And if his offering *be* of the flocks, *namely*, of the [p]sheep, or of the [q]goats, for a burnt-sacrifice; he shall bring it a male without blemish.

11 And [r]he shall kill it on the side of the altar northward before the LORD: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And[s] he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But[t] he shall wash the inwards and the legs with water; and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire,[3] of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of [u]fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and [x]wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with [y]his feathers, and cast it beside the altar on the east part, by the [z]place of the ashes.

17 And [a]he shall cleave it with the wings thereof, *but* shall [b]not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice, an offering made by fire, [c]of a sweet savour unto the LORD.[4]

CHAPTER II.

1 *The meat-offering of flour with oil and incense,* 4 *either baken in the oven,* 5 *or on a plate,* 7 *or in a frying-pan.* 12 *The oblation of the first-fruits not to be burnt.* 13 *The salt of the meat-offering.* 14 *The meat-offering of the first-fruits in the ear.*

AND when any will offer a [a]meat-offering unto the LORD, his offering shall be *of*

A.M. 2514. B.C. 1490.

f ch. 4. 4, 15, 29, 33; 16. 21; 3. 2, 8, 13. Nu. 8. 12. Ex. 29. 10, 15. Is. 53. 4-6, 11, 12. 2 Co. 5. 21. 1 Pe. 2. 24.

g ch. 4. 20-35; 5. 6; 6. 7, &c. Ge. 8. 21. Ep. 5. 2. Ro. 4. 25. 2 Co. 5. 19. Col. 1. 14, 19, 20. Da. 9. 24.

h ver. 11; ch. 3. 2, 8, 13; 4. 4, 15, 24, 29; 16. 15. Mat. 20. 28; xxvi. xxvii. Is. liii. Ps. 22. 1-21. Zec. 13. 7. Jn. 10. 11, 15, 17, 18. 1 Th. 5. 10.

i ver. 11; ch. 3. 2, 8, 13. Nu. 18. 17. He. 12. 24. 1 Pe. 1. 2. Is. 52. 15.

2 It is important to note the leading instructions regarding a sin-offering:—1. It must be an animal with *life* in it. 2. It must be a male without blemish, to typify Christ. 3. It must be presented voluntarily—with, not against, the will. 4. The person offering must put his hands on its head, to typify the substitution of Christ. 5. It must be killed—'without shedding of blood there is no remission.' 6. The blood must be sprinkled on the altar before the mercy-seat.—*P.*

k Mat. xxvi. xxvii. Ps. 22. 1-21; 69. 1-21. Jn. 12. 27; xviii. xix. Is. liii.

l ch. 6. 12, 13. Zec. 13. 7. Is. 53. 4-6, 10. Ep. 5. 2. Mat. 26. 38. 1 Pe. 2. 24; 3. 18.

m ch. 8. 20, 21; 9. 13. Ex. 29. 17, 18. 1 Ki. 18. 23, 33. Ga. 4. 4. 2 Co. 5. 21. Is. 53. 10. Tit. 2. 14.

n ver. 13, 16; 8. 21. Ex. 29. 17. He. 7. 26. 1 Pe. 2. 22. 2 Co. 5. 21.

o ver. 13, 15, 17; ch. 2. 2, 9; 3. 5, 11, 16. He. 2. 10; 13. 11, 12. 1 Pe. 4. 1. Zec. 13. 7, 9. Ep. 5. 2; 1. 6.

p See ver. 2, 3. Is. 53. 6, 7. Jn. 1. 29.

q Ro. 8. 3. 2 Co. 5. 21.

r See ver. 5.

s ver. 6-8.

A.M. 2514. B.C. 1490.

t See ver. 9.

3 The burnt-offering, or whole burnt-offering, was the most important, no part but the skin being left unconsumed, and no part, as in other instances, being reserved for the priests. Great tenderness was exercised as to the value of the sacrifice, that the poor might not be excluded, and if presented in the right spirit, it was accepted.—*I.*

u ch. 5. 7; 12. 8. He. 7. 26. Mat. 11. 29.

x Or, *pinch off the head with the nail.* ch. 5. 8. Is. 53. 4, 5, 10. Ps. 22. 1-21; 69. 1-21. Jn. 12. 27. Mat. xxvi. xxvii.

y Or, *the filth thereof,* 1 Pe. 1. 2-22. Lu. 1. 35.

z ch. 4. 12, 21; 6. 11; 16. 27. He. 13. 11-14.

a Ge. 15. 10. Mat. 27. 50. Jn. 19. 30.

b Ps. 16. 10. Ro. 4. 25. 1 Pe. 3. 18; 1. 19-21.

c See ver. 9. Ge. 8. 21.

4 This offering (comp. ver. 14 with ch. 5. 11; 12. 8) is evidently that of a poor man unable to bring more; yet the same acceptance is affirmed of it as of the former more costly sacrifices, each is of 'a sweet savour to the Lord.'—*Note.* God asks but as he gives. But to the poorest he gives enough, an offering—the body for a sacrifice, Ro. 12. 1; the spirit for renewal, Ro. 12. 2; Christ for redemption and acceptance, Ep. 1. 6, 7.—*C.*

CHAP. II.

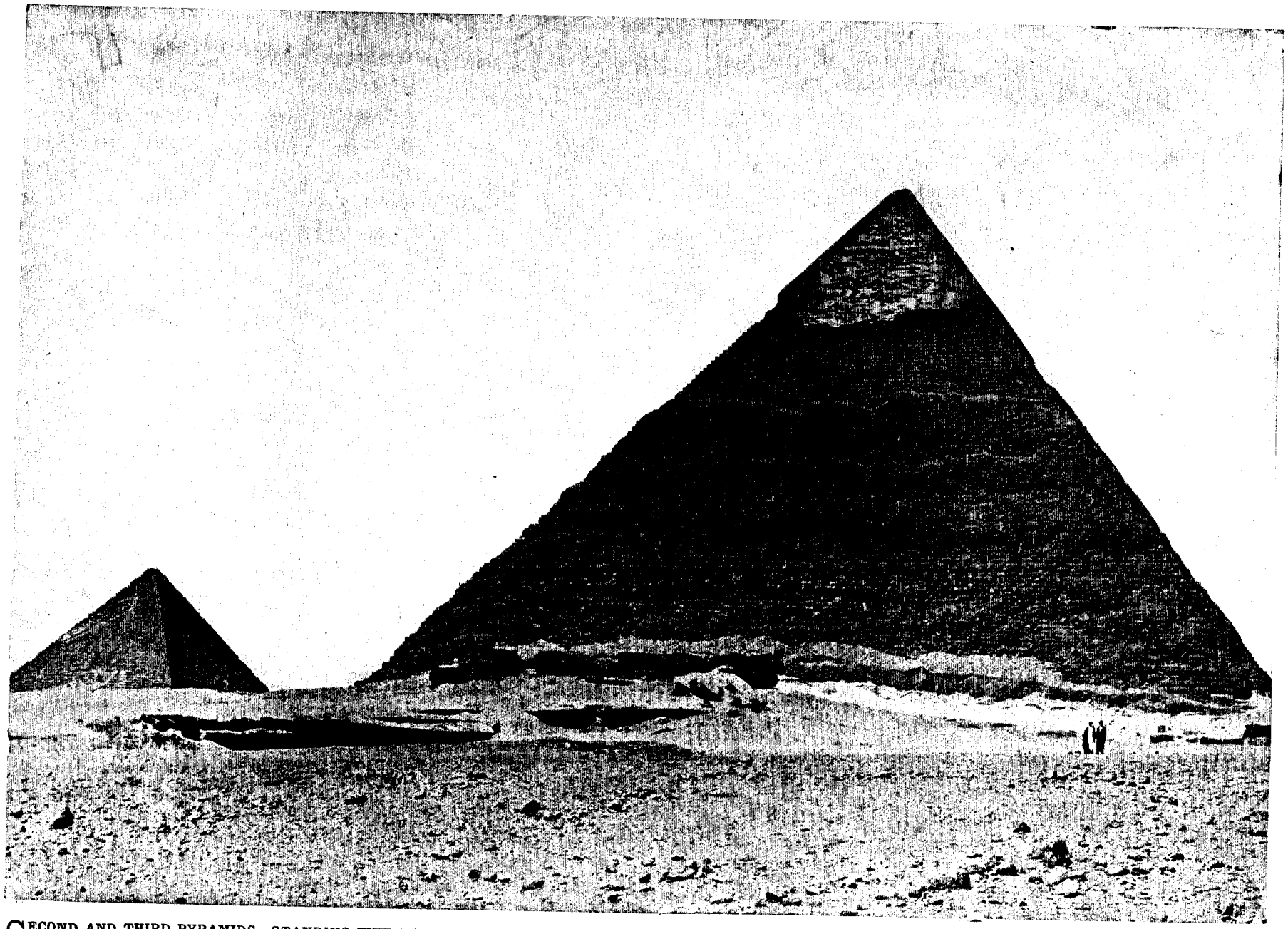
a ch. 6. 14; 9. 17. Nu. 15. 1-21; xxviii. xxix. Jn. 6. 33-57. Mal. 1. 11. Is. 66. 20.

becomes 'an odour of a sweet smell, a sacrifice acceptable, well pleasing to God,' Phi. 4. 18. Secondly, *the fire* is the emblem of divine feeling against sin which our Lord endured because he bare our sins, 1 Pe. 2. 24; Ps. 22. 1; comp. He. 10. 5-7 with Ps. 40. 6, then read Ps. 40. 2, 12, 13, as descriptive of the *fire of suffering* in which our Lord was tried. The *wood in order*, as necessary to the speedy kindling and maintenance of the fire, sets forth to us the regular observance of those various ordinances whose use is to '*stir up* the gift that is in us,' 2 Ti. 1. 6, and cause 'our hearts to *burn* within us,' Lu. 24. 32, while Jesus 'talks with us by the way,' in the closet, in his word, or at his holy table. The head, the most elevated part of the body, the chief seat of the senses, the natural emblem of dignity and power—the *fat* of the inwards, the emblem of health, abundance, rest—are first devoted to the sacrifice. Most appropriate pictures of Him who is 'the *head* over all things to the church,' Ep. 1. 22, who is the '*health* of our countenance,' Ps. 42. 11, and who alone to the labouring and heavy laden can secure eternal *rest*, Mat. 11. 28.——Ver. 9. The *inwards* as the receptacle of unseen and natural impurity, the *legs* as exposed to visible and contracted uncleanness, are, before sacrifice, to be *washed* in water. The washing of the *inwards* is thus explained by David, 'Thou desirest *truth* in the *inward* parts,' Ps. 51. 6; see Ps. 139. 23, 24. Alas! what an unexpected discovery is made when the inwards of an unrenewed heart are laid bare. '*Deceitful* above all things, and *desperately wicked*,' Je. 17. 9, is the fountain, and out of it 'proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies,' Mat. 15. 19, 'the things which *defile* a man,' the outward man, and demand that 'clean water' of the Spirit, which alone can cleanse the heart and the life from all their filthiness, Eze. 36. 25, of all this the spotless Saviour was the reverse, 'he knew *no sin*,' neither—when *sought* by his bitter enemies—'neither was guile *found* in his mouth,' 2 Co. 5. 21; 1 Pe. 2. 22. To complete the sacrifice, the priest burns *all* upon the altar. So Christ offered his whole person. Though in co-equal Godhead, he offered himself humbled, Phi. 2. 8; though in sinless manhood, he was numbered with the transgressors, his soul was troubled, and his body crucified, Mar. 15. 28; Jn. 12. 27; 1 Co. 1. 23. And so likewise the believer who draws 'nigh by the blood of Christ,' offers not a divided service, but his 'whole body, soul, and spirit,' to God. *C.*]

Ver. 11. [The former offering of the bullock, ver. 3, was at the *door* of the tabernacle which looks to the east, and there it appears to have been killed. The offering of the sheep or of the goats is however to be killed on the side of the altar *northward*. Why *northward?* Of Zion it is said, 'Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the *north*, the city of the great King,' Ps. 48. 2. Now what excellence of situation is this! Simply, in the northern hemisphere, and beneath a burning sun, the excellence of *shade*. Now this is one of the Scripture emblems of Christ's protection. 'A man shall be an hiding-place from the wind, a covert from the tempest, the *shadow* of a great rock in a weary land.' 'The Lord is thy keeper, thy *shade* upon thy right hand. The sun shall not smite thee by day, nor the moon by night,' Ps. 121. 5. Of a shade from the sun thus speaks the prophet, Is. 4. 6; 25. 1, 4, 'There shall be a tabernacle for a *shadow* in the daytime from *the heat.*' 'O Lord, thou hast been a refuge from the storm, a *shadow* from *the heat.*' According to these views, the sacrifice *northward*, being within the *shadow of the altar*, represents the *refuge, protection, and covering*, which the sacrifice of Christ affords to the believer, who can well adopt the words of the bride, Ca. 2. 3, 'I sat under his *shadow* with great delight, and his fruit was sweet to my taste.' *C.*]

REFLECTIONS.—In the oblation of these valuable, social, patient, pure, and peaceful animals, let me behold my all-excellent, social, patient, peaceful, and holy Redeemer, as presented before God in the counsel of peace, brought into this world, and in due time presented at Jerusalem; as bearing our sins in his own blessed body; and as offered by himself a sweet-smelling sacrifice, without spot unto God, to make possible our salvation through the pardon of our sin! How willingly he presented himself! How painful and dolorous were his sufferings, and chiefly those of his soul, while his love to us made him to suffer the most cruel pain bearing our sins. He expired on a cross on the *north-west* of Jerusalem, and extends the virtue of his death daily to all known parts of the world! For us, poor and destitute criminals, he exerted all his care; suffered his soul and body to be divided asunder; but neither separated from his Godhead! And, after lying in his grave, he put off every mark of mortality and pain, and ascends to his throne on the right hand of God. What precious meat and drink offerings of blessings and comfort to himself and to my soul do attend this oblation!—Let me, therefore, all inflamed with his dying love, cheerfully render to the Lord the best that I have. Acknowledging myself the servant of death, and rejoicing that Jesus has borne my sins and guilt, let me, though unworthy to enter into God's house, offer my whole self, and all that I have, to the Lord, as a holy sacrifice, acceptable through Jesus Christ. Washed in every part, may my whole soul be inflamed with the sacred fire; the love of God shed abroad in my heart by the Holy Ghost! May a holy and prudent zeal for the Lord consume and burn up every selfish care and inward corruption; and influence me earnestly to lay out all my gifts and graces in winning poor sinners to a God in Christ.

CHAPTER II. [Ver. 1. The original word translated '*meat-offering*,' applies to any solemn gift either to God or man. Of the *meat-offerings* to God three were congregational. (1) The waved sheaf, Le. 23. 10, 11. (2) Waved loaves, Le. 23. 17. (3) Showbread, Le. 24. 5. Eight other *meat-offerings* were personal. (1) The poor man's, Le. 5. 11. (2) Of jealousy, Nu. 5. 15. (3) Of initiation of the priest, Le. 8. 26. (4) Daily offering of the high-priest, Le. 6. 20. (5) Of fine flour. (6) That baked on a plate. (7) That of the frying-pan. (8) That of the oven. The last five are prescribed in this chapter. The offering well represents him who alone could say, 'My *meat* is to do the will of him that sent me, and to finish his work,' Jn. 4. 34; 'I am the living bread which came down



SECOND AND THIRD PYRAMIDS—STANDING WHEN ABRAHAM WENT TO EGYPT. [LEVITICUS, i.]—We place the picture of the Second and Third Pyramids in connection with the first chapter of Leviticus because that book was written by Moses, and these pyramids are found in the great cemetery of Memphis, where Moses is supposed to have been brought up. The Second Pyramid in the great cemetery of Memphis was built by Chephren, the third king of the fourth dynasty, B. C. 3666. A marble fragment inscribed with the name of Chephren was found near the temple close by this pyramid. This confirms the statements of Herodotus and Diodorus Siculus that Chephren built it. A statue of this king was found in the granite temple close by. The Third Pyramid was built by Men-kau-Ra, the fourth king of the fourth dynasty, B. C. 3633. Herodotus says that Men-kau-Ra was buried in this pyramid, and the sarcophagus and the remains of the inscribed coffin of this king were found in one of its chambers by Howard Vice in 1837. The fragments of this coffin are now in the British Museum.

fine[b] flour; and he shall pour oil upon it, and put frankincense thereon.[1]

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the [c]memorial[2] of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD.

3 And [d]the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a thing [e]most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of [f]a meat-offering baken in the oven, *it shall be* unleavened[g] cakes of fine flour mingled with oil, or unleavened wafers [h]anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* in a pan,[3] it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt [i]part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made *of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* an [k]offering made by fire, of a sweet savour unto the LORD.

10 And that which is left of the meat-offering *shall be* Aaron's and his sons': [l]*it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no [m]leaven, nor any honey,[4] in any offering of the LORD made by fire.

A.M. 2514. B.C. 1490.

b Ex.29.2. Nu.7.13, &c. Jn.12.24,6.3513.34. 1 Jn.2.1. Re.8.3.

1 The meat-offering had a symbolical signification altogether different from the sacrifice. The latter embodied the idea of sin, and typified a Saviour. The meat-offering on the other hand was a grateful acknowledgment that the offerer owed everything to God, dedicated to him all his goods, and thereby sought to secure his favour and blessing.—*P.*

c ver. 16; ch.5. 12; 6. 15;24.7;23.24. Ex.30.16; 28.12, 29. Nu.5.18. Ps. 84.9;20.3. Ep.5.2. Ac. 10.4. Ne.13.14,22.

2 That is, 'the handful,' which he had taken up, and which was dedicated to the Lord, and burned with the oil and frankincense. The rest of the meat-offering was the perquisite of the priests. —*P.*

d Nu.18.9, 10. ch.6. 16,17,26; 10.22; 7.6; 21. 22. Is.49.5,6. De.32.9.

e Ex.29.27, 37. ch.6. 17,29;7.6;21.22; ver.10. Nu.18.9.

f 1 Ch.23.28,29. Eze. 36.20. Ps.22.14. Mat. 26.38. Jn.12.27.

g Ex.12.8. ver.1, 11; ch.6.17;10.12. He.7.26. 1 Co.5.7,8. 1 Pe.2.1,22.

h Ex.29.2. Jn.3.34 Is.42.1;61.1;44.3-5.

3 Or, *on a flat plate* or *slice.*

i ch.1.6. Ps.22.1-21. Mar. xiv. xv. Jn. xviii. xix.

k Ex. 29. 18. ver. 2. Is.53.10. Ps. 22. 13,14. Ep.5.2. Zec.13.7,9. Ro. 15.16.

l Ex.27.18, 37. See ver.3.

m See ver.4. Ex.34. 25. Ile.7.:6. Is. 53.3. 1 Pe.2.1. 1 Co.5.7,8. Ga. 5.9. Lu.21.34, with Pr 25.16.

4 The general command in the first clause of the verse, that no bloodless offering should be made fermented, affords a sufficient explanation of the prohibition of leaven and honey. Fermentation is the first stage of corruption; it was consequently a symbol of sin, 1 Co. 5. 8. Both leaven and honey create fermentation, and hence they were forbidden. —*P.*

n Ex. 22. 29; 23. 19. De.26.9,10. Le. 23. 17. 2 Ch.31.5. 1 Co. 15. 20 Re.14.4.

5 It was not to be burnt on the altar, as there might be honey and leaven in it.

o Nu.18.19. 2 Ch.13. 5. Ezr.7.22. Mar.9.49. Eze.43.24. Jn.1.14,16. Col.4.6.

6 Salt was the very opposite of leaven. The latter was the emblem of corruption, and therefore of sin; whereas salt was the emblem of purity, permanence, and preservation of life. Salt was also employed in sealing those covenant relations which were intended to be binding and permanent. Hence it is called 'the salt of the covenant;' and any covenant intended to be emphatically enduring is called 'a covenant of salt.' Nu. 18. 19; 2 Ch. 13. 5. The custom still remains in force among the Arab tribes. In solemn contracts a piece of bread is sprinkled with salt, and each party says, 'There is peace between us.'—*P.*

p ch.22. 29. Is. 53. 2–10. 1 Co. 15. 20. Mal.1. 11. Re.14.4.

q ver.1,4–7,12. Is.61. 1;11.2–4. He.5.7. Ro.8. 26,27. Ps.141.2.

7 That is, the handful or portion taken up by the priest, and dedicated to the Lord.—*P.*

r ver.2,9. He.9.14;5. 7,8. Ps.22.14. Jn.12.27. Mat.26.38. Lu.22.44.

A.M. 2514. B.C. 1490.

12 ¶ As for the [n]oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not be burnt on the altar[5] for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season with [o]salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.[6]

14 ¶ And if thou offer a [p]meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall [q]burn the memorial of it,[7] *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an [r]offering made by fire unto the LORD.

CHAPTER III.

1 *The peace-offering of the herd,* 6 *of the flock;* 7 *either a lamb,* 12 *or a goat.*

AND if his oblation *be* a sacrifice of [a]peace-offering, if he offer *it* of the herd, whether *it be* a [b]male or [c]female, he shall offer it [d]without blemish before the LORD.

2 And he shall [e]lay his hand upon the head of his offering, and [f]kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall [g]sprinkle the blood upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD, [h]the fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* of them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

CHAP. III.

a ch.7. 11–29; 22. 18, 21; 19.5. Ju.20.26; 21.4. 1 Ki.8.63. 1 Ch. 21.26. Mi. 5.5. Ep. 2. 13, 14. Col.1.20. 2 Co. 5.19,20. Jn.14.27.

b Zec.13.7. Is.9.6, 7. Ps.80.17. Ga.3.28.

c Ge 3.15. Is. 7. 14. Je.31.22. Ga.4.4. Col.3. 11.

d ch. 1. 3; 22. 18–25. Ex. 12. 5. 2 Co. 5. 21. 1 Pe.2.22. He.7.26.

e ch. 1.4. Ex. 29. 10. Is.53.6.2 Co.5.21.1 Pe. 2.24.

f ch.1.5. Ac.4.26–28. Phi.2.7,8.

g See ch.1.5. Is. 42. 21;52.14,15;53.11.

h Ex.29. 13, 22. ver. 9,10, 14, 15; ch. 4. 8–10, 19,26,31,35;8.25–27. Is. 53.10. Jn.12. 27. Pr. 23. 26.

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from heaven: the bread that I will give is my flesh, which I will give for the life of the world,' Jn. 6. 51. Now, the *burnt-offering* was an acknowledgment of *death deserved*, the *meat-offering* an acknowledgment of *life received*, a visible enunciation of the prayer, 'Give us this day our daily bread.' This *meat-offering* must be *fine* flour, for the same reason that the burnt-sacrifice was without blemish. The oil *commingled* in the offering, or merely *anointing* it, represented both the external and internal work of the Spirit; and the odoriferous frankincense, the complete acceptableness of the sacrifice of Christ. Of this offering a *memorial* handful is burned on the altar, in witness of God's *remembrance* of the offerer, Ps. 20. 4, and his remembrance of God, Ps. 106. 4, 5; 20. 7. *C.*]

Ver. 2. This memorial put God, as it were, in mind of his covenant, to accept Christ, and his people's services through him. And it put them in mind that all their store came from God, and ought to be dedicated to his service.

Ver. 3. The most holy provision allotted for the priests was to be eaten by themselves in the sacred courts; but the less holy things, as tithes, first-fruits, &c., might be eaten by them and their families elsewhere in Canaan, Nu. 18. 9, 10; De. 12. 5–7, &c.

Ver. 11. Leaven was forbidden in voluntary meat-offerings: (1) To put them in remembrance of their hasty redemption from Egypt; (2) To teach them to avoid human inventions in the worship of God; (3) To mark the perfect purity of Christ, and the sincerity of his people's services. Honey was prohibited for much the same reason; for it hath a leavening virtue, and may signify carnal pleasures.

Ver. 13. Salt was an emblem of sincerity and soundness in grace; purity, perseverance, and friendship; and of the perpetuity of God's covenant.—[Salt was an essential addition to every offering. Salt, either natural or artificial, may be described as the enemy of corruption in flesh, hence it becomes an expressive emblem of incorruption, not by inherent quality, but by addition of a preserving ingredient. The apostles were, and believers still are, 'the salt of the earth,' Mat. 5. 13. Let them then beware lest they lose their savour, the savour of truth, sincerity, godliness, brotherly-kindness, and charity. Let these commingle with all their offerings as things 'most holy of the offerings of the Lord.' *C.*]

Ver. 14. [The offering of *green ears* of corn—is not this for you, 'both young men, and maidens, and children,' Ps. 148. 12, saying, green and flourishing though ye be, as these shall ye be soon cut down, therefore 'remember now your Creator in the days of your youth,' Ec. 12. 1. But these *green ears* are dried in the fire, by this process they have lost weight but not substance; they possess an artificial and premature ripeness, and are thus prepared to be converted into fine flour. Even so must 'the love of the world' be separated from the youthful heart, 1 Jn. 2. 15; 2 Ti. 2. 22, it may be by ostensible bereavements, by disappointment, or loss, or wasting disease, or pain, or sorrow, still, if the Spirit of God wake by these, they are separating a heart from the world, ripening its fruit for an earlier glory, and presenting its memorial before the Lord, a spiritual offering as made by fire. *C.*]

REFLECTIONS.—While in these meat-offerings I contemplate Jesus Christ as the fruit of the earth, prepared by the anointing influence of the Holy Ghost, and by dolorous sufferings to be, as *Mediator*, the eternal delight of JEHOVAH, and the delicate provision of his ransomed people, in a state of sacerdotal and holy fellowship with him, and the everlasting remembrancer of both, let me, receiving of the Spirit of Christ, with solemn prayer and heart-burning affection, surrender myself to God through him, as a memorial Christ, and their faith.—[The law against eatnity enjoy God as my ALL and IN ALL! Let me avoid infectious corruptions, carnal pleasures, and human inventions, in the worship of God; and have always my thoughts, my speech, and my practice seasoned with the purifying salt of spiritual grace! And, while I take care to allow the ministers of the Lord their due, let me in an especial manner consecrate the days of my youth, and the first-fruits of all my increase, unto Jesus Christ their Master!

CHAPTER III. Ver. 1. Peace-offerings were offered (1) To obtain some blessing desired, or (2) To thank

5 And Aaron's sons shall [t]burn it on the altar[k] upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, [l]of a sweet savour unto the LORD.

6 ¶ And if his offering, for a sacrifice of peace-offering[m] unto the LORD, *be* of the flock, male or female, he shall offer it [n]without blemish.

7 If he offer a lamb for his offering, then shall he [o]offer it before the LORD.

8 And he shall [p]lay his hand upon the head of his offering, and [q]kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle[r] the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD, the [s]fat thereof, *and* the whole rump,[1] (it shall he take off hard by the back-bone,) and the fat that covereth the inwards, and all the fat that *is* upon the inwards,

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall [t]burn it upon the altar: *it is* the food [u]of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a [x]goat, then he shall offer it before the LORD.

13 And he shall [y]lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle[z] the blood thereof upon the altar round about.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the [a]fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. [b]All the fat *is* the LORD's.

17 *It shall be* a perpetual statute for your generations, throughout all your dwellings, that ye [c]eat neither fat nor blood.[2]

CHAPTER IV.

1 *The sin-offering of ignorance for the priest,* 13 *for the congregation,* 22 *for a ruler,* 27 *for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin [a]through ignorance against any of the commandments of the LORD, *concerning things* which ought not to be done, and shall do against any of them:

3 If the [b]priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, a [c]young bullock without blemish unto the LORD for a sin-offering.

4 And he shall [d]bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall [e]take of the bullock's blood, and bring it to the tabernacle of the congregation.

A.M. 2514. B.C. 1490.

[k] ch.1.9,13; ver.3,11, 16. Is.53.4,5,10.

[l] ch.4.35; 5.12; 6.12. Is. 42. 21, with 2 Co.5. 19,21.

[m] See ch.1.9, 13. Ge. 8.21. Ep. 5. 2. Ro.12.1. 1 Pe.2.5.

[n] ver.1. Ep.1.10; 2. 13-22.Ga.4.4.

[o] Ac.4.27. Ro. 12.1, 2 Ti.2.11,12.

[p] ver.1,12. He. 9. 14. Ep.5.2.

[q] ver. 2, 13. Is. 53. 6, 11,12.2 Co.5.21.1 Pe.2. 24.

[r] ver. 2. He. 10. 19-22.Ep.2.18&3.12.

[s] ch.1.5,11;ver.2,13. Mat.3.17.2 Co.5.19.

[t] ver. 3, 4. Is. 53. 10. Pr.23.26.

1 Heb. *the whole tail.* The sheep most common in the East have an extremely broad flat tail. It consists of a mass of rich and delicately flavoured fat, and is highly esteemed as an article of food for mixing with the leaner parts, and as a substitute for butter in cooking. The tail of an ordinary sheep weighs from ten to fifteen pounds. This explains why the tail (unfortunately translated 'rump' in our version) is classed with the fat. —*P.*

[u] See ver. 5, 16. Ro. 8.32. Is.53.4-10. Ps.22. 14.

[x] Nu.28. 2. Eze. 44. 7. Le.21.6,8, 17, 21, 22; 22.25. Mal.1.7,12.

[y] ch. 1. 2; 22. 19-27. ver.1,6. Ro.8.3. 2 Co.5. 21. Is.53.2,6.

[z] ch.1. 4; ver. 2, 8. 1 Pe.2.24;3. 18. Is. 53. 6, 11,12.2 Co.5.21.

[a] See ver. 2, 8. 1 Pe. 1.2. Ro. 5. 6-11, 15-21. He.12.24.Is.52.15.

A.M. 2514. B.C. 1490.

[a] ver. 3-5, 9-11. Je. 30.21. Mat.22.37;26.38. Ps.22.14, 15. Pr. 23. 26. Ro.12.1,2.

[b] ver. 3-5, 9-11, 14, 15. Ex. 29. 13,22. ch.7. 23, 25; 4. 8-19, 26,31; 8. 25;9.24;17.6. 1 Sa. 2.15, 16. Is.53.10. Mat.22.37.

[c] See ver.16. Ge.9.4. 1 Sa. 14.32-34. ch. 7.23, 25-27; 17. 10,12,14. De. 12.16,23;15.23. Ep.1.7; 5.26. He.10.10. Mat.16. 24.

2 The reason why the use of blood was prohibited as food is stated, Ge. 9. 4. It was 'the life' of the animal. No reason is assigned for prohibiting the eating of fat. Indeed *all* fat is not prohibited; but only those portions where it is accumulated in masses, and which are specified. The reason of the prohibition seems to be this:—The fat of an animal was the sign of its health, vigour, and vitality. As such it was dedicated to the Lord, as an acknowledgment of his being the sustainer of life and health. Fat became in time the symbol of wealth, joy, richness, and power.—*P.*

CHAP. IV.

[a] ver.13,22,27; ch.5. 15,17. Nu.15.24. De.19. 4. He.9.7;5.2. 1 Ti.1.13.

[b] ch.21.10; 8.12. Ex. 29.21. He.5.3; 9.7. 1 Jn. 2.1,2.

[c] ver.14; ch.1.3; 3. 1; 9.2; 16.6,11. Tit.2.14. 2 Co.5.21.

[d] ch.1. 3-5. Is. 53. 2-12. Re.5.9. 1 Pe.1.18,19, 2.24; 3.18. 1 Jn.1.7;2.2; 4. 9, 10. Mat.20. 28; 26. 28.

[e] ver.16,17; 16.14,19. Nu.19.4. Ro.5.10,11,15 -21. 1 Jn. 1.7. He.9.14; 10.14,19,20.2 Co.5.21.

God for some mercy received. And as they respected the offerer's own advantage, he was allowed to offer either male or female.—[*Peace-offering*—an offering in *payment of vows,* and thankful *acknowledgment of mercies,* Ps. 116. 17, 18, or of prayers for *deliverance and peace,* Ju. 20. 26; 21. 4; 1 Ch. 21. 26. These offerings were lively emblems of 'the Prince of Peace,' Is. 9. 6, of him 'who is our peace,' Ep. 2. 14. The chief peculiarities in this offering are, (1) That it may be either 'a male or female,' most probably shadowing out the doctrine of that complete spiritual equality of nation, rank, or sex. Paul declares, 'There is neither Greek nor Jew, bond nor free, *male nor female,* but all one in Christ Jesus,' Ga. 3. 28. (2) That it is divided to God, the priest, and the offerer, Le. 7. 11, an emblem of that blessed 'fellowship of his Son,' 1 Co. 1. 9, into which God has called believers, in which he 'comes into them and sups with them, and they with him,' Re. 3. 26. *C.*]

Ver. 3. Here only the fat or tallow was the Lord's portion; the officiating priest had the breast, the right shoulder, the cheeks, and the maw, ch. 7. 30–32; De. 18. 3; and the offerer had the rest to feast upon with his friends, ch. 7. 15, 16.

Ver. 4. [Some suppose the '*caul above the liver,*' to mean the great lobe of the liver itself; others, a part of the *omentum,* a kind of *fatty apron* that covers the bowels in front; but there is no part of the animal to which the description can correctly apply, except the *diaphragm,* an internal compound muscle which divides the contents of the breast from the lower bowels, and which is one of the principal agents in the act of breathing. *C.*]

Ver. 5. It was to be burned upon the burnt-sacrifice, to mark that we are first to be reconciled to God by the death of Christ before any of our services can be accepted.

Ver. 17. They were prohibited to eat fat or blood, (1) To teach them to beware of inhuman cruelties; (2) To exercise them in obedience, self-denial, and mortification of their appetites, (3) To direct them to consider their redemption as obtained only by the blood, and their sanctification effected by the Spirit of that I have accepted Jesus Christ, and shall to eternity *blood* had three ends in view, (1) To preserve a faithful and reverent regard to the '*blood* that maketh atonement,' Le. 17. 11. (2) To preserve from the abominable idolatries of the heathen, of which David speaks, 'Their sorrows shall be multiplied that hasten after another god, their drink-offerings of *blood* will I not offer.' (3) As a religious check upon cruelty to the lower animals. The law against *fat* cannot be explained upon any dietetic principle peculiar to eastern countries; moderately used, it is not unwholesome either in warm or cold climates. But it can justly be accounted for on the principle of the *idolatry of the appetite,* which made Paul weep when he contemplated its extent and ravages, Phi. 3. 19, and as a principal minister to luxury, the use of the *fat of the sacrificial parts* is perpetually prohibited to the Israelites 'in all their dwellings.' *C.*]

REFLECTIONS.—Still in these peace-offerings I behold Jesus, the Son of God and seed of the woman, making peace for men with God, by the blood of his cross, the travail of his soul, and obtaining eternal redemption for us. Let me learn then to thank God for every mercy received, and seek every blessing which I need, through Jesus' atonement, surrendering my soul wholly to his service and honour, so shall I at once be a sweet savour to my God, the rejoicing of ministers, and a comfort to myself and my friends. But never let me dare to make use of anything relating to the Lord, and exhibiting his Christ as if it were a common thing, or forget the smallest of his injunctions, but receive his truth in love, and diligently observe his precepts.

CHAPTER IV. Ver. 1. To mark the sins of priests and of congregations as greater than those of rulers or of private persons, (1) The offering must be more valuable, a *bullock;* (2) The blood must be sprinkled on the altar of incense; (3) The whole flesh of the bullock must be burned; whereas a lamb or kid is only required from rulers or private persons; the blood is but sprinkled on the altar of the burnt-offering, and the fat only is burned, and the flesh reserved for the officiating priests.

Ver. 3. [*Flattery* is an object of God's deepest abhorrence. The Lord 'shall cut off all *flattering lips,*' Ps. 12. 3. But *flattery,* whether of self or others, is yet one of the most extensive and destructive diseases in society, Ps. 26. 2; Pr. 26. 28, claimed as a right inherent in certain ranks and offices. Accordingly, all false religions and wicked tyrannies are founded upon it. Priesthoods have been *flattered* as incapable of error, and kings have been *flattered* as descendants, not of men, but of gods. This chapter furnishes a wonderful contrast to these blasphemous sacrifices of flattery, and thereby affords us another of these *incidental evidences* of divine origin with which the Mosaic law abounds. In this law it is taken for granted that the *anointed priest* may be *ignorant,* and sin as the people, or rather cause the people to sin by his error or example, and his sacrifice is the most public and exemplary acknowledgment. At the *door* of the tabernacle he offers. He sprinkles the blood *seven times*—the emblem of a perfect expiation; and the *whole sacrifice*—the acknowledgment and evidence of his ignorance and sin—he carries forth without the camp, and publicly burns it with fire. No false religion could ever be founded on such admission of possible imper-

6 And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before[f] the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon[g] the horns of the altar of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall [h]pour all the blood of the bullock at the bottom of the altar of the burnt-offering which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it all the [i]fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall [k]he take away,

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 And[k] the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he [l]carry forth [l]without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out[2] shall he be burnt.

13 ¶ And if the whole congregation of Israel sin [m]through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and are guilty;[3]

14 When the sin which they have sinned against it is known, then the congregation shall offer a [n]young bullock for the sin, and bring[o] him before the tabernacle of the congregation.

15 And [p]the elders of the congregation shall lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And the priest that is anointed shall bring of the bullock's blood to the tabernacle of the congregation.

17 And[q] the priest shall dip his finger *in* *some* of the blood, and sprinkle *it* seven [4]times before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar [r]which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his [s]fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and [t]the priest shall make an atonement for them, and [u]it shall be forgiven them.[5]

21 And he shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a [x]sin-offering for the congregation.

22 ¶ When a [y]ruler hath sinned, and done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;[6]

23 Or if his sin wherein he hath sinned come to his knowledge; he shall bring his offering, a [z]kid of the goats, a male without blemish:

24 And [a]he shall lay his hand upon the head of the goat, and kill it in [b]the place where they kill the burnt-offering before the LORD: it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and put *it* [d]upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the [e]fat of the sacrifice of peace-offerings: and the priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if [f]any one of the common [7]people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin which he hath sinned come to his knowledge; then he shall bring his

A.M. 2514. B.C. 1490.

[f] ver.17;ch.16.14,15. Is.42.21; 53.10. Zec.13. 1 Jn.8.29. Ep.5.2. Ro. 3.24–26.2 Co.5.19–21.

[g] ch.16.18.Ex.30.10. He.2.10;7.25.

[h] ver.18,30,34; ch.5. 9. Is.42. 21. 2 Co. 5. 19. Ep. 2. 13–18. Re. 5. 9. Col.1.14.

[i] ch. 3. 3–5, 9–11, 14–16; 16.25; 7.3–5; ver.10, 26,31,35. Is. 53. 10. Jn. 12.27.

[k] Ex.29.14. ch.5. 30; 16.27. Nu.19.5. He. 13. 11–13.Ps.103.12

1 Thus the guilt was, *typically* conveyed away from the whole congregation, who were otherwise liable to suffer for it. Christ, who was made sin, or a sin-offering, for us, suffered without the gate of Jerusalem, as bearing away the sin of his people; that when it is sought for, it may nowhere be found, He. 13. 9–14. This was also expressive of the nature of true repentance, which expels sin with abhorrence, drives it to a distance out of the camp, and refuses to have anything more to do with it.—*Scott.*

[l] Heb. *to without the camp*, ver. 21; ch. 6.11;16.27.

2 Heb. *at the pouring out of the ashes.*

[m] See ver.2; ch.5.2, 3.Nu.15.24. He.5.2;9.7. 1 Ti.1.13, with He.10. 26–29. As the whole congregation offered the same offering as one priest, so their offering was presented in the same manner.

3 Were it not a well-known form of human error, it would scarcely be believed that there is what may be called a *private and public conscience*, distinct from each other. This arises partly from that sympathetic influence that leads men to surrender their own better judgment, and 'follow a multitude to do evil;' and partly from the facility with which an individual may remove the accusation of guilt from himself, and lay it to the charge of others whom he could not control. The law of Moses provides against this prolific source of public evil, by indicting, as it were, the whole nation at the bar of God, and demanding public acknowledgment of sin, and evidence of repentance.—*C.*

[n] See ver.3.

[o] See ver.4.

[p] ver.4,24,29, 33;ch. 8.14,18,22;1.4;3.2,8,13; 16.21. He.7.22. Is.53.6, 11.2 Co.5.21. 1 Pe.2.18, 19,24;3.18.

[q] See ver.6,7.

A.M. 2514. B.C. 1490.

4 Seven is the number of perfection, and this denoted the perfect satisfaction which Christ hath made, and the complete sanctification of believers by it, He.10.14.—*I.*

[r] The altar of incense, ver.7.

[s] ver.8, 10, 26, 31,35; ch.5.6; 6.7; 12.8; 14. 18. Nu. 15. 25, with Ps.22. 14. He.1.3;9.14.

[t] See ver.26.

[u] Nu. 15. 24–26; ver. 26.31,35.Ep.1.7. Col.1. 14;2.13. Ro.3.24;4.25;5. 15–21.2 Co.5.21.

5 The promise of remission is founded on the atonement. It is spoken here of the forgiveness of the whole congregation, that is, the turning away of those national judgments which the sin deserved. 'The saving of churches and kingdoms from ruin is owing to the satisfaction and mediation of Christ.'—*Scott.*

[x] Is. 53. 4–6, 11, 12. Mat.20.28.1 Ti.2.5,6.2 Co.5.21. Jn.1.29.

[y] Ex. 18. 21, 22. Nu. 16.2.

6 That power furnishes some licence, because it can maintain impunity for sin, and that rank exempts from some religious duties, on the allegation of temporal business, or for the assertion of worldly honour, are errors both notorious and fatal. To guard against these evil principles, there is a striking peculiarity in the law for a *ruler*; if he sin against *any* of the commandments of his God, he is guilty. His elevated station, instead of procuring him indulgence for transgression or neglect, is called to a watchfulness against all sin, proportioned to the influence of his example for the good or evil of the people, and for advancing or counteracting the honour and glory of God.—*C.*

[z] Nu.7.16,22,28, &c. Ro.8.3. 2 Co 5. 21. Ga. 4.4,5;3.13.

[a] See ver.15.

[b] ch.1.5,11;3.2,8,13; 4.4,15,24,33;16.6,15;6.25. Ex.29.38.

[c] See ver.21,31,35.

[d] ver.30,34. He.2.10. Is.10.21. Ro.8.3,4;10.4; 3.24–26.

[e] ch.3.5,11,16; ver.8, 31,35.

[f] Nu. 5. 6; 15. 16, 27–29. Ex.12.49. with ver. 2,13,22. Ec.7.20. Ja.3.2.

7 People of the land.

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fection in its priesthood, nor subsist when it was discovered or acknowledged. *C.*]

Ver. 27. [*The sin-offering* for the priest or for the whole congregation must be a young bullock, without blemish; for a ruler, a kid, a *male* without blemish; that for one of the common people, a *female*, whether a lamb or a kid. Why this distinction? The priest was the *ruler* in matters ecclesiastical; the congregation, in their corporate capacity, were the *rulers* by virtue of the election they had made, De. 1. 9–15, and the persons so elected were political *rulers* in virtue of the office they had accepted. Each is therefore required to sacrifice a *male*, as the *leader* and *ruler* of his flock. By this he is reminded of the dignity and duty of the ruler, and of the aggravated guilt he incurs by sin, whilst he is led to remember 'he has a master in heaven,' and to look to the sacrifice of the great ruler, who 'laid down his life for the sheep,' Jn. 10. 15. When one of the common people offers a *female*, he offers a creature not inferior to the male in nature, but subordinate in office. This distinction holds good amongst Christians, 'the husband is head over the wife, even as Christ is head of the church,' Ep. 5. 23; and on this holy subordination of office, without any unholy assumption of superiority of nature, much of domestic happiness depends. Equally necessary to national happiness is a well-ordered arrangement of privileges, and subordination to authority; and of this the sacrifices of the common people significantly reminded them; while they led their faith to him who was to come, not as a ruler, but as 'made under the law to redeem them that were under the law, that they might receive the adoption of sons,' Ga. 4. 4. Now, as power sometimes sets itself *above* law, so humble rank sometimes attempts to get *below* it. The same rule therefore applies to both, and the poor is not tolerated in disobeying *any* law of his God; while he is permitted to choose his sacrifice, either from the sheep or the goats, according to the nature of his own flock, or his means of purchase. *Note*, The Saviour who records the *widow's mite* requires for his service but such things as Providence and grace provide. *C.*]

offering, a [g]kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall [h]lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* [i]upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And[k] he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for a [l]sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a [m]lamb for a sin-offering, he shall bring it a female without blemish.

33 And he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* [n]upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar:

35 And[o] he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [p]according to the offerings made by fire unto the LORD: and [q]the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.[8]

CHAPTER V.

1 *The trespass-offering of one that sinneth in concealing his knowledge, in touching an unclean thing, or in making an oath; from the flock,* 7 *or of fowls,* 11 *or of flour.* 14 *The trespass-offering in sacrilege,* 17 *and in sins of ignorance.*

AND if a [a]soul sin, and [b]hear the voice of swearing, and *is* a witness, whether he hath seen or known *of it;* if he do not utter *it*, then he shall bear [c]his iniquity.[1]

2 Or if a soul [d]touch any unclean thing, whether *it be* a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and *if* it be [e]hidden from him; he also shall be [f]unclean and guilty.[2]

3 Or if he touch the [g]uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

A.M. 2514. B.C. 1490.

g ver.23, 32; ch. 5. 6. Ge.3.15.Is.7.14. Je. 31. 22.Ga.4.4,5.Ro.8.3.

h See ver. 4, 15, 24, 33.

i ver.25,34.He.2.10. Is.42.21.Ro.8.3,4;10.4.

k ch.3. 3-5, 9-11, 14-16;ver.8-10,19,20,35.

l Ex.29.18.ch.1.9,13, 17;3.5;8.21. Ep.5.2. Is. 42.21. He.1.3; 9. 12, 14, 15; 10.10,12, 14. 1 Jn.1. 7;4.9,10.Re.5.9.

m Ex.12.3,5. ch.3.6, 7;5.6; ver. 28. Jn. 1. 29, 36.Re.5.6,8,9.Lu.1.35. Is.53. 7, 9. He. 7. 26. 1 Pe.2.22, 24; 3. 18; 1. 18, 19.

n ver.25,30.He.2.10; 10.29. Jn. 17. 19. Is. 42. 21.Ro.8.1,3;10.4. 2 Co. 5.21. 1 Pe.2.24; 3. 18; 1. 18,19.

o See ver.31.

p ch.i.-vi.

q ver.20,26,30; ch. 5. 6,10,13;6.7; 12.8;14. 18, 53; 1.4; 9. 7; xvi. Nu.15. 25.He.7.26;4.14; 1.3; 9. 14. Ep.1.6,7;5.2. Ro.4. 25; 5. 6-11,15-21; 3. 24-26;8.1,3,4; 10.4. 2 Co.5. 21. 1 Jn.1.7; 2.2;4.9,10. Re.1.5;6;5.9. 1 Pe.1.18, 19; 2.22,24;3.18. Col.1. 14.

8 The forgiveness was what may be termed 'ceremonial.' The offender was released from the secular penalty annexed to his sin. The soul was not thereby freed from guilt in the sight of God; but the sinner was directed typically to that one great sacrifice offered up by Christ, and by which 'he hath perfected for ever them that are sanctified.'—*P.*

CHAP V.

a ver.15,17.

b Pr. 29. 24. Mat. 26. 63.1 Ki.8.31.

c ch. 19. 8; 20. 17, be held a guilty partaker in the sin.

1 The reference here is not to one who has heard imprecation or blasphemy; but to one who has heard *false evidence* given, which he was capable of proving to be false, and yet has not contradicted it—has not offered himself as a witness—he bears guilt. *P.*—Our Lord, who, 'as a sheep before her shearers,' was dumb for a time, 'answered the high-priest nothing,' Mat. 26. 62-64. But when the high-priest said, 'I adjure thee by the living God,' our Lord, in obedience to this law, immediately replied: the *voice of swearing*, then, is the voice of him that administers the oath. By this righteous law, *suppression of truth* is sin.—*C.*

d Nu.16. 16. ch.11.8, 31,39.

e Ps.19.12.1 Jn.3.20.

f 2 Co. 6. 17. 1 Ti. 5. 22.Ep.5.11.

2 The latter part of the verse should be translated: 'And if it is hidden from him, and he is unclean and guilty.' Our English version obscures the sense.—*P.*

g ch.xii.xiii. xv.; 22. 13.

A.M. 2514. B.C. 1490.

h Rashly. 1 Sa. 14. 24;25. 22. Mat.14.7. Ac. 23.12. Ju.11.30,31.

3 Habitual swearing begets such a fatal familiarity with an oath that men actually take God's name in vain without thought or recollection; anger also prompts to threats or promises and oaths that pass as totally out of the memory as a storm passes from the sky, leaving no trace; drunkenness produces similar wickedness and oblivion, with frequent circumstances of deep aggravation. These circumstances will account for the oath, and the possibility of its being *hid* from him by whom it was recklessly pronounced and lightly forgot. The law may, perhaps, also be intended to apply to cases where the execution of the oath is found impossible,and it may in that sense, be said to be *hidden* from him.—*C.*

i Nu. 5. 7. Pr. 28. 13. Je.3.13. Jos.7. 19. 1 Jn. 1.9.Ps.32.5.

k ver.14; ch.6. 6; 14. 12;19.21,22.Is.53.10.

4 The sins called *trespasses* are somewhat indefinite, but may generally be reduced to the heads of duties omitted, ch. 5. 1, ceremonial uncleanness, ver. 2. 3, rash and inconsiderate vows, ver. 4, ignorance and infringement of typical rites, ver. 15, and frauds remediable by restitution, ch. 6. 2, 3. —*C.*

l ch.4.28,32. Ga. 4.4. Ge.3.15. Is.7.14. Je.31. 22.Ro.8.3.

m See ch.4.35.

n ch. 12. 8; 14. 21. 2 Co.8.12. Ja.2.5.

o ch. 1. 14, 15. He. 7. 26. 1 Pe.2.22,24.2 Co 5. 21.

p ver.6. See ch.iv.

q ch.1.15. 1 Pe.3. 18. Ro.4.25.

r ch.4.25,30,34. He. 2.10. Is.42.21.

s ch.4.7,18,30,34.

t ch.1.14-17.Ep.5.2.

u ver.6,13, 16; ch. 4. 20, 26, 31, 35. Ro. 5. 11. 1 Jn.2.2.

x Five pints, Ex. 16.18,36.

y ch. ii. Nu. vii. xv. Jn.12.24.Is.4.2.

z ch. 2. 1. Nu. 5.15. Is.53.2-10. Ps.22.1 -21; 69.1-21.

a ch.2.2,9;6.15;4.35. Ps.22. 13, 14. Jn.12.27. Mat. 26. 38,39. Lu.22. 44.

b See ch.4.35.

c ch.2.3;7.9. Jn.4.34. Is.53.10,12.1 Co.9.13.

4 Or if a soul [h]swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.[3]

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [i]confess that he hath sinned in that *thing*.

6 And he shall bring his [k]trespass-offering[4] unto the LORD, for his sin which he hath sinned, a [l]female from the flock, a lamb, or a kid of the goats, for a sin-offering: [m]and the priest shall make an atonement for him concerning his sin.

7 ¶ And if [n]he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, [o]two turtle-doves, or two young pigeons, unto the LORD; one [p]for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and [q]wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall [r]sprinkle of the blood of the sin-offering upon the side of the altar; and [s]the rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall [t]offer the second *for* a burnt-offering, according to the manner: and the priest shall make an [u]atonement for him for his sin which he hath sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the [x]tenth part of an ephah of [y]fine flour for a sin-offering: he shall put [z]no oil upon it, neither shall he put *any* frankincense thereon; for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, [a]*even* a memorial thereof, and burn *it* on the altar, according to the offerings made by fire unto the LORD; it *is* a sin-offering.

13 And[b] the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and [c]*the remnant* shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin

REFLECTIONS.—In these offerings Jesus is yet represented as the strong and patient fatling; as the Lamb of God, and yet in the likeness of sinful flesh; laden with my awful transgressions, and suffering because thereof in his whole man, but chiefly in his soul, that I through him may obtain forgiveness. While I here discover how sin is aggravated, according to the station or number of the offenders, let me especially reflect how criminal and odious that must be which cannot be remitted without shedding of blood—the blood of God! how tremendous the justice of God that can by no means clear the guilty! Let me, with the priests, never attempt to gain pleasure or profit by my sins, but whenever I find myself guilty of evil, let there be an immediate application to Jesus, as made sin for me, that I might be made the righteousness of God in him.

CHAPTER V. REFLECTIONS.—How necessary is it to have a particular sight and sense of our sins! It therefore becomes us to keep a universal guard over all the powers of our soul and members of our body; and over none more than our tongue. Grievous is the crime of robbing God and his ministers! And however mortifying, an honest restitution is necessary. Nor have we any reason to believe our crime pardoned while we retain the wages of unrighteousness; for all sin is unsavoury to the truly penitent soul. But bless the Lord, O my soul, that the oblation of Jesus Christ, the Lamb of God—of Jesus, the corn of wheat—suits every trespass which I can be guilty of! Bless him that herein provision is made for the vilest sinner of mankind, and the poorest mortal upon earth; and that poverty is no bar in our way to heaven through him, nor our access to the God of heaven. Meanwhile, let me take heed to my ways that I sin not with my

through[d] ignorance[4] in the holy things of the LORD; then he shall bring for his trespass unto the LORD a [e]ram without blemish out of the flocks, [f]with thy estimation by shekels of silver, after the shekel of the sanctuary, for a trespass-offering.

16 And[g] he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass-offering, and it shall be forgiven him.

17 ¶ And[h] if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist[5] *it* not, yet is he guilty, and shall bear his iniquity.[5]

18 And he shall bring a [k]ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest: and [l]the priest shall make an atonement for him concerning his ignorance wherein he erred and wist *it* not, and it shall be forgiven him.

19 It *is* a [m]trespass-offering: he hath certainly trespassed against the LORD.

CHAPTER VI.

1 *The trespass-offering for sins done wittingly.* 8 *The law of the burnt-offering,* 14 *and of the meat-offering.* 19 *The offering at the consecration of a priest.* 24 *The law of the sin-offering.*

AND the LORD spake unto Moses, saying,

2 If a soul [a]sin, and commit a [b]trespass against the LORD, and [c]lie unto his neighbour in that which was delivered him to keep, or in fellowship,[1] or in a thing taken away by violence, or hath deceived his neighbour;

3 Or have found that which was [d]lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein;

4 Then[e] it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [f]restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his [2]trespass-offering.[3]

6 And he shall bring his [g]trespass-offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass-offering, unto the priest.

A.M. 2514. B.C. 1490.

d ch. 4. 2, 13, 22, 27; ver. 17. 1 Ti. 1. 13. Mat. 22. 29. He. 5. 2; 9. 7.

4 *Ignorance in the holy things.*—As neglecting, through ignorance, to redeem the first-born, or neglecting to offer the required sacrifices, or eating what was ceremonially forbidden, and the like.—*C.*

e ch. 22. 14; 26. 6. Ex. 29. 1. ver. 18. 1 Ti. 2. 5, 6.

f ch. 27. 8, 12–18; 5. 4, 5; 22. 14. Nu. 5. 7.

g ch. 22. 14; 6. 5; 27. 13, 15, 19, 27. Nu. 5. 7. Ro. 3. 24–26. Ps. 69. 4.

h See ver. 15.

i Ps. 19. 13. Lu. 12. 48. He. 5. 2.

5 Heb. *and knoweth not and becometh guilty and beareth his sin.* It is, of course, implied that he is in some way made acquainted with his sin.—*P.*

k ver. 15. Ex. 29. 1. ch. 6. 6. 1 Ti. 2. 5, 6. 2e. 13. 7. Ps. 80. 17.

l ch. 1. 4; 4. 20, 26, 31, 35; 6. 7; 12. 8; 14. 18. Nu. 15. 25.

m ver. 6, 7, 15, 16; ch. 6. 5, 6; 7. 1, 7; 14. 12–14, 21, 25, 31. Is. 53. 10. He. 10. 10, 12, 14. 1 Jn. 1. 7. 2 Co. 5. 21. Ro. 4. 25. 1 Pe. 3. 18.

CHAP. VI.

a Wittingly, not as in ch. 5. 2, 3, 17; or presumptuously, Nu. 15. 30, 31.

b Nu. 5. 6. Ac. 5. 4. Ge. 20. 6. 2 Sa. 12. 9.

c ch. 19. 11. Ju. 9. 25. Lu. 10. 8.

1 Or, *in dealing;* Heb. *putting of the hand.*

d Ex. 23. 4. De. 22. 2.

e ch. 5. 16; 22. 14. Ex. 22. 1–9. Nu. 5. 7, 8. Lu. 19. 8. Eze. 18. 7, 12, 16, 18.

f ch. 5. 16. Nu. 5. 7, 8. Mat. 5. 23. Lu. 19. 8. See Ex. 22. 1–9.

2 Or, *in the day of his being found guilty;* Heb. *in the day of his trespass.*

3 That is, fraud was punished with repayment of the *principal* and *twenty per cent.* additional fine. Would that Christian legislators would carefully study the principles of the divine jurisprudence! How many enactments of insufficient or undue severity—how many fruitless expedients and experiments of human wisdom—would be superseded by those simple and efficacious laws which were revealed and enacted by the wisdom and authority of God!—*C.*

g ch. 5. 15, 18. Jn. 1. 29. Is. 53. 4, 5, 7, 8, 10–12.

A.M. 2514. B.C. 1490.

h See ch. 4. 20, 26, 31, 35; 5. 6, 10, 13, 18; 12. 8; 14. 18; 1. 4; 9. 7; xvi. He. 1. 3; 9. 14, 15; 10. 10–18. Ro. 8. 1, 3, 4, 32–34.

i ch. i. Ex. 29. 38–42. Nu. xxviii. xxix.

k ver. 12, 13.

4 In this passage more specific instructions are given to the priests regarding the daily sacrifice and oblation offered up for the people. In Ex. 29. 38–42 general directions are given about the two lambs, and the amount of the meat and drink offerings: here the priests are minutely instructed how to present them. The sacrifices were to be so cut up, arranged, and tended, that the evening sacrifice should burn all night, and the morning sacrifice all day.—*P.*

l Ex. 28. 40, 42, 43. ch. 16. 4. Eze. 44. 17, 18. Ro. 8. 3. Re. 19. 8.

m ch. i. Ps. 22. 13, 14. Is. 53. 10. Mat. 26. 38. Jn. 12. 27.

n Eze. 44. 19. ch. 4. 12, 21; 14. 40, 41; 16. 27. He. 13. 11–13. Lu. 24. 53.

5 The *ashes*, the remnants of the accepted sacrifice, were carried by the priest having put off his sacred garments, and deposited in a *clean* place. This direction pointed to Christ, who having put off his garment of flesh, was laid in a *new tomb*, wherein was never man laid, Jn. 19. 41.—*C.*

o ver. 9, 13, 14, 22. Lu. 22. 44. Zec. 13. 7. He. 9. 14. Col. 1. 20. Is. 33. 14.

p ch. 1. 8, 9, 12, 13, 17.

q See ch. 3. 3–5, 9–11, 14–16.

r ver. 9, 12. Is. 33. 14. 1 Th. 1. 10. Re. 14. 10, 11. Mar. 9. 43–49.

6 This *fire* represents love, zeal, devotedness, which the believer should never permit to fall low or expire, Re. 2. 4, 5; 3. 2.—*C.*

s ch. 2. 1–11. Nu. 15. 4, 9. Jn. 6. 32–58. Ga. 2. 20.

t ch. 2. 3. Nu. 18. 9, 10. Jn. 6. 33, 35. Ga. 2. 20. Ep. 3. 19. 1 Co. 9. 13, 14.

u Ex. 12. 8. 1 Co. 5. 8.

x ch. 2. 3, 10; 10. 12, 13; 7. 6; 24. 9; ver. 21.

y ch. 2. 11. 1 Pe. 2. 22.

z Nu. 18. 9, 10.

a Ex. 29. 37. ch. 6. 3, 10; ver. 29; ch. 7. 1, 6, 7; 21. 22. He. 7. 26. Lu. 1. 35. 1 Pe. 2. 22. 2 Co. 5. 21.

b Ex. 29. 33. ver. 29. ch. 7. 6; 22. 4–7; 10. 12, 13. Jn. 6. 53–56. Ga. 5. 1. Ps. 65. 4; 132. 5.

c Ex. 29. 37. ver. 27; ch. 22. 4–6. Ezr. 2. 63.

7 Every one who handles them, offers them upon the altar, or partakes of such portions of them as are permitted to be eaten, must be holy; *i.e.* he must be ceremonially clean, and officially set apart and sanctified to the priestly office.—*P.*

d See ch. 1. 1. Ex. 25. 22. Nu. 12. 8. He. 1. 1. Re. 1. 1.

7 And[h] the priest shall make an atonement for him before the LORD; and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,

9 Command Aaron and his sons, saying, This *is* the law of the [i]burnt-offering: It *is* the burnt-offering, [k]because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it:[4]

10 And the priest shall put on his [l]linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath [m]consumed with the burnt-offering on the altar, and he shall put them beside the altar.

11 And he shall [n]put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place.[5]

12 And the [o]fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and [p]lay the burnt-offering in order upon it; and he [q]shall burn thereon the fat of the peace-offerings.

13 The[r] fire shall ever be burning upon the altar; it shall never go out.[6]

14 ¶ And[s] this *is* the law of the meat-offering: The sons of Aaron shall offer it before the LORD before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* the memorial of it, unto the LORD.

16 And the [t]remainder thereof shall Aaron and his sons eat: with [u]unleavened bread shall it be eaten [x]in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be [y]baken with leaven: [z]I have given it *unto them for* their portion of my offerings made by fire; it *is* [a]most holy, as *is* the sin-offering, and as the trespass-offering.

18 All the [b]males among the children of Aaron shall eat of it. *It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire; [c]every one that toucheth them shall be holy.[7]

19 ¶ And[d] the LORD spake unto Moses, saying,

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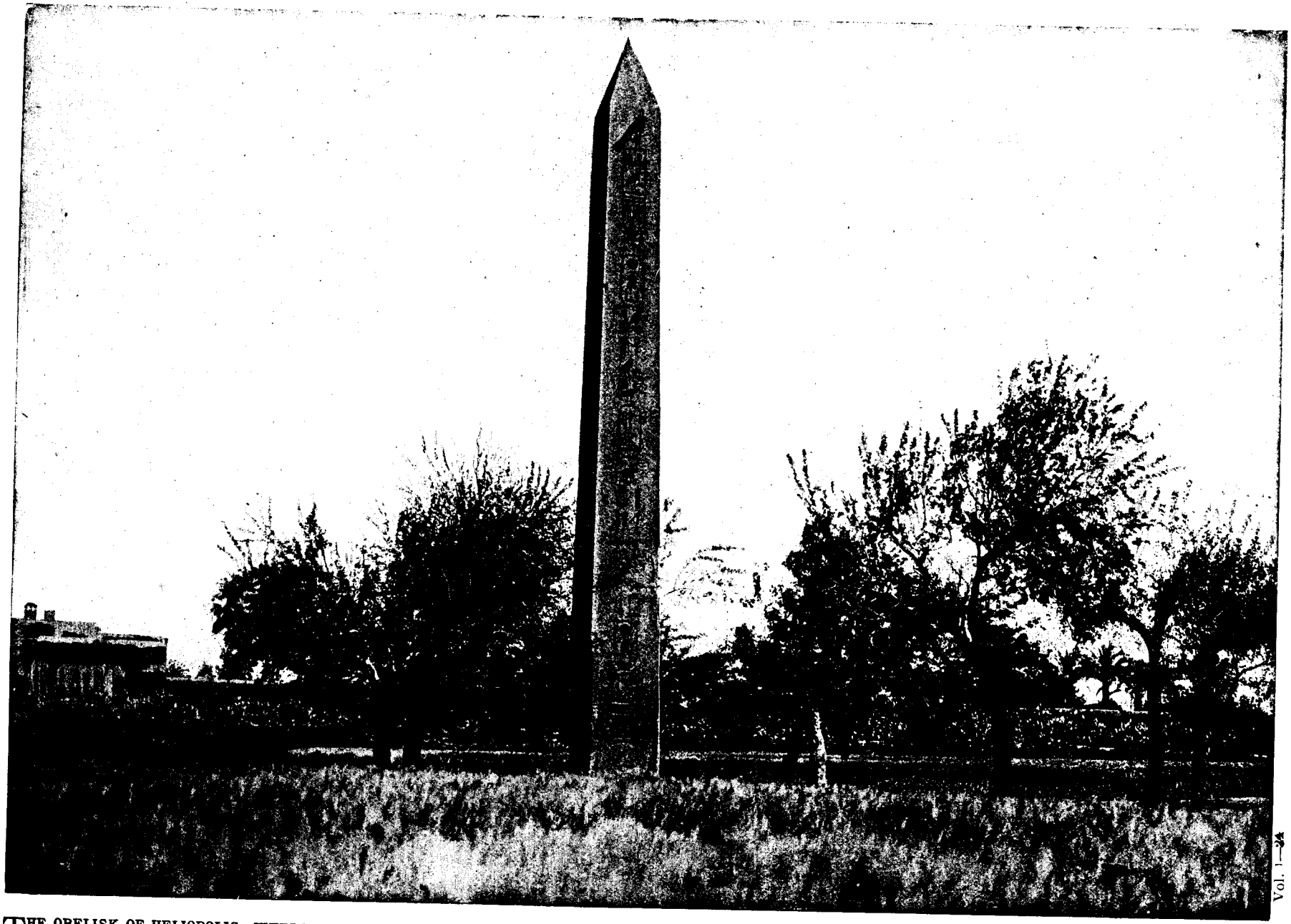
heart, my hand, or my tongue, since nothing less than the sacrifice of Christ makes possible the pardon of sin.

CHAPTER VI. [Ver. 28. Jesus, who 'bare our sins in his own body on the tree,' said of himself, 'This is my body which is *broken* for you;' but while the *body* was broken, being 'crucified through weakness,' 2 Co. 13. 4, the *spirit*, represented by the strength and durability of the brass, was 'made perfect through suffering,' He. 2. 10, was 'declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead,' Ro. 1. 4. *C.*]

REFLECTIONS.—Behold the criminal and odious nature of dishonesty in God's sight! No forgiveness thereof, even through the blood of Jesus, is to be expected but in the way of restoring that which hath been unjustly acquired. While, therefore, I take heed to put far away my corruptions, and to put due honour upon the ordinances of God, let love to him perpetually burn in my heart, as the effect of his everlasting love to me; nor let any human invention be ever mixed with my worship of Him. The Lord's ministers should be always duly, though not nicely, supported. But let them never expect profit or subsistence by their sins, or attempt to pardon them; let the whole guilt thereof be pardoned by Jesus, who finished transgression and made an end of sin; and let them gratefully serve him as their great High-priest. While I perceive the insufficiency of these legal oblations, which even produced and transmitted uncleanness, I would reverence the blood of my Redeemer, and hope that, when my earthly tabernacle shall be dissolved, by the gracious



THE OBELISK OF HELIOPOLIS—WHERE MOSES WAS EDUCATED. [LEVITICUS, vi: 1.]—We give here a picture of the obelisk at Heliopolis, because it stands amid the ruins of the ancient city of On, where Moses was educated. This obelisk stood in front of the Temple of the Sun. This was erected about 2400 years before Christ by Usertsen I. It is 62 feet 4 inches high above the level of the ground; 66 feet 6 inches above the pavement. It is built of red rose granite. The inscription on the obelisk of Heliopolis is translated in part as follows: "The horus of the sun. The life for those who are born. The king of the upper and lower land. Kheper-ka-Ra. The lord of the double crown. The life for those who are born. The sun of the Sun God. Ra-Usertsen. The friend of the spirits of On ever living. The garden of Horus. The life for those who are born. The gracious God."

20 This *is* the offering of Aaron, and of his sons, which they shall offer unto the LORD [c]in the day when he is anointed; the [d]tenth part of an ephah of fine flour for [e]a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 In a [h]pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces[7] of the meat-offering shalt thou offer [i]*for* a sweet savour unto the LORD.

22 And the priest of his sons, that is [k]anointed in his stead, shall offer it: *it is* a statute for ever unto the LORD; it shall be [l]wholly burnt:

23 For every meat-offering for the priest shall be wholly burnt; it shall not be eaten.[8]

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron, and to his sons, saying, [m]This *is* the law of the sin-offering: In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [n]it *is* most holy.

26 The [o]priest that offereth it for sin shall eat it; [p]in the holy place shall it be eaten, in the court of the tabernacle of the congregation.

27 Whatsoever[q] shall touch the flesh thereof shall be holy; and when there is sprinkled of the blood thereof upon any garment, thou shalt wash[r] that whereon it was sprinkled in the holy place.

28 But[s] the earthen vessel wherein it is sodden shall be broken; and if it be sodden in a brazen pot, it shall be both scoured and rinsed in water.

29 All[t] the males among the priests shall eat thereof: it *is* most holy.

30 And no [u]sin-offering,[9] whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire.[1]

CHAPTER VII.

1 *The law of the trespass-offering,* 11 *and of the peace-offering,* 12 *whether it be for a thanksgiving,* 16 *or a vow, or a freewill-offering.* 22 *The fat and the blood are forbidden to be eaten.* 28 *The priests' portion in the peace-offerings.*

LIKEWISE this *is* the [a]law of the trespass-offering: [b]it *is* most holy.

2 In the [c]place where they kill the burnt-offering shall they kill the trespass-offering: and the blood thereof shall he [d]sprinkle round about upon the altar.

3 And he shall offer of it [e]all the fat thereof; the rump,[1] and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall [f]burn them [g]upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 Every[h] male among the priests shall eat thereof; it shall be eaten in the holy place: [i]it *is* most holy.

7 As the [k]sin-offering *is*, so *is* the trespass-offering; *there is* one law for them: the priest that maketh atonement therewith shall have *it.*

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself the [l]skin of the burnt-offering which he hath offered.

9 And all [m]the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and in the pan, shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry, shall all the sons of Aaron have, [n]one *as much* as another.

11 ¶ And this *is* the [o]law of the sacrifice of peace-offerings, which he shall offer unto the LORD:

12 If he offer it [p]for a thanksgiving,[2] then he shall offer with the sacrifice of thanksgiving [q]unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour fried.

13 Besides the cakes, he shall offer *for* his offering [r]leavened bread with the sacrifice of thanksgiving of his peace-offerings.[3]

14 And of it he shall offer one out of the whole oblation *for* an [s]heave-offering unto the LORD, *and* it shall [t]be the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall be eaten [u]the same day that it is offered; he shall not leave any of it until the morning.

16 But if the sacrifice of his offering *be* a [x]vow,[4] or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice on the [y]third day shall be burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day,[5] it [z]shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it [a]shall bear his iniquity.

A.M. 2514. B.C. 1490.

[c] Ex.xxix.ch.viii.ix.

[d] Ex. 16.18,36. ch.5.11, five pints

[e] Ex.29.35,39. This was offered every day along with the daily meat-offering for the Jewish nation, He.7.27.

[h] ch.2.5,7.

7 Perhaps six cakes in the morning, and other six at night.

[i] See ch. 1.9; 2. 3, 9, 12.

[k] ch. 4. 3, to be his successor.

[l] Ex.29. 15, 18. Mat. 20.28. Da.9.26.

8 Priests never got the priests' share of their own offerings, at least of such as were offered for the high - priest. — [Of other meat-offerings, a *memorial* was burned, the rest was eaten by the priests, ch. 2. 2; 10. 16. The meat-offering for the priest was wholly burnt, wholly ascended to God, thus shadowing out the completeness of the offering of Christ, and his bodily resurrection and ascension into glory, Ac.2. 27,28.—*C.*]

[m] ch.1. 3, 5, 11; 4. 4, 14,24,29,33. Mat.16.21; 20.18,xxvi.xxvii.

[n] See ver. 17, 18,29; ch.7.1,6,7.

[o] ch. 21. 22; 10. 17. Eze. 44. 29. Ex. 29. 33. Nu. 18. 9, 10. Ho. 4. 8. Ga.2.20. Jn.6.53,57.

[p] See ver.16.

[q] ver.18,26; ch.22.3-7. Ex.29.37.

[r] ch.11. 32,33. 2 Co. 7.1,11. Mat.7.6. He.10. 29.

[s] ch. 11. 33; 15. 12. Nu.31.23. He. 9. 10,11. 2 Co.5.1-7.

[t] See ver.17,18. Ex. 29.33.

[u] ch. 4. 3-21; 16. 11-27. He.9.9,15; 10. 1-14; 13.11.

9 'But no sin-offering,' &c. As directed in ch. 4. 3, sq., the whole of a sacrifice offered for sin was to be burned.—*P.*

1 That food which is not *eaten*, cannot remove hunger or sustain the body, and herein we see shadowed out the inefficacy of the blood of bulls and of goats 'to make him that does the service perfect, as pertaining to the conscience,' and leads us to that 'blood of Christ' that alone can 'purge the conscience from dead works to serve the living God,' He. 9.9,14.—*C.*

CHAP. VII.

[a] ch. 5. 1-19; 6. 1-7; 14.13; 21.22. 1 Pe. 2.22, 24.

[b] See ch.6.17, 25,29; 21.22.

[c] ch.1.3,5,11; 6.25; 4. 24,29,33. Mat.20.18,19; 16.21; xxvi.xxvii.

[d] ch.1.5,15; 3.2,8,13, with ch.4. 7, 18, 25, 30, 34; 5.9. Jn.17.19. He. 2. 10. Is.42.21. 2 Co.5.19.

[e] ch.3. 3-5, 9, 4. 8, 9. Ex. 29. 13. Je.4. 14; 30. 21. Ps.40.8; 51.6,17. Is. 53. 10. Tit.2.14. Pr. 23. 26.

1 'The tail.' See note on ch.3.9.—*P.*

A.M. 2514. B.C. 1490.

[f] ch.3.5, 11, 16; 4. 26, 31,35; 7.9,13; 5.12; 6.12. Lu.24.26.

[g] Mat. 23. 19; 3. 17. He.1.3. Tit.2.14. Ep.1. 6.1 Pe.2.5.

[h] ch.6. 16, 18, 26, 29; 14.13; 21.22; 22.4-7. Nu. 18.9,10.

[i] See ver.1.

[k] ch.6.26,20 2 Co.5. 21. Is.53.10-12. 1 Pe. 2. 24; 3.18; 1.18,19. Phi.2.6 -11. Lu.24.26. Jn.17.4, 6.

[l] Ge.3.21. Ro. 13.13, 14. Phi.3.9.

[m] ch.2.2,5,6,9; 5.11. Is 53.10. 1 Co.15. 58; 9. 7. Ga.6.6.

[n] Ex.16.18. Col.2.10; 2.11. 1 Co. 1. 30; 3. 21. Ro.8.30-33.

[o] ch.3.1-16; 22.18,21, 29. De.18.3. Ge.28.20.

[p] ch.22.29. Ps. 50.14; 116.17. 1 Ki.8.63. 2 Ch. 29.31; 33.16.

2 This was a thank-offering made as a token of gratitude for some signal divine favour; and leavened bread was permitted, because it was commonly used at social feasts, and this offering was the 'spontaneous expression of pious devotion.'—*P.*

[q] ch.2.4; 6.21. Nu.6. 15. 1 Co.5.8. 1 Pe.2.1, 2 Co.7.1. Lu.1.74,75.

[r] ch.23. 17. Mat. 13. 33. 1 Co.5.7,8.

3 From the institution of the passover, Ex. xii., leaven has lain under interdict. Why then is *leavened bread* admitted, nay prescribed, in *peace-offerings* and thanksgivings? (1) To show that 'every creature of God is good, if it be received with *thanksgivings;* for it is *sanctified* by the word and prayer,' 1 Ti.4.4,5; 1 Co.10.23,30. (2) To exhibit a practical illustration of the great principle that, 'not that which goeth into the mouth defileth the man, but that which cometh out of the mouth (if coming from an unrenewed heart) this defileth the man,' Mat. 15.11.—*C.*

[s] Ex. 29. 27. Nu. 15. 20; 18.9,11,19,29-31.

[t] ch. 6. 17, 26; 10. 14, 15; ver.8,33.

[u] ch.19.6-8; 22.30; 8. 31,32. Ex. 12. 10; 16.19. Ec.9.10. 2 Co. 6. 2. Pr. 27.1. He.3.7,8,13.

[x] Nu.30.2. ch. 22.23; 19.5-7; 27.9.

4 'A votive offering.'—*P.*

[y] Ge.22.4. Ex.19.11. 1 Co.15.3,4. Ro. 6. 3-1 Co. 10. 16, lest it should putrefy, become contemptible, or be used superstitiously, &c.

5 'When thou vowest a vow, *defer not* to pay it,' Ec.5.4. Accordingly, no part of the sacrifice was to remain, in any case, till the *third* day, clearly typifying the body of Christ, which was not to be suffered 'to see corruption,' Ac.2.27, and was to be raised on the third day, Mat. 16.21.—*C.*

[z] Nu.18.27. ch. 19.7, 8. Is.1.11-15; 65.4; 66.3. Ge. 4. 5. It shall not avail him for good.

[a] See ch. 5. 1. Pr. 5. 22; 9.12. Ge.4.13. Ro.2. 8,9.

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application thereof, I shall be presented without spot or wrinkle, or any such thing, in the presence of his heavenly Father.

CHAPTER VII. Ver. 13. (1) The prohibition of leaven, in ch. 2. 11, related only to things burnt upon the altar; but he did not prohibit the offering of leavened bread for the priest's food. (2) This was a thank-offering to God for blessings, of which leavened bread was one. And it might denote that God rejects not the grateful services of his people, though tainted and mingled with corruption.

Ver. 15. This intimated that Christ and his grace should be received without delay, and with thanksgiving speedily returned; and it also prompted them to invite the poor, or strangers, to share in the entertainment.

Ver. 30. [The offerer must bring the offering with

19 And the flesh [b]that toucheth any unclean *thing* shall not be eaten, it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, having his uncleanness upon him, even that soul shall [c]be cut off from his people.

21 Moreover,[d] the soul that shall touch any unclean *thing, as* the uncleanness of man, or *any* unclean beast, or any abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye[e] shall eat no manner of fat, of ox, or of sheep, or of goat.

24 And the fat of the beast that [f]dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* shall be [g]cut off from his people.[5]

26 Moreover,[h] ye shall eat no manner of blood,[6] *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood, even that soul shall be cut off from his people.[7]

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, He that offereth the sacrifice of his peace-offerings unto the LORD, shall [i]bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 His own hands shall bring the offerings of the LORD made by fire; the fat with the breast, it shall he bring, that [k]the breast may be waved *for* a wave-offering[8] before the LORD.[9]

31 And the priest shall burn the [l]fat upon the altar; but the breast shall be Aaron's and his sons'.

32 And the right shoulder shall ye give unto the priest *for* an [m]heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron, that offereth the blood of the peace-offerings and the fat, shall have the [n]right shoulder for *his* part.

34 For the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion* of the [o]anointing of Aaron, and of the anointing of his sons,[1] out of the offerings of the LORD made by fire, in the day *when* he presented them to minister unto the LORD in the priest's office;

36 Which[p] the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This[q] *is* the law of the burnt-offering, of the meat-offering, and of the sin-offering, and of the trespass-offering, and of the consecrations, and of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their [r]oblations[2] unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons.* 14 *Their sin-offering.* 18 *Their burnt-offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take Aaron, and his sons[1] with him, and [a]the garments, and [b]the anointing oil, and a bullock for the sin-offering, and [c]two rams, and a basket of unleavened bread;

3 And gather thou all the congregation[2] together unto the [d]door of the tabernacle of the congregation.

4 And Moses did [e]as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, [f]This *is* the thing which the LORD commanded to be done.

6 And Moses brought Aaron and his sons, [g]and washed them with water.

7 And [h]he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

A.M. 2514. B.C. 1490.

[b] ch.22.2–15; xi. xiii. xv. Nu. xix. Ge.17.14. 1 Co.11. 27–29. He. 10. 29,31. Ps.68.21.

[c] See ver. 21, 25, 27. Shall be excommunicated from the Jewish church, if not deprived of life.

[d] ch. xi.–xiv. De. xiv. Nu. xix. Ep. 5.7, 11. 2 Co.6.14–17.

[e] ch.3.16, 17; 4. 8–10; 17.6. De.32.38. 1 Sa. 2 15, 17. ver.24,25. Ep. 1, 7|5.26. He.10.10–14.

[f] ch.17.15; 22. 8. Ex. 22.31. De.14.21. Eze.4. 14;44.31.

[g] Ge. 17. 14. ver. 20, 27; ch. 17. 10, 14. Ro. 9. 3|.3;10.3. He.10.29.

[5] It is clear (1) That only the fat of such animals as were permitted to be offered in sacrifice was forbidden. The fat of other clean beasts might be eaten. (2) That when the Israelites entered Canaan, and when the slaughter of animals was permitted in every part of the country for the purposes of food, there is nothing in this command to prevent the eating of fat. (3) Those portions of the fat which are mixed with the ordinary flesh are not prohibited.—*P.*

[h] Ge.9.4. ch.3.17;17. 10, 12, 14. De.12.16,23; 15. 23. 1 Sa. 14. 33, 34. Ac.15.29.

[6] That fat and blood represented the precious life-giving obedience and sufferings of Christ.

[7] The command against the use of blood is absolute and universal.—*P.*

[i] ch.iii.;22.29. Ps.40. 7,8;110.3.

[k] ver. 32–34. Ex. 20. 24–26. ch.3.5;8.27;9.21; 10.14,15.

[8] The offerer was required with his own hands to bring these parts of the sacrifice to the priest, that the oblation of them might appear his own voluntary action. The breast (which seems to have included the whole of what is at present, in cutting up slaughtered animals, divided into the two breasts) having been solemnly *waved* to and fro, as devoted to God, was eaten by the priests in general: but the right shoulder, having been heaved upwards, as in like manner given to the Lord, was the perquisite of the officiating priest.—*Scott.*

[9] According to Jewish tradition the ceremony of 'waving' was as follows: The priest laid the portion on the hands of the offerer, and then placed his own hands beneath, and moved the hands of the offerer forward, toward the altar, to indicate the dedication of the piece to God; then backward, to indicate the giving of it back again for the use of the priests.—*P.*

[l] ch. 3.3–5, 9–11, 16. See ver.5. Ps.22.13,14. Is.53.10. Phi.3.10. Ro. 6.3,4. Pr.23.26.

[m] Ex. 29. 17. Pr.15. 24. Phi.3.20. Ja.1.17.

A.M. 2514. B.C. 1490.

[n] ch. 10. 14, 15. Nu. 18.18. De.18.3. Ex.29. 22–26. Is.53.10. Jn.6.33, 35.53–58. 1 Co.2 20. Phi. 3.9,10. 1 Co.9.13,14.

[o] Ex.xxix.ch.viii. Is. 10.2, 11.2–4; 61.1. Jn.3. 34.1 Jn.2.20–27.

[1] 'This is the portion of Aaron, and the portion of his sons.' The word translated 'anointing' signifies 'a part measured off,' 'a select portion,' the reference being to the wave-breast and the heave-shoulder.—*P.*

[p] ch.6.16–18,26; ver. 6–8,14,30,32–34; ch.10. 12–15. Ex. 29. 26–33. Nu.xviii. De.18.3,4.

[q] ch.i–vii. Ex. xxix. Nu.xv.xxviii.xxix.

[r] He.10.1–14. Is.53. 2–12.

[2] The word rendered *oblations* is a general name for all sorts of offerings or oblations to God. The root of the word is *karab*, to approach or bring near; and the term therefore denotes anything brought nigh to be offered or dedicated to the Lord, to whom also the offerer himself was, as it were, brought nigh, having access in the way appointed by the law. The comprehensive term is thus very appropriately introduced here at the conclusion of the account of the different offerings and sacrifices.—*P.*

CHAP. VIII.

1 The appointment and mode of the consecration of Aaron and his sons was given some time before, as we have it related in Ex. xxix., but the actual consecration was delayed till now, when all was prepared.—*P.*

[a] See Ex. xxviii. xxix.

[b] Ex.30.24,29.

[c] ver.18,22,26.

[1] The Hebrew word translated 'congregation' signifies a select body of representative men—not the whole people, for which another word was employed. The exact number assembled is unknown; but it may not have been—there is nothing in the original of this passage to prove that it was—more than a few hundreds.—*P.*

[d] ch. 1 3. Ex. 29.4. Mat.20.18;xxvi.xxvii.

[e] ver. 9, 13, 17, 21, 29, 35. Ex.39.42,43. De.11. 32;12.32. Mat.28.20. Is. 8.20. Ps.119.4–6,115.

[f] Ex.29.4–37.

[g] Ex.29.4. Jn.17.17, 19. Re.1.5,6. He.10.22. Tit.3.5.

[h] Ex.29.5;28.4. 1 Ti. 2.5. He.9.15.

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his own hands. The priest cannot bring it as his superior; nor his friend as his equal; nor his servant as his inferior. This points to the fact that none but Christ can offer the sacrifice of reconciliation; and that religion, or faith, repentance, holiness, is a *personal* concern between God and every man's own soul; of repentance, a bitterness which the world knoweth not; and of hope, a joy with which a stranger intermeddleth not. See Pr. 14. 10. *C.*]

Ver. 38. [*Thanksgivings in the wilderness?* Why are they not reserved exclusively for Canaan? Is not liberty, the liberty of the Son, abundant compensation for want of a 'continuing city?' Is not manna a sufficient substitute for 'milk and honey?' Whatever be your lot, 'rejoice in the Lord, O! ye righteous, for praise is comely for the upright,' Ps. 33. 1. *C.*]

REFLECTIONS.—Ministers of the gospel ought to be plentifully supplied with everything necessary and agreeable. And the more diligent any are in the services of religion, the more abundantly will they reap the advantages thereof. What glorious reward to himself, and redemption to his people, doth Jesus procure by his all-comprehending oblation! What robes! what delicious provision! May I and my friends share with him in his abundant nourishment and consolation! And let me not only timely perform my vows; but where I am left most at liberty, let me with cheerfulness give to the Lord. As there is no medium between God's acceptance and abhorrence of my works, let me examine myself, and take heed to my steps. Let my receiving and feeding upon Jesus be as early, and earnest, and social, as possible; and let me, by an after-improvement of divine ordinances, obtain the real benefit thereof. Never let me attempt to live in sinful pollutions along with feasting on Christ. But always beware of a licentious appetite after things prohibited of God. And while I manifest the utmost regard to Jesus and his atonement, let me, as a ransomed priest, feed upon him as my portion; feed upon his dearest love and choicest supports; always eyeing the grant, appointment, and command of God, as the rule and reason of my conduct.

8 And he [i]put the breastplate upon him; also he put in the breastplate the Urim and the Thummim.

9 And he [k]put the mitre upon his head; also upon the mitre, *even* upon his forefront, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took the [l]anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

12 And he [m]poured of the anointing oil upon Aaron's head,[1] and anointed him, to sanctify him.[2]

13 And Moses [n]brought Aaron's sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the LORD commanded Moses.

14 ¶ And[o] he brought the bullock for the sin-offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin-offering.

15 And he [p]slew *it;* and Moses [q]took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.

16 And he [r]took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

17 But [s]the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he [t]brought the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And [u]he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.[3]

23 And he slew *it;* and Moses [z]took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet: and Moses sprinkled the blood upon the altar round about.

25 And he [y]took the fat, and the rump,[4] and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread, that *was* before the LORD, he took [z]one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all [a]upon Aaron's hands, and upon his sons' hands, and waved them *for* a wave-offering before the LORD.

28 And Moses took them from off their hands, and [b]burnt *them* on the altar upon the burnt-offering:[5] they *were* consecrations for a sweet savour; it *is* an offering made by fire unto the LORD.

29 And Moses [c]took the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

30 And Moses [d]took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron, and to his sons, [e]Boil the flesh *at* the door of the tabernacle of the congregation: and there eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And [f]that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle of the congregation *in* seven [6]days, until the days of your consecration be at an end: for seven days shall he consecrate you.

A.M. 2514. B.C. 1490.

[i] Ex. 28. 15-30. Ca. 8. 6. Is. 59. 17. Col. 2. 3.

[k] Ex. 29. 6; 28. 36-38. Zec. 6. 11, 13. Phi. 2. 6-11. He. 2. 8, 9.

[l] Ex. 29. 7; 28. 41; 30. 26-30. Jn. 3. 34; 1. 16. 1 Jn. 2. 20, 27. 1 Th. 1. 5; 5. 23. Ro. 8. 9. Tit. 3. 5, 6.

[m] Ex. 29. 7. Ps. 133. 2 Is. 61. 1; 11. 2; 42. 1.

1 This anointing with oil was typical of the gifts and graces of the Holy Spirit. It was conferred on priests and kings, if not on prophets, to qualify them for their office. It specially pointed out the anointing with the Holy Ghost of Him who in his own person sustains all these offices to his church; and who was 'anointed with the oil of gladness above his fellows,' to whom the Holy Spirit was given 'without measure' or limit, and upon whom he rested, Is. 61. 1, as compared with Lu. 4. 18. The anointing with oil conferred peculiar sacredness, and it was considered peculiarly heinous to injure the 'Lord's anointed.' Speedy and terrible destruction is denounced upon all who oppose him who was thus especially typified and styled, Ps. ii.—*J.*

2 Were this the minute detail of a mere ceremony, nothing could be more uninteresting. But as a picture of the consecration of the Lord Jesus, it becomes a most attractive object of contemplation to the believer. It consists of *washing, clothing, crowning, anointing,* in order to *sanctification,* that is, dying to sin, and living to God. All these meet in Christ—humanity *washed* that was sinless, 1 Pe. 3. 26; *clothed,* that is with righteousness, Re. 1. 13; *crowned,* that is with glory and honour, He. 2. 9; *anointed,* that is with the Spirit without measure, He. 1. 9; *sanctified,* as it is written, 'For in that he died, he died unto sin once, but in that he liveth, he liveth unto God,' Ro. 6. 10.—*C.*

[n] Ex. 29. 8. Ps. 132. 9, 16. Is. 45. 24; 61. 10. Lu. 12. 35. Ro. 13. 14. Re. 19. 8. Ga. 3. 22, 23.

[o] Ex. 29. 1, 10. ch. 1. 4; 4. 4, 15, 24, 29, 33; 6. 25. 1 Pe. 2. 22-24.

[p] ch. 1. 5, 11; 3. 2, 8. He. 9. 18, 22.

[q] Ex. 29. 12, 36. ver. 19, 20; ch. 4. 25, 30, 34; 14. 49-53. He. 2. 10; 5. 8. Jn. 17. 19.

[r] Ex. 29. 13. ch. 3. 3-5; 4. 8-10, 19, 26, 31, 35. Jn. 12. 27. Is. 53. 10. Ps. 22. 14. Mat. 26. 38.

[s] Ex. 29. 14. ch. 4. 11, 12, 21; 16. 27. He. 13. 11, 13. 2 Co. 8. 9. Zec. 13. 7.

[t] Ex. 29. 15-18. ch. 1. 10-13. Tit. 2. 14. 1 Pe. 1. 18, 19. Ep. 5. 2.

[u] Ex. 29. 19-31. ch. 7. 37. 2 Co. 5. 21. Re. 1. 5, 6. Jn. 17. 19. 1 Co. 1. 30. Ep. 5. 25, 27.

A.M. 2514. B.C. 1490.

3 Calmet informs us that 'among the Romans the consecration of the high-priest bore a close resemblance to that of the Jewish high-priest. The Roman high-priest, clothed in his pontificals, was conducted into a subterraneous place covered with a floor of boards pierced through with many holes. On this floor a bullock was sacrificed, whose blood, running through the holes, fell upon the priest who stood underneath to receive this sacred aspersion. Being completely covered with this sanguineous shower, he ascended and was acknowledged and adored by the people as Pontifex Maximus, or supreme high-priest.' These rites, which were in all probability originally borrowed from the Jewish ritual, and mixed and disguised with their own superstitions, are described minutely by Aurelius Prudentius.—*J.*

[x] Ex. 29. 20. ch. 14. 28. He. 5. 8; 2. 10. 1 Th. 5. 23. 1 Co. 1. 2, 30. This represented the universal sanctification of Christ and his people to hear God's law, receive his gifts, and act and walk in his way.

[y] ch. 3. 3-5, 9-11, 14-16. Ex. 29. 22-25. Is. 53. 10. Pr. 23. 26.

4 'The tail.' See note, ch. 3. 9.—*P.*

[z] Ex. 29. 23. 1 Ti. 2. 5. Ac. 5. 12. Jn. 1. 14.

[a] Ex. 29. 24, &c. Je. 30. 21. He. 9. 14.

[b] Ex. 29. 25. Zec. 13. 7. Ps. 22. 13, 14. He. 10. 14-22.

5 In these three offerings for Aaron and his sons we have three admitted witnesses of the sinfulness and imperfection of the Aaronic priesthood, and the need of a higher intercessor, and a better sacrifice, He. 10. 1-14.—*C.*

[c] Ex. 29. 26. ch. 7. 30-34. 1 Co. 10. 31. 1 Pe. 4. 11.

[d] Ex. 29. 21; 30. 30. Is. 61. 1, 3. He. 2. 11. Ga. 5. 22-25. Re. 7. 14.

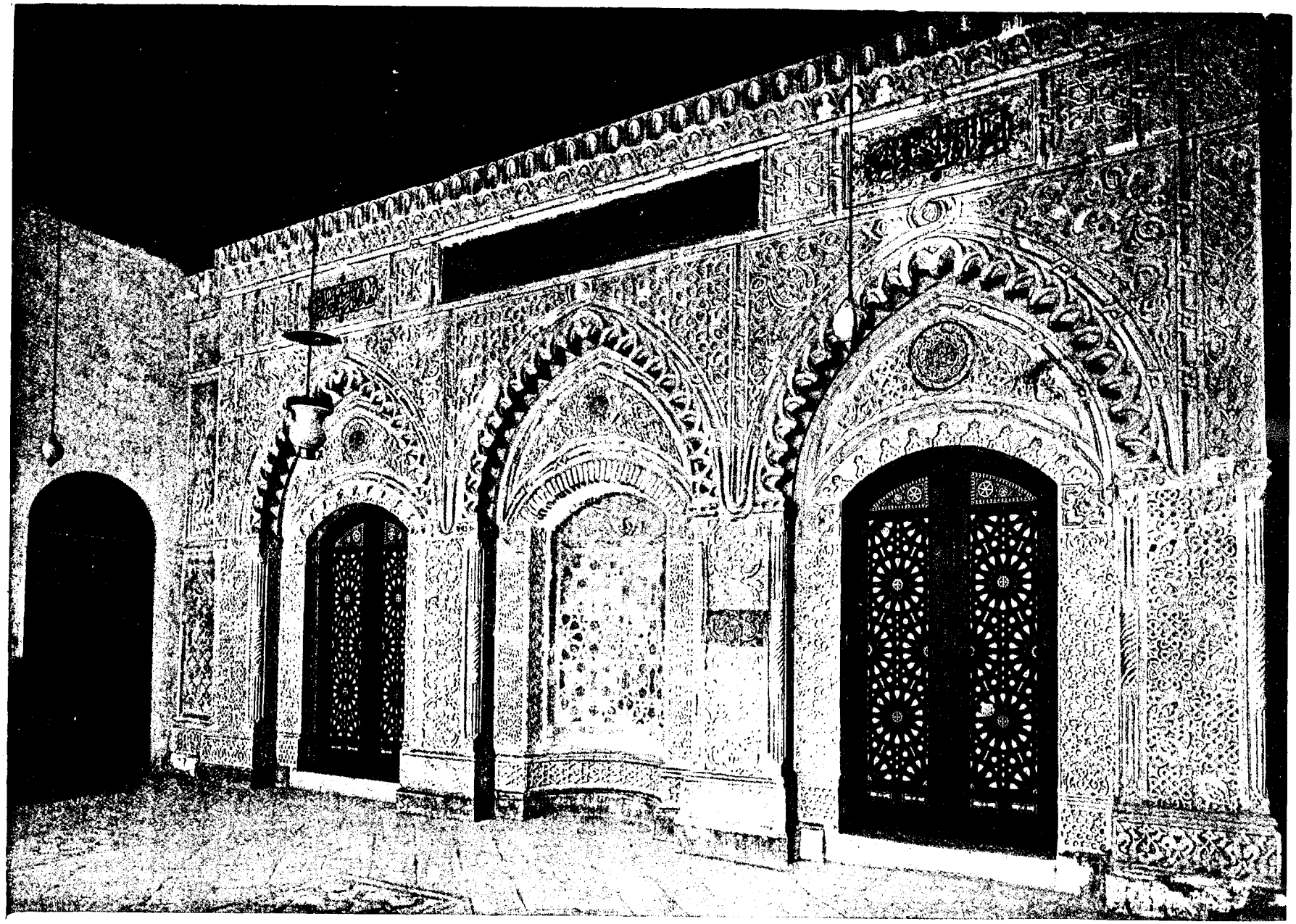
[e] Ex. 29. 31, 32. 1 Sa. 2. 13, 14. ch. 7. 15. De. 12. 6, 7. Ga. 2. 20. Jn. 6. 33, 35, 53.

[f] Lest it should corrupt, appear contemptible, or be superstitiously used, Ex. 12. 10; 29. 34. ch. 7. 17. Pr. 27. 1. He. 3. 13, 14. 2 Co. 6. 2. Ec. 9. 10.

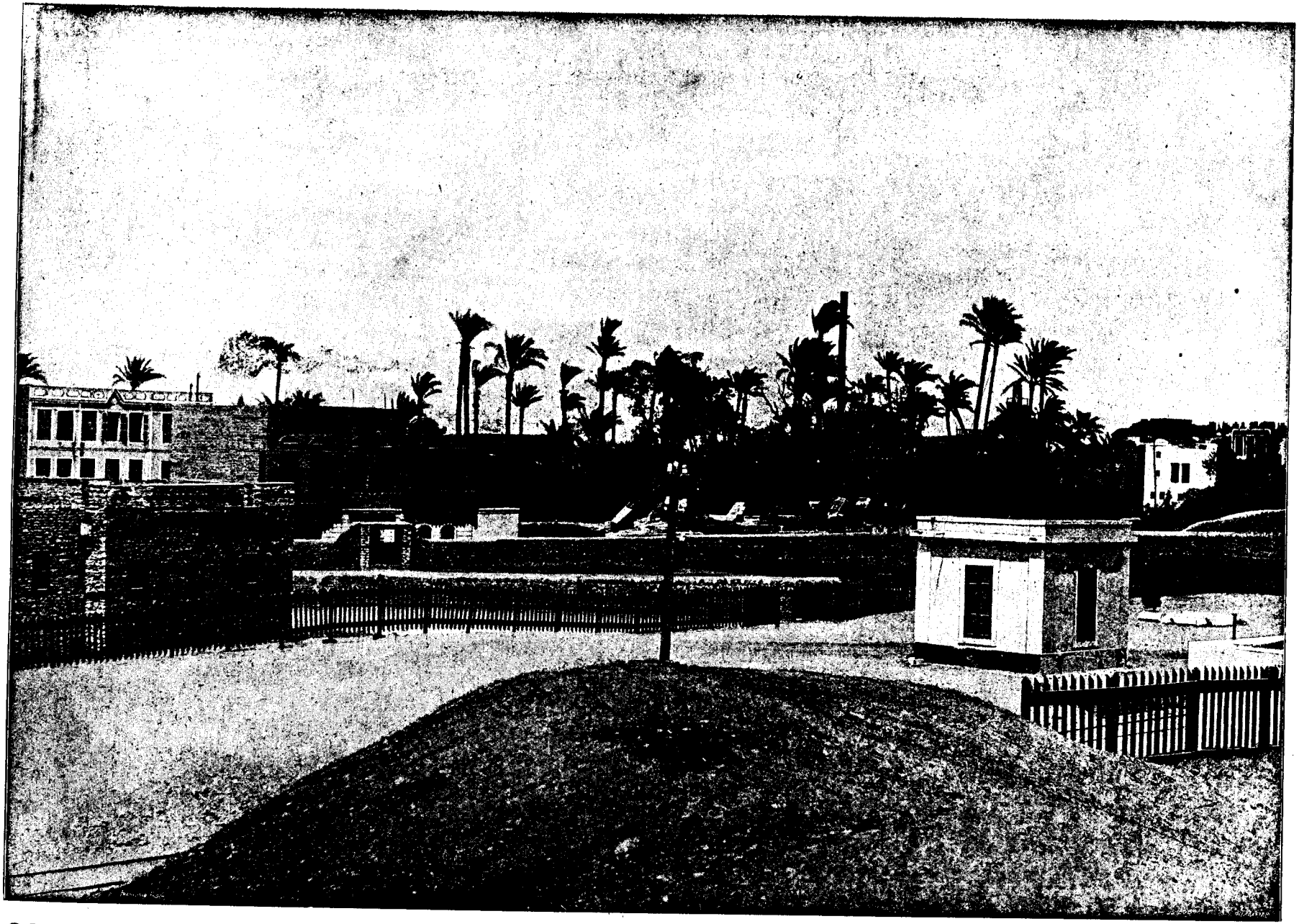
6 'For' or 'during seven days.' The consecration services were to last a whole week. On each day of the week apparently the solemn ceremonial was to be repeated as described in the preceding verses; and during the whole period Aaron and his sons were to remain within the sacred inclosure day and night.—*P.*

CHAPTER VIII. [Ver. 30. From the commentary of David, Ps. 133. 2, we learn that this anointing was the emblem of *brotherly unity.* Why? It was one perfume sprinkled upon all the family, and diffusing its refreshing odour equally to all the worshippers; while the accompanying *blood* of the sacrifice was the bond of the council and covenant of peace. So Christians should be united, they are one family, Ga. 6. 10; so Christians should be united, they have one anointing and access by one Spirit to one Father, 1 Jn. 2. 27; Ep. 2. 18; so Christians should be united, they have one sacrifice, Ep. 2. 13, 16; so Christians should be united, they have one righteousness, Ro. 3. 22; so Christians should be united, they have one home, Jn. 14. 2, 3. *C.*]

REFLECTIONS.—Behold how exactly everything in Jesus Christ, and his gospel-church, answers to the purposes of God, declared in the promises and predictions of his word! Before angels and men he is called to, prepared for, and solemnly set apart to, his mediatorial work. Holy, harmless, and undefiled, he steps forth, vested by his Father in a marvellous manhood and mediatorial function. Anointed with the Holy Ghost above measure, sanctified by his own blood, and made perfect through suffering, he himself and his Father rejoice in his office, and his execution of it. And the tabernacle of his body, the church, and all instituted ordinances, are, together with him, consecrated to the service of God in his oblation, blood, and Spirit. Let ministers of the gospel learn with what solemn and deliberate preparation they ought to enter on their work. Let every saint observe what solemn washing in the fountain opened for sin and uncleanness, what putting on of the Lord Jesus, what sprink-



A COPTIC CHURCH—IN THE CRYPT OF WHICH CHRIST IS SAID TO HAVE SPENT PART OF THE SOJOURN IN EGYPT WITH HIS MOTHER MARY. [LEVITICUS, ix.] —This picture is placed in connection with the ninth chapter of Leviticus because of its remote connection with Moses. Old Cairo is between New Cairo and Memphis, and Moses was brought up at Memphis and educated at Heliopolis. In going from Heliopolis to Memphis he would pass through Old Cairo. This church stands in the middle of the Roman Fortress of Babylon in Egypt. There is a crypt in the church twenty feet by fifteen, in which it is said that the Virgin and her Son spent a part of their time during their sojourn in Egypt to avoid the wrath of Herod. The general shape of the church is nearly oblong. The wooden pulpit inside is of rosewood, inlaid with designs in ebony set with ivory edgings. There are many specimens of very beautiful workmanship inside. There are very handsome carvings representing St. Demetrius, Mar George, Abu-sephen, the nativity and the Last Supper.



OLD CAIRO—NEAR THE ISLAND OF RHODA, WHERE MOSES WAS DISCOVERED. [Leviticus, viii:10.]—Old Cairo is upon the suburbs of Modern Cairo, and lies between Memphis, where Moses was brought up, and Heliopolis, where he was educated. It is in the neighborhood of the country in which the children of Israel dwelt in Egypt for 430 years. Near Old Cairo, according to Josephus, stood the fortress of the Babylon of Egypt, which was founded by the Babylonian mercenary soldiers of Cambyses, B. C. 525. Diodorus says that the Babylon of Egypt, which was occupied by the site where what is called Old Cairo now stands, was founded by Assyrian captives in the time of Rameses II., who was the Pharaoh who oppressed the children of Israel. This shows us that the particular site we see is connected with the early history of Egypt. During the reign of Augustus, Old Cairo was the headquarters of one of the Roman legions garrisoned in Egypt.

34 As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, that ye die not: for so I am commanded.

36 So Aaron and his sons did all things which the LORD commanded by the hand of Moses.

CHAPTER IX.

1 *The first offerings of Aaron for himself and for the people.* 8 *The sin-offering,* 12 *and the burnt offering for himself.* 15 *The offerings for the people.* 23 *Moses and Aaron bless the people, and fire cometh out from the Lord upon the altar.*

AND it came to pass, on the eighth day,[1] *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin-offering; and a calf and a lamb, *both* of the first year, without blemish, for a burnt-offering;

4 Also a bullock and a ram for peace-offerings, to sacrifice before the LORD;[2] and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 And they brought *that* which Moses commanded before the tabernacle of the congregation; and all the congregation drew near, and stood before the LORD.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do; and the glory of the LORD shall appear unto you.[3]

7 And Moses said unto Aaron, Go unto the altar, and offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, and slew the calf of the sin-offering which *was* for himself.

9 And the sons of Aaron brought the blood unto him; and he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But the fat, and the kidneys, and the caul *above* the liver, of the sin-offering, he burnt upon the altar; as the LORD commanded Moses.

A.M. 2514. B.C. 1490.

g Ex.29.35. ch. 14.8. Eze. 43. 25. Nu. 19. 12. Jn.17.19. 2 Co.7.1. Col. 2.9,10. He.7.28;9.23,24.

h De.11.1. Nu. 9.19. ch.8.36;10.1.

i Ex.40. 16. Mat. 28. 20. De.4.2; 12.32. 1 Sa. 15.22.

CHAP. IX.

a ch.8. 33; 14. 23; 15. 14, 29. Nu. 6. 10. Eze. 43.26,27. Mat.28.1.

1 Aaron and his sons having remained *seven days and seven nights* at the door of the tabernacle, ch. 8. 35, enter upon office on the *eighth day*. All creatures required *seven days* for consecration, and were considered *perfected* on the *eighth*, as children, Le. 12. 2, 3; young animals for sacrifice, Le. 22. 27; unclean persons, Le. 14. 8, 9. Herein was set forth the perfection of our great High-priest, who, on the *eighth* day, after the *seventh, Sabbath*, rose from the dead, and entered upon his heavenly priesthood, in which he is able to save to the uttermost, seeing he ever liveth to make intercession for us, He. 7. 24,25.—*C.*

b ver.7; ch.4.3; 8. 14. He 7.27;9.7;5.3; 10.10, 12, 14. Ex.29.1. 2 Co.5. 21.

c ch.1.–v.; 4. 23. Ezr. 6.17. He.9.26,28. Tit.2. 14. Re.5.9.

2 Aaron having offered sacrifices for himself, the children of Israel are next commanded to offer a sin-offering for themselves; not a young bullock, but a kid of the goats, as on the great day of atonement. The people offering peace-offerings or offerings of thanksgiving and communion, of which the priests partook, they did not require to offer any for themselves. The Lord was to appear unto them, to come down by fire to own their sacrifice, and to testify his acceptance of Aaron's typical priesthood; perhaps also to give some special manifestation of the divine presence.—*I.*

d Ex.19.11;16.10;24. 16; 40.34,35. ver. 6, 23. Nu. 14. 10; 16. 19. Eze. 43.2,1 Ki.8.10–12.

3 This is one of these promises 'exceeding great and precious,' with which Israel was supported in the wilderness, the promise upon which the church of God is still living. 'So Christ was once offered to bear the sins of many; and to them that look for him, *he will appear* the second time, without sin unto salvation,' He.9.28. Let us, therefore, 'watch and pray,' that we be 'ready,' 'for in such a time as we think not, the Son of man cometh,' Mat. 24.44;25.13. Mar.13.33. —*C.*

e ch.8.34. He.5. 3; 7. 27,28;9.7.

f ch.4.25,30,34; 8.15, not as in ch. 4. 6, 7, 17, 18. He.2.10;10.19,20.

g ch.4.8–12,34, 35; 8. 16, 17. Is. 53. 10; 57. 15; 66.2. Ps.51.17. Pr.23.26.

A.M. 2514. B.C. 1490.

h ch.4.11,12,21; 8.17; 16.27. He.13.11,12.

i ch.1.;8.18–21. Ep.5. 2,25–27.

k ch. 4. 27–31; 9. 15. Nu.xxviii. xxix. ver. 8 –11. 2 Co.5.21. Tit.2.14.

l ch.1.; 8. 18–21; ver. 12–14. He.10.1–22.

4 Or, *ordinance.*

m ch.ii. Nu.xv. Ex. 29.38,41. Ga.2.20. Jn.6. 53.

5 Heb. *filled his hand out of it.*

n ch.iii.,7.11–34. Mi. 5.5. Ep.2.13–18. Ro. 5. 10. Col.1.20.

6 'The tail.' See note ch.3.9.

o Ex.29.24. ch. 7.30–34. Lu.2.14. 1 Pe. 4.11. Is.49.3.

p Nu.6.23–27. De.10. 8;21.5. 1 Ch.23.13. Lu. 24.50. Ac. 3. 26 Ps. 72. 17.

7 These were three offerings. The first a *sin-offering*, confessing guilt to a gracious God; the second, a *burnt-offering*, mercifully consuming it away; the third, a *peace-offering*, confirming reconciliation; and, after these, Aaron *blesses* the people This was nothing less than 'the grace of our Lord Jesus Christ,' wherein sinners stand, confessing sin, yet confident of forgiveness, 1 Jn. 4 19. Nothing less than that 'love of God,' which he 'commendeth to us—in that while we were yet sinners Christ died for us,' Ro. 5. 8. This is nothing less than that 'communion of the Holy Ghost, which preserves between Christ and his church, and Christian and Christian, 'the unity of the spirit in the bond of *peace*,' Ep.4.3.—*C.*

q He.9.28.

r Ge.4.4. 1 Ki.18.38. 2 Ch.7.1. Ju.6.21;13.19, 20.ch.6.13. Ps.20.3,4.

s 2 Ki.12.15. 2 Ch. 6. 2. Ps.80.1.

8 'And fire came forth from the presence (face) of Jehovah,' &c., *i.e.* from his visible manifestation. This was the recognized token that the sacrifice was accepted, and that the divine favour was propitiated. It appears that there was already a fire upon the altar; there had been one for seven days. It consumed the offerings by the slow and ordinary process; but the fire of the Lord acted in a different way. It consumed the whole in a moment—probably by one vivid, grand flash, which all the people could see, and which all must acknowledge to be divine. For analogous examples, see Ju. 6. 21. 1 Ki. 18. 38. 1 Ch.21.26.—*P.*

t See Ge. 17. 3, 17. 2 Ch.7.3. Nu.14.5; 16.22. 1 Ki.18.39. Mat. 26.39. Re.4.10;7.11;5.8.

CHAP. X.

a Nu.3.4;26.61. 1 Ch. 24.2.

11 And the flesh and the hide he burnt with fire without the camp.

12 And he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering, and took the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the manner.[4]

17 And he brought the meat-offering, and took an handful thereof,[5] and burnt *it* upon the altar, besides the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* a sacrifice of peace-offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And the fat of the bullock and of the ram, the rump,[6] and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And they put the fat upon the breasts, and he burnt the fat upon the altar:

21 And the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.[7]

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people: and the glory of the LORD appeared unto all the people.

24 And there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat:[8] *which* when all the people saw, they shouted, and fell on their faces.

CHAPTER X.

1 *Nadab and Abihu, for offering strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aaron's excuse for transgressing thereof.*

AND Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire

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ling of his blood and Spirit, what feasting on his flesh as meat indeed, what self-dedication, what mortification of inward lusts during their whole week of life, are necessary to prepare them for their sacerdotal service in the house eternal in the heavens.

CHAPTER IX. REFLECTIONS.—Here also I behold my Redeemer offering up himself a sacrifice without spot unto God, to expiate sin, glorify God, and procure provision and peace to his people. I behold him, again and again, blessing the people: I discern the Almighty Father kindling his indignation against him, and kindly accepting his oblation in our stead. While I adore his grace and kindness, let me learn likewise a lesson of diligence and obedience. If I desire the benefit and comfort of divine appearances, I must attend upon divine ordinances; there no religious service can be acceptable to God till the guilt of my sin be removed by an actual interest in the great propitiation; and all, therefore, but especially ministers, ought to begin their religion at themselves. God's

therein, and put incense thereon, and [b]offered strange fire before the LORD, which he [c]commanded them not.[1]

2 And there [d]went out fire from the LORD, and devoured them; and they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, [e]I will be sanctified[2] in them that come nigh me, and before all the people I will be glorified. And Aaron held[f] his peace.

4 And Moses called [g]Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [h]Uncover not your heads, neither rend your clothes, lest ye die, and lest [i]wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And ye [k]shall not go out from the door of the tabernacle of the congregation, lest ye die: for the [l]anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do[m] not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: *it shall be* a statute for ever throughout your generations:[3]

10 And that ye may [n]put difference between holy and unholy, and between unclean and clean;

11 And that ye may [o]teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar, his sons that were left, Take the [p]meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [q]the wave-breast and heave-shoulder shall ye eat in a clean place;[4] thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute [r]for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the [s]goat of the sin-offering, and, behold, it was [5]burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron *which were* left *alive*, saying,

17 Wherefore[t] have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you[6] to [u]bear the iniquity of the congregation, to make atonement for them before the LORD?

18 Behold, [v]the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, as I commanded.

19 And Aaron said unto Moses, [y]Behold, this day have they offered their sin-offering and their burnt-offering before the LORD; and such

A.M. 2514. B.C. 1490.

b Not that, ch.9.24.

c Je.7.31; 19.5;32.35. 2 Sa.7.7. De.17.3; 4. 2; 12.32. Is.29.13. Mat.15. 9.

1 'And presented before Jehovah strange fire (or, a strange offering by fire), which he did not command them.' It is not said here that there was a positive command against offering; but it is said that *there was no instruction for it.* It was will-worship therefore, offered by bold rash men, who preferred reason to revelation. The sin of the offering consisted in this: 1. It was not commanded. 2. It was presented at a wrong time. 3. The fire was not taken from the altar; it was 'strange fire.'—*P.*

d Nu.16.35. He. 12. 29. De.4.24. 1 Ch.13.10. Pr.13.21. Is.3.11.

e ch.8.35. Ex. 19. 22. Is.5.16; 52. 11. Eze. 20. 41; 28.22; 38.16, 23. Nu. 14.21.

2 *Sanctified in them*—my authority must be acknowledged, and holy obedience exhibited in the conduct of them that come nigh me.—*C.*

f Ps.39.9. Eze.24.17. 1 Sa.3.18. Job 1.20,21.

g Ex.6.18,20.

h ch.21. 1–12; 13. 45. Job 1.20. Je.7.29; 41. 5. Nu.6.6. Eze.24. 16; 44. 20. Mi.1.16. Ge.37.34.

i Jos.7.1;22.20. 2 Sa. 24.1,15,17.

k ch.21.12. Lu.9.60.

l ch. 8. 2, 12, 30. Ex. 30.31; 28.41. 1 Co.12.4-11. 1 Jn.2.20,27. 2 Co.1. 21,22.

m Pr.31.4,5. Is.28.7. Eze. 44. 21. 1 Ti.3.3,8. Is.56.12. Mi.2.11.

3 There is no evidence of any logical or historical connection between this injunction and the preceding incident. Had the sin of Nadab and Abihu arisen from drunkenness it would have been stated. The warning is not the less solemn on this account. Indulgence in strong drink is a grievous sin in any person, but it is especially aggravated in a minister of God.—*P.*

n ch. 20.25. Eze.44. 23;22.26. Je.15.19.

o De.33.10. Mal.2.7. Mat.28.20. Ac.20.27. 2 Ti.4.2. Col.1.28,29.

A.M. 2514. B.C. 1490.

p ch. 9.17;6.16–18; 2. 3–11;7.9;21.22. Eze.44. 29. 1 Co.5.7,8. 1 Pe.2.1 –4. Mat.16.12.

q ch. 7. 29–34; 9. 21. Nu.18.18. De.18.3. Ex. 29.24,28. Jn.4.34;6.27–57. Ga.2.20.

4 The meat-offering, as most holy, must be eaten by the priests, or the sons of the priests, in the holy place; but the portion allotted to them of the peace-offerings might be eaten in any clean place with their families.—*I.*

r ch.7.34. Ge. 13.15; 17. 8, 13,17. 1 Co.9.13, 14.

s See ch. 9. 15; 6.26, 30. He.9.13,14.

5 The goat here spoken of was a sin-offering for the people, ch.9.15. It ought to have been eaten by the priests, and the remaining flesh to have been consumed in the same manner as the remaining flesh of the other sacrifices. In the confusion, probably arising from the death of Nadab and Abihu, it seems to have been burned without the camp, or upon the altar. Moses is therefore angry at this deviation from the divine precept. He therefore expostulates, not with Aaron, already borne down by distress, but with his two sons, Eleazar and Ithamar, who by eating the sin-offering were typically to bear and take away the sin of the people.—*I.*

t ch.6.26,29;7.6,7.

6 As a reward of your labour in making atonement.

u Ex.28.38. Nu.18.1. Is. 53.6–11. Jn. 1.29. 2 Co.5.21.

x ch.6.26,30, and so the flesh was to be eaten.

y He.9.8;7.27.

presence in ordinances effectually attests them to be his. Displays of his divine glory ought to be entertained with joyful gratitude and holy reverence; and the fire of God's Spirit being once granted, to inflame our affections and consume our corruptions, must be cherished and supported with the daily fuel of meditation and prayer.

CHAPTER X. [Ver. 2. Nadab and Abihu had been honoured with seeing God, Ex. 24. 9, 10, but how little privileges may be improved appears in their self-willed offering of strange fire, 'which God commanded them not.' What an unexpected event! The tabernacle service commences with rebellion and judgment; the perfume of the anointing oil is dissipated in devouring fire; the holy garments become winding-sheets; dear relatives become corpse-bearers; and no head is uncovered, no garment rent, lest wrath come upon *all the people.* Even the father's heart bows to the justice of the terrible sentence—'and Aaron held his peace.' It was thus the earliest and brightest day of Christianity also opened with the secret covetousness of Ananias and Sapphira, Ac. 5. 1–11, whose judgment tarried not, 'and fear came upon all the churches, and as many as heard these things.'—*Note,* These are not annals of curiosity: but 'these things happened to them for *ensamples;* and they are written for our admonition, upon whom the ends of the world are come,' 1 Co. 10. 11. *C.*]

Ver. 9. [From the vicinity of this prohibition to the judgment on Nadab and Abihu, some have imagined they had sinned through wine. But there is, first, no intimation of such a sin in the narrative; and secondly, it is not the manner of Moses to conceal any faults, even in his brother or sister; therefore we conclude that, not drunkenness, but self-will in the worship of God, both without and against divine authority, was the real transgression for which they died. Let Christians in the enjoyment of privileges beware of their abuse. Nadab and Abihu sin—the fire *devours* them, leaving not an instant for intercession. So John warns the church, 'If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. *There is a sin unto death: I do not say that he shall pray for it,*' 1 Jn. 5. 16. *C.*]

Ver. 20. [Here there had been such a departure from the divine ritual that Moses was *angry.* Why then does no judgment come on Eleazar and Ithamar? And why is Moses *content* with an explanation which admits that the error was committed against knowledge? The very confession of the sin is one reason why it is pardoned, Pr. 28. 13; 1 Jn. 1. 9; not for any virtue in the confession itself, but because of that mercy of God in Christ which faith has apprehended, before the tongue can make confession of the sin of the heart. Moreover, the sin of Nadab arose from a proud self-sufficiency which would dictate to God; that of Aaron, Eleazar, and Ithamar from an erroneous fear of offending.—*Note,* This is a frequent sin with professing Christians, who abstain from the Lord's supper from an erroneous sense of unworthiness, and yet draw comfort from this supposed tenderness of conscience: but if men really judged themselves unworthy, they would flee to 'the Lamb that was slain;' and if conscience were really tender, it would seek to be 'sprinkled from dead works,' He. 9. 14. *C.*]

REFLECTIONS.—Stand in awe, my soul, and sin not! Let no honours, no gifts, no graces, render thee proud or inattentive to God's institutions. Who can stand before this holy Lord God, the fire of whose zeal for his own institutions burns hottest the nearest to his altar! His noted favours and his tremendous judgments are often most closely connected: and, for the warning of others, he sometimes punishes the first transgressors with the most fearful severity, and deeply marks their sin in their punishment. How insufficient were the giving of the law, the typical tabernacle, or the ceremonial priesthood, to prevent either sins or judgments! When God severely afflicts me or mine, let me draw my heart-composing considerations from the word, the providence, the glory of God, as concerned in it; and never may my indulgence of private affection interfere with the honour or sovereign will of God, nor lead me to disgrace my spiritual unction with carnal cares, or the sorrow of the world, which worketh death. While my soul trembles at God's righteous judgments, never let my confusion occasion mistakes in any part of my duty: and, if I desire more of intimate fellowship with God, let me hearken to the voice of his messengers, and after all interruptions reapply myself to my work.—Let ministers seriously ponder how dangerous it is to change God's ordinances, even

things have befallen me: and *if* I had eaten the sin-offering to-day, should it have been [z]accepted in the sight of the LORD?

20 And when Moses heard *that,* he was [a]content.

CHAPTER XI.

1 What beasts may, 4 and what may not be eaten: 9 What fishes: 13 What fowls. 29 The creeping things which are unclean.

AND the LORD spake unto [a]Moses and to Aaron, saying unto them,

2 Speak [b]unto the children of Israel, saying, These[c] *are* the beasts which ye shall eat among all the beasts that *are* on the earth.

3 Whatsoever[d] parteth the hoof, and is cloven-footed, *and* cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, [e]these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the coney, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the [f]hare,[1] because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.[2]

7 And [g]the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of [h]their flesh shall ye not eat, and their carcass shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: [i]Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all [k]that have not fins and scales in the seas and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, they *shall be* an abomination unto you:

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

A.M. 2514. B.C. 1490.

[z] De. 12. 7; 26. 14. Ho. 9. 4.

[a] 2 Ch. 30. 18–20. Mat. 12. 3, 4. He. 7. 18, 19.

CHAP. XI.

[a] ch. 1. 1. Ex. 25. 22. Nu. 9. 6. 2 Ch. 29. 5. Eze. 44. 23.

[b] Ps. 147. 19, 20. Eze. 3. 17. Mat. 28. 20.

[c] ch. 20. 25. De. 14. 4, &c. Eze. 4. 14. Ac. 10. 12, 14. Ep. 2. 19–22.

[d] De. 14. 6; 6. 6, 7. Ro. 2. 18. 1 Th. 2. 10. Ps. 1. 2. Ac. 17. 11. Jn. 5. 39.

[e] De. 14. 7. Is. 30. 6. Mat. 19. 24. Phi. 3. 18, 19. Tit. 1. 16. 2 Ti. 3. 5. Mat. 23. 13–33. Is. 33. 14. These pointed out persons who profess, but do not practise, the true religion.

[f] Pr. 30. 26. Re. 21. 8. Ps. 17. 13, 14.

1 Whether the word translated *hare* be the common *hare*, or another species, or altogether a different animal, is uncertain. Cowper of Olney, who domesticated *hares*, testifies, however, that they 'chewed the cud;' so that it may possibly be the animal intended.—*C.*

2 The hare does not, scientifically speaking, 'chew the cud,' *i.e.* it does not, like real ruminants, draw up food after deglutition from the first stomach, and submit it to a more thorough grinding process. But it does to a considerable extent chew its food a second time. After first nibbling and partially chewing, it deposits the food in its cheeks, and then when at repose it brings it out and chews it fully before finally swallowing. By the Hebrews the acts of 'chewing the cud,' and 'rechewing,' as the hare and coney do, were called by the same name, because they so closely resembled each other. Consequently the statement in this passage is not opposed to scientific investigation.—*P.*

[g] De. 14. 8. Is. 65. 4; 66. 3, 17. 2 Pe. 2. 18–22.

[h] Ep. 5. 7, 11. 2 Co. 6. 17. Is. 52. 11. 1 Co. 8. 8; 15. 39. Ac. 10. 14, 15; 15. 29. Ro. 14. 17. Col. 2. 21.

[i] De. 14. 9. Ac. 20. 27. Ga. 5. 6. Ja. 2. 18. 1 Jn. 5. 2–5.

[k] De. 14. 10. Re. 21. 8. Job 34. 8. Pr. 24. 10. These figured out persons who have no faith and love, and no shining and soul-protecting righteousness, grace, and holy conversation.

A.M. 2514. B.C. 1490.

[l] De. 14. 12–14. Job 28. 7; 38. 41; 39. 26–30. La. 4. 19. Je. 4. 13, 27; 48. 40. Hab. 1. 8. Ho. 8. 1. Ro. 3. 13–18; 1. 28–32. Tit 3. 3.

3 The great sea-eagle, or *Gypaetos barbatus.*—*P.*

4 Sea-eagle.—*P.*

[m] De. 14. 15–18. Ep. 2. 2, 3; 4. 17–19; 5. 7–11. Phi. 3. 18, 19. These fowls represented persons cruel, selfish, ignorant, superstitious, or earthly-minded.

5 The ostrich.—*P.*

6 The cuckoo is very common in Northern Palestine and in Lebanon.—*P.*

7 Birds of prey, and especially eagles, vultures, and hawks, are very abundant in Palestine and Syria. A friend of mine made a collection of no less than 54 different kinds of hawks. The renderings here given to the Hebrew words cannot in all cases be relied upon. Our translators were not profound ornithologists; and in fact it is only within the last few years that the attention of scientific men has been turned to the natural history of the Bible.—*P.*

[n] ver. 23, 27. De. 14. 19. Ps. 17. 14. Phi. 3. 18, 19. 2 Ti. 4. 10. 2 Ki. 17. 28–41.

8 Rather, 'all creeping things that fly,' as bees, hornets, and occasionally ants, &c. —*C.*

[o] Ex. 10. 4, 5. Mat. 3. 4. Ro. 14. 1; 15. 1. Is. 35. 3. He. 12. 12, 13; 5. 11.

9 The *beetle.* The Hebrew name is supposed to be derived from two words, signifying 'nimble-footed,' and the creature intended is supposed by Bochart and others not to be what is commonly called the *beetle,* but a species of the locust, the *grasshopper.* The word here translated *grasshopper* is translated *locust,* 2 Ch. 7. 13, which is obviously the true rendering; and as *ten species* of the locust are believed to be described in Scripture, we need not be surprised at the variety in the text.—*C.*

[p] ver. 27, 28, 31, 38–40. Ep. 2. 1; 5. 11. 1 Co. 15. 33. 1 Jn. 1. 7. He. 9. 26. Col. 2. 16, 17, 20. 2 Co. 5. 17. Is. 22. 14.

[q] ch. 15. 5, 7–11, 13; 16. 28; 14. 8. Nu. 19. 19. Re. 7. 14. Zec. 13. 1. Jn. 13. 8. 1 Jn. 1. 7.

[r] See ver. 20, 23.

1 As the cat, dog, lion, and all beasts of that class.—*P.*

[s] See ver. 24, 25.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls; they shall not be eaten, they *are* an abomination: [l]The eagle, and the ossifrage,[3] and the ospray,[4]

14 And the vulture, and the kite after his kind;

15 Every raven after his kind;

16 And the [m]owl,[5] and the night-hawk, and the cuckoo,[6] and the hawk after his kind,[7]

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that [n]creep,[8] going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat: The [o]locust after his kind, and the bald locust after his kind, and the beetle[9] after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the [p]carcass of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcass of them shall [q]wash his clothes, and be unclean until the even.

26 *The carcasses* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever [r]goeth upon his [1]paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcass shall be unclean until the even.

28 And[s] he that beareth the carcass of them

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in the smallest circumstance; or to be animated to their work from earthly and carnal motives! Base and dangerous is it especially for them to be overcharged with surfeiting or drunkenness and the cares of this life, in a work of such importance and concern, which requires the most faithful attention to reprove the sinner, to comfort the believer, and tenderly to regard the reasonable excuses of such whose minds are distressed!

CHAPTER XI. [Ver. 2. In this chapter God proceeds to provide against the idolatry of the appetite, Phi. 3. 19, first, by merciful and sufficient provision, so that there may be no just cause of complaint; secondly, by wholesome restraint, so that there may be a constant check upon indulgence. Two zoological marks distinguish the clean from the unclean animals —parting the hoof, and chewing the cud. (1) The parted hoof of the ox and sheep belongs to an animal *inoffensive and peaceful;* the claws of the lion and tiger are weapons of *war and destruction.* (2) Animals with parted hoof are more *social* in their habits, and *regular* in their march than others: the ox and the sheep congregate in the herd and the fold, and follow their leader through pastures and woods in one track. The lion and the tiger are unsocial in their habits, and follow merely the prey which they seek to destroy. These characteristics of the clean animals are daily monitors, that believers, restraining and mortifying all angry passions, 'be careful to give *none offence,*' 1 Co. 10. 32, to be '*followers* of them who through faith and patience inherit the promises,' He. 6. 12, whilst they give testimony against those 'who *separate* themselves, having not the Spirit,' Jude 19, and 'whose feet are swift to shed blood,' and 'the ways of *peace* have they not known,' Ro. 3. 15, 17. The second characteristic of the clean and edible animals is *chewing the cud,* that is, the power and habit of bringing up their food, and subjecting it anew to mastication during the hours of recumbency, so that, except when they sleep, they are never altogether at rest. This is the emblem of the spiritual man, 'talking with himself on his bed while he is still,' Ps. 4. 4, 'remembering God upon his bed, and meditating upon him in the night watches,' Ps. 63. 6; and so evident is the similarity, that to *ruminate* signifies in the clean beast the act of 'chewing the cud,' while in man it also signifies the act of solemn meditation. The influence of these dietetic arrangements in preserving the Jews a separate people, continues till this day: they were peculiarly calculated and intended to preserve them from the dangerous infection of idolatrous feasts, or even from those dangerous intimacies which are often cemented at the social intercourse of the table, and so often 'become a snare and a trap' to the self-indulgent, Ps. 69. 22. While to Christians these arrangements are not binding, they nevertheless convey to them an obligatory lesson on purity of church fellowship, reminding us of the apostolic rule, 'not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat,' 1 Co. 5. 11. *C.*]

Ver. 5. [The *coney* is described, Ps. 104. 18, as

shall wash his clothes, and be unclean until the even; they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the [t]creeping things that creep upon the earth: The weasel, and the mouse, and the tortoise after his kind,[2]

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.[3]

31 These *are* unclean to you among all that creep: [u]whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or skin, or sack, whatsoever vessel *it be* wherein *any* work is done, it must be [x]put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [y]ye shall break it.[4]

34 Of [z]all meat which may be eaten, *that* on which *such* water cometh shall be unclean: and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcass falleth shall be unclean; *whether it be* oven, or ranges for pots, [a]they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless a [b]fountain or pit, *wherein there is* plenty of water,[5] shall be clean:[6] but that which toucheth their carcass shall be unclean.

37 And if *any part* of their carcass fall upon any [c]sowing seed which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed, and *any part* of their carcass fall thereon, it *shall be* unclean unto you.

39 And if any beast, of which ye may eat, die; he that [d]toucheth the carcass thereof shall be unclean until the even.

40 And he that [e]eateth of the carcass of it shall [f]wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.

41 And every [g]creeping thing[7] that creepeth upon the earth *shall be* an abomination; it shall not be eaten.[8]

42 Whatsoever [h]goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever hath more feet[9] among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye [i]shall not make yourselves[1] abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby;

44 For [k]I *am* the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For [l] I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: [m]ye shall therefore be holy; for I *am* holy.

46 This[n] *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 To [o]make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 *The purification of a woman after child-birth.* 6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a [a]woman have conceived seed, and born a man-child, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

3 And in the [b]eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then [c]continue in the blood of her purifying [d]three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

5 But if she bear [e]a maid-child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.[1]

6 ¶ And when the days of her purifying are fulfilled for a son, or for a daughter, she [f]shall bring a lamb of the first year[2] for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest;

A.M. 2514. B.C. 1490.

t ver. 20, 21, 41, 42. Lu. 12. 15. He. 13. 5. Col.3.5.Phi.3.19.Ep.4. 14. Jn.6.26,66.Ps.17.13, 14. 2 Ti.3.2–5. These creeping animals pointed out persons ignorant, slothful, sensual, and earthly-minded.

2 More accurately, 'the mole, and the field-mouse, and the lizard.'—*P.*

3 The five names in this verse seem to denote different kinds of lizards, of which there are immense numbers, and many varieties, in Palestine.—*P.*

u See ver.24,25.

x Zec. 13. 1. Eze.36. 25. He. 10. 10,12,14,22; 9.14;8. 12. 1 Co.1.30. 1 Th.5.23.

y ch.6.28;15.12; ver. 35. He.7.18;9.11. 2 Co. 5.1–7.

4 Earthen vessels in ordinary use in the East are coarse, porous, and of little value. When once defiled, it is impossible to cleanse them, for they are not glazed.—*P.*

z Tit. 1. 15. Pr. 15.8; 21.4,27;28.9.

a ver.33;ch.6.28;15. 12. He.7.18;9.11. 2 Co. 5.1–7.

b Zec.13.1. 1 Jn.1.7. Jn.4.14.

5 Heb. *a gathering together of waters.*

6 'But a spring, or a cistern containing a collection of waters, shall be clean.'—*P.*

c 1 Co.15.37. 1 Pe.1. 23.1 Jn.3.9;5.18.

d ver.24,28,31,40;ch. xv. Nu.19.11,16. Is.52. 11.2 Co.6.17.Col.2.20.

e Ex.22,31.ch.17.15, 16; 22.8. Eze. 4.14;44. 31.De.14.21.

f ver. 25,28; ch.14.8, 9; 15. 5–10,27; 16.26,28. Nu. 19. 7,8,19. Is.1.16. Re.1.5;7.14.

g ver. 20, 23, 29. Ps. 17.14. Col.3.2. Ro. 8.6. Phi.3.19.Ja.3.15.

7 From natural objects, a spiritual lesson against all low, grovelling, earthly, sensual pursuits, and a memorial to '*walk worthy* of the vocation wherewith we are called,' Ep. 4.1.—*C.*

8 The serpent, by which the devil tempted Eve, was condemned to move on his belly and to eat dust; and deceivers, liars, slanderers, and murderers of every description, with all who hate God, and diffuse the poison of impiety among men, are in Scripture called the seed of the serpent, and the children of the devil, Ge. 3.14,15. Other reptiles aptly represent the earthly-minded and sensual; and probably this was the implied instruction of the prohibition. The word *abomination* denotes a union of hatred and terror.—*I.*

h Ge. 3.14. Tit.1.12. Ga.2.14.Ps.17.14.

A.M. 2514. B.C. 1490.

9 Heb. *doth multiply feet.*

i ch.20.25.
1 Heb. *souls.*

k Ge. 17. 7. Ex.20.2. 1Pe.1.15;2.1,9,16.Mat 5.16, 48. Lu.1. 74, 75. Ro.14.17. 1 Th. 4.3,7. 2 Co.7.1.Phi.2.15,16.

l Ex.20.2;6.6,7;19.4–6. De.4.20;7.6;26.18,19; 32.9. Ps.81.8,10.

m See ver.44.

n ver. 1–43. De.14.3 –21.ch.7.37;14.53.

o ch.10.10; 20.25. Je. 15.10.Mal.3.18.

CHAP. XII.

a ch.15.19,20. Ps.51. 5.Ro.5.12.19. Job 14.4.

b Ge.17.11,12. Lu.2. 21;1.59. Ju.7.22. Col.2. 11.De. 30.6.

c Lu.2.22. Hag.2.13.

d Lu.3.23;xxii.xxiii.

e ver. 2,4, with 1 Ti. 2.14.Ge.3.13.

1 Thus the female sex was marked with dishonour till Christ came. Though the venerable Brown and others look upon this *doubling* of the time for purification after the birth of a *female* as a mark of *dishonour* upon her sex, we dare not adopt the opinion; nothing seems more contrary to the spirit of the Scripture than any such *dishonouring* distinction. The original promise to 'the seed of *the woman*;' the dignity of *Sarah*, as representative of the covenant of grace, Ga. 4. 24; Solomon's inspired and glowing description of female excellence, Pr. xxxi., combine, with many similar references and records, to induce us to search for an explanation, not implying *dishonour*, but embodying some *important lesson*. May not the explanation be found in the *double transgression* of the woman in Eden? 1. Her error of judgment, which lay in *two* things; viz. disregarding God's threatening, and believing Satan's promise. 2. Her *actual sin*, which also lay in *two* points: viz. herself first *entering*, then *giving* to her husband. This view seems clearly supported by Paul, 1 Ti. 2. 14: 'And Adam was not *deceived*, but the woman *being deceived* was in the *transgression*.' We discover, therefore, in this law, not a stigma affixed, but an abiding *memorial* set up, and an *instructive lesson* delivered to all the daughters of Eve. It is a *repeated* memorial of the original sin and its heavy but deserved sentence: it is a solemn warning to guard against deception, to distrust specious promises, as those of the serpent were; to seek the wisdom that cometh from above, and to continue in the faith of 'the promised seed,' the 'child' to be born, the *Son* to be 'given,' 'the Saviour of the body,' Ep.5. 23. 1 Ti.2.15.—*C.*]

f ch. 1. 10–13;5.7,10; 15. 14, 29; 14.22. Nu.6. 10. Jn.1.29. 1 Pe. 1. 18, 19.He.7.20.2 Co.5.21.

2 Heb. *a son of his year.*

finding its refuge in the *rocks;* and in Pr. 30. 26 they are described 'as a feeble people, yet making their dwelling in the rocks.' The rabbit cannot therefore be the animal meant, as it chooses its dwelling in dry sandy earth. Bruce seems clearly to prove that the modern name of this animal is *ashkoko;* that it differs much in form from the rabbit, is an inhabitant of rocks, and is abundant in Horeb and Sinai. *C.*]

Ver. 9. [Two marks distinguish *unclean* fishes. As an example of fish without *scales*, we may take the murderous *shark;* of these without *fins*, the misshapen walrus. It is remarkable that *four times* these creatures are denounced as an *abomination*. Being less acquainted with the dispositions and habits of fishes than of land animals, we are the less able to assign the *reasons* of the distinction; for beyond mere *will*, there is no doubt a *reason;* and in mere *unwholesomeness*, as some think, we do not believe it to exist; we seek it rather in the predacious and destructive dispositions of some, the foul and muddy resorts of others, and even in the monstrous appearance by which many of the legally unclean fishes are distinguished from those that are clothed with scales and furnished with fins. *C.*]

Ver. 44. [*Sanctify*, that is, by *separating* yourselves from all outward uncleanness of the flesh; and because God seeth the heart, much more separating yourselves from all inward filthiness of the spirit, 2 Co. 7. 1. *C.*]

REFLECTIONS.—Highly it becomes me, as the servant of God, to live as one separated from the world to his service, always to follow his directions, whether with respect to soul or body, and to eat for health, not from lust. Let even my body, therefore, be carefully preserved as a temple of the Holy Ghost, while in a becoming manner I imitate these clean animals, and become not *almost* but *altogether* a Christian. Let me be addicted to meditation on the truths of God, which I have received for my spiritual food, and be steady in my steps, and inclined to render unto God and men their respective dues.—Clothed and protected with Jesus' righteousness and grace, let me, by faith and love, swim against the tides of corruptions and troubles, avoiding intimacy with cruel, self-seeking,

7 Who shall offer it before the LORD, and make an [g]atonement for her; and she shall be cleansed from the issue of her blood. This *is* the law for her that hath born [h]a male or a female.

8 And if [i]she be not able to [2]bring a lamb,[3] then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 *The laws and tokens whereby the priest is to be guided in discerning the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a rising,[1] a scab, or bright spot, and it be in the skin of his flesh *like* [a]the plague of leprosy; then he shall be brought unto Aaron the[b] priest, or unto one of his sons the priests:[2]

3 And the priest shall [c]look on the plague in the skin of the flesh; and *when* the hair in the plague is [d]turned white, and the plague in sight *be* [e]deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and [f]pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall [g]shut up *him that hath* the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day: and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall [h]pronounce him clean; it *is but* a scab: and he [i]shall wash his clothes, and be clean.

7 But if the scab [k]spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

8 And *if* the priest see that, behold, the scab spreadeth in the skin; then the priest shall pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [l]quick raw flesh[3] in the rising,

11 It *is* an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and shall not shut him up; for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy [m]cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague; it is all turned white: he *is* clean.[4]

14 But when raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; *for* the raw flesh *is* unclean: it *is* a leprosy.

16 Or if the raw flesh [n]turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.[5]

18 ¶ The flesh also in which, *even* in the skin thereof, was a bile, and is healed;

A.M. 2514. B.C. 1490.

g See ch. 4.20,26,31. 35.He.9.12–14. 1 Co.7 14. Job 14.4 Ro 3.23-26

h Ga.3.28.

i ch.5.7; 1.14;14. 22; 15.14,29. Nu.6.10. Lu. 2.24.Col.3.11.2 Co.8.9.

2 Heb. *her hand find not sufficiency of*

3 It is interesting to remark, as has often been done, that she who was the mother of our Lord, according to the flesh, seems to have been too poor to offer a *lamb*, and was obliged to accept of the alternative of two turtle-doves or two young pigeons. How admirable and astonishing the condescension of the Son of God!—*I.*

CHAP XIII.

1 Or, *swelling.*

a Nu. 12. 10. 2 Ki. 5. 27.2 Sa. 3.29. 2 Cr. 26.19. Ps.41.8; 38.5. Mat.8.2, 3.De.32.5.Is.1.6;64.6.

b Ac.4.12. Job 33.23, 24.

3 The high-priest and his sons held the office of physician, and herein typified him who said, 'They that be whole need not a physician, but they that are sick. I am not come to call the righteous, but sinners to repentance,' Mat. 9. 12, 13. Do not then hide the leprosy of sin, but bring poor sinners to Jesus, carry them in the arms of prayer, bring them to his ministers; and all insufficient in themselves, 2 Co. 2. 16, though his ministers be, they have 'a treasure in earthen vessels,' 2 Co.4.7, that can enrich the poorest, and a 'balm in Gilead,' Je. 8. 22, for the most deadly disease.—*C.*

c Re.2.23. Ac.20.28. He.13.7. Ro.3.19,20;7. 7.

d Ho. 7. 9. Eze. 16. 30.

e 2 Ti. 2. 16,17; 3.13. Ge.13.13.

f Ro. 3. 19, 20. Mat. 16.19;18.18. Jn.20.23.

g Eze.44.10. 1 Co.4. 5.1 Ti.5.24.

h 1 Ki.8.38,46. Ec.7. 20. Ja.3.2. 1 Jn.1.8–10. Ga.5.17.

A.M. 2514. B.C. 1490.

i Zec.13.1. Re. 7.14 Is.1.16 Ps.26.6;51.7

k ver.27,35,51. 2 Ti. 2.16;3.13. Is.1.6. Ps.38 3. Ko 6.12,20. Mat. 12. 43–45.

l ver. 14, 24 Nu. 12 2. Pr 12.1;29.1. Am.5. 10. Ko.10.3. 1 Jn.1.9.

3 Heb. *the quickening of living flesh.*

m Jn.16.8,9. 1 Ki. 8. 38. Job 40.4;42.6. Is.64. 6. Ro.7.14.

4 When the *leprosy* has covered *all the flesh*, why is the patient pronounced *clean?* It was the symptom that the diseased action was over, and that nothing but the marks of its ravages remained. Even so is it with sin. When the sinner has discovered the full extent of his misery, and cries out, 'Wretched man that I am, who shall deliver me from the body of this *death*,' Ro.7.24, then, and not till then, can he thank God for healing, through Jesus Christ his Lord —*C.*

n Ro.7.14–21. Ga.1. 14. Phi.3.6, with 1 Ti.1. 13,15.

5 The principal symptoms to be noted in these verses (9–17), are 'the quick raw flesh in the tumour,' indicating a sharp, corrosive humour, breaking through the skin in a particular part. It was thus distinguished from a disorder, called indeed the leprosy, but of another nature, which freely broke out in a white scurf all over the body, but without the raw flesh. The former indicated an inveterate leprosy, and whenever it appeared rendered the person unclean; but the latter did not. 'As these are thus contrasted, the latter aptly represents that consciousness of sin which produces unreserved ingenuous confessions, and patience of reproof; and the former may perhaps denote the disposition of unhumbled sinners to resist conviction, and amidst the clearest evidence of criminality, to be angry with the mildest reproof.—*I.*

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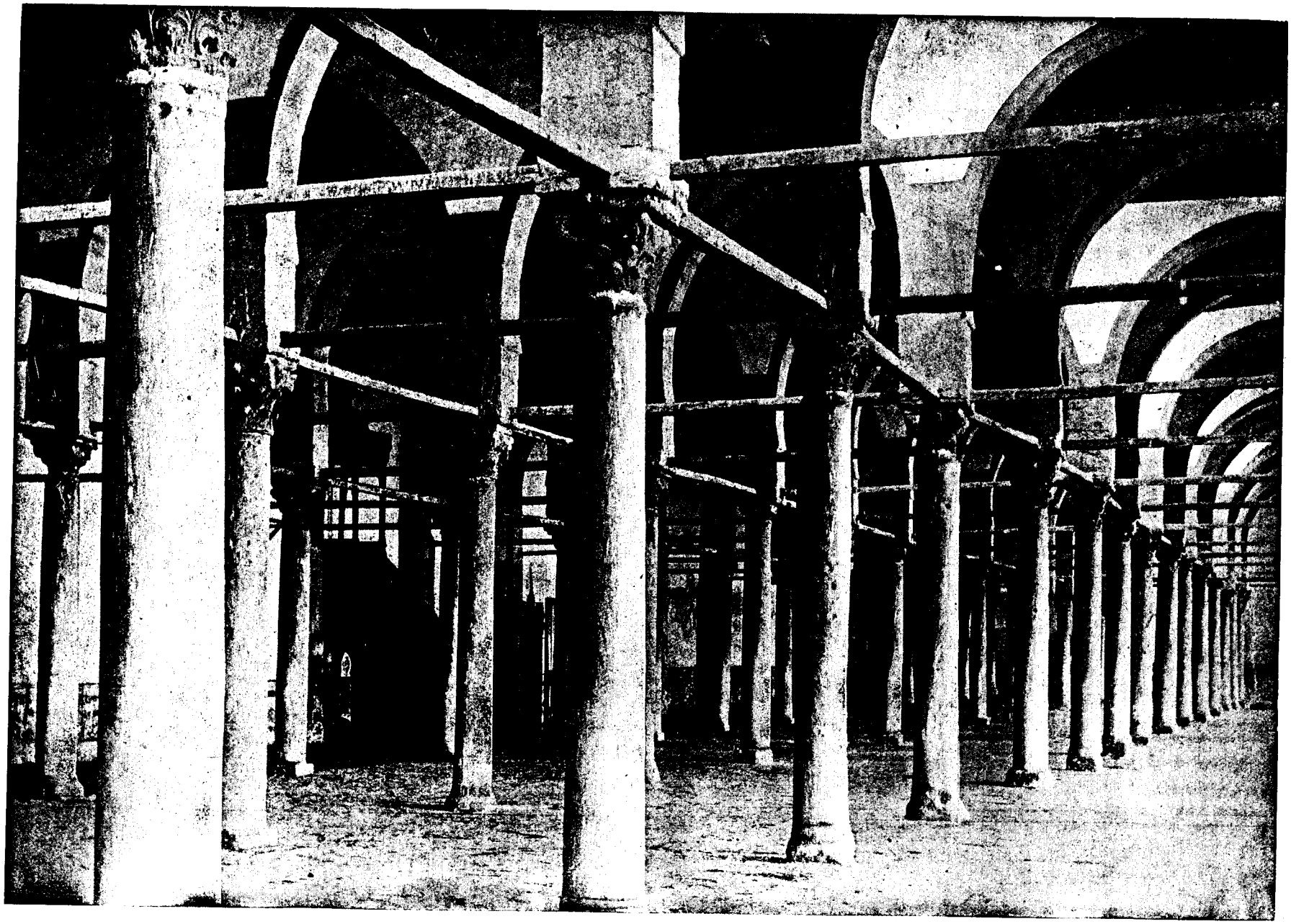
sensual, superstitious, and earthly-minded men, and even the most distant approaches and temptations to it. But if at any time I be defiled therewith, without delay should I apply the cleansing blood and Spirit of Jesus Christ to my soul; bitterly lament that the tendency will not be wholly extirpated till the evening-tide of my death; and, if I am the Lord's, diligently aim to be holy as he is holy, and perfect as my Father who is in heaven is perfect.

CHAPTER XII. REFLECTIONS. — What alarming stigmas the Lord put upon that sex by which sin entered into our race, till Jesus, the woman's seed, had finished trangression! but alas! sinful uncleanness cleaves to all, yea, even to our most natural and necessary actions, and would for ever exclude us from fellowship with God in his ordinances, and in heaven, had not he sent forth his Son to be the propitiation for our sins, and the fountain opened to purge away our sin and our uncleanness. So infectious is original corruption, and so infinitely necessary is it to improve Jesus' atonement and purifying influence, while we thank him for his mercies, and devote ourselves to his service.—Let parents consider what gratitude, what thanksgiving, what solemn dedication of themselves and seed to God ought to attend safe deliveries in childbirth, and how desirable, comfortable, and edifying to have children early circumcised with the circumcision which is of Christ!

CHAPTER XIII. [Ver. 2. *Leprosy*, derived from a Greek word signifying *a scale*, is one of the most terrible of the many diseases our 'flesh is heir to.' Willan describes three varieties that have been observed in Western Europe, and Mason Good, who examined the subject, not merely as a physician, but as an expositor of Scripture, considers them as identical with the three forms described by Moses about 3000 years ago. Bateman is disposed to consider the Jewish leprosy as confined to *one incurable form;* but, under the general name *bahereth*, Moses includes three specific varieties, one of which (ver. 39) does not even render the patient *unclean*. These three forms of the disease are all characterized as commencing with *bright spots*, depressed in the centre, or as Moses describes it, *lower than the skin*, and surrounded by reddish prominent circles. Sometimes these spots are as small as if produced by the puncture of a pin, and frequently situated on the front of the legs, immediately below the knees, or about the elbows, and sometimes on the face; they soon enlarge, generally preserving a circular form, and are propagated to different parts until they finally coalesce and cover the whole body; in one species with white scaly inerustation, in another with patches dark and livid, and in either case extremely loathsome to the beholders and distressing to the sufferer. But though the leprosy appears at first as a mere *local* disease in the *skin*, it afterwards discovers its *constitutional* character, and the bones and joints, and in some cases the teeth, are affected; the toes and fingers fall off in succession, and the body remains a miserable fragment of its former self, where life still lingers in the midst of indescribable torments. The disease, in certain of its stages and circumstances, is confessedly *contagious*, though this characteristic, on an imperfect induction of observations and facts, Rayer has ventured to deny; and in every sense in which a disease can be so called it is also *hereditary*. Amongst the most striking peculiarities of this disease, as observed by medical travellers in some of the Asiatic islands, is the fearful and disgusting demoralization which reigns in the separated dwellings of the miserable outcasts; and in this combination of *sin and misery*, mutually producing one another, the victim frequently lingers during fifty years, in body and spirit *waxing worse and worse*—the emblem of sin, the warning of judgment to sinners. *C.*]

Ver. 3. [The *whitening* of the hair by age is one of the *natural admonitions* whereby man is warned, 'Prepare to meet thy God,' Am. 4. 12. A similar but premature whitening by the leprosy gave warning



INTERIOR OF THE MOSQUE OF AMR—NEAR WHERE MOSES WAS EDUCATED. [LEVITICUS, xiii :1.]—We give here a view of the Mosque of Amr, because it helps us to see a place of worship as it looks to-day, in the land of Egypt, where Moses grew up. This is in the neighborhood of old Cairo, and as Moses grew up at Memphis and was educated at Heliopolis, in going from Memphis to Heliopolis he would pass through this same neighborhood where this mosque stands to-day. This is the most interesting mosque in Cairo. There is almost a wilderness of columns of different styles of architecture, perhaps taken from older buildings and brought together here to adorn this one. There are a couple of columns on the west side of the mosque once used as a test of character. They were said to be so close together that only an honest man could squeeze through them. The Khedive has now walled up this space.

19 And in the place of the bile there be a white rising, or a bright spot, white, and somewhat reddish,[6] and it be showed to the priest;

20 And if, when the priest seeth it, behold, it[o] *be* in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the bile.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark; then the priest shall shut him up seven days:

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright [p]spot stay in his place, *and* spread not, it *is* a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* a [7]hot burning,[8] and the quick *flesh* that burneth have a white bright spot,[9] somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be [q]turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out in the burning; wherefore the priest shall pronounce him unclean: it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman have a plague upon the [r]head or the beard;[1]

30 Then the priest shall see the plague: and, behold, if it *be* in sight [s]deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin, and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no yellow hair, and the scall *be* [t]not in sight deeper than the skin,

33 He shall be [u]shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more.

34 And in the seventh day the priest shall look on the scall: and, behold, *if* the scall be [x]not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall [y]spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight [z]at a [2]stay, and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a [a]man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, *if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose [b]hair is fallen off his head, he *is* bald;[3] *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead-bald; *yet is* he clean.

42 And if there be in the [c]bald head, or bald forehead, a white reddish sore; it *is* a leprosy sprung up in his bald head, or his bald forehead:

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald-head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprous man, he *is* unclean: the priest shall pronounce him utterly[4] unclean; his plague *is* in his head.

45 And the leper, in whom the plague *is*, [d]his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, [e]Unclean, unclean.

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean, he shall dwell alone; [f]without the camp *shall* his habitation *be*.[5]

47 ¶ The[g] garment also that the plague of

A.M. 2514. B.C. 1490.

6 Here the priests are directed how to distinguish between any ordinary malady which might follow an old ulcer after it had been healed, and the leprosy breaking out on the spot. The word rendered 'reddish' probably signifies 'very shining,' and seems distinguished from a dusky white, as a symptom of leprosy.—*J.*

o Mat. 13. 15; 12. 45. Jn. 5. 14. 2 Pe. 2. 20–22.

p Job 40. 4, 5; 34. 32. 1 Pe. 4. 2, 3. 2 Sa. 12. 13. Mat. 26. 75. Pr. 28. 18.

7 Heb. *a burning fire.*

8 This is a case of leprosy springing from another skin affection—such as a burn, or a carbuncle, or a boil.—*P.*

9 *Bright spot.* How expressive as an emblem of sin and sinners. It is but *a spot*, for which the sinner pleads as *Lot* for *Zoar*, 'Is it not a *little* one?' Ge. 19. 20. Nay, of which he affirms, as rebellious *Israel*, 'I am innocent, I have not sinned,' Je. 2. 35. It is a '*bright spot*,' the florid complexion of youth and health. So, the fools that 'make a mock at sin,' Pr. 14. 9, also often '*glory in their shame*,' Phi. 3. 19. And in this false judgment the world cordially joins, and 'they that forsake the law *praise* the wicked,' Pr. 28. 4. The wicked *boasteth* of his heart's desire, and *blesseth* the covetous, whom the Lord abhorreth, Ps. 10. 3. And knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have *pleasure* in them that do them.—*C.*

q ver. 18–21. Ro. 1. 27.

r Is. 1. 5. Mi. 3. 11. 2 Pe. 2. 1, 2. Ps. 52. 1; 73. 8. 9. 1 Ki. 12. 28. Je. 18. 18.

1 The priests were here taught to distinguish the leprosy among the hair on the head or beard from other disorders which might resemble it. The yellow thin hair, instead of the white, was here the symptom of leprosy in connection with the marks before laid down, and the black hair of the contrary.—*J.*

s 2 Ti. 2. 16, 17; 3. 13. Ho. 7. 9.

A.M. 2514. B.C. 1490.

t De. 29. 29. 1 Co. 4. 5; 13. 5. Mat. 7. 1–4.

u Col. 3. 5. 1 Th. 5. 21. Ro. 8. 13.

x Job 40. 4, 5; 34. 32. Pr. 28. 13. 1 Pe. 4. 2, 3. 2 Sa. 12. 13. Mat. 26. 75.

y 2 Pe. 2. 20–22. Mat. 12. 43–45. 2 Ti. 2. 16; 3. 13.

z ver. 5, 6, 23, 28, 32, 34. Job 40. 4, 5, &c. Ro. 7. 24.

2 *Leprosy* brought to a *stay* was healed. So 'wicked men and seducers naturally wax *worse and worse*,' 2 Ti. 3. 13; but if their sin be once arrested in this downward course, the sinner is saved. He that, by grace, 'stands still,' 'sees the salvation of God,' Ex. 14. 13. Paul the persecutor is smitten to the ground, and rises Paul the apostle and faithful servant of Jesus, Ac. 9. 4, 20.—*C.*

a Ge. 3. 28. Ro. 2. 6, 7; 7. 14–25. Ja. 3. 2. Ec. 7. 20. Ps. 103. 10.

b 1 Ki. iii. viii. with xi. Ps. lxiii. with 2 Sa. xi. Re. 2. 5.

3 The leprosy in the bald head is here distinguished from mere baldness. The word rendered '*reddish*' here also means *very shining*. It is observable that he that was leprous in the head was pronounced '*utterly* unclean.' This denoted the great danger of bad principles.—*J.*

c Mi. 3. 1, 11. Is. 9. 15. 2 Th. 2. 10, 11. 2 Ch. 28. 22.

4 It is a well-known medical fact, that certain eruptions on the head are peculiarly inveterate. The leprous head is pronounced 'utterly unclean;' spiritually it is the disease described, Ro. 1. 22, 28, in which men 'professing themselves wise, become fools,' when, 'even as they do not like to retain God in their knowledge, God gives them over to a reprobate mind.' These are *utterly unclean*, their leprosy is in their head.—*C.*

d Ge. 37. 29. Job 1. 20. Je. 3. 25.

e La. 4. 15. Is. 52. 11; 64. 6; 6. 5. Lu. 17. 12. Job 40. 4; 42. 6. Ro. 7. 14, 24.

f Nu. 5. 2; 12. 14. 2 Ki. 15. 5; 7. 3. Lu. 17. 12. 1 Co. 5. 6, 11, 13. 2 Th. 3. 6, 14. He. 12. 15. La. 1. 8, 13, 28.

5 It would seem that a number of cutaneous diseases, different in origin, in symptom, and in kind, are here grouped under the one name *leprous*. Some of them do not render the person affected unclean; some are curable; while some are said to be utterly unclean, and appear to have been considered incurable. There is little, if any, resemblance between any of these forms of what may be termed Mosaic leprosy and the loathsome disease which now gets that name in the East. The so-called *leprosy* of modern Syria is *Elephantiasis Græcorum*. It is common in some few villages in the country. In Damascus there are two hospitals for lepers or persons afflicted with elephantiasis, but I have never heard of a native Damascene being afflicted with it.—*P.*

g Ps. 14. 2–4. Is. 59. 3–15. Ro. 1. 21–31; 3. 10–18. Tit. 3. 3. Ep. 2. 2, 3; 4. 17–19. 1 Co. 6. 9, 10.

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to the Jew, a warning the more impressive as his hair was ordinarily raven black.—*Note*, The symptoms of age, or debilities of early disease, are merciful premonitions of death—'O, that men were wise, that they understood this, that they would consider their latter end!' De. 32. 29. *C.*]

Ver. 45. [The *clothes rent*—the emblem of deep religious sorrow before God, Ezr. 9. 5, an outward token to the inward man of the heart, Joel 2. 13. *The head bare.*—The *head*, the highest part of the body, the seat of all the chief instruments of sense, becomes the emblem of wisdom and power, and by consequence of honour, Ge. 3. 15; Is. 7. 8. *The head uncovered* was therefore the acknowledgment that disease, as the bondage of Satan, Lu. 13. 16, as the harbinger of death, and the 'wages of sin,' Ro. 6. 23, was the greatest dishonour, 1 Co. 15. 43. *The covering upon the upper lip*, or, as some translate it, the *bandage upon the chin*,

leprosy is in, *whether it be* a woollen garment or a linen garment;[6]

48 Whether *it be* in the warp or woof, of linen or of woollen; whether in a skin, or in any thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp or in the woof, or in any thing of skin; it *is* a plague of leprosy, and shall be showed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be [h]spread in the garment, either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin, the plague *is* a [i]fretting leprosy; it *is* unclean.

52 He shall therefore [k]burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it is a fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash[1] *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague after that it is washed: and, behold, [m]*if* the plague have not changed his colour, and the plague be not spread, it *is* unclean; thou shalt burn it in the fire: it *is* fret inward, *whether* it *be* bare within or without.[7]

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof;

57 And if it appear still in the garment, either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague;* thou shalt [n]burn that wherein the plague *is* with fire.

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, [o]then it shall be washed the second time, and shall be clean.

59 This[p] *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

CHAPTER XIV.

2 The rites and sacrifices in cleansing of the leper. *33 The signs of leprosy in a house.* *48 The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 ¶ This shall be the law of the leper in the day of his cleansing: He [a]shall be brought unto the priest.

3 And the priest shall go forth out of the camp: and the priest shall look, and, behold, *if* the plague of leprosy be [b]healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed [c]two birds[1] alive *and* clean, and [d]cedar-wood, and scarlet, and hyssop.

5 And the priest shall command that one of the birds be killed in an [e]earthen vessel over running water.

6 As for the [f]living bird, he shall take it, and the cedar-wood,[2] and the scarlet, and the hyssop,[3] and shall dip them and the living bird in the blood of the bird *that was* killed over the running water;[4]

7 And he shall sprinkle upon him that is to be cleansed from the leprosy [g]seven times, and shall pronounce him clean, and shall [h]let the living bird loose into the open field.[5]

8 And he that is to be cleansed shall [i]wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.[6]

9 But it shall be on the seventh day, that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take [k]two he-lambs without blemish, and one ewe-lamb

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A.M. 2514. B.C. 1490.

6 The transmission of the worst contagion by garments is the opinion of the highest medical authorities, Mead, Russel, &c., and it is admitted in the sanitary regulations of all civilized countries; but the *visible symptoms* of disease in garments have not been noticed by these writers. Michaelis, on the authority of an experienced manufacturer, describes a disease in woollen cloth analogous to that described by Moses, and which he attributes to the commixture of *dead wool*—that is, the wool of sheep that had died by disease. Calmet attributed the disease both in men and in garments to microscopic animalculæ, an idea that modern observation and discovery render not improbable. The law whereby the suspected garment was to be tried by washing, and, if found infected, which condemned it to be *rent or burned*, ver. 55, 57, operated at once as a check upon the sale of infectious clothing, and the most effectual preservative of the public health; while it reminded the possessor of the *moral contagion* that may lie in the love of 'purple and fine linen,' Lu.16.19, the necessity of washing his robes, and making them white in the blood of the Lamb,' Re. 7. 14, 'of being saved with fear, pulled out of the fire, and of 'hating even the garment spotted by the flesh, Jude 23. —*C.*

h 2 Ch.28.22. 2 Ti.2. 16,17;3.13.

i ch. 14. 44. Eze. 16. 43.

k De.7.25. Is. 30.22. Jude 23. Ac.19.19. Col. 3.5. 1 Co.3.15.

l Re. 7. 14. Is. 1. 16. Ps.51.7.

m See ver.53.

7 Heb. whether *it* be *bald in the head thereof, or in the forehead thereof.*

n Is. 33. 14. Mat. 22. 7;25.41. Re.14.10,11.

A.M. 2514. B.C. 1490.

o 2 Co.7.1; 12. 8. Re. 1.5;7.14. 2 Co.33.12,13. Ps.51.2.1 Co.9.27.

p ver.2–58.

CHAP XIV.

a Mat.8. 2, 4; 11. 28. Mar.1.40,44. Lu. 5. 12, 14;17.14.1 Ti.1.15.

b Lu. 17. 19. 1 Co. 6. 11. Ex.15.26. Is. 57.18, 19.

c ch.1.14;12.8. Ro.9. 5;4.25.1 Pe.3.18.

1 Or, *sparrows.* [Literally, 'two small birds.' The name is generic, including several kinds of small birds.—*P.*]

d Ex.12.22. Nu.19.6, 18. He.9.19. Ps.51.7.

e 1 Pe.3.18. 2 Co. 13. 4;4.7. He.9.14.

f Re.1.18. 2 Co.13.4. He.1.3. Phi.2.9–11.

2 It is a remarkable fact that in Egypt cedar wood was used in ancient times for purposes somewhat similar to that here described. —*P.*

3 Hebrew, 'scarlet cloth,' and hyssop.' The former, according to Jewish tradition, was emblematic of vital energy and power. Botanists are not agreed as to the identity of the plant rendered hyssop.—*P.*

4 The *living Christ* appears in heaven for us, He. 9. 24, having 'entered by his own blood into the holy place,' He.9.12.—*C.*

g 2 Ki.5.10. Ps. 51.2, 7. Ep.5.27. Col.2.10.

h He.1.3;4.14, 15;7. 25,26;9.24.

5 Heb. *upon the face of the field.*

i Ex. 19. 12. Nu. 8.7; 12.15. Is.7.20. ch. 9.14; 11. 25, 28, 40; 15. 5–28. Re.7.14. 1 Jn.1. 7. Col. 3.5. Ro. 8. 13. Ga.5.24. Ep.5.25–27.

6 God does not *immediately* remove his regenerate people to glory, but leaves them 'in the camp' all the days of their 'appointed time,' as witnesses of his 'saving health,' and experienced physicians to them that are sick. —*C.*

k ch. 1. 3; 2. 1; 4. 32. Nu.1.5,4. Jn.1.29; 3. 34; 6.33,35.1 Co.6.11.

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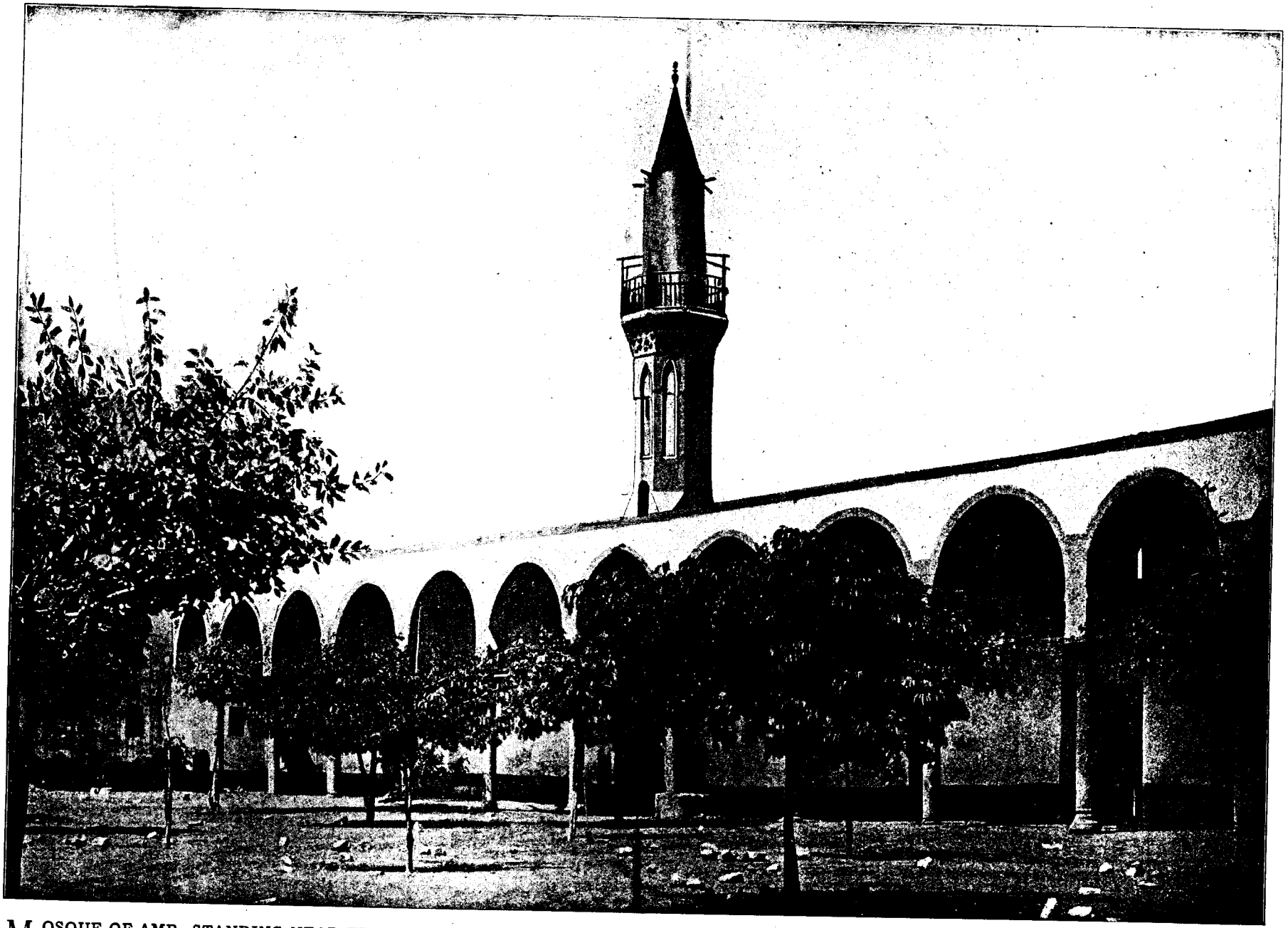
after the Jewish manner of dressing the dead, joined with the cry of *unclean*, was the emblem of the 'mouth stopped' by the broken law, and only permitted to plead 'guilty before God,' Ro. 3. 19. *C.*]

REFLECTIONS.—In this filthy distemper, for which no cure but the power of God is prescribed, with shame and confusion of face I behold the penal, the dreadful, the defiling, the spreading, and obstinate nature of reigning corruptions, and how they exclude from fellowship with God and his people! Jealous of myself, it becomes me to present my heart and my ways before my all-seeing High-priest that he may search and try me. If he find me pining away in mine iniquity, wilfully increasing unto more ungodliness, depending on self-righteousness as the ground of my acceptance with God, habitually disposed to rage at reproof, fixed in gross heresy, or given to boast of that which is plainly sinful, I am certainly a leper, a servant of sin; and let me with the deepest agony and grief bewail my condition, while by faith I apply to him, for his word only can effect the cure, and his grace relieve the misery. If he find in me the opposite marks of real grace, particularly a deep sense of universal filthiness in heart and life, still let me wash myself in Jesus' blood, on account of my remaining corruptions and daily infirmities.—Let me submit to his trial the garments of my conversation, that he may purge out what is amiss, and save my soul though my works should be burned up.—Let ministers learn with what tenderness and exact attention to God's prescriptions they should judge of the states of others in order either to admit them to, or exclude them from, the seals of God's covenant.

CHAPTER XIV. [Ver. 4. The *cedar wood* mentioned here, and in Nu. 19. 6, is said not to be the *cedar of Lebanon*, so distinguished in Scripture for the uses of architecture, but the fragrant wood of the *Juniperus Oxycedrus*, which grows abundantly in Syria and Palestine. We are led, however, to believe it to be the cedar of Lebanon, and that it is used with the hyssop; (1) as representing *the two scriptural limits* of vegetation. Thus it is written, 1 Ki. 4. 30–33, 'And Solomon's wisdom excelled all the wisdom of the children of the east country, and all the wisdom of Egypt, and he spake of *trees*, from the *cedar* of Lebanon even to the hyssop that springeth out of the wall.' Now, as under the blessing of Heaven a wholesome vegetable diet is one of the chief remedies in cutaneous diseases, these *two extremes* might well represent the whole vegetable family. (2) The cedar, as an *uncorruptible* wood, might naturally represent the constitution restored from corruption, and spiritually that better and *incorruptible* life of which bodily health is the best similitude, 1 Pe. 1. 23; while the hyssop might naturally set forth gratitude for those sanative qualities which God has so largely infused into the vegetable tribes, and spiritually those 'leaves for the healing of the nations,' Re. 22. 2, which flourish unfading on the tree of eternal life. By comparing He. 9. 19 with Is.



MOSQUE OF AMR—STANDING NEAR THE ISLAND OF RHODA WHERE MOSES WAS FOUND IN THE RIVER NILE. [Leviticus, xiv.]—We give here a picture of the oldest mosque in Egypt to illustrate further the land of Moses. It is in Old Cairo, and its foundations were laid A. D. 643. It is called the Mosque of Amr because the land upon which it is built was given by Amr-ibu-el-Asi. Of the original mosque it is said very little remains. Nearly all of that building was burned down at the end of the ninth century. During the tenth century the mosque was enlarged and rebuilt. The court measures 350 by 400 feet, and the building contains 366 pillars. There is one row on the west side, three rows on the north and south sides, and six rows on the east side. In the northeast corner is the tomb of Abdallah, the son of Amr. Upon one of the pillars is the name Mu-ham-med. These pillars are of all styles of architecture, which is supposed to grow out of the fact that they were brought from other buildings in Cairo.

of the first year[7] without blemish, and three tenth-deals of fine flour *for* a meat-offering, mingled with oil, and one log of oil.

11 And the priest that maketh *him* clean shall present the man that is [h]to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take [m]one he-lamb, and offer him for a trespass-offering, and the log of oil, and wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [n]in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for as the sin-offering *is* the priest's, *so is* the trespass-offering: it *is* most holy.

14 And the priest shall [o]take *some* of the blood of the trespass-offering, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log[p] of oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle[q] of the oil with his finger seven times before the LORD.[8]

17 And of the [r]rest of the oil that *is* in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood[9] of the trespass-offering.

18 And the remnant of the oil that *is* in the priest's hand he shall [s]pour upon the head of him that is to be cleansed; and the priest shall make[t] an atonement for him before the LORD.

19 And the priest shall [u]offer the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall [x]offer the burnt-offering and the meat-offering upon the altar: and[y] the priest shall make an atonement for him, and he shall be clean.

21 And if he [z]*be* poor, and cannot get[1] so much; then he shall take one lamb *for* a trespass-offering to be waved,[2] to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

A.M. 2514. B.C. 1490.

7 Heb. *the daughter of her year.*

l Ep.5.26,27. 1 Jn. 3. 3.Re.1.5?.14.

m ch.5.6. Ex. 29.24. Is.53.10,11.Tit.3.5-7.

n ch.1.11;3.8;4.4,24; 7.1,2,6,7. Ex. 29. 11. Mat.20.18;21.38.

o ch.8.23,24. Ex. 29. 20. 2 Co 7.1. 1 Pe. 1.14, 15.Is 50.5;52.11. Ps.85. 8;90.17; 116.10; 119. 32, 59,60. Rai.3.27.1 Co.15. 58.

p Jn.3. 34. Joel 2. 28. Is.44.3-5.

q Lu. 2. 14; 17. 18. 1 Co. 10. 31. 1 Pe. 4. 11. Ep.3.21.

8 The oil was consecrated or dedicated to the Lord by this act. Then it was employed for another purpose. It was put upon the ear, the thumb, and the toe of the person who had been cleansed, and for whom atonement had been made, as evidenced by the touching with blood. The touching with oil signified that the individual by leprosy had been unclean, and separated from God's service—as he had in fact been dead in the eye of the law—so now he was sanctified again and fitted for God's service; new life was bestowed upon him. —*P.*

r Eze.36.27. Tit.3.5, 6. 2 Co.3.1,17. Jn.1.16, with Ex. 29. 20. ch. 8. 30.

9 The blood of every sacrifice represents the blood that 'cleanseth us from all sin,' 1 Jn.1.7. The *hand*, the *foot*, the *ear*, touched with blood, represent the active and intellectual powers, 'crucified with Christ,' Ro. 6. 6. The *oil* superimposed on each blood mark, covering, but not hiding it—nay causing it to shine with new brightness — represents the work of 'the Spirit in *applying* to us the redemption secured by Christ,' in 'taking the things of Christ and *showing* them to us,' Jn. 16. 15, and in 'bearing witness on earth *with* the blood,' 1 Jn.5.8; and, finally, in *anointing our head*, in token of our full restoration and advancement to all the dignity, and honour, and holy communion with Christ and his people, from which, by sin, we had been excluded, 1 Jn. 2. 20, 27. Ps.23.5.—*C.*

s ch. 8. 12. Ex.29.7. Ps.133.2. 2 Co.1.21,22. 1 Jn. 2. 20,27. Ep.1.17; 3.16-19.

t Ex. 30. 16. ch.4.35. 1 Jn.2.1,2. Ro.5.10,11.

u ch. iv. Is. 53. 10. 2 Co. 5. 21. 1 Jn.2.2; 4.9, 10. Ro.3.24,25;4.25;8.3, 33, 34. 1 Pe. 1. 18,19; 2. 24;3.18.

x ch.i.ii.Ep.5.2.He. 10.8,14.

y See ver. 18; ch. 4. 20,35.

z ch.5.7,11; 12.8; 15. 14,29;27.8; 1.14. Nu. 6. 10.

1 Heb. *his hand reach not.*

2 Heb. *for waving.*

A.M. 2514. B.C. 1490.

a See from ver. 10-20.

b Ex.29. 20. ch.8.24; ver. 14, 17. Ac. 13.39. 1 Th.5.23. Ps.40.6. Eze. 3. 17. De. 33.11. Ga.2. 14.Ec.5.1.

3 'The blood, says Patrick, 'seems to have been a token of forgiveness, the oil, of healing.' Ps. 103.3; 'who forgiveth all thine iniquities, who healeth all thy diseases.' Forgiveness is procured through the blood of Christ, but it must be applied by the Spirit of God both to pacify and purify the conscience. The one is an inseparable attendant of the other. 'Being justified by faith, we have peace with God through our Lord Jesus Christ.'—*J.*

4 The purification of a leper was much like to the consecration of a high-priest.

c Ex. 29, 7. ch. 8.12. Is.44.3,4. Jn.1.16.1 Jn. 2.20, 27. Ep.1.17; 3.16, 19.

d Ex. 30.16.1 Jn.2.1, 2.Ro.5.10,11.

5 This accommodation of the sacrifice to the temporal circumstances of the offerer is not a descent of the *moral law* to the debased desires of the sinner, but a merciful visit of the *priestly physician* to the habitation of spiritual disease. But, even in this accommodation the *lamb*, and the *blood*, and the *oil*, the *meat* and *burnt* and *sin offering*, cannot be dispensed with. It recognized providential differences in *means* and *opportunities*. One may have the *foot* freer than another to run in the service of God; another may have the *hand* more vigorous for labour or defence; another may have better opportunities of *hearing*, and learning 'the things that belong to his peace,' Lu. 19.42; another may be more honoured in station and influence than another, but all must be touched with the *blood* and the *oil*; both must be 'washed, justified, and sanctified,' 1 Co. 6. 11, and no matter then what the difference of the *talents*, each *faithful* (not each *successful*) servant shall enter into 'the joy of his Lord,' Mat.25.27.—*C.*

e See ch. 4. 20, 35. Mat. 3.17. Jn.17.19,20. Ep.1.6. Ro.5.8. 1 Jn.2. 1,2.He.9.14.

f ver. 21-31. Ps. 72. 12-14; 136. 23; 68.10. 2 Co. 8. 9. 1 Co. 1.27,28. Ja.2.5.

g Ge. 12.7; 13.15; 15. 18.Nu.21.32,35.

h Mat.8.9. Is.45.5,7, with 10.15,26. Am.3.6. De.7.15.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.

23 And[a] he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-offering, and the log of oil, and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall [b]take *some* of the blood of the trespass-offering,[3] and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.[4]

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the [c]rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, [d]to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get,[5] the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and [e]the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the law *of him* in whom *is* the plague of leprosy, whose [f]hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I [g]give to you for a possession, and I [h]put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

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1. 18 we discover that the *scarlet* represents here the *deep dye* of sin, which, dipped in the living waters of mercy, become as *wool* and as *snow*. *C.*]

Ver. 5. [The *earthen vessel* represents the humiliated body in which Christ died; the *running water* is the emblem of that ever-enduring, that eternal life, the current of which is never exhausted, which our Lord possessed in himself, and which he freely bestows on all who hear him, Jn. 10. 28. *C.*]

Ver. 35. [Would we judge aright of these *ancient laws* delivered to Moses, we must examine them in their bearing upon *modern* circumstances. Now, viewed in this light, there are few things in *modern times* more requiring legislative interference and remedy than the houses ordinarily provided for the poor. Damp and ill-ventilated in one apartment, or admitting every blast in another, producing in proportion to their cost a larger return to the owner than the splendid dwellings of the rich—they furnish the perennial seeds of disease, waste and destroy their numerous and miserable inmates, become in the result an intolerable tax upon the community, who totally overlook the public nuisance concealed under the mask of private property. Now under these circumstances *modern European jurisprudence* offers to the miserable inhabitant of the unhealthy hovel no redress, beyond removal—a removal to as bad if not to worse; with still no remedy,

36 Then the priest shall command that they empty[6] the house before the priest go *into it* to see the plague, that [f]all that *is* in the house be not made unclean; and afterward the priest shall go in to see the house.

37 And he shall look on the plague,[7] and, behold, *if* the plague *be* in the walls of the house with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be spread in the walls of the house:

40 Then the priest shall command that they take[k] away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.[8]

45 And he shall [l]break down the house, the stones of it, and the timber thereof, and all the mortar of the house; and he shall carry *them* forth out of the city into an unclean place.

46 Moreover, he that goeth into the house all the while that it is shut up shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall wash his clothes.

48 ¶ And if the priest shall come in,[9] and look *upon it*, and, behold, the plague hath not spread in the house after the house was plastered; then the priest shall pronounce the house clean, because the plague is healed.

49 And he shall take to cleanse the house [m]two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This[n] *is* the law for all manner of plague of leprosy, and scall.

55 And for the leprosy of a garment, and of a house,

56 And for a rising, and for a scab, and for a bright spot;

57 To [o]teach when *it is* unclean, and [1]when *it is* clean: this *is* the law of leprosy.

CHAPTER XV.

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake [c]unto Moses and to Aaron, saying,

2 Speak [b]unto the children of Israel, and say unto them, When any man hath a [c]running issue out of his flesh, *because of* his issue he *is* unclean.[1]

3 And this shall be his uncleanness in his issue: whether his [d]flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.[2]

4 Every[e] bed whereon he lieth that hath the issue is unclean; and every thing[3] whereon he sitteth shall be unclean.

A.M. 2514. B.C. 1490.

6 Or, *prepare*

f 1 Co. 15. 33. 1 Ti. 5. 22. Ep. 5. 7, 11. Re. 18. 4. 2 Co. 6. 14–18. 2 Th. 3. 6, 14. 2 Ti. 3. 5.

7 This plague represented corruptions in families, nations, and churches.

k 1 Co. 5. 4–8, 11, 13. Tit. 3. 10. Re. 2. 2, 6, 14, 20, 22. Mal. 3. 3. Is. 1. 25, 26.

The house leprosy here described has occasioned much perplexity to inquirers, and the difficulty has probably arisen from being led by the name to look upon this 'leprosy,' as well as that in clothes, as something akin to the human disease so called. Men, clothes, and stones have not the same diseases, but from some analogous circumstances, real or fanciful, the diseases of men may be, and have been, by a figure of speech, applied to diseases in other things. Indeed, to this day there are certain disorders of trees in Egypt and Palestine to which the name of leprosy is given. In Switzerland also they speak of a *cancer in buildings* on the same principle, and why should we not understand the *leprosy in buildings* of the present text as something of a similar description? If we believe that the house leprosy was anything related to the disorder of the same name in man, it is extremely difficult to account for the symptoms and mode of treatment; and we cannot do better than agree with the rabbins and some of the early Christian fathers, who believed that this leprosy was not natural, but was sent by God as an extraordinary punishment upon evil-doers, to compel them to the public acknowledgment and atonement of some understood crime whereby others had been injured —*Pict. Bible.* Various attempts have been made to explain this subject from infection from man and other natural causes; but there is no intimation whatever that the house leprosy was infectious to man.—*I.*

l 2 Ki. 17. 20, 23. Ro. 11. 7–11. 2 Th. 2. 10, 11. Re. 11. 2. Mat. 22. 7.

9 Heb *in coming in shall come in*, &c.

A.M. 2514. B.C. 1490.

m ver. 4–7. 1 Pe. 3. 18. 2 Co. 13. 4. Ro. 4. 25.

n ch. xiii. xiv. 16, 9, 14, 25; 7. 1, 37; 11. 46; 15. 32. Nu. 5. 29; 6. 13; 19. 14.

o ch. 10. 10. 2 Ti. 3. 16. Mal. 3. 18. Je. 15. 19.

1 Heb. *in the day of the unclean, and in the day of the clean.*

CHAP. XV.

a ch. 11. 1; 13. 1. He. 1. 1. Ps. 25. 14. Am. 3. 7.

b ch. 11. 1. Ne. 9. 13, 14. Ro. 3. 2. De. 4. 7, 8. Ps. 78. 5; 147. 19, 20.

c Or, *running of the reins*, ch. 22. 4. Nu. 5. 2. Mar. 7. 20–23.

1 It is not needful for us particularly to consider the laws contained in this chapter, they are not binding on us. In some cases the disease mentioned might be the result of wickedness, in others of disease or infirmity; and even where neither positive disease nor actual sin was implied, might be thus marked, to show how a fallen nature pollutes everything we do.—*Scott.*

d ch. 12. 3. Eze. 16. 26; 23. 20.

2 The *running issue* evidently included all forms of inflammation terminating in a constant purulent discharge: ver. 8 seeming evidently to include disease of the lungs; and these, whether contagious or otherwise, are all ranked, and most justly, under one common character of *uncleanness*. But why, if the issue be *stopped*, is the patient still *unclean*? he remains so only till he make public acknowledgment of the mercy of God.—*Note.* The regenerate soul, in which the power of sin is *stopped*, feels most sensitively the shame of its former disease. Paul ranked visibly and justly amongst the chief of saints, but Paul's awakened memory and sensitive conscience pronounced him *the chief of sinners*, 1 Ti. 1. 15.—*C.*

e Tit. 1. 15. 1 Co. 15. 33. Ep. 5. 7, 11.

3 Heb. *vessel.*

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but the reiterated renewal of the still hopeless experiment. Upon this scene of darkness let us pour the light of God's law by Moses. The owner, the occupying tenant, ver. 35, states to the priest his suspicion that the house is infected. It must be no bare attempt at annoyance to his superior, for all the furniture of the occupant must be removed, and he must seek another residence while due examination is made. Should the examination lead to suspicions, cleansing and due repairs are employed, and should these suspicions be confirmed, the wretched dwelling is razed to the very foundation, and its very dust is carried forth out of the city lest its floating particles should endanger the public health! Were a commission of learned, philanthropic, and godly physicians, carrying this law in their hands, to pass through the narrow and miserable lanes of our towns and cities, and visit the unhappy refuges of our condensed and diseased pauperism, what an architectural revolution would be produced! and how deeply would public health and private comfort be bound to offer the sacrifice of thankfulness to God! But while the fact of *house contagion* cannot be doubted, its causes are so obscure that little is yet accurately known. Decaying materials, confined air, microscopic animalculæ and plants; various miasmata, and animal exudation may all, with other causes, be the instruments of the judgments of God. But the cause of *heart contagion* the word of God has clearly developed, and we know that because of sin 'the earthly house of this tabernacle' has been condemned by the priest that examined it, and must be 'dissolved,' and that believers change their unhealthy residence for a 'building of God, an house not made with hands, eternal in the heavens,' 2 Co. 5. 1. *C.*]

REFLECTIONS.—No human endeavours, but God alone, can cure my spiritual plagues. By his grace, through the application of the blood and Spirit of Jesus, the God-man—of Jesus, the once slain, but now living and ascended Saviour—I must be cleansed from my reigning corruptions. Thus shall I have access into God's camp, his church below, and as a bird escaped, fly away towards heaven, rejoicing in my deliverance. But not till, through the Spirit, I repeatedly wash myself and my performances in the fountain of his blood, till I search out and mortify my corruptions, the deeds of my body, and receive the full efficacy of Jesus' righteousness, and the influences of his blessed Spirit, for the sanctification of my whole powers and members, shall I be admitted to my real habitation, or enter into unreserved and immediate fellowship with divine persons, holy angels, and glorified saints. But blessed be the Lord that my all-comprehending offering, Christ Jesus, suits me, whether I be poor or rich, and renders my person, and all my services, constantly acceptable before God.—In this plague of the house, let me observe how sin worketh the dissolution not only of human bodies, but of families, nations, and churches, and that no human projects, but Jesus and his Spirit preached and applied, can prevent their destruction, and that where there is a continued obstinacy in sinning, notwithstanding mercies and judgments, inevitable ruin must necessarily ensue.

CHAPTER XV. REFLECTIONS.—In these things, as in a figure, I behold how shameful and in-

5 And whosoever toucheth his bed [f]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue [g]spit upon him that is clean; then he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash[h] his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water, [h]he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And the [i]vessel of earth that he toucheth which hath the issue shall be broken;[4] and every vessel of wood shall be rinsed in water.[5]

13 And when he that hath an issue is cleansed of his issue,[6] then he shall number to himself seven[k] days for his cleansing, and [l]wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [m]two turtle-doves, or two young pigeons, and come before the LORD unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-offering, and the other *for* a burnt-offering: and the [n]priest shall make an atonement for him before the LORD for his issue.

16 And if any man's [o]seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin, whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The [p]woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be unclean until the even.

19 ¶ And if a woman [q]have an issue, *and* her issue in her flesh be blood, she shall be put apart[7] seven days; and whosoever toucheth her shall be unclean until the even.[8]

20 And [r]every thing that she lieth upon in her separation shall be unclean; every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed [s]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.

24 And if any man [t]lie with her at all, and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman [u]have an issue of her blood many days out of the time of her separation; or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and [x]shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

28 But if she be cleansed of her issue, then she shall [y]number to herself seven days, and after that she shall be clean.

29 And [z]on the eighth day she shall take unto her two turtles, or two young pigeons,[9] and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus[a] shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that *is* among them.[1]

32 This[b] *is* the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.[2]

A.M. 2514. B.C. 1490.

f ch.11.25, 28, 32; 13.6, 34; 14.8, 27; 16.26, 28. Nu.19.10, 22. He.9.14, 26; 10.22. Re.7.14. Is.1.16; 22.14. Ja.4.8. Ps.26.6; 51.2, 7. Eze.36.25, 29.

g 1 Ti.4.1–3. Tit.1.9, 10. 2 Pe.2.1–3. Ga.1.8, 9. Jude 4.

h See ver. 5. Ja.4.8. Ps.26.6.

i ch.6.28; 11.33. 2 Co.5.1. Phi.1.21, 23; 3.21.

4 Eight points require *watchfulness*, in order to avoid uncleanness by intercourse with the unclean. The *bed*, the *seat*, the *flesh*, the *spittle*, the *saddle*—rather *litter*—anything that has been *under* him—the person *touched* by him, must all be scrupulously avoided, and the *vessels* he has used must, according to their material, be washed or broken. What a *memento* of spiritual watchfulness against those 'evil communications that corrupt good manners!' 1 Co. 15.33.—*C.*

5 The *vessel of earth* that the unclean has touched must be *broken*—that is, not every time he has touched it, but when he has ceased to use it: and whether such vessels may have been of the porous and absorbing character of much of the modern pottery of the East, used for cooling water by filtration and evaporation, or of a glazed and more perfect manufacture, still the breaking was a valuable sanitary regulation; while it ministered to the recovered invalid a salutary memorial, that, at best, he 'dwelt in a house of clay,' Job 4.29, soon to be broken in pieces. The *vessel of wood* was merely rinsed in order to its cleansing: most probably the beautifully varnished wooden ware of eastern countries rendered impervious to fluids, and thereby enabled to resist or cast off any contagious matter. The distinction between the vessels forms a just emblem of the state of man; the body must be *broken*, the spirit *washed*, Jn. 3.5; the body is for *sacrifice*, the spirit for *renewal*, Ro. 12.1, 2.—*C.*

6 That is, when the disease is completely healed. After this seven days must elapse, and the ceremonies described must be observed ere he could again mix with the people, or take part in the service of God.—*P.*

k Ex. 29.35, 37. ch. 14.8, 10. Nu. 12.14; 19.11, 12.

l ver.5, 10, 11. Re.1.5; 22.1. Eze.36.25, 29. Je.33.8. 2 Co.7.1. Ja.4.8.

m ch. 12.6, 8; 14.22, 23; 14.12, 8; 14.22; ver. 29, 30. Nu.6.10. He.7.26; 10.10, 12, 14. 2 Co.5.21.

n ch.4.20, 26, 31, 35; 12.8; 14.18. Nu.15.25. Mat.3.17. Ep.1.6. He.1.3.

o ch.22.4. De.23.10. 1 Pe.2.11. 2 Co.7.1. 1 Jn.1.7. See ver.5.

p Ep.4.17–19; 5.3–11. 1 Pe.2.11. 2 Ti.2.22. ver.5.

q ch.20.18; 12.2, 4. Eze.36.17. Mar.5.25. Mat.15.19.

A.M. 2514. B.C. 1490.

7 Heb. *in her separation.*

8 *Uncleanness till the even*, means that the effects of the defilement of sin are never perfectly removed till death. [The above is the *symbolical* meaning; but the *literal* meaning is that the person spoken of would be ceremonially unclean till sunset, *i.e.* he would be prohibited from approaching the tabernacle, from joining in any ordinance of religion, and from touching any priest or private person.—*P.*]

r ver. 4–9. 1 Co. 15.33. Pr.2.16–19; 5.3–13; 6.24–35; 7.10–27; 9.13–18; 22.14. Ec.7.26.

s 2 Co.7.1. Re.7.14. He.9.26. Is.22.14. See ver.5, 6.

t Eze.18.6; 22.10. ch. 20.18. 1 Pe.2.11. He.13.4. 1 Th.5.22.

u Mat.9.20. Mar.7.20–23. ver.19–24.

x ch.17.15; ver.5, 6, &c. 1 Pe.1.18, 19. He.9.14; 10.22. Eze.36.25, 29. Zec.13.1. 1 Jn.1.7.

y See ver.13–15. Ga.4.4; 3.13. Mat.1.21. Ep.1.6, 7. 1 Co.1.30; 6.11.

z See ver.14.

9 In the cases of uncleanness here specified, even where they are properly called infirmities, yet springing from natural corruption, moral pollution is implied, and sacrifices for atonement and purification must therefore be offered; and in this case the woman must present both a sin-offering and a burnt-offering.—*I.*

a ch.11.47; 13.50. Ps. 60.18. Jude 4. He.10.29; 12.15.

1 It is here intimated that these laws were principally intended to teach the Israelites reverence for God in his sanctuary; and that being sinners, and stained with pollution in all their services, they constantly required forgiveness and purification through the blood of atonement and the sanctification of the Holy Spirit.—*I.*

b See ver. 2–30; ch. xiv.; 11.46. Nu.5.29; 6.13; 19.14.

2 All the beforementioned laws concerning uncleanness and the rites of purification were designed to impress on the Hebrew people the necessity of inward cleanness and purity of mind. And were further intended to prevent the Israelites from being drawn into idolatry by establishing a wide difference of customs and habits between them and the surrounding heathen.—*Wells.*

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fectious are the scandalous outbreakings of original and inward corruption, and particularly those which are anyway connected with fleshly lusts. Neither the corrupters nor the corrupted can have fellowship with God or his people, but in a believing improvement of Jesus' blood and Spirit, and in bitter and unfeigned repentance of their sin. Let my body, therefore, as well as my soul, be kept pure for the Lord. Let me, with the most earnest care, avoid the company of apostate, erroneous, unchaste, frothy, and wicked persons; and have no fellowship in thought, word, or deed, with the unfruitful works of darkness, but rather reprove them. Without this circumspection and care, I shall certainly contract guilt, stains, infamy, and hurt, which will not be purged away, but follow me till I die.

CHAPTER XVI. [Ver. 3. Aaron may not come into the holy place but in the prescribed dress—we

CHAPTER XVI.

1 *How the high-priest must enter into the holy place.* 11 *The sin-offering for himself.* 15 *The sin-offering for the people.* 20 *The scape-goat.* 29 *The yearly feast of the expiations.*

AND [a]the LORD spake unto Moses, after [b]the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he [c]come not at all times into the holy *place* within the vail before the mercy-seat, which *is* upon the ark, that he die not: for I will [d]appear in the cloud upon the mercy-seat.[1]

3 Thus shall Aaron come into the holy *place;* with[e] a young bullock for a sin-offering, and a ram for a burnt-offering.

4 He shall [f]put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he [g]wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel two [h]kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer [i]his bullock of the sin-offering which *is* for himself, and make an atonement for himself, and for his house.

7 And he shall take the two goats, and present[k] them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall cast [l]lots[2] upon the two goats; one lot for the LORD, and the other lot for the scape-goat.[3]

9 And Aaron shall [m]bring the goat upon which the LORD's lot fell,[4] and offer [n]him *for* a sin-offering.

10 But the [o]goat on which the lot fell to be the scape-goat shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall [p]take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring *it* within the vail.

13 And[q] he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

14 And [r]he shall take of the blood of the bullock, and sprinkle *it* with his finger [5]upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.[6]

15 ¶ Then shall he [s]kill the goat of the sin-offering that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon[7] the mercy-seat, and before the mercy-seat.

16 And he shall [t]make an atonement for the holy *place,* because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth[8] among them [u]in the midst of their uncleanness.

17 And there shall be [x]no man[9] in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place,* until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.[1]

18 And he shall [y]go out unto the altar that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar[2] round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [z]hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [a]reconciling the holy *place,* and the tabernacle of the congregation, and the altar, he shall bring the [b]live goat:

21 And Aaron shall [c]lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send *him* away by the hand of a fit man[3] into the wilderness.

22 And the goat shall [d]bear upon him all their iniquities unto a land not inhabited:[4] and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall [e]put off the linen garments[5] which he put on when he went into the holy *place,* and shall leave them there;

24 And he shall [f]wash his flesh with water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

A.M. 2514. B.C. 1490.

CHAP. XVI.

a ch.1.1. Ex. 25. 22. Nu.7.89.

b ch.10.2. Nu.3.4;26. 61.1 Ch.24.2.

c ch.23.7. Ex. 30.10; 26. 33. He. 9. 6,8, with 10.19–22;4.14–16;1.3.

d Ex.3.5;40.35.1 Ki. 8.11,12. ver.13. 2 Co.5. 19–21.

1 The religious ceremonies of the great day of atonement are here minutely described. They were as follows:— 1. The offering for himself, consisting of a bullock and a ram. 2. The putting on of robes of white linen, to denote at once humility and purity. 3. The offering for the people — two goats. 4. The burning of incense so that its smoke might cover the mercy-seat. 5. The sprinkling of the blood of the victims before the mercy-seat. 6. The sending of the scape-goat into the desert. —*P.*

e ch.4.3. He. 9. 6–11; 10.19–22. Ep.2.18.

f Ex.28.2; 39.41. ch. 6.10. Eze. 44. 17, 18. 1 Ti.2.5. Ga.4.4. Is.53.2. Phi.2.7.2 Co.8.9.

g Ex.30.20. He.7.26. Lu.1.35.2 Co.5.21.

h ch. i. iv. Nu. vii. xxviii. xxix. Ro. 8. 3. Ps.89.19.

i ch.iv.8.14–17. He. 9.7;7.27.

k ch. 1. 3; 12. 6,7; 15. 14, 29. Ga.4. 4. Mat.10. 22;20.28.

l Pr. 16.33; 8.23. Ro. 3.25;8.3. Is.42.1–7. Ac. 2. 23;4.28. 1 Jn.4.9,10. Ju.10.8.1 Co.15.3,4.

2 Jewish tradition states that the 'lots' were originally of box-wood, but afterwards of gold. On one was inscribed, 'for Jehovah,' on the other, 'for azazel.'— —*P.*

3 The Hebrew word here translated 'scape-goat' is *azazel,* and has been variously interpreted —1. Some say it means the goat itself, which was so called from the fact of its being *sent away.*[*free;*] hence the English phrase 'scape-goat.' 2. Some say Azazel is a place to which the goat was sent. And they thus regard it as a proper name. 3. Others say it means an evil spirit. 4. Others, the devil. 5. Others regard it as an abstract noun, and they interpret, 'for complete sending away or removal.' The last seems to be the true meaning. The sins of the people being confessed by the priest over the head of the goat, and thus transferred or imputed to it, the goat was then sent away to the uninhabited desert. The rite thus symbolized the complete removal of sin and guilt.—*P.*

m ch.iv.1 Pe.2.24;3. 18. Is. 53. 4–10. 2 Co.5. 21.

4 Heb. *went up.*

n ch.4.23;5.6; 23.19. Nu. 7. 16, 22, 28; 15.24; 28. 15,30; 29.5,11,10,19, 25,&c.

o 1 Jn. 2.1,2;4.10. Is. 53.11,12. Ro.4.25. 1 Pe. 3. 18; 1. 18–21. He. 1.3; 10.14.

p ch.10.1. Ex.30.34, 36. Ro.8.34; 12.11. He. 5.7;7.25;9.24. Re.8.3,4.

q He.9.24;7.25. 1 Jn. 2 1,2.

r ch. 4.6,17. He.9.7; 10. 4,10,12,14,19,20. Is. 42.21. 2 Co.5.19. Ro.3. 24–26.

A.M. 2514. B.C. 1490.

5 Towards.

6 The thoughtful reader cannot fail to observe how frequently the number seven is mentioned in connection with divine rites, commands, and ordinances. It denotes perfection; and the lesson it symbolizes is the perfect and complete discharge of the duties which God enjoins.—*P.*

s He.9.7;1.3;13.20;6. 19, 20; 10. 19; 4. 14, 15. ver.6,11.

7 Towards.

t ver. 18–20; ch.4.35; 8. 15; 14. 49,52,53. Ex. 29. 36. 1 Jn. 2.1,2;4.10. Mat. 20. 28. Is. 53.4–6, 10–12. Da. 9. 24. 1 Pe. 1.18,19;2.24;3.18.

8 Heb. *dwelleth.*

u Eze.23.38,39.

x Lu. 1.10. Ac.4.12. Is. 53.6. 1 Pe.2.24. He. 1. 3. Col. 1. 20. Da. 9. 24.

9 The high-priest was the most eminent type of Christ, and the sacrifices on this the great day of atonement the most striking representation of the sufferings of Christ on earth, and of his intercession in heaven. It is interesting to observe that all other persons, even the priests, were strictly prohibited from entering within the tabernacle while the high-priest officiated, intimating that no other could share the honours of Christ's mediatory office.—*J.*

1 It would appear from the description here given that the high-priest went at least three times within the veil to the holy of holies on the day of atonement. 1. With the incense, ver. 12; 2. To sprinkle the blood of the bullock, ver. 14; and 3. With the blood of the goat. According to the Talmud he went in a fourth time to bring out the censer of incense. This is not opposed to the statement of Paul in He. 9. 7, for they were only parts of one great annual festival.—*P.*

y Ex. 30. 10. ch. 4.7. 18. Jn. 17. 19. He.2.10; 5.8;7.25. 1 Jn.2.1,2.

2 The golden altar, and probably afterwards he put of the blood upon the horns of the brazen altar.

z He. 13. 10. 1 Pe.2. 5. Re.8.3,4.

a ver. 11–19. Ac. 20. 28. Col.1.20. Ep. 2. 11;2. 14; 5. 25–27. Ro. 5.10. Mi.5.5.

b Re. 1.18. Jn.11.25. 1 Co.15.45.

c Is.53.6,11,12. 2 Co. 5.21. 1 Pe.2.24.

3 Heb. *a man of opportunity.*

d 1 Pe.2.24. Is.41.18; 53.4,5,11,12. Ps. 103,12. Je. 50.20. Ec. 3. 9. 2 Co. 5.19,21. Eze.20.35.

4 Heb. *of separation.*

e Eze.44.19. Phi.2.6–11. Ro.8.3, with He. 9. 28.

5 The high-priest *putting off* his garments represents the Saviour 'laying down his life for the sheep,' Jn.10.15.—*C.*

f Ex.29.4;30.19,20. He.9.10–22. Da.9.24.

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may not draw nigh to God, but in the *name,* by the *spirit,* and clothed in the *righteousness* of Christ. *C.*]

Ver. 10. [To a few *special points* in this divine ordinance let us direct our attention—matters common to this and other sacrifices require no particular notice. The *lot* was a divine ordinance, Pr. 18. 18, constituting an authorized appeal to the omniscience and providence of God. So it was according to 'the wisdom and constant self-sacrificing love of God,' Ac. 2. 23, that Christ should suffer in the flesh, as the one creature died; and that he should be 'quickened by the Spirit,' 1 Pe. 3. 18, as the other *escaped. C.*]

Ver. 17. [The high-priest entered alone—so when Christ was made captive, 'they all forsook him and fled;' and when prophetically seen 'coming from Edom, with dyed garments from Bozrah,' Is. 63. 1, 3, he had 'trodden the wine-press *alone,* and of the people there was none with him;'—*alone* he ascended

WATER CARRIERS—CHARACTERISTIC OF EGYPT FROM THE TIME OF MOSES TO THE PRESENT. [LEVITICUS, xvi.]—Change is a characteristic of modern civilization. But in the civilization of Egypt, customs and habits have continued to the present time very much as they were in the days of Moses. The scene we give above of the water carriers of Egypt is one common to the country in all ages of its history. The water carrier is called the sakka. He plies his trade in the streets of Cairo. He carries a goat-skin upon his shoulder, and goes from house to house, and makes the bare means of subsistence by supplying the people with water. During eight months of the year he brings the water all the way from the Nile, but during the remaining four months, while the river is rising, he obtains his supply from the canals which intersect Cairo. These sakkas sell water also to people on the streets. The thirsty passer-by receives his draught in a brazen chalice, and for this he often bestows a small copper coin on the dispenser.

25 And the [g]fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scapegoat shall [h]wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 And[i] the bullock *for* the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.

28 And he that burneth them [k]shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute [l]for ever unto you: *that* in [m]the seventh month, on the tenth *day* of the month, ye shall [n]afflict your souls,[6] and do [o]no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

30 For on [p]that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It[q] *shall be* a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And [r]the priest whom he shall anoint, and whom he shall consecrate[7] to minister in the priest's office in his father's stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

33 And he shall make an atonement for the holy[s] sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.[8]

34 And this shall be an [t]everlasting statute unto you, to make an atonement for the children of Israel for all their sins [u]once a year. And he did as the LORD commanded Moses.

A.M. 2514. B.C. 1490.

g Ex. 29. 13. ch. 4.8, 19, 26, 31, 35. Jn. 12.27. Ps. 22. 13, 14. Tit. 2. 14. Ga. 2. 20. Ep. 5. 2, 25.

h ch. 15. 5, 8; 10. 19; ver. 19. Nu. 19. 8. He. 7. 19, 9. 10; 10. 1, 4.

i ch. 4. 12, 21; 6. 30. He. 9. 12; 13. 11–14. Zec. 13. 7. Ps. 22. 12–21. Mat. xxvi. xxvii.

k ver. 26.

l Ge. 17. 7, 8. Ex. 21. 6. ver. 34.

m ch. 23. 27. Ex. 30. 10. Nu. 29. 7. 1 Ki. 8. 2. Ac. 27. 9.

n ver. 31. 2 Co. 7. 10, 11. 1 Co. 11. 31. Eze. 6. 9. Ps. 35. 13; 51. 17. Is. 57. 15, 16; 66. 2. Pr. 28. 13. Ro. 6. 6.

[6] That is, with fasting (Ps. 35. 13) from the evening of the 9th till the evening of the 10th.—*P.*

o ver. 31. He. 4. 10. Jn. 6. 29.

p ch. 23. 27–32. He. 4. 2. Ep. 1. 7. Da. 9. 24. Tit. 2. 14. 1 Pe. 1. 18, 19.

q See ver. 29.

r Ex. 29. 9. ch. 7. 37; 4. 3, 5, 16; 21. 10. He. 7. 28. Ro. 8. 3, 4.

[7] Heb. *fill his hand.*

s ver. 16, 19, 20. Ac. 20. 28. Mat. 26. 28. Re. 1. 5, 6. Is. 53. 4–11.

[8] Verses 32 and 33 contain a brief summary of the whole work done by the priest on the day of atonement. The special rites may be thus stated in their order:—The priest and his family are first washed and prepared for duty; then atonement is made for the whole sanctuary; then for the brazen altar: and finally atonement is made for the whole people.—*P.*

t Ge. 17. 7, 8. Ex. 12. 14, 17.

A.M. 2514. B.C. 1490.

u Ex. 30. 10. He. 7. 18, 19; 9. 7, 12; 10. 1, 4, 10, 12, 14. Da. 9. 24.

CHAP. XVII.

a ch. 1. 1. Ex. 25. 22. Nu. 7. 89.

b Eze. 3. 17; 2. 7. Jn. 3. 2. Mat. 7. 27; 28. 20. Ac. 20. 27. Je. 23. 28, 29. 1 Co. 4. 2.

c ver. 8, 12, 13, 15.

d ver. 4, 5, 8. De. 12. 5, 15, 21.

e ch. 1. 3, 11; 3. 2, 8, 13; 4. 4, 15, 24, 29, 33. De. 12. 13, 14, 26, 27. Eze. 20. 40. Ho. 9. 11; 10. 19–22. Jn. 10. 7, 9.

f Is. 66. 3. He. 2. 3; 10. 29.

g Ge. 17. 14. Ex. 12. 15, 19; 30. 33, 38; 31. 14. ch. 7. 20, 21, 25, 27; 18. 29; 19. 8; 20. 3, 6, 18; 23. 29. Nu. 15. 30, 31; 19. 13; 9. 13. ver. 9, 10, 14. Shall be excommunicated.

h ch. 1. 3; 8. 3, 4, &c. De. 12. 5, 6. Mat. 10. 21; 20. 18.

i Ex. 29. 16, 20. ch. 1. 5, 11; 3. 2, 8, 13. Mat. 23. 19.

k Ex. 29. 18. ch. 4. 31; 16. 25; 3. 5, 11, 16. Nu. 18. 17.

l De. 32. 17. Ps. 106. 37. 1 Co. 10. 20. 2 Ch. 11. 15. Re. 9. 20, *i.e.* to idols, in which devils are represented and honoured.

[1] Hebrew, 'goats.' Reference is made doubtless to the worship of the Egyptian *Pan*, who was represented in the form of a goat, and was supposed to preside especially over the whole operations of a shepherd and shepherd life. I believe the injunctions given here refer exclusively to sacrificial offerings, and not to the slaying of animals for food.—*P.*

m Ex. 34. 15. Ju. 2. 17, 17, 19. Eze. 23. 8. Je. 2. 13; 3. 1.

n ver. 10, 12, 13.

o ch. i. iii. iv.–vi.

p See ver. 3–6.

CHAPTER XVII.

1 *The blood of all slain beasts must be offered to the Lord at the door of the tabernacle, and no sacrifices made to devils.* 10 *All eating of blood is forbidden,* 15 *and all that dieth alone, or is torn.*

AND the [a]LORD spake unto Moses, saying,

2 Speak[b] unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* of [c]the house of Israel that [d]killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And bringeth it not [e]unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, [f]blood shall be imputed unto that man; he hath shed blood; and that man shall [g]be cut off from among his people:

5 To the end that the children of Israel may [h]bring their sacrifices which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall [i]sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [k]burn the fat for a sweet savour unto the LORD.

7 And they shall no more [l]offer their sacrifices unto devils,[1] after whom they have gone a [m]whoring. This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, [n]Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a [o]burnt-offering or sacrifice,

9 And bringeth it not unto [p]the door of the tabernacle of the congregation, to offer it unto

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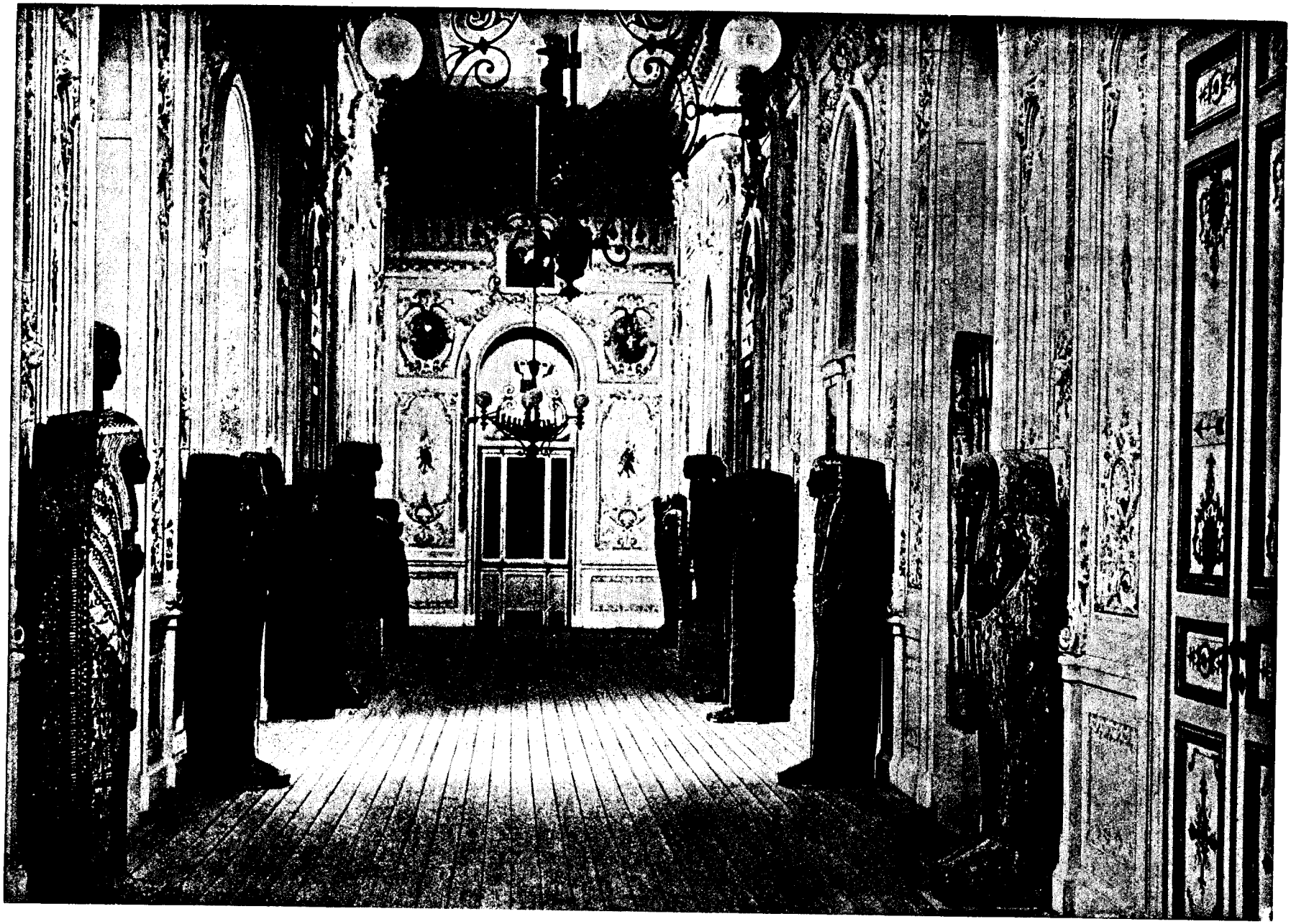
into heaven, Ac. 1. 9, 10, and *alone* he sitteth at the right hand of God, Ac. 1. 32, 33. *C.*]

Ver. 29. [Why is the day of *atonement* a day of *affliction?* Because it was the stated anniversary for confessing 'all iniquities and transgressions,' ver. 21, in the presence of God—and confession implies repentance, else it is lip-service and mockery; and repentance implies *grief* for and *hatred of our sins*, even when 'turning from them to God, with full purpose of and endeavour after new obedience;' the Saviour 'bearing our griefs, and carrying our sorrows,' Is. 53. 4, is no doubt a sight of 'great joy,' Lu. 2. 10, to believers; but the remembrance that he 'was wounded for *our* transgressions, and bruised for *our* iniquities,' Is. 53. 5, that 'in all *our afflictions* he was afflicted,' Is. 63. 9; nay, that by the sins of professed believers he is even now 'crucified afresh,' He. 6. 6, 'and put to an open shame'—these are the things that convert the day of atonement into a day of affliction, and commingle tears of sorrow with songs of joy. *C.*]

REFLECTIONS.—In these ceremonial observances I am still directed to Jesus, as appointed by God, and fully qualified to make atonement for all the sins of a lost world. I behold him, in his debasement, stripped of his glorious robes of light and majesty, clothed with a mean but pure manhood; and at once standing as the laborious High-priest, and as the God-honouring and sin-pardoning sacrifice. He needed not to offer for himself; but the Lord lays upon him the iniquities of us all. As our sacrifice he atones for them, and as our scape-goat he carries them all into the land of forgetfulness; dying for our offences, but raised again, and ascending to glory, for our justification. Behold him entering into the celestial oracle in the virtue of his sacrifice! There he appears in the presence of God for us, pleading his own merits, and offering up the incense of continual intercession for us, putting off his robes of debasement, laying aside every vestige of the likeness of *sinful* flesh, and clothed and crowned with glory and honour. The sprinkling of his blood sanctifies the church, and all the ordinances of it; and renders our sacrifices and incense of grateful obedience, of fervent prayer and praise, acceptable to his Father. He returns also in the Spirit from within the veil to bless all nations in the gospel; and at last will return personally in the clouds, without sin, unto our eternal salvation. But while, in the purification of these agents after their sacred work, I perceive the imperfections of the most noted ceremonies for purging the conscience, let me diligently observe what pollution I contract in my most religious, my most solemn services, and let me live by faith, looking to Jesus whom I have pierced, and mourning bitterly over my transgressions as the cause of his sufferings! Nor let me ever forget what infinite glories must dwell in Christ, who answers, nay, infinitely more than answers, to all these sacrifices, these oblations, these priests, these means of purification, of which I have hitherto read!

CHAPTER XVII. [Ver. 4. This law has been the source of much perplexity to two of the most learned commentators, Michaelis and Boothroyd. Michaelis considers it as requiring that every animal killed for common food must *first* be brought to the door of the tabernacle, and have the blood sprinkled, and the fat consumed as a peace-offering; and this he considers as a *temporary law*, intended for the wilderness, and afterwards *repealed*, De. 12. 13, on the entrance to Canaan. Boothroyd proposes to reconcile the passages by supplying a clause found in the Samaritan and Septuagint versions, and which provides, not that animals for common food should be first offered as *peace-offerings*, but that no *peace-offering* should be killed anywhere but at the door of the tabernacle. Now an *addition* to or *explanation* of a divine law, it is easy to comprehend; but a *direct repeal* is a reflection on the legislator not to be admitted. The opinion of Michaelis is therefore to be rejected. Neither is it desirable to derive our expositions with Boothroyd from foreign sources. Let us therefore examine whether such resort be necessary. From ver. 5 we learn that the *end* of the law was, 'that the children of Israel might bring their *sacrifices* which they offered in the *open field* to the door of the tabernacle.' Now, as the *preamble* of an act of parliament explains, and confines the enactment to its proper object; so this exposition of the design of the law, though following after in place, is yet the virtual *preamble* not to a temporary provision, but to a 'statute for ever, throughout their generations.' The ordinance in Deuteronomy is therefore no *repeal*, but a mere *declaratory enactment* to remove any doubts that might arise as to the intention and limits of the former law. *C.*]



HALLWAY IN THE MUSEUM—CONTAINING ANTIQUITIES OLDER THAN THE TIME OF MOSES. [LEVITICUS, xvii.]—Most of the antiquities now contained in the Gizeh Museum are such as antedate the time of Moses, or else are of such things as were contemporary with him. They nearly all belong to the Ancient or the Middle Empire, and there is no better way to get a proper conception of the magnificence and grandeur of the civilization in the midst of which Moses grew up than to take a walk through the many hallways and rooms of this the most interesting museum in some respects on earth. Sometimes we look into the very faces of the statues representing the men with whom Moses lived. A study of Moses through this civilization heightens our admiration for the man who "refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." No man of whom we have any record in history ever sacrificed more of worldly prospects and opportunity than this the greatest leader of Israel.

the LORD, even that man may be [q]cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that [r]eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood; and I have given it to you [s]upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, [t]No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.[2]

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, [u]which hunteth and catcheth any beast or fowl that may be eaten; he shall even[x] pour out the blood thereof, and cover it with dust.

14 For[y] *it is* the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof;[3] whosoever eateth it shall be cut off.

15 ¶ And every soul that eateth that which died[4] *of itself*, or that which was torn *with beasts, whether it be* one of your own country, or a stranger, he shall both [z]wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall he be clean.

16 But [a]if he wash *them* not, nor bathe his flesh, then he shall bear his iniquity.

CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the [a]LORD your God.

3 After[b] the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall [c]do my judgments, and keep mine ordinances, to walk therein; I am the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; [d]which if a man do, he shall live in them:[1] I *am* the LORD.

6 ¶ None[e] of you shall approach to any that is near of kin[2] to him, to uncover *their* nakedness: I *am* the LORD.

7 The [f]nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The[g] nakedness of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The[h] nakedness of thy sister, the daughter of thy father, or daughter of thy mother, *whether she be* born at home, or born abroad,[3] *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 Thou[i] shalt not uncover the nakedness of thy father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou[k] shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she *is* thine aunt.

15 Thou[l] shalt not uncover the nakedness of thy daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou[m] shalt not uncover the nakedness of thy brother's wife: it *is* thy brother's nakedness.

17 Thou[n] shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take [o]a wife to her sister,[4] to vex *her*, to uncover her nakedness, besides the other in her life-*time*.

A.M. 2514. B.C. 1490.

q See ver.4,10,14.

r ver.12,14; ch. 7 27; 3.17. De. 12. 16, 23; 15. 23. 1 Sa. 14. 33, 34. Ge.9.4. Ac.15.29. Eze. 44.7. Hie.10.29.

s ch.1.5,11; 3. 2,8,13; 4.7,18,25,30,34; 16.18; 8. 11,15. Mat.20.28; 26.28. He. 9. 12,14, 22; 10. 19. 1 Jn.1.7. Ro.3.25. Col. 1.20.

t See ver.10.

2 It was customary in some ancient heathen nations to eat the blood of the animals offered in sacrifice to their idols. The practice is alluded to in Eze. 33. 28. The prohibition of such idolatrous rites may have been in part aimed at here; but the grand reason why blood was not to be eaten is plainly stated; and Delitzsch has shown that the reason is sound and philosophic: 'For the life of the flesh is in the blood.' 'This phenomenon,' he says, 'rests on the ground, that all the activity of the body, especially that of the nervous and muscular systems, is dependent upon the circulation of the blood; for if the flow of blood is stopped from any part of the body, all its activity ceases immediately; a sensitive part loses all sensation in a very few minutes, and muscular action is entirely suspended. The blood is really the basis of the physical life; and so far the soul, as the vital principle of the body, is pre-eminently in the blood.'—*P.*

u Heb. *that hunteth any hunting.*

x ch.7.26. De.12.23-25;15.22,23. 1 Sa.14.32, 34. See ver.10.

y ver.11. Ge.9.4. De. 12.23. Mat.20.28. Re.5. 9. 1 Th.5.10.

3 And thus life was made a ransom for men.

4 Heb. *a carcass*, Ex.22.31. Eze.44.31; 4. 14. De. 14. 21. 1 Sa. 14. 33, 34. See ch. 11. 40; 22.8.

z ch.11. 25, 40; 15. 5. Nu.19.8,19,21.

a ch.5.1; 19.8; 20.17. Jn.13.8. Ac. 4. 12. He. 10.26-29; 2.3.

CHAP. XVIII.

a Ge.17.7. Ex. 20. 2. Ps. 33. 12. Je.31.33; 30. 22.

b Eze. 20. 7, 8; 23. 8. Ex.23.2. ch.20.23; ver. 24,30. De.12.30, 31; 18. 9-14. Ep. 5.7-11. 1 Pe. 4.2,3. Ro.12.2.

c ver.5,26; 20. 22; 19. 37. De.4.2; 5. 32, 33; 11. 32; 12.32. Lu.1.6.

A.M. 2514. B.C. 1490.

a Eze.20.11, 13. Ro. 10.5. Ga. 3. 12. Lu. 10. 28. Mat.19.17.

1 There are only two ways in which this declaration can be understood consistently with the general truths and doctrines of divine revelation; either that these 'statutes and judgments' included the ordinances that were typical of the way of salvation through the sacrifice of Christ, through which alone life is obtained by the sinner; or by declaring the absolute perfection required by the law of God, to lead men to Christ, the end of the law for righteousness. See Ro.10.5; Ga. 3.12. —*J.*

c ver.7-17; ch. 20. 2-23. 1 Co.5.1. De.22.30. Am.2.7.

2 Heb. *remainder of his flesh.*

f ver.14,16; ch.20.11.

g ch. 20. 11. De. 22. 30; 27 20. 2 Sa.16.21,22. Am. 2. 7. Ge. 35. 22. 1 Co.5.1. Eze.22.10.

h ch. 20. 17. De. 27. 22. 2 Sa.13.11-14. Eze. 22.11.

3 That is, born at home—a full sister; or born abroad—a half sister.—*P.*

i ch.20.19. Ex.6.20.

k ch.20.20.

l ch.20.12. De.27.23. Ge.38.18. Eze.22.11.

m ch.20.21. Mat.14. 4, except as De.25.5.

n ch. 20. 14. De. 27. 23. Am.2.7.

o Or, one *wife to another*, Ge. 4. 19, 23; 30.15. 1 Sa.1.6.

4 The text prohibits the marrying of two sisters together. This conduct in Jacob proved a source of vexation both to Leah and Rachel; who were more jealous of each other than of the handmaidens whom they willingly gave to their husbands; and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be; at least their jealousies and bickerings would be more unseemly and distressing.—*Scott.*

Ver. 7. [*Devils*, literally *hairy ones*. The Egyptians worshipped an imaginary deity called *Pan*—which means *everything;* because, in their mythology, he was considered the *principle of all things:* he was represented under the figure of a goat, his lower extremities covered with *hair;* hence the description in the text. *Pan* and his lascivious crew of *satyrs and fauns* (pictured as covered with *hair*) were the *woodland deities* of a degrading idolatry—and, to preserve Israel from its contagion, sacrifices in the *open field* were forbidden; and where circumstances permitted, were strictly confined to the door of the tabernacle. The phrase of abhorrence with which this worship is described, is not merely figurative but *literal*. In every system of idolatry down to this day, *prostitution* constitutes a part of the impure and satanic worship. *C.*]

REFLECTIONS.—How high is the wisdom of God, by which he can enact what laws of worship, and means of access to him as are best! But to worship him according to our own inventions, to neglect the way of his appointing, so far from being acceptable before God, is both dangerous to ourselves, and considered by him as nearly connected with the idolatrous worship of devils. It is necessary, therefore, on every worshipping occasion, to cleave close to Jesus, as our altar and high-priest, and to the communion of his saints; and, for the preventing of false worship, for the honour of divinely-instituted ordinances, and for the uniting of the church, to adhere strictly to God's appointment, even in things circumstantial; and to prefer public ordinances to private. In this blood of animals, so noted because made an atonement for men, I behold the blood of the new covenant enjoined to me—the blood of Jesus Christ shed for me. Let me, therefore, impressed with the repeated commandments of Heaven, maintain the deepest reverence for it, and everything connected with it, and detest everything murderous or cruel! And let nothing deathful, dead, or dying, nothing that can be torn in pieces, or torn from me, but the ever-living Jesus, and JEHOVAH in him, be the provision of my soul and portion of my heart! If I am defiled by such things, either I must wash in Jesus' fountain opened, or perish in my sin.

CHAPTER XVIII. [Ver. 28. The *expulsion* of the nations of Canaan, by the alleged command of God, has often afforded a topic of cavil and objection to infidels. The simplest reply to such frivolous charges, is simply this—that for *child-murder* (see Ps. 106. 37, 38), forbidden in verse 21, the law of every civilized country, till this hour, inflicts a heavier penalty than voluntary *expatriation* (a penalty that was always within the choice of the Canaanites), even the penalty of *death*. And if an infidel were invested with the

19 ¶ Also[p] thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness.

20 Moreover, [q]thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

21 And thou [r]shalt not let any of thy seed pass through *the fire* [s]to Molech, neither shalt thou [t]profane the name of thy God: I *am* the LORD.

22 Thou[u] shalt not lie with mankind as with womankind: it *is* abomination.

23 Neither[x] shalt thou lie with any beast to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* confusion.[5]

24 Defile[y] not ye yourselves in any of these things; for in all these the nations are defiled which I cast out before you.

25 And the [z]land is defiled: therefore I do visit[a] the iniquity thereof upon it, and the land itself [b]vomiteth out her inhabitants.[6]

26 Ye shall [c]therefore keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you;

27 (For all these abominations [d]have the men of the land done, which *were* before you, and the land is defiled;)

28 That the land spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be [e]cut off from among their people.

30 Therefore shall ye keep mine [f]ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not yourselves therein: I [g]*am* the LORD your God.

A.M. 2514. B.C. 1490.

[p] ch.15.19,24; 20.18. Eze.22.10;18.6.

[q] ch. 19. 20; 20. 10. Ex. 20. 14. De. 22. 22. He.13.4. Je.5.7,8. Nu. 25.1,2 Sa.12.9,10.

[r] ch.20.2. De. 18.10. 2 Ki.23.10. Je.32.35; 7. 31; 19. 5. Ps.106.37, 38. Eze.23.37,39.

[s] Am 5.26. Ac.7. 43. Je.8.2.1 Ki.11.33.

[t] Ex.20.7. ch. 22. 32. Ro.2.24;1.23.

[u] ch.20.13. Ge.19.5. 1 Ki.14.24. Ro. 1. 27. 1 Co. 6. 9, 10. 1 Ti. 1. 10. Jude 7.

[x] ch. 20. 15, 16. De. 27.21. Ex.22.19.

5 Or, *a horrible crime.*

[y] See ver. 3, 30; ch. 20. 22, 23. Je.44.4. Ro. 12.2. Ep.5.7,11.

[z] Is.24. 5. Ro. 8. 22. Re.19.2. ver.27.

[a] Is.26.11,21. Je.5.9, 29.

[b] ch.20. 22. Is. 24. 6. Je.9.19. Eze.36.13. ver. 27,28.

6 The prosopopœia, or personification, is often applied to a country, by which it is represented as endowed with intelligence and feeling, to hear, lament, and be polluted, and to rest. Similar language is used in India, when multitudes die from disease, famine, or the sword, 'Alas! the country has vomited its thousands.'—*Davidson.*—This is a very bold personification, strongly descriptive of the loathsome wickedness of the Canaanites.—*I.*

[c] ver. 4, 5; ch. 20. 22. De.4.1,9,40;6.1, 17; 3.1; 12.32;11.32;5.32,33.

[d] By such abominations the Canaanites filled up the measure of their iniquity, and ripened themselves for destruction, Ge. 15.16. Ro.1.21–32.

[e] Ge.17.14. See ch. 17.4, 10, 14; 20. 6; 7.25, 27.

[f] ver.3,4. Nu.3.7. ch. 20.23.

[g] And therefore ye ought to be holy as my peculiar people, 1 Pe.1.15,16;2.5,9.

A.M. 2514. B.C. 1490.

CHAP. XIX.

[a] ch. 11. 44, 45; 20.7, 26. 1 Pe. 1. 15,16. Mat. 5.48. 2 Co.7.1.

1 The word rendered *holy* signifies originally 'to separate or set apart.' Holiness is a separation from sin, and a setting apart to the service of God. The rule of it is the word, the motive the holiness of God. The means are the blood of atonement, through the instrumentality of the word of God, and the sanctification of the Holy Spirit. See 1 Pe.1.13–25.—*I.*

[b] Ex. 20. 12. Pr. 1.8. ver.32. Ep.6.1.

[c] Ex. 20. 8; 31. 13,15. ch.23.32. Is.58.13;56.2, 4,6.

[d] Ex.20.3,4,23; 32.8, 31; 34. 17. De. 27. 15. Hab.2.18.1 Jn.5.21.

[e] ch.3.1;7.16.

[f] ch.7.16–18. 2 Co.6. 2. Ro.6.3,4.1 Co.10.16. Col.2.17,20. Is.66.3.

[g] Ge.17.14. ch. 7.25, 27;17.4,9,10,14.

[h] ch. 23. 22. De. 24. 19–22. Ru. 2. 2, 7, 8, 15, 16.

[i] De.24.19–22.

[k] Ex.23.11,25. ch.23. 22. Ps. 112. 9. Pr. 22.9; 19. 17; 28. 27; 31.20; 14. 21, 31; 29. 7,14. De.10. 18;26.11–14. Mat.5.48.

2 This was to all intents and purposes a poor-law. It was also a good and wise one among a primitive people, and in an agricultural country. It gave the poor healthful and profitable work, and it made their support depend on their work, while it relieved the regular agricultors from labour that would barely repay their toil.—*P.*

[l] ch. 6. 2. Ex. 20. 15, 17; 22. 1, 7, 10. Ac.5.3. Ep. 4.25, 28. Zec.8.16, 17.

[m] Ex.20.7. De.5.11. Je.4.2. Zec.5.4. Mat.5. 34. Ja.5.12.

[n] Lu.3.14.1 Th.4.6. Eze.22.29. Je.22.3,13.

[o] Ja. 5. 4. De. 24. 14, 15. Je. 22.13. Mal.3.5. Job 31.39.

[p] De. 27. 18. Ro. 12. 14; 14. 13. 1 Co.8.9–13. Re.2.14.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, [a]Ye shall be holy:[1] for I the LORD your God *am* holy.

3 ¶ Ye shall [b]fear every man his mother and his father, and [c]keep my sabbaths: I *am* the LORD your God.

4 Turn[d] ye not unto idols, nor make to yourselves molten gods: I *am* the LORD your God.

5 ¶ And if ye [e]offer a sacrifice of peace-offerings unto the LORD, ye shall offer it at your own will.

6 It [f]shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be [g]cut off from among his people.

9 ¶ And [h]when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not [i]glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; [k]thou shalt leave them for the poor and stranger: I *am* the LORD your God.[2]

11 ¶ Ye [l]shall not steal, neither deal falsely, neither lie one to another.

12 ¶ And ye shall not [m]swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ Thou[n] shalt not defraud thy neighbour, neither rob *him:* [o]the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou [p]shalt not curse the deaf, nor

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power, not merely of ruling men, but what he so often attempts—of becoming *the god of God*, what penalty would *he* inflict? would he let the *child-murderer* go free? there are those indeed who would, 'their foolish heart being so far hardened' that they deny all *accountability* either to God or man—but with the exception of these, 'who, not liking to retain God in their knowledge, are given up to strong delusions,' even infidels will generally acknowledge, that for the crime of *child-murder* expatriation were a punishment far too gentle; and that they were, as God adjudged them, indeed *worthy of death*. The corruption of morals indicated by the entire chapter, and the shocking crimes that consummate the national guilt, are indeed sufficient to 'vindicate the ways of God' in the destruction of the Canaanites, and to afford a warning to all nations, that though judgment tarry it never sleeps. *C.*]

REFLECTIONS.—What a place of transgression is our world! Sinful and dangerous is conformity to the men of it; and yet it is little avoided, nay, often much studied by many professors of the true religion! With infinite wisdom has God framed his rules of marriage for avoiding uncleanness, and for spreading of love and friendship among mankind: and yet sinners debase themselves, and violate the dictates of nature, in order to fulfil their filthy and furious lusts, arising from the abominable source of a desperately wicked heart. What need to distrust ourselves, and abstain from every, even the smallest, appearance of evil; for filthy lusts and absurd idolatries ripen, not only individuals, but nations, for ruin; and to observe the judgments inflicted on others would tend to deter us from their sins. As God seldom leaves men to the rage of their lusts, till they forsake him and his institutions, let me, conscious of my own inward readiness to commit the worst of crimes, and in the firm faith of God's infinite excellency, high dignity, and authority over me, of his new-covenant grant of himself, and delightful relation to me, as the Lord my God, cleave closely to his commandments, as an effectual preservative from them. And while I live truly on Jesus' perfect fulfilment of the law, in gratitude for his goodness, let me always abound in the work of the Lord.

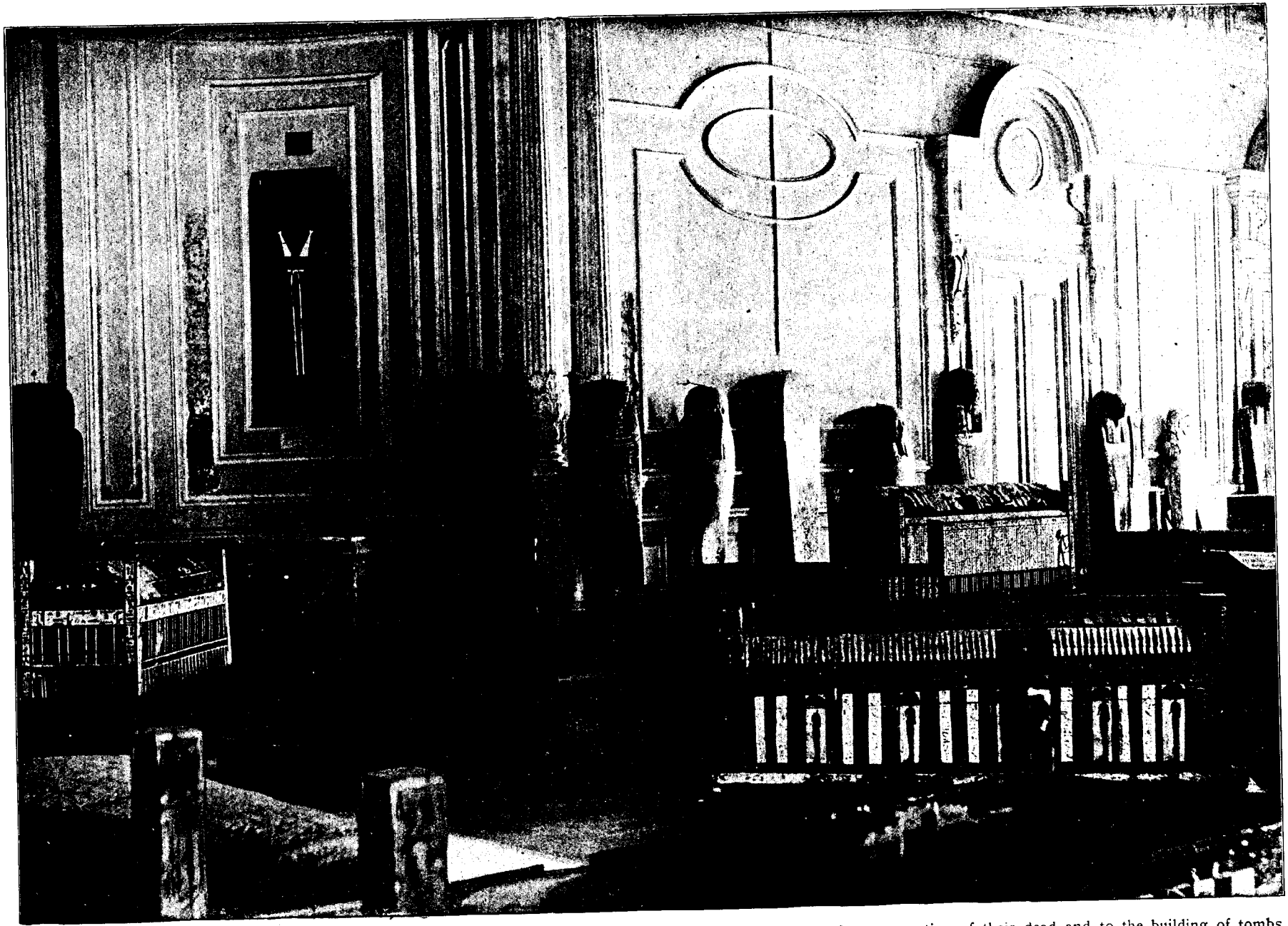
CHAPTER XIX. [Ver. 2. There is a most important lesson conveyed in the divine directions—'Speak unto all the congregation: Ye shall be holy.' Religion is not intended as a mere guide for sober age, while licensing of thoughtless youth to 'walk in the light of their own eyes:' it is not intended as a mere check upon the appetites of the poor, while permitting the rich every indulgence of desire: it is not intended as a mere canon for ecclesiastics, which others are authorized to neglect or violate;—it speaks alike to *all* who desire to be called 'children of God,' and who hope to be 'joint heirs with Christ;' and it demands of *all*—'Be ye holy, for I the Lord your God am holy.' *C.*]

Ver. 7. [The *passover* must be eaten on the *night* of the day in which it was killed—it must be 'eaten in haste,' and if any remained till the *morning*, it must be burned with fire. Thus everything connected with it indicated the *urgency* of the Egyptians for their removal, and the people's anxiety for liberty. But the *peace-offering*, indicating a state of rest, may remain and be eaten on the *second day;* and not until the *third* is its use forbidden. It would then, in a warm climate, have become corrupted; would have ceased to be an emblem of him whose flesh must not 'see corruption;' and therefore is burned (*ascends*) on the third day, a type of him who on that day arose from the dead. *C.*]

Ver. 10. [The second specific provision (verses 9, 10) of the Mosaic poor-laws (the first being Ex. 23. 11), and admirably calculated to unite charity with industry, an essential principle in every measure of relief. *C.*]

Ver. 13. [Compare this *punctuality* of immediate payment to the humble operative, with the preference the *worldly code* gives to what are called *debts of honour*, and let the law of God be judged by the boundless superiority of its moral ordinances. *C.*]

Ver. 14. [*Fear thy God*, who, for reasons known to himself, has inflicted these privations; and who knows



HALL OF SARCOPHAGI, GIZEH MUSEUM—IN WHICH WERE PLACED THE BODIES OF THE REIGNING CLASSES OF EGYPT. [Leviticus, xix.]—Sarcophagi are the stone coffins in which the rich and distinguished people of Egypt were buried. It was only the rich people who were able to defray the expense of embalming, tomb-building, and the like in vogue among the highest class of the Egyptians. To mummify a body alone cost about $1,250. Some of the sarcophagi must have cost thousands of dollars. But it was because the Egyptians devoted such pains to the preservation of their dead and to the building of tombs that we have to-day such an accurate knowledge of their history, and that we are able to reconstruct the very times in which Moses lived and to get a correct conception of the civilization in all its details in the midst of which he grew up. And as we study Moses in connection with Egyptian history, more and more will our admiration for him be increased, and the more will we be inclined to the conviction that he was led by the spirit of God.

put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye [q]shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou[r] shalt not go up and down *as* a tale-bearer among thy people; neither shalt thou stand against the blood of thy neighbour: I *am* the LORD.[3]

17 ¶ Thou[s] shalt not hate thy brother in thine heart: [t]thou shalt in any wise rebuke[4] thy neighbour, and not suffer sin upon him.[5]

18 ¶ Thou [u]shalt not avenge nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. [x]Thou shalt not let thy cattle gender with a diverse kind. Thou shalt not sow thy field with mingled seed; neither shall a garment mingled of linen and woollen come upon thee.[6]

20 ¶ And whosoever [y]lieth carnally with a woman that *is* a bond-maid, betrothed[7] to an husband, and not at all redeemed, nor freedom given her, she[8] shall be scourged: they [z]shall not be put to death, because she was not free.

21 And he shall bring his [a]trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And[b] the priest shall make an atonement for him with the ram of the trespass-offering before the LORD for his sin which he hath done: and the sin which he hath done shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: [c]three years shall it be as uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be [d]holy, to praise the LORD *withal*.

25 And in the fifth year [e]shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye [f]shall not eat *any thing* with the blood; neither shall ye [g]use enchantment, nor observe times.

27 ¶ Ye[h] shall not round the corners of your heads, neither shalt thou mar the corners of thy beard.

28 Ye shall not [i]make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do[k] not prostitute[9] thy daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall [l]keep my sabbaths, and [m]reverence my sanctuary:[1] I *am* the LORD.

31 ¶ Regard[n] not them that have familiar spirits, neither seek after wizards,[2] to be defiled by them:[3] I *am* the LORD your God.

32 ¶ Thou shalt [o]rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And [p]if a stranger sojourn with thee in your land, ye shall not vex[4] him.

34 *But* the stranger that dwelleth with you shall be unto you [q]as one born among you, and thou shalt love him as thyself; for ye [r]were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye[s] shall do no unrighteousness in judgment, in mete-yard, in weight, or in measure.

36 Just balances, just weights,[5] a just ephah, and a just hin, shall ye have: [t]I *am* the LORD your God, which brought you out of the land of Egypt.

37 Therefore [u]shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

2 Of him that giveth of his seed to Molech. 4 Of him that favoureth such an one. 6 Of going to wizards. 7 Of sanctification. 9 Of him that curseth his parents. 10 Of adultery. 11, 14, 17, 19 Of incest. 13 Of sodomy. 15 Of bestiality. 18 Of uncleanness. 22 Obedience is required with holiness. 27 Wizards must be put to death.

AND the LORD spake unto Moses, saying,
2 ¶ Again, thou shalt say to the children

A.M. 2514. B.C. 1490.

q ver.35,36. De.1.17; 16.19; 25.16; 27.19. Ps. 82.2. Ex.23.3. 2 Ch. 19. 6,7,9. Pr.24.23. Ja.2.9.

r Ex.20.16; 23.1. Pr. 11.13; 29.19. Je.6.28; 9. Eze. 22.9. 2 Ti.3.3. 1 Ti.3.11. Ps.15.3; 140.11.

3 'Thou shalt not stand by the blood of thy fellow,' that is, thou shalt not remain inactive when his life is endangered.—*Newman.*

s 1 Jn.2.11; 3.15. Mat. 22.39.

t Mat. 18.15–17. Ga. 6.1. 1 Ti.5.20. Ep.5.11. Lu.17.3.

4 *Rebuke*, whether 'he hear or forbear,' Eze. 2. 5, whether your rebuke be received as 'an excellent oil,' Ps. 141. 5, or as an insult and an injury, and though he *suffer* his sin through self-flattery to remain undisturbed, *suffer* thou it not.—*C.*

5 Or, *that thou bear not sin for him.* Ro.1.32. 1 Co. 5.2. Ep. 5.11. 1 Ti.5.22. 2 Jn.10, 11.

u Ro.12.19; 13.9. Pr. 20.22. 2 Sa.13.22. Mat. 5.43; 22.39. Ga.5.14. Ja. 2.8. ver.34.

x De.22.9–11; 12. 32. 2 Co. 6. 14–17. Ga.3.9–11 Mat.9.16,17.

6 The prohibitions in this verse seem principally directed against certain idolatrous practices connected with such intermixtures, as well as to prevent any attempts to alter the constitution of divine Providence, and to promote 'simplicity and godly sincerity.'—*I.*

y ch. 18. 22. Ge. 4.1; 38.18

7 Or, *abused by any.* Heb. *reproached by* or *for man.*

8 Or, *they.* Heb. *there shall be a scourging.*—[It is manifest from the succeeding clause that punishment was to be inflicted on both parties. The command in the Hebrew is impersonal—'There shall be punishment;' and this of itself shows that both were to suffer.—*P.*

z De. 22. 24. Ex. 21. 20,21.

a ch. v. vi. Is. 53. 10, 11. 2 Co. 5. 21.

b See ch. 4. 35.

c Ex. 4. 25, with 22. 29, 30; 29. 30, 35, 37. ch. 22. 27, 28, 33; 12. 2.

d Heb. *holiness of praises to the LORD*, Nu. 18. 12, 13. De. 18. 4; 14. 28. It was all to be given to the priests and poor.

e ch. 26. 3, 4. Pr. 3. 9, 10; 19. 17. Ec. 11. 1, 2.

A.M. 2514. B.C. 1490.

f Ge. 9. 4. ch. 3. 17; 7. 26; 17. 10, 14. De. 12. 23. 1 Sa. 14. 33, 34.

g De. 18. 10, 11. Ex. 22. 18. ch. 20. 27; ver. 31. 2 Ki. 17. 17; 21. 6. 1 Sa. 15. 23.

h ch. 21. 5. Is. 15. 2. Je. 10. 3; 16. 6; 48. 37. Eze. 7. 18; 21. 6, 7; 44. 20. Ro. 12. 2.

i De. 14. 1, 2. Je. 16. 6, 7; 48. 37; 41. 5; 47. 5. 1 Ki. 18. 28. 1 Th. 4. 13. Ro. 12. 2.

k 1 Co. 6. 9, 10, 15; 3. 16, 17. ch. 21. 7. De. 23. 17. Hos. 4. 11, 13, 14. Heb. 13. 4. Col. 3. 5.

9 Heb. *profane.*

l ver. 3; ch. 26. 2.

m Ge. 28. 16, 17. Ec. 5. 1. Jn. 2. 15, 16. Ps. 89. 7.

1 The law of the *sabbath* is thus often repeated, because temptation to violate it is of frequent recurrence.—*C.*

n ver. 26; ch. 20. 6, 27. De. 18. 11. 1 Sa. 28. 3, 7. Ac 16. 16. 2 Ch. 33. 6. Is. 8. 19.

2 The sin of witchcraft was forbidden, and the witch commanded to be put to death, Ex. 22. 18. Whether there were persons who actually had, or only pretended to have, intercourse and compact with evil spirits, to the hurt of others, it was a great crime, no less than idolatry, and a sin against the wisdom and providence of God.—*I.*

3 Pretended *fortune-tellers*, and discoverers of things *lost or stolen*, are still to be found even in Christian countries. These pretensions being practical *lies*, are of the devil, for he is a 'liar, and the father of it,' Jn. 8. 44. He puts it into their heart to *lie*, as into Judas' to *betray*; and he finally enters into the one as surely as into the other, Jn. 13. 2, 27. —*C.*

o 1 Ki. 2. 19. Pr. 20. 29; 31. 28. De. 28. 50. La. 5. 12.

p See Ex. 22. 21; 23. 8, 9, 12; 12. 48, 49. ch. 25. 35. De. 10. 19; 1. 16; 24. 14. Mat. 22. 39.

4 Or, *oppress.*

q Ex. 12. 19, 49. ch. 24. 16, 22. Nu. 9. 14; 15. 15. 16, 27; 19. 10; 35. 15. De. 31. 12; 29. 11.

r Ge. 15. 13. Ex. 23. 9; 22. 21.

s ver. 15. Ex. 23. 15. De. 25. 13–15. Eze. 22. 7, 12, 13. Am. 8. 5, 6. Mat. 7. 2. Pr. 11. 1; 16. 11; 20. 10.

5 Heb. *stones.*

t Ex. 20. 2; 16. 6; 29. 46. ch. 26. 13. De. 5. 6; 13. 5, 10; 20. 1. Ju. 2. 12.

u ch. 18. 4, 5. Mat. 28. 18–20. 2 Ti. 3. 16, 17. De. 4. 1, 2; 6. 1, 2; 8. 1; 12. 32; 11. 32; 5. 32, 33.

how to punish those who, by inhumanly *mocking* the afflicted, are in reality 'reproaching their Maker,' Pr. 17. 5. *C.*]

Ver. 19. [This law did not forbid to the Jew the *use* of mules purchased from another people, but the intentional production of them in his own flock. The whole law was calculated to prevent unnatural commixtures, and to remind Israel that they were a peculiar and separate people. *C.*]

Ver. 26. [*Enchantments* being derived from a word signifying a *serpent*, there is reason to think the law forbids *augury* or *fortune-telling* by observation of serpents. *Times*, that is, what are called *fortunate* or *lucky* days, or the reverse: a wretched superstition still lingering wherever *second causes* are more regarded than the *overruling and ever-watchful providence* of the Almighty. *C.*]

Ver. 28. [*Cutting* the flesh was a common mode of mourning in Egypt, as the murderous *suttee* is still in India. *Printing marks*—in modern language, *tattooing*—has been found almost in all nations. The Britons were so ornamented, rather so disfigured, in the times of Julius Cæsar. The Bedouin Arabs, the New Zealanders, and other tribes, still retain the same barbarous custom. The custom seems to have originated in superstition and idolatry, and, as peculiarly calculated to preserve their powers, receives an emphatic prohibition from the Lord. *C.*]

REFLECTIONS.—In these *peace-offerings* let me behold Jesus, my peace-maker with God, and speedily receive and live on him by faith. In these *gleanings* let me observe what care God takes of the poor: nor can I have any true religion without a similar temper. Yea, let me think what gleanings of promises, and deeds of grace, for us poor strangers of the Gentiles, are left in every corner of the Jewish Scriptures. In these *forborne trees*, let me learn to avoid all rash desires of created enjoyments, or even honouring the Lord with first-fruits not arrived at their perfection. Let me never attempt to alter God's frame of creatures; never attempt to mix works and grace; Jesus' righteousness and my own; his Spirit and my natural abilities; his truth and my own fancies; his ordinances and my own inventions. If I enjoy the directions of God's word and Spirit, let me be ashamed to copy after heathen superstition; but let me carefully observe the positive institutions of my God, and never neglect the weightier matters of the law. If God has delivered his moral precepts so briefly, let me extend my meditations on them: and, in all my obedience, let me be influenced by the firm faith that the lawgiver is JEHOVAH, my God in Christ. Whatsoever is not of this faith is sin. Nor can my obedience be sincere without being universal to all his commandments.

CHAPTER XX. [Ver. 2. *Molech*, worshipped either by children passing between two fires, or being placed in the hands, or in the body, of the brazen statue intensely heated, by which means they were instantly destroyed. *C.*]

of Israel, Whosoever he be of [a]the children of Israel, or of the strangers that sojourn in Israel, that [b]giveth *any* of his seed unto Molech,[1] he shall surely be put to death; the people of the land shall stone him with stones.

3 And I will [c]set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

4 ¶ And if [d]the people of the land [e]do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not;

5 Then I will [f]set my face against that man, and against his family, and will cut him off, and all that go a [g]whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the [h]soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

7 ¶ Sanctify[i] yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And ye [k]shall keep my statutes, and do them: I *am* the LORD which [l]sanctify you.

9 ¶ For[m] every one that curseth his father or his mother shall be surely put to death: he hath cursed his father or his mother; his [n]blood *shall be* upon him.

10 ¶ And [o]the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 ¶ And[p] the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; their blood *shall be* upon them.

12 And [q]if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought confusion;[2] their blood *shall be* upon them.

13 ¶ If[r] a man also lie with mankind as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 And [s]if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.

15 And[t] if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their blood *shall be* upon them.

17 ¶ And[u] if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; [x]he shall bear his iniquity.

18 And[y] if a man shall lie with a woman having her sickness, and shall uncover her nakedness; he hath discovered[3] her fountain, and she hath uncovered the fountain of her blood; and both of them shall be [z]cut off from among their people.[4]

19 And [a]thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he uncovereth his near kin: they shall bear their iniquity.

20 And if [b]a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall [c]die childless.

21 And [d]if a man shall take his brother's wife, it *is* an unclean thing;[5] he hath uncovered his brother's nakedness: they shall be [6]childless.

22 ¶ Ye [e]shall therefore keep all my statutes, and all my judgments, and do them; that the land, whither I bring you to dwell therein, [f]spue you not out.

23 And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and [g]therefore I abhorred them.

24 But I have said unto you, [h]Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey: I *am* the LORD your God, which have [i]separated you from *other* people.

25 Ye[k] shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl, or by

A.M. 2514. B.C. 1490.

CHAP. XX.

a ch.17.10,13,15.

b ch.18.21.De.18.10; xiii.17.2-7.2 Ki.17.17; 23.10.Je.32.35.

1 Molech was an idol of the Ammonites to whom children were burned in sacrifice, or caused to pass through the fire, in order that the rest of the family might prosper.—[Molech, or Moloch, or Malcham, appears to have been one of the most ancient deities of Western Asia. It was especially honoured by the Ammonites and Phœnicians; the latter seem to have identified it with Baal. Human sacrifices were offered up to it; and the mode in which these were offered, at least in later times, was as follows:—A brazen statue of the deity with stretched-out arms was heated by means of an internal furnace. The child was then placed in the outstretched arms, and was thus roasted alive. In the days of Solomon a statue of Molech was erected in the valley of the Kidron, at the southern base of Mount Moriah. The cruelties there enacted, and the curse entailed by them, are mentioned in Je.7.31-34.—*P.*]

c ver.27;ch.24.14,16, 23.Nu.15.35,36.De.13. 10;17.5;21.21;22.21,24.

d ch.17.10;18.21. Ps. 34.16;68.1,2.

e Re.2.14,20. 1 Sa.3. 13,14.1 Ki.20.42.

f Eze. 7.8,9. Ex.20. 5;34.14-16.Je.32.28-36. ch.17.7.

g Ju. 2. 17,19. Je. 3. Eze. xvi. xx.xxiii. 2 Ki.17.7-23.

h ver. 27; ch. 19. 26, 31.1 Sa.28.3,7. 1 Ch.10. 13. Is. 8. 19. Ex. 22. 18. De.18.10,11.

i ch.11.44;19.2. 1 Pe. 1. 15,16. Mat.5.48. He. 12.14.Phi.2.15,16.

k De.4.2;5.32; 11.32; 12.32.

l ch.21.8. Eze.20.12. Ex.19.5,6. 1 Th. 5 23. Jude 1.1 Co.1.30.

m Ex.21.17. De. 27. 16.Pr.20.20.Mat.15.4.

n Jos.2.19. Ju.9.24. 2 Sa. 1. 16. Mat. 27. 25. ver.11-13,16,27.

o De.22.21,24. Jn. 8. 4,5.ch.18.20. Job 31.9-11. Pr. 6 26, 29, 32-35. Je.29.22,23.

p ch.18.8. De.27.20; 22.30.Ge.35.22. 1 Co.5. 1.Am.2.7.Eze.22.10.

q Ge.38.16,18.ch.18. 15.De.27.23.

2 Or, *a horrible crime.*

r ch.18.22. Ro.1.27. Jude 7.Ge.19.5. Ju.19. 22.

s ch.18.17.De.27.23. Eze.22.11.

A.M. 2514 B.C. 1490.

t ch.18.23. Ex.22.19. De.27.21.

u ch. 18. 9. 2 Sa. 13. 12. Eze.22. 11. De. 27. 22.

x ch.5.1;ver.19. Be charged with and punished for their sin.

y ch.18.19; 15. 19,24, 25.Eze.22.10.

3 Heb. *made naked.*

z ch.17.4,9,10,14;19. 8.

4 The enormities forbidden in ch. xviii. are here declared punishable with death. This punishment, it is supposed, was in many cases inflicted by strangling; in other cases, stoning is appointed; and where the death is declared to be by burning, it is supposed, not burning *alive*, but consuming the body by fire, after death by stoning. In the case of Achan, he was first stoned to death, though the punishment ordered was that of burning, Jos. 7.25,26. The punishment of adultery by death was not peculiar in eastern countries to the law of Moses. On the contrary, it seems to have been universal among them. Besides the greatness of the crime itself, it led, in the jealous and revengeful passions which it excited, to assassinations and bloody quarrels. —*I.*

a ch.18.12,13. Ex.6. 20.

b ch.18.14.

c ver.21.

d ch.18. 16. Mat. 14. 4.

5 Heb. *a separation.*

6 The law (De. 25. 5) required a brother either publicly to refuse, or else to marry the wife of his deceased brother, if *childless*. The prohibition in the text must therefore be confined to taking the wife of a brother who had *left a family* to inherit his property.—*C.*

e ch.18 4,5,26; 19.37. De.4 1,2;5.32;12.32;30. 15,16.

f ch.18.25-28; 26. 33. De. 8. 19,20; 28. 25, 36, 63,64;31.29.

g De.9.5.ch.18.27.

h Ex.3.8; 13. 5; 33.2, 3;23.23-31;34.11.

i Ex.6.7; 19.5,6. De. 7.6;14.2;4.20. Nu.23.9. 1 Pe.2.9. Tit.2.14.

k ch.11.2-43. De.14. 3-21. Ep.5.7,11. Ja.4.4. Ro.12.2.

Ver. 4. [But should not charity *cover*, rather than *publish* or *punish*, 'the multitude of sins?' 1 Pe. 4. 8. Yes; charity (fervent charity *among yourselves*) shall cover the multitude of sins *against one another*, but may not interfere with the offences of idolatrous *murder*, which is an offence against God. Such was the judicial law of the *Jewish state;* the *church of Christ* has the same law in *principle*, but with spiritual penalties, because she is spiritual, 1 Co. 5. 5; 10. 20; 2 Co. 6. 14; Ep. 5. 11. *C.*]

Ver. 20. [*Childless* has, by some, been supposed to signify, that the guilty parties should *suffer death*, and so have no children, but this is inconsistent with possible circumstances, as, for example, the crime might be committed in a strange land, where the Jewish law, were it even death, could not be enforced; or the crime might be concealed, so that the infliction of the penalty would not be attempted. By comparing the passage with Je. 22. 30, where Coniah is written *childless*, with 1 Ch. 3. 16, 17, where we find he had a large family (there called *Jeconiah*); and then returning to *Jeremiah*, where he defines *childless* to mean expulsion for ever from the throne he had disgraced by his wickedness, we will be enabled to conclude that *childless* necessarily means no more than *disinherited descendants* are not reckoned to their guilty parents in the public genealogies. *C.*]

REFLECTIONS.—At what a terrible expense do Satan's votaries readily serve him!—and shall I count anything too dear for the Lord! Miserable is the state of a nation when the vilest idolatries, inhumanities, and abominations break out; and especially when they pass unpunished: but corrupt nature is prone to evil; the commands of God are therefore enforced with the most awful penalties and threatenings of death; and filthy pleasures infallibly issue in fearful punishments: nor are any more exposed to the severe indignation of God than those professors who wilfully imitate the profane world. But honourable, pleasant, and profitable is a course of universal holiness; especially amidst a multitude of temptations and examples to the contrary: and delightful is the study of it, when God,

any manner of living thing that creepeth[7] on the ground, which I have separated from you as unclean.

26 And [l]ye shall be holy unto me: for I the LORD *am* holy, and have severed you from *other* people, [m]that ye should be mine.

27 ¶ A[n] man also or woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone [o]them with stones; their blood *shall be* upon them.

CHAPTER XXI.

1 *Of the priests' mourning.* 6 *Of their holiness.* 7, 13 *Of their marriages.* 9 *Of a priest's daughter convicted of playing the harlot.* 16 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, [a]Speak unto the priests the sons of Aaron, and say unto them, [b]There shall none be defiled for the dead among his people:

2 But for his kin that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband; for her may he be defiled.

4 *But* he shall not defile himself, [c]*being* a chief man among his people, to profane himself.

5 They[d] shall not make baldness[1] upon their head, neither shall they shave off the corner of their beard,[2] nor make any cuttings in their flesh.[3]

6 ¶ They shall [e]be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God, they do offer; therefore they shall be holy.

7 ¶ They[f] shall not take a wife *that is* a whore, or profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.

8 Thou shalt [g]sanctify him therefore; for he offereth[h] the bread of thy God: he shall be holy unto thee: for I the LORD, which sanctify you, *am* holy.

9 ¶ And [i]the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she shall be burnt with [4]fire.

10 ¶ And *he that is* the high priest among his brethren, [k]upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

11 Neither[l] shall he go in to any dead body, nor defile himself for his father, or for his mother;

12 Neither [m]shall he go out of the sanctuary,[5] nor profane the sanctuary of his God; for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a [n]wife in her virginity.

14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take a virgin of his own people to wife.

15 Neither shall he [o]profane his seed among his people: for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations that [p]hath *any* blemish, let him not approach to offer the [q]bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; a [r]blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backed, or a dwarf,[6] or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:

21 No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire: he hath a blemish; he shall not come nigh to offer the [s]bread of his God.

22 He shall eat the bread of his God, *both* [t]of the most holy and of the holy;

23 Only[u] he shall not go in unto the vail,

A.M. 2514. B.C. 1490.

7 Or, *moveth.*

l ver.7;ch.19.2.1 Pe. 1.16.Tit.2.14;3.8,14.

m ver.24. Ps. 135.4 De.32.9; 7.6; 26.18; 14.2.Ex.19.4,6.1 Pe.2.9.

n De.18.10,11. 1 Sa. 28.7,8.Ex.22.18. ch.19. 26,31.

o See ver.2.

CHAP. XXI.

a Mal.2.1, 4. Col. 4. 17.1 Ti.1.Tit.iii.

b ch.10. 6, 7. Nu. 19. 14,16.Eze.44.25. Lu.9. 59–62. 2 Ti.4.2. 1 Ti. 4. 15,16.

c Or, being *an husband among his people, he shall not defile himse'f* for his wife, &c., Eze. 24. 16, 17.

d ch. 19. 27, 28. De. 14.1. Eze. 44. 20. 1 Th. 4.13.Ro.12.2.

1 The Egyptians, in the idolatrous worship of *Osiris,* annually mourned and shaved off their hair.—*C.*

2 These prohibitions, enjoined upon the common people, ch. 19. 28, are here repeated for the priests, who might have supposed that they were exempted, and might have imitated the Egyptian priests, who followed these practices, and were particularly careful to shave off all the hair of their bodies every third day.—*I.*

3 Such barbarous exhibitions of frantic grief are not uncommon among eastern nations Even Mohammedans in the present day who profess peculiar sanctity, and some other sects, including a few Christians, cut and disfigure themselves, as proofs of devotion to their God. It was against all such inhuman rites that this command was given. —*P.*

e Ex. xxix. ch. viii.; 18.21; ver.8,21. 1 Pe. 2. 1,5,9.2 Co.7.1. Lu.1.74, 75. Tit.2.11,12;3.8,14. 1 Th.2.10.Phi.2.15,16.

f Eze.44. 22. De. 25. 11,12. 2 Co.11.2.1 Ti.3. 11.

g ver. 6; ch. 20. 7, 8. Jn.10.36; 17.17,19. He. 7.26.1 Pe.1.15,16. Mat. 5.16,48.1 Th.2.10.

h ver.6;ch.i.–vi.viii. –x. Nu.xv.xxviii.xxix. ch.22.25.

i Is.33.14.Mat.11.20 –24;8.12.Ro.2.24. 2 Sa. 12.14.

A.M. 2514. B.C. 1490.

4 This terrible punishment to be inflicted in this case, was intended to prevent and punish the disgrace that would accrue to religion from such a crime in a priest's daughter; as it would operate as a severe restraint not only upon the priests' children, but would make them duly careful to bring them up in the fear of God.—*I.*

k Ex.29.7; 30. 22–31. ch.8.12;10.6;16.32.

l Nu.19.14. Lu.9. 59, 60;14.26.Mat.10 37.

m ch.10.6,7. Ex. 28. 36. Lu.9.60. Jn.4.34;3. 34.Is.61.1.

5 Whenever the high-priest was attending or officiating in the sanctuary, he must not go out on any occasion whatever to leave the service of the living God; nor profane himself by engaging in common employments, or such as would render him ceremonially unclean. The reason assigned, viz. that the crown of the anointing oil of his God is upon him, intimates that more is expected from the Lord's high-priest than from others, because his 'anointing' was typical of the gifts and graces of the Holy Spirit, and was a crown of glory and diadem of beauty; and might denote, being an anointed priest, also his prophetic and regal character as a type of Christ.—*I.*

n Eze.44.22. Re. 14. 4.2 Co.11.2.

o Render them unfit for priesthood by his own or their unlawful marriage, Ezr. 9.2;10.3,18. Ne. 13. 28, 29.

p ch.22.18–25. He.7. 26.1 Th.2.10.1 Ti.3.2.

q Or, *food,* i.e. *sacrifices,* ver.6,8,21.

r ch. 22.22,23. Is.56. 10.Ga.2.14. 1 Ki.18.18, 21. Mat. 16. 23.1 Ti.3.3 –6. 2 Ti.2.22. 2 Pe.2.15; with He. 7. 26. 1 Pe.2. 22. 1 Th. 2.12. 1 Ti.4.7, 12.

6 Or, *too slender.*

s *Offerings,* ver. 6, 8,17;ch.22.25.

t ch. 6. 26–30;7.6–10, 34.

u Eze.44.11–14.He. 9.6.

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as our own God, sanctifies us wholly, soul, body, and spirit; and thus forms us for himself, that we may dwell alone, and show forth his praise.

CHAPTER XXI. [Ver. 1. *Defiled*—by touching the dead body, entering the house where it lay, following to the grave, or mourning.—*Patrick.* This prohibition extended to every common priest, except in cases of near kindred, in which, however, though he might *be defiled,* by the *unavoidable demands of affection,* still he must not *voluntarily defile* himself farther. The *entire priesthood* was a type of Christ, who was '*undefiled* and *separate* from sinners,' He. 7. 26; yet was not ashamed to call his church for which he gave himself, Ep. 5. 25, brethren, He. 2. 11, and who, 'himself having suffered, being tempted, was able (by sympathy and power) to succour them that are tempted.' *C.*]

Ver. 7. [This verse would seem to imply the possibility of such moral degradation in the priesthood as, to modern ideas, may appear impossible. But it was necessary to guard against the infectious example of the heathen priests, who, in their impure rites, prostituted their wives and daughters. The Mosaic law is even more morally stringent than our translation represents, for *zorah* does not signify a *prostitute,* but one who had been *humbled.*—*He is holy*—not the husband, but the priest, who, whatever might be his personal character, was *ceremonially holy,* or dedicated to God, and should be personally holy in accordance with his profession. *C.*]

Ver. 12. [*High-priest,* literally, *the priest, the great one,* who, in respect of his *greatness,* was the emblem of Christ *exalted,* with 'a name above every name.' Now, as Christ 'endured the cross for the *joy* set before him,' He. 12. 2, and was 'anointed with the oil of *gladness,*' He. 1. 9, a *mourning high-priest* would not have fitly represented him to the eye of faith. Neither might the high-priest *go out* of the sanctuary; so Christ, once exalted, 'the heavens must receive till the times of the restitution of all things,' Ac. 3. 21, when he will appear the second time *without sin* to salvation, He. 9. 28. *C.*]

Ver. 14. [This peculiarity in the marriage of the high-priest is the emblem of the spiritual marriage of Christ with his church, so beautifully set forth in Scripture. See particularly Is. 54. 5; Ho. 2. 7, 16 (*Tshe* signifies *my husband*); 2 Co. 11. 2. *C.*]

Ver. 17. [*Blemish,* deficiency, redundancy, or injury of any bodily member, blindness, imperfection of growth, or any unclean disease, excluded from the priesthood, and constituted, as it were, a *providential excommunication,* not from certain *sacred privileges,* but from *sacred offices.* This ordinance forms, 1. A beautiful image of Christ, the 'lamb without *blemish,*' 1 Pe. 1. 19. 2. Of the *holy priesthood* (of the church, appointed) 'to offer up *spiritual* sacrifices, acceptable to God by Jesus Christ,' 1 Pe. 2. 5; while, 3. It reads, in the name of God, a solemn rebuke to those parents who, *from worldly motives,* dedicate the most incompetent members of their families to the service of God in the holy ministry, and to those who, from similar *worldly motives,* enter into a work for which they know themselves incompetent, and to which they feel no call from the Spirit of God. *C.*]

Ver. 23. [The priest with a *blemish* may eat of the holy things, the priest *unclean* must not taste, lest he die, ch. 7. 20; 21. 2. The reason of the distinction is plain—a *blemish* is the *infliction* or *correction* of God,

nor come nigh unto the [z]altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do [y]sanctify them.

24 And Moses told *it* [z]unto Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priest's house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and to his sons, that they [a]separate themselves[1] from the holy things of the children of Israel, and that they profane not my holy name *in those things* which they hallow[b] unto me: I *am* the LORD.

3 Say unto them, [c]Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be [d]cut off from my presence: I *am* the LORD.

4 What[e] man soever of the seed of Aaron *is* a leper, or hath a running issue,[2] he shall not eat of the holy things, until he be clean. And whoso toucheth any thing *that is* unclean *by* the dead, or a man whose seed goeth from him;

5 Or [f]whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath;

6 The [g]soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down,[3] he shall be clean, and shall afterward eat of [h]the holy things; because it *is* his food.

8 That[i] which dieth of itself, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they [k]bear sin for it, and die therefore, if they profane it:[4] I the LORD do sanctify them.

10 ¶ There shall no [l]stranger eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest [m]buy *any* soul with his[5] money, he shall eat of it, and he that is born in his house; they shall eat of his meat.

A.M. 2514. B.C. 1490.

[z] Ex.40.5,6.

[y] Set them apart for my worship and service, ver.8.

[z] Mal. 2.1-7. Col.4. 17. Eze.3.17. Mat.28. 20.

CHAP. XXII.

[a] ch.15.31; ver.3,15, 32;ch.18.21.

1 That is to say, when they have contracted any defilement, they must separate themselves from, and not touch, any 'holy things.' The 'holy things' were the sacrifices given to the priests, the show-bread, and whatever was presented to the Lord. When under any uncleanness contracted by their own fault, they must not so much as eat of those things. The priests, or those of the family of the priests, who had a natural blemish, though they could not serve as priests, yet were allowed as their maintenance to eat of the 'holy things.'—*I.*

[b] Ex.13.2. De.15.19. ch.i.-vi.

[c] ch.7.20,21.

[d] Die, or be excluded from serving in the sanctuary. Ge.4.16. Ps.96.6,8; 26. 8.

[e] Nu.18.11,19.ch.13. 2;15.2,16.Nu.19.11,14.

2 Heb. *running of the reins.*

[f] ch. 11.24,31; 13.45; 15.5,&c.

[g] ch. 11. 24, 25; 15.5; 16. 24, 26, 28. Nu. 19.7; 21.1 Co.6.11. Re.1.5,6. Ps.26.6.

3 *Uncleanness* was not removed till the *going down of the sun.* Sin is not removed but by Christ *going down to the grave*, Ro. 10.7. 1 Co. 15.3,4.—*C.*

[h] Nu. 18. 9-19.ch.7. 6,9,14. De.18.3,4.

[i] Ex.22.31.ch.17.15; 11. 40. De.14.21. Eze. 44. 31; 4. 14. Lu.21.34. Tit.2.11,12.2 Ti.2.22.

[k] ch.19.17; 20.17, 19; 10.1,2.Ex.28.43.

4 They are again warned of their danger if they eat the holy thing in their uncleanness, ver. 9, 'lest they bear sin, and die therefore.'—*Note*, (1) Those contract great guilt who profane sacred things by touching them with unhallowed hands. Eating the holy things signified an interest in the atonement; but if they ate of them in their uncleanness, they were so far from lessening their guilt that they increased it; they shall 'bear sin.' (2) Sin is a burden which, if infinite mercy prevent not, will certainly sink those that bear it; they shall 'die therefore.'—*Henry.*

[l] One not a priest, Ex 29. 33. Nu.1.51; 3. 10; 18. 4,7, ver.12,13. 1 Sa.21.6. Mat.12.4.

[m] Ge.17.13. Ex.12. 44. Nu.18.11. Ep.2.12, 13. Re.5.9.

5 Heb. *with the purchase of his money.*

A.M. 2514. B.C. 1490.

[n] Ga.3.10. Pr.13.20. 2 Co.6.14-18.

[o] Heb. *a man, a stranger*, ver.10.

[p] ch. 10.14. Je.3.1,4, 14. 22. Hos. 2. 6, 7; 3.5; 14.1.

6 The slaves or servants that abode in the priest's house, and made part of his stated family, might eat of the holy things as they were permitted. But hired labourers, sojourners, or persons not permanently connected with the family, might not.—*I.*

[q] ch. 4. 2, 13,22,27;5. 15,17. Nu.15.24. De.19. 4. He.9.7;5.2.1 Ti.1.13.

[r] ch. 5.16;6. 4;v.27. 13,15,19,27. Mat.22.21.

[s] ver.3,10.

7 Or, *load themselves with the iniquity of trespass in their eating.*

8 If any one inadvertently ate of the holy things, who was not of the priest's stated family, he was required to make restitution, adding a fifth part more, doubtless as a warning and motive to guard against such inconsideration. If it was done presumptuously, then was he liable to the judgment of God for his offence. The priests were charged not to suffer them thus to bring guilt upon themselves by so acting in violation of the divine law.—*I.*

[t] Set them apart to my sacred relation and service, ver. 9; ch. viii.; 20. 8; 21.8,23. Ex.xxviii.xxix.;19.5,6.

[u] ch. 17. 10, 13,15;7. 26; i.iii.

[x] ch.1.2,3;10.Ex.12. 5; 29.1. Eze.46.4. Mal. 1.14. He.7.26;9.14.1Pe. 1.19;2.22.2 Co.5.21.

[y] De. 15. 21; 17. 1. Mal. 1. 8,13,14. ver. 22 -25;ch.21.17-23.

[z] ch. iii. Nu. 15.3, 8; vii.xxviii.xxix.

[a] Or, *goats*, see ver. 19.

9 As the priest must be *without blemish*, so must the offering be *perfect* and *unblemished*. This requirement well represents him 'who offered *himself* without spot to God,' He. 9. 14; while it also reminds us of the *perfect and unreserved* mortification of the deeds of the body, and of the *perfect and unreserved* love and obedience which the gospel requires, Ga.2.20; 5.24;6.14.1 Jn.2.5; 4.12, 16-18. 2 Jn.6. Ro.8.39. —*C.*

[b] ch.21.18-21.Christ and his oblation had no blemish or imperfection, and those of his people ought to have none.

1 Or, *kid.*

[c] ch. 7. 16. The imperfect services of gratitude are accepted through Christ.

12 If the priest's daughter also [n]be *married* unto [o]a stranger, she may not eat of an offering of the holy things.

13 But if [p]the priest's daughter be a widow, or divorced, and have no child, and is returned unto her father's house, as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.[6]

14 ¶ And if a man eat *of* the holy thing [q]unwittingly, then he shall [r]put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And they shall not [s]profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or suffer them to bear the iniquity of trespass when they eat[7] their holy things;[8] for I the LORD [t]do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [u]Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering;

19 *Ye shall offer* [z]at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 *But*[y] whatsoever hath a blemish, *that* shall ye not offer; for it shall not be acceptable for you.

21 And whosoever offereth a [z]sacrifice of peace-offerings unto the LORD to accomplish *his* vow, or a free-will-offering in beeves or [a]sheep, it shall be perfect to be accepted; there shall be no blemish therein.[9]

22 Blind,[b] or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a lamb[1] that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a [c]free-will-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall ye make *any* offering *thereof* in your land.

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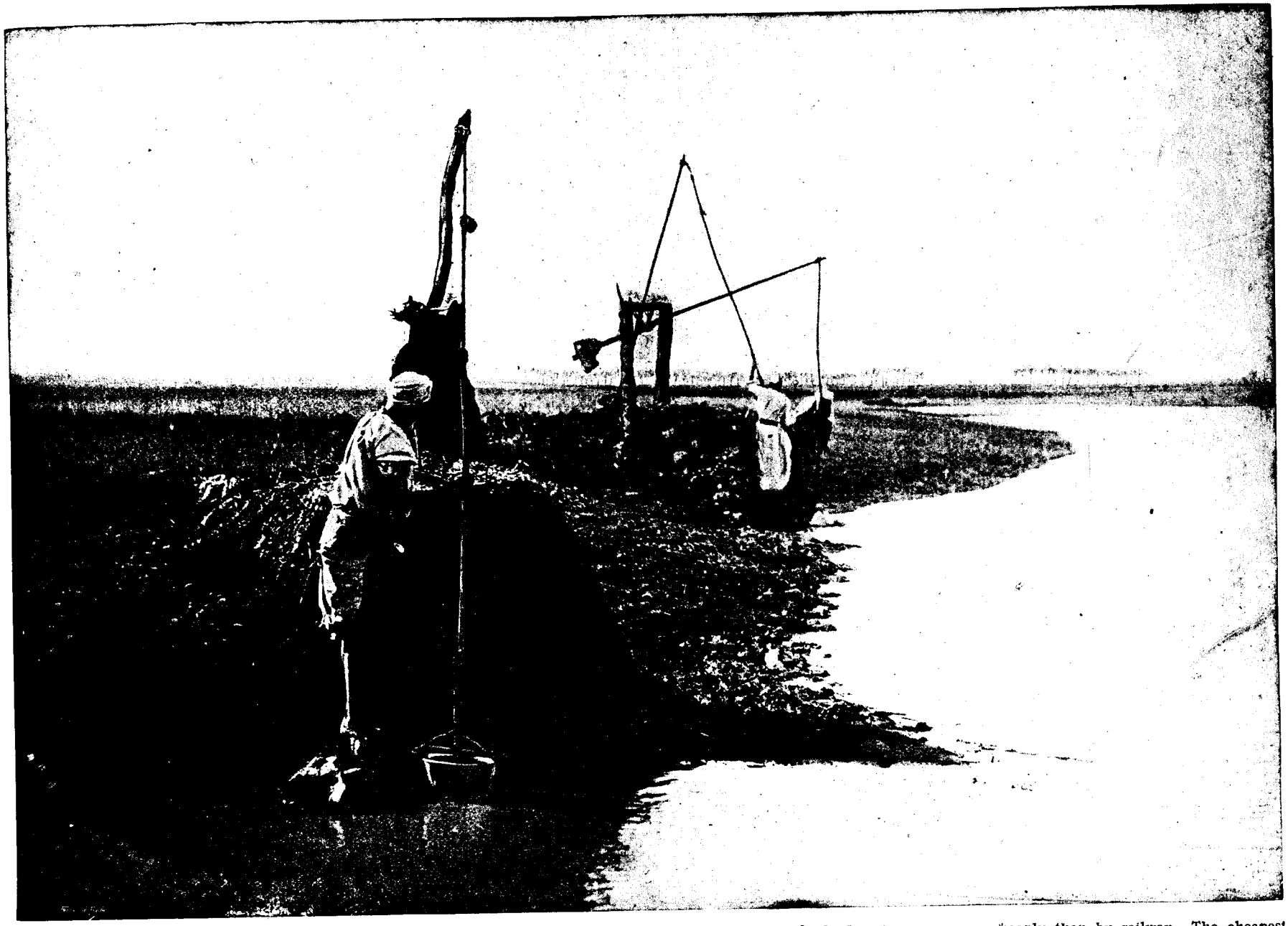
for which *church privileges* are the appropriate remedy; *uncleanness* is the *wicked choice* of the sinner's *own will*, and would be sanctioned and encouraged by latitudinarian church-fellowship. *C.*]

REFLECTIONS.—In these ceremonial figures I behold Jesus, my priest for ever, untainted with selfish affections or immoderate passions—I behold him holy, harmless, and undefiled—perfect as his Father who is in heaven is perfect; personally united with an unspotted manhood; graciously united to virgin churches; and spiritually married to washed and sanctified souls; nor ever decoyed from attending his work, no, not by the most powerful temptations. Let me learn likewise what noted examples gospel-ministers ought to be of holiness and purity; what close and earnest attention they ought to give to their work; with what patience and resignation they ought to bear the loss of worldly comforts; how circumspect they ought to be with respect to their marriage and family; and how, as servants, they ought to labour to be perfect and unblemished, even as their Master. Yea, if I name the name of Christ, whatever be my place in his church, let me depart from iniquity, and follow after holiness in all manner of conversation. While God is my portion, as well as my Master, on no account should I desert or neglect his worship; and while my God liveth, never should I sorrow for deceased relations, or withdrawn comforts, as those who have no hope. Since I am a child of Jesus, let me never by whorish pollutions or apostasy discredit him or endanger myself. Since I am betrothed to him, let me never wittingly lay his enemy, an heir of hell, in my bosom. And since God hath promised to supply all my wants, let me cast my cares on him, and firmly trust that he will perfect his work which concerneth me, rendering me perfect, even as my Father which is in heaven is perfect. And let me bless the Lord, that though my infirmities should disqualify me for office in the church, they do not debar me from partaking of Jesus, my sacred provision, in the courts and ordinances of his grace.

CHAPTER XXII. [Ver. 2. To abuse *official privileges* is the tendency of every order of men; a tendency from which Satan will not permit the servants of God to be exempt, 1 Sa. 2. 13; Mat. 20. 21; Ac.



THE DRAWER OF WATER FROM THE NILE—THE METHOD OBSERVED IN THE DAYS OF MOSES. [LEVITICUS, xxii : 1.]—We give this picture simply because it illustrates a scene in the land of Moses, and the view we have is a characteristic scene. It is not modern; it is just the very method of drawing water observed in **the days of Moses.** Labor is so cheap in Egypt and modern machinery so expensive, that labor-saving machines have not yet been introduced into Egypt. Even merchandise can be transported on the backs of camels more cheaply than by railway. The cheapest thing in Egypt is human muscle, and until the Egyptians are educated to a higher plane of life, they will draw water as they have always done. This water is used for irrigating the soil. It is taken from the Nile and poured into little trenches cut through the land, and from these it is emptied into other trenches, until whole squares of the soil are irrigated.

25 Neither from a [d]stranger's hand shall ye offer the [e]bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.[2]

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be [f]seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ewe,[3] ye shall not kill it [g]and her young both in one day.

29 ¶ And when ye will offer [h]a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall leave [i]none of it until the morrow:[4] I *am* the LORD.

31 Therefore shall ye [k]keep my commandments and do them: I *am* the LORD.

32 Neither shall ye [l]profane my holy name; but I will be hallowed among the children of Israel: [m]I *am* the LORD which hallow you,

33 That[n] brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAPTER XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of first-fruits.* 15 *The feast of pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* the feasts of the LORD, which ye shall [a]proclaim *to be* holy convocations, *even* these *are* my feasts.

3 ¶ Six[b] days shall work be done; but the seventh day *is* the sabbath of rest, an holy convocation;[1] ye shall do no work *therein:* it *is* the sabbath of the LORD in all your dwellings.

A.M. 2514. B.C. 1490.

d Ex. 12. 43. ch.19. 34;21.6.Ezr.6.8–10.

e Sacrifices wherewith he is pleased, ch.21.6,8,17,21.

2 Lest it should be thought that the command to offer perfect and unblemished animals in sacrifice was binding upon the Israelites alone,and not on such strangers as might live among them, and conform to the Jewish faith, this explicit command was given. The same law applied to all, whether Jews or proselytes.—*P.*

f Ex.22.30; 23.19;34.26; 29.30.35.37. De.14.21.ch.19.23,24; 8.33.35; 9.2; 14.8–10. Nu.19. 11, 12,19.

3 Or, *she-goat.*

g De.22.6.

h ch.7.12.

i ch. 7. 15–18, with Ex. 12.10; 16. 19,20;23. 18; 29.34. Nu.9.12.De. 16.4.

4 Some religious duties may be deferred, because the believer lacks present means, time, or opportunity; but the sacrifice of *thanksgiving* must be *immediate,* in which spirit he can 'pray without ceasing,' 1 Th.5.17.—*C.*

k cn. 18. 4, 5, 26, 30. De.12.32;4.1,2;6.1,2;8. 1.

l ch. 28. 21; 10.3.Ex. 20.7.Is.5.16.Mat.6.9.

m ch. 11. 44,45;20.8; 21.8,15.Ex.19.5,6.1Co. 6.11. Tit.2.14.1 Pe.2.9.

n Ex.12.51, with 19. 5,6; 6.7.ch.11.45; 26.45.

CHAP. XXIII.

a Nu. 10. 8–10; ix. xxviii.xxix. Ex.23.15–17; 34. 18,22,23;xii.xiii. De.16.1–16.

b Ex. 20. 9; 16.23;23. 12; 31. 13–17; 34.21.De. 5.13. ch.19.3. Is.56.2,4, 6, 58.13. Ac.15.21. Lu. 13.14. See Ge.2.1,2.

1 Here the law of the Sabbath is again repeated. Its frequent repetition in such express and solemn terms indicates its importance. It is here intimated in what way it was to be kept, both in religious assemblies for public worship and instruction, and not, as too many suppose, to be spent thereafter either in worldly business or pleasure. but as a Sabbath of the Lord; a holy Sabbath in all their dwellings.—*J.*

A.M.2514. B.C. 1490.

c Sacred meetings for the worship of God, ver.2,3,7,8;21,24, 27,35,36.Ex.12.16. Nu. 28.18,25,26;29.1,7,12.

d Ex.12.2–12; 13.3,4; 23.15; 34.18.Nu.9.2;28. 16.De.16.1.Jos. 5.10. 2 Ch. xxx. xxxv. Mat. 26.2.1 Co.5.7,8.

e Ex. 12. 15–20; 13.6, 7.Nu.28.17.De.16.3–8.

2 The Jewish day terminated at sunset. The paschal lamb was killed at the close of the 14th day of the month. The 15th day, which was the first day of unleavened bread, commenced immediately after sunset.—*P.*

f Ex.12.16. De.16.8. He.4.9–11.

g i.e. plowing, sowing, and the like, ver. 8,25,35,36.

h ch. 1.9. Nu.28.19–25.De.16.8. 2 Ch.30.21 –23;35.17.

i Ex.23.16;34.22.De. 16.9. Jos.3.15. Nu.28. 26.ch.2.12–16. Eze.44. 30. Pr.3.9,10. 1 Co.15. 20,23.Ro.11.26;15.16.

3 Or,*handful.* Heb. *omer.*

k Ex.29.24. ch.9.21; 10.14.Is.49.3.Ep.3.19.

4 The first day of unleavened bread—that is, the 15th of Abib—was called a 'sabbath,' because it was a day of rest and holy convocation. On the day after it, that is, on the 16th, the offering of first-fruits was to be presented. The time of offering was therefore the beginning of April, at which time the barley-harvest commenced in southern Palestine. The wheat-harvest was two or three weeks later. In the mountain districts the harvest is as late as the middle of June. —*P.*

l Nu. 28.19–24. ch.i. He.10.10,12,14.

m Nu. 15.4,5. ch.ii. Jn.10.10,12.1Co.1.30.Ro. 5.8–11.

n ch.25.23; 2.14; 19. 23–25. Ex. 13. 2,12; 23. 19; 34. 19,26. Jos. 5. 5,11. Ru.2.14. 1 Co.3.21,22. Pr.3.9,10.Mat.6.33.

5 If religion do not possess the *first place,* it really possesses *no place* in the heart. It must be both *before* and *above* the world. It is remarkable that our Lord always gave thanks *before* meat, the spirit not governed by the appetite, but becoming, as it were, its hallowing priest, and sanctifying its cravings 'by the word and prayer,' 1 Ti.4.5.—*C.*

o Ge.17.7.Ex.12.17.

p De. 16. 9,10; 26. 2–11.ch.25.8.Ex.23.16.

4 ¶ These *are* the feasts of the LORD, *even* [c]holy convocations, which ye shall proclaim in their seasons.

5 In[d] the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And [e]on the fifteenth day of the same month *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.[2]

7 In the [f]first day ye shall have an holy convocation; ye shall do no [g]servile work therein.

8 But ye shall offer [h]an offering made by fire unto the LORD seven days: in the seventh day *is* an holy convocation; ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall [i]reap the harvest thereof, then ye shall bring a sheaf[3] of the first-fruits of your harvest unto the priest;

11 And he shall [k]wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.[4]

12 And ye shall [l]offer that day, when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* [m]two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour; and the drink-offering thereof *shall be* of wine, the fourth *part* of an hin.

14 And [n]ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God:[5] *it shall be* a statute [o]for ever throughout your generations in all your dwellings.

15 ¶ And [p]ye shall count unto you from the

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20. 29, 30. Against this tendency the Lord directs the provisions of this law. Accordingly the order to the priests *to separate themselves from the holy things,* imports, that the priests *presume not* to plead any exemption from the law relating to the use of holy things, upon any plea of office; but rather that they should consider *their office* as imposing an obligation to a more scrupulous observance of the divine precepts, 1 Ti. 4. 12; Phi. 3. 17; 2 Th. 3. 9; 1 Pe. 5. 3. The extension of this law, and its privileges, to the priest's purchased and permanent servants, as well as family, ver. 11, 13, shadows out the *ingathering* of the Gentiles to the 'purchased possession,' Ep. 1. 14, and inculcates upon Christians an impressive lesson of the necessity not merely of *personal* but of *family religion.* *C.*]

Ver. 23. [Why this distinction? A *vow* was a solemn promise made to God, of which it is said, 'The Lord will surely require *it,*' De. 23. 21; see Ps. 65. 1; 76. 11; Ec. 5. 4. Now, while requiring *it,* God requires neither *more nor less;* consequently the sacrifice must present an exact image of the vow; even as the work of Christ was in exact correspondence with the promise of the heavenly grace, 'Lo, I come to do thy will, O God,' He. 10. 7. But the *free-will-offering,* being, as its very name imports, *free,* an *emblematic freedom,* was not rejected on account of any *natural defect or superfluity.* But let it be remembered, this *free-will-offering* was to *death;* and then the consolatory doctrine of God's compassion to our *natural defects and superfluities,* while it furnishes consolation to the tempted and troubled spirit, Ro. 7. 8–10, 13, 15, 18, 21, 23, 24, totally excludes every unhallowed presumption of 'continuing in sin, that grace might abound,' Ro. 6. 1, and irresistibly enforces the fact, that true believers, whilst they 'become *dead* to the law by the body of Christ,' are 'married to him who is *raised from the dead,* that they should bring forth fruit unto God,' Ro. 7. 4. *C.*]

Ver. 25. [Though by instruction, example, and prayer, believers may aid one another, yet no man can be *converted* for another; and 'except ye be *converted,* ye shall not enter into the kingdom of heaven,' Mat. 18. 3. Religion cannot be by *proxy,* it must be *personal.* *C.*]

REFLECTIONS.—Beholding in these figures the perfect and permanent purity of my Redeemer's person and nature; the persevering exactness of his obedience; the absolute perfection of his sacrifice of himself, and its unfailing virtue for saving all who believe in Jesus Christ; we may observe that it is altogether necessary to exclude wicked persons, and even scandalous saints, from the more sacred provision of the church, the seals of God's covenant; that every person or work, dedicated to the service of God, should be devoted to him in holiness; and the greatest care be used in meddling with holy things; for cursed is the deceiver that offereth unto the Lord things corrupt or unripe. But especially must we remember, that all delay of the cordial reception and improvement of Jesus Christ, and his fulness, offered for our comfort in the gospel, is infinitely sinful and dangerous, for thus only can we secure access to God; and nothing can powerfully influence us to obedience but a firm faith and deep sense of his redeeming love.

CHAPTER XXIII. [Ver. 4. *Feasting* and *holiness* are generally esteemed incompatible; but there is no more *necessary separation* than between *God and man.* Now *God and man* we never find reconciled to each other, Ro. 8. 7, unless in the sacrifice of the Lord Jesus Christ, 2 Co. 5. 18–20; so *feasting and holiness* we will never find united, until we have learned 'to *use* the world without *abusing* it,' 1 Co. 7. 31; a lesson which nothing short of 'the renewing of the Spirit,' Tit. 3. 5, can effectuate. *C.*]

Ver. 5. [The Jews reckoned two concurrent years; the one *sacred,* relating to religion, the other *civil,* relating to temporalities. The sacred year began with the equinoctial new-moon in spring; and on the *fourteenth* day the *passover,* the parent of all their feasts, was celebrated.—*Note,* The Jewish *feasts* begin with the *death* of the lamb, and the sprinkling of its blood, after which immediately follows deliverance from bondage. So the believer's first *joy* dates from his knowledge of his Saviour's *sorrows;* his hunger and thirst are after righteousness, and he is filled, Mat. 5. 6; he keeps the perpetual feast, of a new year of a new life, because 'Christ *his passover* is sacrificed for him,' 1 Co. 5. 7, 8. *C.*]

Ver. 17. [Why is *leaven* so strictly prohibited in the *passover,* and on so many other occasions? see Ex. 12. 15; 13. 7; 34. 25; Le. 2. 11; 6. 17; 10. 12; and why, in the feast of *pentecost* (which signifies *fifty,* and was

morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths[q] shall be complete:

16 Even unto the morrow after the seventh sabbath shall ye number [r]fifty days;[5] and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two[s] wave-loaves of two tenth-deals: they shall be of fine flour; they shall be [t]baken with leaven; *they are* [u]the first-fruits unto the LORD.

18 And ye shall [v]offer with the bread seven lambs without blemish of the first year, and one young bullock and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall [y]sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest [z]shall wave them, with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be [a]holy to the LORD for the priest.

21 And ye shall [b]proclaim on the self-same day, *that* it may be an holy convocation unto you; ye shall do no servile work *therein: c*[c]*it shall be* a statute for ever in all your dwellings throughout your generations.

22 ¶ And [d]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor and to the stranger:[6] I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In[e] the seventh month, in the first *day* of the month, shall ye have a sabbath, a [f]memorial of blowing of trumpets, an holy convocation.[7]

A.M. 2514. B.C. 1490.

g Weeks, Lu.18.12. Ac.20.7.1 Co.16.2.

r Ac.2.1. 1 Co.16.8. Nu.28.26.

5 The fiftieth day after the 16th of Abib, when the sheaf of first-fruits was presented, was the *feast of pentecost*. It consequently took place always exactly seven weeks after the passover.—*P.*

s ver.10,11,13.

t ch.7.13. Mat.13.33. 2 Th.3.1. Ac.2.37-47.

u Ex.23.16,19;22.29; 34.26. Nu.15.19-21; 28. 26-31. De.26 1-11; 16. 9,10.

v ver. 12,13. Nu. 28. 26-30;xv. ch.1.ii.

y ch. 4. 23-28; 16.15; 3.1-16. Nu.xviii. xxix.

z ver. 11. Ex. 29. 24. Ep.3.21.1 Co.10.31. Is. 49.3. Lu.2.14.

a Most holy, Nu.18. 8-12. De.18.4.

b Nu.10.8-10. De.16. 11. Ex.19.1,11,16. Ac. ii. Is.11.10. Ro.8.2. Ep. 1.3,6,7.

c ver. 14. Ge. 17. 7. Ex. 12. 17; 29. 9; 31.10; 27.21;28.43;30.31. ch.6. 18; 10.9;17.7; 24.3. Nu. 18.23.

d ch.19.9,10. De.24. 19-21; 26. 11-14. Ru.2. 2,7,8.

6 The third provision of the Mosaic *poor-laws*, perfectly uniting, as in the former examples, the principles of benevolence and industry.—*C.*

e Nu. 29. 1-6; 10. 10. Ezr. 3. 6 Ps. 81. 1-3. 1 Ch.15.28. 1 Th.4.16. 2 Th.2.1.

f Nu.10.10. Ge.9.14-16.

7 The feast of trumpets marked the first day of the ancient or civil year, corresponding to the end of September with us. It will be observed here that every day set apart for the service of God is called a sabbath.—*P.*——The feast of trumpets was instituted on the first day of the seventh month, both because the civil new year began at that time, and because of the other solemnities observed in that month, which were thus announced. Some suppose it to be a *memorial* of the sound of the trumpet at Mount Sinai, when the law was given. Others, that it was a memorial of the creation of the world, which is supposed to have been at this season of the year.—*J.*

A.M. 2514. B.C 1490.

g ver. 7, 8, 21, 35, 36. Ga.5.1. Lu.1.74,75. Ps. 116. 16. He. 4. 3, 9, 10. Mat.11.28,29.

h ch.16.1-34. Nu.29. 7-11. Da. 9. 24. Is. liii. He.9.12,14. Zec.12.10. Ac.2.36,37. Eze.16.62, 63.

8 That is, by fasting. See note on ch. 16.29.—*P.*

i ch.16.29-34. Da. 9. 24. Ep. 1. 7, Col. 1. 14. Phi.3.9-11. Mat.11.28, 30.

k Ac.20.21. Zec.12. 10. Lu.13.3,5. Jn.3.36. Ro.6.6. Ga.5.24.

l See ver.2,28,30,32. Ex.23.12;31.14,15.

m Ge.17.14. ch.20.3, 5,6.

n ver.28,30,31. He.4. 3,9,10. Mat.11.28-30.

9 Heb. *rest.*

o ver. 39-43. Nu. 29. 12-38. De. 16. 13-15; 31. 10. Ex.34.22; 23.16. 1 Ki.8.1,62-65. Ne.8.14. Jn.7.2;1.14. Zec.14.16-21.

1 This third and last of the great annual feasts is called in Ex. 23.16 '*the feast of ingathering*,' because it was observed at the close of the year, when all the produce of the fields and vineyards had been gathered in. It is here called '*the feast of tabernacles*,' because the whole people were ordered to dwell in tabernacles or booths during the seven days of its observance, so as to commemorate the dwelling of the Israelites in booths in the wilderness after their deliverance from Egypt. In Le. 23.39 it is called emphatically *the feast of Jehovah*, probably because it was considered the most important or the most joyful of all the feasts.—*P.*

p See ver.4.

q Nu.29.12-38. He. 2.10;5.7,8. Lu.1.75.

r Jn.7.37. Is.35.10.

s Heb. day of *restraint*, 2 Ch.7.9.

25 Ye shall do no [g]servile work *therein;* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on the tenth *day* of [h]this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls,[8] and offer an offering made by fire unto the LORD.

28 And ye shall [i]do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For [k]whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people:

30 And [l]whatsoever soul *it be* that doeth any work in that same day, the [m]same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you [n]a sabbath of rest, and ye shall afflict your souls: in the ninth *day* of the month at even, from even unto even shall ye celebrate your sabbath.[9]

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [o]The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD.[1]

35 On the first day *shall be* [p]an holy convocation; ye shall do no servile work *therein.*

36 Seven[q] days ye shall offer an offering made by fire unto the LORD: [r]on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it *is* a [s]solemn assembly; *and* ye shall do no servile work *therein.*

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to

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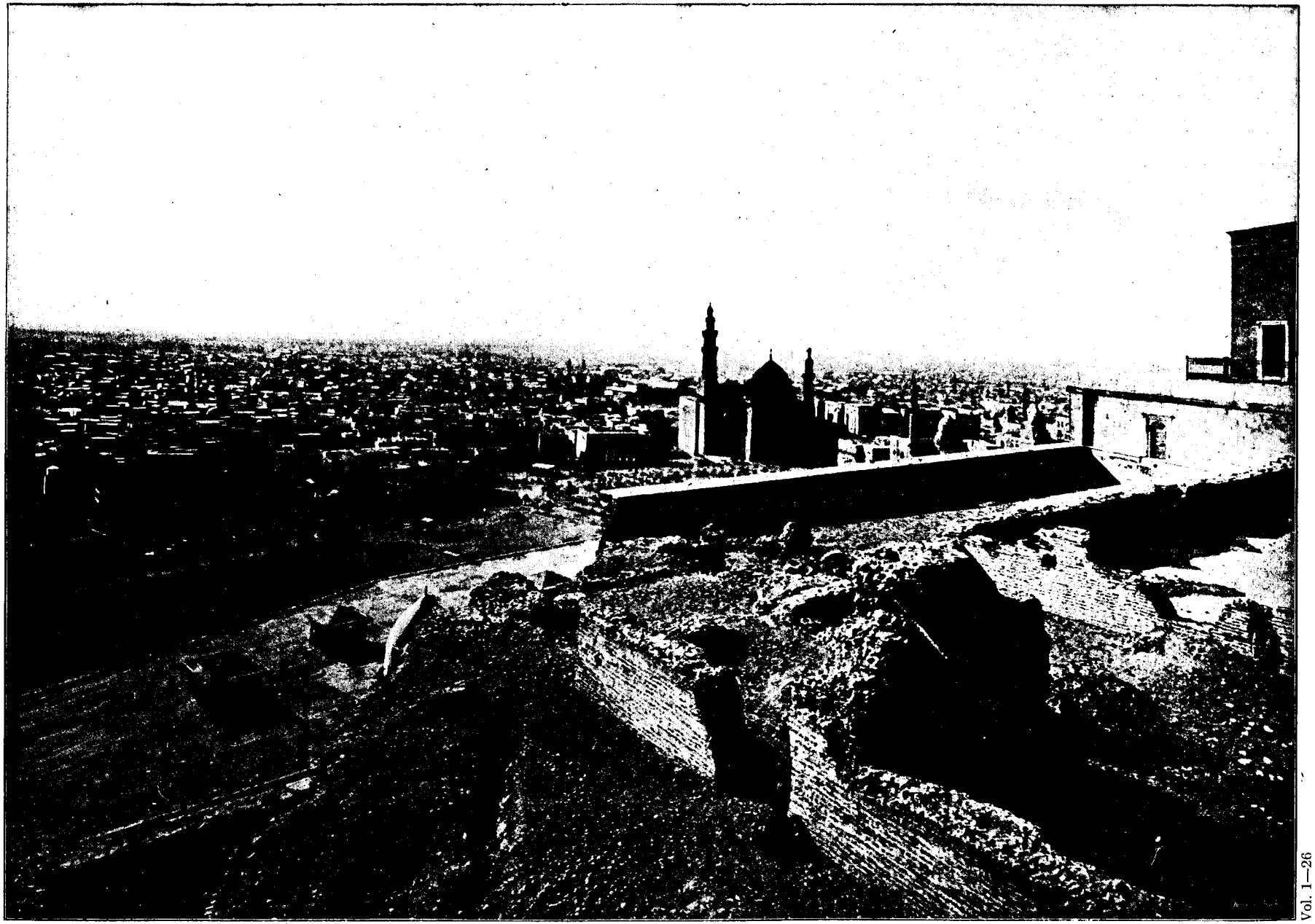
so called because on the *fiftieth day* from the *passover* this feast was celebrated), why, in this feast, is the commixture of *leaven* directly enjoined? Let it be observed, that *a principle is good or bad* according to the *commixture.* Thus, *love,* commingled with the *world,* cannot co-exist with the love of God, 1 Jn. 2. 15; but *love,* commingled with the *knowledge of Christ,* is very God dwelling in the heart, 1 Jn. 4. 16. *Love* in the one combination we must expel; *love* in the other must abound more and more, Phi. 1. 9; 1 Th. 3. 12. It is thus that *leaven* representing the *active principle* of the sinner in a state of worse than Egyptian bondage, Ro. 6. 16, is utterly to be cast out; while *leaven* representing the *active principle* of a believer 'made free from sin,' Ro. 6. 18, is carefully to be retained. This feast being one of the *harvest,* the *leaven* might well represent the secret blessing of *increase* the Lord had openly given; and being a feast of thanksgiving, would also set forth the secret, yet *all-pervading* and *increasing,* quality of grace, as it is written, Am. 4. 5, 'Offer a sacrifice of *thanksgiving* with *leaven,*' and again, 2 Pe. 3. 18, '*Grow* in grace, and in the knowledge of our Lord and Saviour Jesus Christ.' For the kingdom of heaven, both in the heart of a single believer and of the whole church, 'is like *leaven,* which a woman took, and *hid* in three measures of meal, till *the whole* was *leavened,*' Mat. 13. 33. *C.*]

Ver. 24. [On account of the *trumpets of rams' horns* employed in announcing the jubilee, Le. 25. 9, and by Joshua at Jericho, ch. 6. 4, as well as by Asaph, Ps. 81. 3 (for the Hebrew original distinguishes them from the *silver trumpets,* Nu. 10. 2, 10), many of the Jewish rabbins are of opinion that the *feast of trumpets* was a memorial of the deliverance of Isaac by the substitution of a *ram,* Ge. 22. 13: and because the original Hebrew in the text means a *shout* of a multitude, as well as *blowing of trumpets,* others are of opinion that it was an anniversary memorial of *creation,* according to Job 38. 7. Basil and Theodoret considered it a memorial of the *trumpet* in the delivery of the *law* on *Sinai,* Ex. 19. 16; Patrick, as a solemn celebration of the entrance of the *civil* new year. Both Jennings and Cruden deliver it as an admitted opinion that the Scriptures do not, as in other cases, acquaint us with the occasion of its institution. Now, this being contrary to the analogy of Scripture, in which *quotation and comparison* constitute (under the Spirit of God) the great instruments of interpretation, let us therefore search the Scriptures, and we will find it recorded, Ps. 81. 3, 'Blow ye the *trumpet* in the new-moon, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph (*the sold deliverer*) for a testimony, when he (*the Lord*) went out through (or *against*) Egypt, where I heard *a language that I understood not.*' Is not the *trumpet sound,* therefore, a *memorial* of the judgment of Egypt and the deliverance of Israel, and of the *unintelligible Egyptian tongue?* For such is the *sound of the trumpet,* except blown by an experienced trumpeter, and falling upon the practised ear of the soldier instructed in the secret meaning of the different calls, see Nu. 10. 4; 1 Co. 14. 8. Hence, in the New Testament, the trumpet's voice is always for *judgment* and *deliverance,* as in 1 Co. 15. 52; and in the last scenes of Revelation, during *the trumpet* of the seventh angel, we are told, 'the *mystery* of God shall be finished,' Re. 10. 7, which terminates in the succeeding chapters, see 11. 15, 18; 12. 9–12; 17. 1; 18. 1, 2, 4; 19. 6, 7, in the *judgment* and *destruction* of the mystical *Babylon,* and the final *deliverance* of the church of the redeemed. *C.*]

REFLECTIONS.—While I consider these sacred festivals as memorials—of the finished work of creation—of Israel's deliverance from Egypt—of the giving of the law at Sinai—of the provocation of the golden calf, and reconcilement relative to it—and of the Hebrews dwelling in tents—let me also discern them as typical figures of the gospel rests in the apostolic, millennial, and eternal periods. Jesus' person, work, and fulness appear as the end and substance of them all; and the oblations then offered represent to me Jesus, my whole burnt-offering, who kept the law and glorified all the divine perfections in my stead; Jesus, my sin-offering, who pardons every crime; Jesus, my peace-offering, whose sacrifice was acceptable to God, quiets my conscience, and comforts my heart; Jesus, my meat-offering, who is meat indeed for the nourishment of my



CAIRO FROM THE CITADEL—NEAR WHERE THE ISRAELITES SOJOURNED IN EGYPT. [Leviticus, xxiv:1.]—We are viewing this city from the Citadel, which is a small town in itself, and was built by Mohammed Ali. From the Citadel we have a fine view of Cairo. The pyramids are in the distance to the west, and the Nile is seen winding its way toward the sea between. Cairo has a population of about 500,000. It has absorbed into itself and may be called the modern representative of Memphis and Heliopolis, and the surrounding cities of ancient times. The Khedive spends part of the year here. Cairo was the home of the distinguished pasha who aided DeLesseps in opening the Suez canal. It is a strange commentary upon history that this region, once swept by the Pharaohs, should now be under the dominion of a Christian nation. The English soldier is seen on all sides in Cairo.

offer an offering made by fire unto the LORD, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day;[2]

38 Beside the [t]sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have [u]gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day the [x]boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall [y]rejoice before the LORD your God seven days.[3]

41 And ye shall keep it a feast unto the LORD seven days in the year. [z]*It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 Ye shall [a]dwell in booths seven days; all that are Israelites born shall dwell in booths:

43 That[b] your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And[c] Moses declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

1 *The oil for the lamps.* 5 *The show-bread.* 10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they[a] bring unto thee pure oil-olive beaten[1] for the light, to cause[2] the lamps to burn continually.[3]

A.M. 2514. B.C. 1490.

2 The business of the world could not go on prosperously for a day without *punctuality*, much more should the religion of the heart, the closet, the family, and the congregation, have *everything upon his day.*—*C.*

t Ex. 20. 8. De. 12. 6; 16. 10, 16, 17. 2 Ch. 35. 7. 8. ch. i–iii.

u Ex. 23. 16; 34. 22. ver. 34–36.

x Heb. *fruit*, Ne. 8. 15–18. Mat. 21. 8. Jn. 12. 13. Is. 41. 19; 44. 4.

y ver. 43. De. 16. 11 14, 15; 12. 7. Zec. 14. 16. 2 Co. 2. 14. Ro. 5. 11.

3 It was a typical feast. It is supposed by many that our blessed Saviour was born much about the time of this feast; then he left his mansions of light above to 'tabernacle among us,' Jn. 1. 14: and he dwelt in booths. And the worship of God under the New Testament is prophesied of under the notion of keeping the feast of tabernacles, Zec. 14. 16. For (1) The gospel of Christ is 'to dwell in tabernacles,' to sit loose to this world as those who 'have here no continuing city.' . . . (2) It teaches us to 'rejoice before the Lord our God.' Those are the circumcision, Israelites indeed, that always 'rejoice in Christ Jesus,' Phi. 3. 3. And the more we are taken off from this world, the less liable we are to the interruption of our joys.—*Henry.*

z See ver. 21.

a Ge. 33. 17. Ne. 8. 16–18. Nu. 24. 2, 5, with Ex. 12. 37.

b Ex. 12. 14, 24–28; 13. 9, 14–16; 16. 32, 33. De. 6. 6–8; 11. 18–20. Nu. 17. 10; 16. 38, 40. Jos. 4. 7.

c Nu. 12. 7. Eze. 3. 17. Mat. 28. 20. 1 Co. 4. 2; 11. 2, 23. He. 1. 1; 3. 2.

CHAP. XXIV.

a Ex. 27. 20, ver. 8. Nu. 8. 2. 1 Sa. 3. 3. Zec. 4. 6, 11, 12. Is. 11. 2–4; 61. 1–3. Jn. 3. 34. Col. 2. 3. Ep. 1. 17, 18.

1 The purest oil is obtained by *crushing* the olives, and expressing the juice by means of a heavy weight. Such oil-presses are still used in every part of Syria.—*P.*

2 Heb. *to cause to ascend.*

3 The *olive-tree* as

A.M. 2514. B.C. 1490.

yielding *oil*, and the oil as yielding *light*, are the Scripture emblems of a *church*, bearing the *fruit of the Spirit*, and giving *light* to the dark world, Ro. 11. 17. Mat. 5. 14. Phi. 4. 15.—*C.*

b Ex. 27. 21; 40. 4, 24, 25; 25. 31. Nu. 8. 2, 3. 1 Sa. 3. 3.

c See ch. 23. 21. Ex. 12. 17.

d Ex. 31. 8; 25. 31; 40. 4, 24, 25. Nu. 8. 2–4. Re. 1. 20.

e Ex. 25. 30. Nu. 4. 7. Ac. 26. 7. Ga. 6. 16. Jn. 6. 35. De. 32. 9. Ps. 135. 4.

f 1 Co. 14. 33. Ep. 2. 12–18. 1 Co. 12. 12; 14. 40.

g Ex. 25. 24. 1 Co. 1. 30. He. 9. 24.

h He. 7. 25. Re. 8. 3, 4. Ep. 1. 6.

i ch. 2. 2; 23. 24. Ge. 9. 14–16. Ex. 28. 12, 29; 30. 16. Nu. 10. 10.

k Nu. 4. 7. Ne. 10. 32, 33.

4 *Fine* flour, a *pure* table, *pure* frankincense—are they not the significant emblems of a '*contrite* heart,' Ps. 51. 17, a heart broken because of sin, as wheat between the milstones; and cleansed from all worldly refuse? See Am. 8. 6. Are they not emblems of a *pure* church-fellowship at the *table* of the Lord? and of the '*prayers* of saints, Re. 8. 3, 'lifting up *holy hands*' (1 Ti. 2. 8) to a holy God? And is not the *bread set in order*, the reunion of natural men into *one body*, by *one spirit* and *one faith*, and ranged by a godly discipline under *one Lord*, according to the words of Paul, 1 Co. 10. 17, 'We being *many*, are *one bread*, and one *body*?'—*C.*

l Ex. 29. 33. ch. 8. 31. Mat. 12. 4. 1 Sa. 21. 6. Is. 53. 10, 11. Jn. 6. 53–57.

m Ex. 12. 38. Nu. 11. 4.

n Ex. 20. 7. ver. 15, 16.

o Nu. 27. 5; 15. 34, 35. Ex. 18. 22, 26.

p Nu. 15. 34.

5 Heb. *to expound unto them according to the mouth of the LORD.*

3 Without[b] the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the LORD continually: [c]*it shall be* a statute for ever in your generations.

4 He shall order the lamps upon [d]the pure candlestick before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake [e]twelve cakes thereof: two tenth-deals shall be in one cake.

6 And thou shalt [f]set them in two rows, six on a row, upon the [g]pure table before the LORD.

7 And thou shalt put [h]pure frankincense upon *each* row, that it may be on the bread [i]for a memorial, *even* an offering made by fire unto the LORD.

8 Every sabbath he shall [k]set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.[4]

9 And [l]it shall be Aaron's and his sons'; and they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire, by a perpetual statute.

10 ¶ And the son of an Israelitish woman, [m]whose father *was* an Egyptian, went out among the children of Israel; and this son of the Israelitish *woman* and a man of Israel strove together in the camp:

11 And the Israelitish woman's son [n]blasphemed the name *of the* LORD, and cursed. And they [o]brought him unto Moses; (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan;)

12 And they [p]put him in ward, that the mind of the LORD might be showed them.[5]

13 ¶ And the LORD spake unto Moses, saying,

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soul. Yea, they represent to me how his people, and their services offered through him, are the delight of his Father, and the joy of his own heart. In the *first-fruits* of barley and flour let me behold Jesus in his debasement and glory, as having in all things the pre-eminence, sanctifying the whole harvest of lost men, and all their fruits of righteousness; and as offered to be the present and endless nourishment of my soul. Let them also figure out the lovers of God, who are first-fruits to God and the Lamb; and their ready and acceptable service. In the *passover* I discern him as our passover sacrificed for us. In the feast of *unleavened bread*, I see him, as through his whole life, a man of sorrows; but holy, harmless, and undefiled. In *pentecost*, I behold him exhibited as the law-fulfiller in the apostolic period for the salvation of multitudes. In the *feast of trumpets*, I hear the gospel sound, from morning to evening of the Christian period, proclaiming a full salvation, through a crucified Redeemer, to all the ends of the earth. In the *fast of expiation*, I again behold him finishing transgression, and making an end of sin, the sin of a whole lost world, in one day; and having by himself purged away our sins, sitting down at the right hand of the majesty in the heavens, there to appear in the presence of God for us. And in the *feast of tabernacles* he is prefigured as tabernacling in our nature and world, that we might have familiar fellowship with him, particularly in the apostolic and millennial, but chiefly in the eternal period. Let me bless the Lord for such manifold memorials of Jesus; and especially that our privileges under the gospel are still more excellent, our enemies themselves being judges. Let me observe holy seasons in a holy manner. Let the Sabbaths of the Lord be kept in all our hearts, in all our dwellings, and by all under our care. Let us honour the Lord with the first-fruits of all our substance. While kind to strangers, to the poor and destitute, let us hearken to the joyful sound of salvation to miserable sinners; and, looking on Jesus Christ as crucified for us, let us afflict our souls till God himself wipe away all tears from our eyes; and when our harvest and vintage of labours are ended, then shall we commemorate with pleasure our hardships by the way, and rejoice to change them for an eternal weight of glory.

CHAPTER XXIV. [Ver. 11. *Blasphemed the* NAME, as it stands in the Hebrew, the words '*of the Lord*' being supplied by the translators. The Hebrew for *blaspheme* signifies *to gore*, as a beast with a horn; *to pierce* as with a sharp instrument: so it is translated, Is. 36. 6, and well representing the mixture of *contempt* and *hatred* of God from which blasphemy springs. *The name* is evidently that of the Angel of the covenant, of whom God had said, Ex. 23. 21, 'Provoke him not, for MY NAME is in him:' this was he of whom the apostle spoke, Ac. 3. 16, 'There is none other *name* given under heaven, amongst men, whereby we must be saved.' This is he who 'by inheritance obtained a *more excellent name* than the angels,' He. 1. 4, even 'a *name* that is above *every name*,' Phi. 2. 9. All that *heard* the blasphemer were commanded to *lay their hands upon his head*, (1) to identify his person; (2) to testify to his guilt; (3) to witness the great truth that sin is worthy of death; (4) to admit the guilt of the whole congregation, were they authoritatively to sanction sin by silence, acquiescence, or approval; and (5) to represent its transference from the congregation to the guilty individual condemned and put to death by command of God, and the concurrence of the congregation.—*Note*, (1) How careful should Christians be, lest by any timid silence in the sight of the wicked, Ps. 39. 1, 2, by any failure of just and loving reproof, or by any act of joining with them or approval of them, Ep. 5. 11, they should become 'partakers of other men's sins,' 1 Ti. 2. 22. (2) Let blasphemers recollect that awful intimation, Mat. 12. 36; and if 'for every *idle* word,' then how for every *blasphemous word*, will they be able to 'give account in the day of judgment?' *C.*]

REFLECTIONS.—While in Jesus' light I see light, and feed upon him, especially from Sabbath to Sabbath, let me essay to give light in his church, and be a good savour of Christ, in the feeding of his people with the true bread which cometh down from heaven. Let such as desire to enjoy gospel light never grudge the necessary expenses of it. And never let the pure oil of divine truth be adulterated with the fancies of men. What a mercy is it that they who come to God find a table spread for them in the wilderness; and that on every Sabbath ministers are to provide fresh provision for the souls of their people!—That the saints, in one generation after another, are set upon the table of the church, and especially on Christ, to the honour and delight of JEHOVAH! Let me further observe, that a graceless offspring is often the fruit of an unhallowed marriage; that quarrels usually end ill; and that judges ought to act with deliberation, and yet with impartiality and zeal. I tremble, therefore, at the load of uncontrolled blasphemy which lies unpardoned on Britain; since men have spared the heaven-daring miscreants, till they are so common, that stones would almost be

14 Bring forth him that hath cursed [q]without the camp, and let all that heard *him* [r]lay their hands upon his head, and let all the congregation [s]stone him.

15 And thou shalt speak unto the children of Israel, saying, [t]Whosoever curseth his God shall bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name *of the* LORD, shall be put to death.

17 ¶ And[u] he that killeth[6] any man[7] shall surely be put to death.

18 ¶ And he that [x]killeth a beast shall make it good; beast for beast.[8]

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it: and he that killeth a man, he shall be put to death.

22 Ye shall have [y]one manner of law, as well for the stranger,[9] as for one of your own country: for [z]I *am* the LORD your God.

23 ¶ And Moses spake unto the children of Israel, that they should bring forth him that had cursed out of the camp, and [a]stone him with stones. And the children of Israel did as the LORD commanded Moses.[1]

CHAPTER XXV.

1 *The sabbath of the seventh year.* 8 *The jubilee in the fiftieth year.* 14 *Oppression forbidden.* 18 *A blessing promised to obedience.* 23 *The redemption of land.* 29 *Of houses.* 35 *Compassion to be had of the poor.* 39 *The usage of bondmen.* 47 *The redemption of servants.*

AND the LORD spake unto Moses [a]in mount Sinai, saying,

2 Speak[b] unto the children of Israel, and say unto them, When ye come into [c]the land which I give you, then shall the land [d]keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof:

4 But[e] in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD; thou shalt neither sow thy field, nor prune thy vineyard.

5 That which [f]groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy vine undressed:[1] *for* it is a year of rest unto the land.

6 And the sabbath of the land shall be [g]meat for you; for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beasts that *are* in thy land, shall all the increase thereof be meat.[2]

8 ¶ And thou shalt number [h]seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet[3] of the [i]jubilee to sound, on the [k]tenth *day* of the seventh month; in the day of atonement[4] shall ye make the trumpet sound throughout all your land.[5]

10 And ye shall hallow the fiftieth year, and proclaim [l]liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you: ye [m]shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In[n] the year of this jubilee ye shall return every man unto his possession.

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, ye [o]shall not oppress one another.

15 According[p] to the number of years after the jubilee thou shalt buy of thy neighbour, *and*

A.M. 2514. B.C. 1490.

q ch.13.46.Nu.5.2,3; 15.35.

r De.13.9;17.7.

s ch.20.2,27. Nu. 15. 35, 36. De. 13.10; 17. 5; 21.21; 22.21, 24. ver.16. 23.Ex.19.13.

t Nu.15.30,31; 20.13. 1 Ki.21.10–13. Mat.26. 65,66.

u Ge.9.6. Ex. 21.12, 23.Nu.35.18,31. De.19. 21.ver.21.

6 Heb. *smiteth the life of a man.*

7 *He that smiteth the life of a man*, meaning either a stroke at the life with *intent* to kill; or *any* man, whether semi-Egyptian, as Shelomith's son, or a total stranger, or an Hebrew of the Hebrews, comp. ver. 22. —*C.*

x Ex.21.18–36; 22. 5, 6. De.19.21. Mat.5.38, 39;7.2.

8 Heb. *life for life.*

y Ex.12.19,49.Nu.9. 14; 15.15, 16,29. ch. 17. 12,13,15;19.34.

9 Strangers, as well as native Israelites, were to receive the benefit of the law declared in ver. 21, if they suffered wrong, and should suffer its penalty if they did the wrong. It seems also intended here, that strangers as well as native Israelites should suffer the punishment due to blasphemy. Henry here says, 'God would hereby show what provision he had made for man's safety, in punishing those which are enemies to him (God), which should be an argument with magistrates to be jealous for his honour, and to punish those that blasphemed his name.'—*I.*

z See Ge. 17. 7 Ex. 20.2.

a De.17. 5, 7 Jos. 7. 25. Nu. 15.35,36. See ver.14.

1 This incident probably occurred at the time when Moses was declaring the law of God publicly to the assembled Israelites; and it is recorded to show that the law was not a dead letter, but that in all its rigour it was to be carried out.—*P.*

CHAP. XXV.

a Ex. 19. 1. ch. 1. 1. Nu.1.1;10.11,12.

b Eze.2.7;3.17 Mat. 28.20. Col.1.28,29. Ac. 20.27.

c Is.8.8.Ho.9.3. ver. 23;ch.xxvi.

d Heb. *rest*, Ex.23. 10.He.4.3,9,10.

A.M. 2514. B.C. 1490.

e De.15.1,2;31.10.

f 2 Ki. 19. 29. Is. 37. 30.

1 Heb. *of thy separation.*

g Ge.3.28. Col.3. 11. Ac.2.44. Ep.2.12–22;3. 6–9.Ro.3.29,30.

2 The whole land was to be common property during the sabbatical year. The vineyards and olives were to be free to all, whether Israelites or foreigners. The fields were to be open to all animals, wild or tame. The sabbatic year was a grand practical illustration of the truth: 'The earth is the Lord's, and the fulness thereof.'—*P.*

h ch.23.15.

3 Heb. *louder sound.*

i ch.27.17. Nu. 36.4. Is.61.2. Lu.4.19. Is.63. 4.

k ch. 23. 24, 27; xvi. He.2.12–15. Ac. 13.38, 39. 1 Co.2.2;1.23,24,31. Ep.3. 9. 2 Th.3.1. Ro. 10.18; 15.19. 2 Co.5.19–21.

4 All *joy* arises from *atonement*, He. 9. 28; reconciliation, Ro. 5. 10; peace with God, Ro.5.1,2.—*C.*

5 The year of *jubilee* was so called from the Hebrew word *jobel*, which signifies primarily 'a ram's horn,' and then the sound produced by it. 'The year of jubilee' then is just 'the year of the blowing of the horn;' and is thus analogous in name to the 'feast of trumpets.' The origin of the name is stated in ver.9. Every *fiftieth* year, counting apparently from the time when they obtained complete possession of Canaan, was a jubilee. The jubilee year followed immediately on the sabbatical year, so that there were two fallow years occurring together. The three principal enactments for the year of jubilee were as follows:—1. Rest for the soil of the whole country. 2. The reversion of all property to its original owners. 3. Freedom of all slaves among the Israelites. It was, therefore, a year in which God emphatically and mercifully asserted his supreme and sovereign right to, and lordship over, every creature and every thing.—*P.*

l ver. 39–41. Ex. 21. 26.Je.34.8,9.

m ver. 4–7. Is. 61. 2; 63.4.

n ver.10, 28, 41. Re. 5.9.Ep.2.13–18. 1 Pe.2. 24,25.

o ch.19,33; ver. 17. 1 Th.4.6.Mat.7.12.

p Ro.13. 12–14. Phi. 4.5. Lu.21.34.2 Pe.3.10 –14.

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wanting to cast at them all! Let my soul weep in secret places for their crimes! Shall not God visit for these things? Shall not punishment come on such a nation as this?

CHAPTER XXV. [Ver. 7. The *sabbatical year* required, (1) A total cessation from *agriculture*, but not from *pasturage* in common between masters, servants, and regular sojourners. (2) Similar commonage of fruit-trees. (3) Remission of debts, De. 15. 2. (4) The public reading of the law, De. 31. 10–13. Whether viewed as a *political*, *religious*, or *typical* institute, nothing can give greater evidence of divine wisdom and goodness. (1) The *rest of the land* afforded a periodical remedy against the exhaustion of *over-cropping*, *weediness*, and the *larvæ* of insects. (2) It necessitated a septennial *increase of cattle* from the neighbouring countries, and consequent *improvement of breed*. (3) It encouraged servants to acquire property. (4) It taught masters a due regard to the interests of servants. (5) It inculcated the doctrine of *providence;* upon *faith* in the spiritual, and *covetousness* in the natural man; and thereby *encouraged* the one, and *condemned* the other. (6) It set forth *the rest* (the *sabbatism*, keeping of sabbath) that 'remaineth for the people of God,' He. 4. 9;—'Even so, come, Lord Jesus,' Re. 22. 20. *C.*]

Ver. 9. [*Jubilee:* the *derivation* of this word is uncertain; the *facts* included are plain. Some derive it from *Jubal*, the inventor of musical instruments, Ge. 4. 21, and suppose it to intimate the *music* of the *trumpet* with which it was to be introduced; others, as Rabbi Kimchi, derive it from *jobel*, signifying a *ram's horn*, because it was proclaimed with *trumpets of rams' horns;* others derive it from *jabal, to restore*, because, in the year of jubilee, possessions were *restored* to their original owners. The Septuagint accordingly renders it *remission*, and Josephus *liberty*. Another etymology derives it from *jubal, a stream*, because, like *the stream of time*, it carried all things along with it. The English word *jubilee* is derived immediately from the Latin *jubilo*, to rejoice with shouting. It is an institute eminently typical of Christ, as the particulars will demonstrate. *C.*]

Ver. 10. [The Jew might be compelled to surrender his own freedom; he might sell his children, or they might be arrested in payment of their father's debt, see ver. 39; Ex. 21. 2, 7, 8; 2 Ki. 4. 1. But while this compulsory sale of *freedom* was intended, and admirably calculated, to prevent fraudulent debts, or punish fraudulent debtors; the law of the year of *release*, Ex. 15. 12, and of the *jubilee*, was equally calculated to prevent the granting of *fraudulent credits*, with a view to *enslave* either the debtor or his family. Viewed as a political institute, the power of parents over their children's freedom amounts not to more than the power of *apprenticeship:* common, and even necessary, in all civilized nations. The proclamation of *liberty* was a lovely emblem of our deliverance from 'the bondage of corruption' into 'the *glorious liberty* of the sons of God,' Ro. 8. 21; and a glorious type of our great

according unto the number of years of the fruits he shall sell unto thee:[6]

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou shalt [q]fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye [r]shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety.

19 And the land [s]shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [t]What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then I [u]will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.

22 And ye shall sow the eighth year, and eat *yet* of old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land [z]shall not be sold[7] for ever: for the land *is* mine; for ye *are* [y]strangers and sojourners with me.[8]

24 And in all the land of your possession ye shall[z] grant a redemption for the land.

25 If thy brother be [a]waxen poor, and hath sold away *some* of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.[9]

26 And if the man have none to redeem it, and himself[1] be able[2] to redeem it;

27 Then let him count the years of the sale thereof and restore the overplus unto the man to whom he sold it; that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee; and in the jubilee it shall go out, and he [b]shall return unto his possession.

29 ¶ And if a man sell a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold; *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house[3] that *is* in the walled city shall be established for ever to him that bought it throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country; they may be redeemed,[4] and they shall go out in the jubilee.

32 Notwithstanding[c] the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if a man purchase of the [5]Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: [d]for the houses of the cities of the Levites *are* their possession[6] among the children of Israel.

34 But the field of the suburbs of their cities may [e]not be sold: for it *is* their perpetual possession.[7]

35 ¶ And if [f]thy brother be waxen poor, and fallen in decay[8] with thee, then thou shalt relieve[9] him: *yea, though he be* a stranger, or a sojourner; that he may live with thee.

36 Take[g] thou no usury of him, or increase: but fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I[h] *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And [i]if thy brother *that dwelleth* by thee be waxen poor, and be sold unto [1]thee, thou shalt not compel him to serve[2] as a bondservant:

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And *then* [k]shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

A.M. 2514. B.C. 1490.

6 The buyer had no right but till the jubilee.

q ver.43. De. 25. 18. Mal.3.5.Ro.3.18.

r ch.26.3–12. De.28. 1–14; 12. 10; 33. 12, 28. Eze.34.27,28.

s ch. 26. 4. Ps. 67. 6; 85.12.

t Mat. 6. 25, 26, 34. Lu.21.34.1 Co.7.32.

u De.28.8. Ps.133.3; 147.14,15; 68.28. Is.37. 30;32.16.

x 1 Ki. 21.3. Eze.48. 14. Ho.9.3. Is.8.8. Zec. 2.12. He.11.9,10,13,14. 1 Pe.1.4 5. Ro.8.38,39. Jn.10.28,29.

7 Or, *to be quite cut off.* Heb. *for cutting off.*

y 1 Ch. 29. 15. Ps.39. 12;119.19.1 Pe.2.11.

8 The meaning is—I have given you the land; you are my tenants; it is my will that each portion which is allotted to you individually remain inalienably the property of your descendants. Neglect, and the poverty which it entails, may deprive you of it for a time; but your children shall obtain it again at the year of jubilee. The sin of the parent shall not be visited upon the child. It was a wise law. It prevented the land from passing into the hands of a few successful and powerful families; and it gave the vast body of the people a direct interest in the soil.—*P.*

z Ru. 4.4,6. Jn.3.16. He.9.12,15.

a Ru. 3.9; 2. 20; 4.6. Ne.5.3–5. 2 Co.8.9 Re. 5.9. 1 Pe.3.18; 1.18,19. Tit.2.14.Ep.1.14.

9 This verse introduces the GOEL, the *kinsman redeemer*, a name frequently used afterwards in Scripture. His rights and duties are beautifully exemplified in the case of Boaz and Ruth, and completed in Christ, our '*kinsman*,' according to the flesh, He. 2. 14, 'in whom we have redemption through his blood,' Ep.1.7.—*C.*

1 *One* such there was 'able to redeem *himself*' who 'looked, and there was *none* to help: therefore *his own arm* brought salvation unto him,' Is. 63 3, 5, 'and *of the people* there was *none* with him.'—*C.*

2 Heb. *his hand hath attained and found sufficiency.*

b See ver. 13. Ep.1. 10.Col.1.12–14;3.24.

A.M. 2514. B.C. 1490.

3 Such houses quickly underwent great alterations, and did not so effectually mark out the distinction of families.

4 Heb. *redemption belongeth unto it.*

c Nu.35.2–8. Jos.21. 1–42. 1 Ch.6.54–81. Je. 32.6–16.Ps.73.1.28.

5 Or, one *of the Levites redeem* them.

d Nu.18.20,23,24;35. 2–8. De.18.1,2. Jos.21. 1–42.1 Ch.6.54–81.

6 These houses of the Levites in the cities afterwards allotted to them, with the gardens and pastures in the suburbs, were the only inheritance for the tribe of Levi; and therefore were subjected to the same law as other estates. It is supposed that a Levite, though no way related to one of the tribe who sold such property, might nevertheless redeem it.—*J*

e ver.23. Ac.4.36,37. 1 Pe.1.4,5.

7 The Levites were not engaged in agriculture, as they were supplied by the appointed contributions, De.12.12,18; 14. 29; 16. 11,14; 26.11,13, &c., the *field* was for their cattle, Nu. 35. 3, and being held *in common*, a part could not, in justice to the community, be alienated to strangers, who might disturb its peace.—*C.*

f De. 15.7,8. 1 Th.5. 14.Ja.2.15,16.1 Jn.3.16, 17.

8 Heb. *his hand faileth.*

9 Heb. *strengthen.*

g Ex. 22. 25. De. 23. 19. Pr. 28.8. Eze. 18.8, 13,17; 22.12. Ne.5.5–7. Ps.15.5.

h ch.19.36. Ex.20.2; 3.8; 6.7. Nu.15.41. De. 13. 5,10; 20.1. Ju.2.12. Je.30.22;31.33.

i Ex.21.2; 22.3. De. 15.12. Je.34.14. 2 Ki.4. 1. 1 Ki.9.22. ver.35,43, 46.

1 When a man got into debt and was unable to satisfy the just demands of his creditors, instead of being thrown into prison, as he would be with us, he was handed over, or sold, to his creditors, that by his personal labours he might as far as possible recompense them for their losses. But under such circumstances he was not to be treated harshly—he was to be received and treated as a brother.—*P.*

2 Heb. *serve thyself with him with the service,* &c.

k Ex.21.1–6. ver.10. Tit.2.14.Ps.68.22. The jubilee freed him and his whole family, whether it was at the end of six years or not.

Deliverer, who said, 'The Spirit of the Lord is upon me, because he hath anointed me to preach *deliverance* to the captives, to set at *liberty* them that are bruised, to preach the *acceptable year* of the Lord,' Lu. 4. 18. But the *jubilee* restored the Jew not only to *liberty*, but *property;* so are believers restored to 'an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept through faith unto salvation,' 1 Pe. 1. 4, 5. The Jew was restored to his *family*. What *happy meetings* on the morning of jubilee! So, the believer is restored to 'the household of God,' 'of whom the whole *family* in heaven and earth is named,' Ep. 2. 19; 3. 15. *C.*]

Ver. 23. [The earth, like its inhabitants, is 'sold under sin;' still 'the earth is the Lord's,' Ps. 24. 1, and 'the god of this world,' 2 Co. 4. 4, will not be permitted to retain it *for ever;* it is Christ's ! and so is the church, Ep. 1. 14; Ps. 74. 2; Ac. 20. 28; 1 Pe. 2. 9; it is his by right of *conquest* from the usurping enemy, Ps. 98. 1; He. 2. 14; 1 Co. 15. 25, 26, and will soon be his by the baptism of fire, and the establishment of everlasting righteousness, 2 Pe. 3. 7–13. *C.*]

Ver. 30. [The house in a *walled city*, being purchased as a *place of safety* and of *trade*, could not be reclaimed after a year's possession. As a political ordinance, this operated as a needful prevention of *monopoly*, while it promoted intercourse, enterprise, and improvement; as a religious ordinance, it was emblematic of that 'city of the living God,' He. 12. 22, which 'God hath *prepared*,' He. 11. 16, and in which *salvation* (a blessing *inalienable* from the lawful possessor) 'God hath appointed for walls and bulwarks,' where he 'keeps him in *perfect peace* whose mind is stayed on him,' Is. 63. 1, 3. *C.*]

Ver. 32. [The Levites had no great division of the land like the other tribes, but forty-eight cities and suburbs selected throughout the entire country, including the six cities of *refuge*, Nu. 35. 1–8; as the appointed instructors of the people; Ne. 8. 7, 9, and, because of the cities of refuge, the magisterial guardians of the public peace, they were thus dispersed through the tribes, and, as such, possessed the special right of redeeming their houses at any time; a privilege not bestowed for their private benefit, but necessary to the public welfare—an emblem of the *inalienable right of reformation* with which God has invested the church, and to which he specially commissions his 'pastors and teachers,' Ep. 4. 11–15, 22, 23; Mal. 2. 4–7; 3. 7, 17, 18. *C.*]

Ver. 36. [This is not a law against *legal interest* for money lent, but the fourth provision of the *Mosaic poor-law*—an appeal to benevolence, which is 'always merciful and lends,' Ps. 37. 26; a restraint upon covetousness, ever ready to traffic in the poor man's necessities, Am. 2. 7; 4. 1; 8. 6. *C.*]

Ver. 46. [This law of *bondmen* is neither to be explained nor defended, as if it were founded on a special order, like the extirpation of Amalek; or as the merciful but temporary correction of an existing and unavoidable evil; for God legislates not by temporary

42 For they *are* [l]my servants which I brought forth out of the land of Egypt: they shall not be sold as bond-men.[2]

43 Thou[m] shalt not rule over him with rigour, but shalt fear thy God.

44 Both[n] thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession:

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; they shall be your bond-men[3] for ever: but over your brethren, the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger wax rich[4] by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; [o]one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, if he be able, he may redeem himself.

50 And[p] he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale[5] shall be according unto the number of years; according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind,* according unto them he shall give again the price of his redemption out of the money that he was bought for.

52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him; *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed in [6]these *years,* then he [q]shall go out in the year of jubilee, *both* he and his children with him.

55 For unto me the children of Israel *are* servants; they *are* [r]my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAPTER XXVI.

1 *Against idolatry.* 2 *Religiousness.* 3 *A blessing is promised to them that keep the commandments.* 14 *A curse is denounced against those that break them.* 40 *God promiseth to remember those that repent.*

YE shall make you [a]no idols nor graven image, neither rear you up a standing [1]image, neither shall ye set up *any* image of stone[2] in your land, to bow down unto it: for I *am* the LORD your God.[3]

2 Ye[b] shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ If[c] ye walk in my statutes, and keep my commandments, and do them;

4 Then [d]I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.[4]

A.M. 2514. B.C. 1490.

l ver. 55. 1 Co. 7. 23. Ro. 6. 22. Ps. 116. 16. Tit. 2. 11–14.

2 Heb. *with the sale of a bond-man.*

m Ep. 6. 9. Col. 4. 1. Ne. 5. 9.

n Is. 14. 1, 2. Ps. 2. 8. Is. 56. 3–8. They were allowed to buy heathens for slaves; and these were their perpetual property.

3 Heb. *ye shall serve yourselves with them.*

4 Heb. *his hand obtain,* &c.

o Ne. 5. 8. He. 2. 11–15. Ga. 4. 4, 5; 3. 13. Re. 5. 9.

p ver. 15, 16. The prices, whether of lands or Hebrew servants, were always to be stated according to the distance of the year of jubilee; and the less the distance the less was to be the price.

5 This was a very equitable law, both for the sojourner to whom the man was sold, and to the Israelite who had been thus sold. The Israelite might redeem himself, or one of his kindred might redeem him; but this must not be done to the prejudice of his master the sojourner. They were therefore to reckon the years he must have served from that time till the jubilee; and then taking the current wages of a servant per year at that time, multiply the remaining years by that sum, and the aggregate was the sum to be given to his master for his redemption. The Jews hold that the kindred of such a person were bound to redeem him, lest he should be swallowed up among the heathen; and we find from Ne. 5. 8 that this was done by the Jews on their return from the Babylonish captivity. 'We, after our ability, have redeemed our brethren the Jews, who were sold unto the heathen.'—*A.*

A.M. 2514. B.C. 1490.

6 Or, *by these* means.

q ver. 40, 41. Jn. 8. 34, 36. Ro. 6. 11–14, 23.

r ver. 42. Ex. 13. 3; 20. 2. Is. 43. 3. Ps. 116. 16. Lu. 1. 74, 75.

CHAP. XXVI.

a ch. 19. 4. Ex. 20. 4. De. 5. 8; 16. 21, 22; 27. 15. Nu. 33. 52. Is. 2. 16. Ps. 97. 7.

1 Or, *pillar.*

2 Or, *figured stone.* Heb. *a stone of picture.*

3 This verse contains a sweeping command against idolatry in every form:—'Ye shall make no vain or false gods (so the Hebrew *elilim* signifies), nor carved image (of wood, *pesel*); nor image-pillar (compare Ge. 28. 18) shall ye set up; nor stone-figure in your land to bow down to it; for I am Jehovah your God.' God here claims direct, complete, and exclusive worship from all his people.—*P.*

b ch. 19. 30. xxiii. xxv. Ex. 20. 8–11. Nu. xxviii. xxix.

c De. 28. 1–14; iv.–xxvii. ch. 18. 4, 5, 30; i.–xxv Ex. xx.–xxiii.

d De. 11. 14; 28. 12. Je. 3. 3; 14. 22. Ez. 34. 26, 27. Ps. 67. 6; 65. 9–13.

4 There is a kind of sentimentalism in these days existing in the minds of some good people which leads them to exclude or ignore all ideas of temporal benefit and blessing as resulting from a faithful observance of God's law. They think it savours of the world, and they imagine that it can only spring from the selfishness of the human heart. Such a view has no sanction in the Word of God. It is in direct opposition to this and many kindred passages, Pr. 3. 9; Mal. 3. 10–12; Mat. 6. 33; Mar. 10. 30. It is even a reflection upon the wisdom, love, and power of God.—*P.*

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expedients, but by eternal *principles:* but it is to be explained and defended on *its own merits,* which are these. (1) These services were *bought* at their just price; not from *men-stealers,* traffickers condemned of God, Ex. 21. 16, but from the parties themselves. (2) They might be *redeemed* or *manumitted* without any legal hindrance, as is evident from the case provided for, Ex. 19. 20. (3) They are under the protection of the law, Jos. 9. 20, 21. (4) By comparing Ju. 1. 27, 28, 30, 33, 35, with 1 Ki. 9. 20, 21, *the bond-service,* in a most remarkable instance, will be found a mere *rent-charge* or *tribute,* either in labour or money, in return for the possession of houses or lands. And farther, from Ezr. 2. 21; Ne. 7. 5, 6, 57, 61; 10. 28, compared with Ex. 12. 44, and with the everlasting covenant with Abraham, Ge. 17. 12, 13, 27, it will appear that *bond-servants* were (as in the case of *Solomon's servants*) legally incorporated with the church and kingdom, and entitled to all the covenant privileges of Abraham's lineal descendants. (5) By the Mosaic law *every servant,* and therefore, in a special manner, the *privileged bond-servant,* was protected by law from every form of *oppression,* De. 24. 14, 18. Now a system of servitude, under these restrictions and with these privileges, cannot in any sense be called *slavery,* nor be employed to countenance *slavery;* nor does it require any apologetic explanation; for, *as God authorized it,* it was a system both of mercy and justice: for *man's perversion* of it, neither explanation, apology, nor defence can be offered. *C.*]

REFLECTIONS.—While in these sabbatical years I call to mind the happiness of Adam in paradise, and by faith discern the rest, the liberty, the happiness, the common salvation of a spiritual state, of the gospel period, and of the celestial state, all accepting Jesus' atoning blood, and published and offered to us in the gospel, may I be disengaged from all undue affection to created comforts, and never hasten to be rich, but depend on God for daily bread, in following the ways of religion and charity. In view of my eternal jubilee, let me consider wisely the cases of the poor; study equity in all my dealings; and stand fast in the liberty wherewith Christ has made me free. Blessed be his glorious name—though I have forfeited all my happiness—though I have sold myself a bond-servant to Satan and my lusts—my kinsman-redeemer Christ has paid all my debt, all my ransom! And whom the Son hath made free, they are free indeed! Let me adore his goodness, that, while almost all the world are wilfully in bondage, the true and faithful, according to the Spirit, are made the Lord's freemen.

CHAPTER XXVI. Ver. 1–46. This chapter, which mostly corresponds with De. xxviii., is a summary of the oracles and providences of God relative to the Jewish nation. In the first part of it we have a summary of much of the contents of those promises already met with, and of the whole of those hereafter contained in the Bible, with respect to the Jewish nation. All the prosperity they met with in the days of Joshua, the judges, the kings, the deputies of the Persian, Grecian, or Roman powers, were but the fulfilment of these predictions. In the second part of it we have a summary of all the threatenings which relate to their nation, whether denounced by Moses, the prophets, Christ, or his apostles. All the miseries which that nation endured under the judges, kings, Chaldeans, Persians, Greeks, and Romans, for about fifteen hundred years—and all the miseries they have endured in their present dispersion among the Gentiles, which have already continued above eighteen hundred years, without any interruption—is but a literal accomplishment of them. The third part has been, in some measure, verified in some of their former deliverances; especially in the mercies which they received in their return from Babylon, and afterwards until the time of Christ. But we expect a more full accomplishment of it in the latter days, when the Jews shall be converted to the Christian faith, and replaced in their own land. ——[Ver. 5. Because God's temporal promises and threatenings were so many, some have thoughtlessly asserted that he urged not the doctrine of a future state; but they who assert this omission 'do err, not knowing the Scriptures;' for when we examine the wondrous catalogue of promises commencing ver. 4, we find at least twelve distinct *temporal* blessings; but, in addition to these, God promises, ver. 9, *his covenant* to be established. Now, *that covenant* was *everlasting,* not merely with *successive generations,* but with Abraham *individually, personally,* Ge. 17. 7, 9, 10. Now, if the covenant between God and Abraham was *everlasting,* Abraham therein inherited *everlasting life;* and Israel, in the *establishment of that covenant,* received the doctrine and the promise of immortality, as well as of the temporal blessings with which it was accompanied, see 1 Ti. 4. 8. Then, turning to the awful *threatenings* that follow, ver. 16, we find God declaring, ver. 30, 'I will cast your *carcasses* (*dead bodies*) upon the carcasses of your idols, and my soul shall abhor *you;*' that is, *you,* still *living*—not *them,* the carcasses which are *dead;* a distinct announcement that, 'as it is appointed unto men once to die, so after that the judgment,' He. 9. 27.——Ver. 11. This was *typically* commenced when the tabernacle service was set up in the wilderness; *really* commenced when 'the Word became flesh, and dwelt (*tabernacled*) among us,' Jn. 1. 14; and it will be completed in the 'new heavens and the new earth,' when the great voice shall proclaim, 'Behold the *tabernacle* of God is with men,' Re. 21. 1, 3.——Ver. 31. *Sanctuary* signifies a holy place;

5 And your [e]thrashing shall reach unto the vintage, and the vintage shall reach unto the sowing time:[5] and ye [f]shall eat your bread to the full, and dwell in your land safely.

6 And [g]I will give peace in the land, and ye shall lie down, and none shall make *you* afraid: and I will [h]rid[6] evil beasts out of the land, neither shall the sword go through your land.

7 And ye shall [i]chase your enemies, and they shall fall before you by the sword.

8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword.[7]

9 For I will [k]have respect unto you, and make you fruitful, and multiply you, and [l]establish my covenant with you.

10 And ye shall eat [m]old store, and bring forth the old because of the new.[8]

11 And [n]I will set my tabernacle among you: and my soul shall not abhor you.

12 And[o] I will walk among you, and will be your God, and ye shall be my people.

13 I[p] *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and I have broken the bands of your yoke, and made you go upright.

14 ¶ But[q] if ye will not hearken unto me, and will not do all these commandments;

15 And if ye [r]shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break[s] my covenant:

16 I also will do this unto you; I will even appoint[t] over you[9] terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain; for your enemies shall eat it.[1]

A.M. 2514. B.C. 1490.

e Am. 9. 13. Their plentiful crops should keep them in constant work.

5 Thrashing commenced on the 'floors' the moment the grain was reaped, *i.e.* from the middle of May to the middle of June—early in the south, and low lands, and later in the north and mountains. So abundant would the crops be that the work of thrashing could not be finished till the vintage, which commenced about the end of July; and the labours of the vintage would then occupy the whole time till 'the early rain' in the end of September would prepare the ground for the sowing of the seed.—*P.*

f Ex.16.8.Job 11. 18. 19.

g Is. 35. 9. Je. 30. 10. Eze. 34.27,28. Ho.2.18. Mi.4.4.

h Eze. 34.25.2 Ki.2. 24;17.25,26.

6 Heb. *cause to cease.*

i Nu.14.9. Jos.23.10. De. 32. 30. 1 Ch.11. 11, 20. 2 Sa. 23.8-18. 2 Ch. xiii.xiv.xx.xxvi.

7 Literally fulfilled in the case of Gideon, Samson, Jonathan, David, &c.—*P.*

k 2 Ki. 13. 23. Ex. 1. 7;2.23-25. Ne.9.23. Je. 23.3.

l Ge.6.18;17.7,8.Ex. 3.8; 6.7; 19. 5,6; 24.3-8; 23.22-31.

m ch.25.22.Is.37.30. Jos.5.11.

8 Their granaries should not be able to hold both.

n Eze.37.26. Ex.xl. 1 Ki. viii. Ezr.vi. Zep. 3.17.Is.62.3-5.

o 2 Co.6. 16. Re.2.1; 21.3.Ge.17.7.Zec.13.9. Je.31.33.

p Ex. 20.2;3.7,8. Ps. 81. 6, 10; 50. 7; 116. 16. Lu.1.74,75.

q De.28.15. La.2.17. Mal.2.2.ver.18.

r ver.43. 2 Ki.17.15. Je.6.19;32.23. Eze.5.6; 20.13,24.

s Ge.17.14.De.31.16, 20. Is. 24. 5. Je. 11.10. Eze.16.59.

t Ps. 109.6;78.33. Je. 5.17; 12.13; 15.6; 21.25. De. 28, 22, 33, 51, 65. 1 Sa.2.33.Job 31.8.

9 Heb. *upon you.*

1 For fulfilment of this remarkable curse see Ju.6.4. 2 Sa. 12.13, &c.—*P.*

A.M. 2514. B.C. 1490.

u ch. 17. 10; 20. 5,6. Ps. 21. 9; 34.16; 68. 1, 2. Eze.15.7.

x Ju.2.14; iii.iv.vi.x. 1 Sa.iv.xxxi. 2 Ch.xii. xiii. xxi. xxviii. xxxvi. Ne.9.28.Ps.106.41,42.

y Ps. 53. 5. Pr.28.1. Job 15.20,21.

z Often, ver. 21, 24, 28.

a 1 Sa. 4. 11. Eze.7. 24.Ju.iii.iv.x.&c.

b De. 28. 23. Je. 3. 3; 14.1-6. Joel 1.4-20; 2.1-11.1 Ki.17.1,7;18.1. Ja. 5.17. Hab. 3.17. Hag.1. 10,11;2.19. Mal. 3.9-11.

2 See the account of the famine in the time of Ahab, foretold by Elijah, 1 Ki. xvii.xviii.—*J.*

c Or, *at all adventures with me;* and so ver.24,27.

d De. 32. 24. Eze.5. 17. Je.15.3. Nu.21.6. 2 Ki.2.24;17.25.

e Ju. 5. 6. 2 Ch.15.5. Is. 33.8. Eze.14.15. La. 1.4. Mi.3.12.

f ver. 18. 2 Sa.22.27. Ps. 18.26. Am. 4. 6-12. Job 9.4;40.2,11,12.

g Eze. xiv. xvii. Is. xxiv. Ju. iii. iv. vi. x. 2 Ki. viii.; 10. 32; 13.3,7; xv.-xvii. xxiv. xxv. 2 Sa.24.15. Je.15.2-4; 16. 4,9,21,22.

3 When the enemy invaded the land the people would flock into the defenced cities, in which case God threatens that this would be no protection from his justice, that he would send the desolating pestilence and destructive famine among them, which would compel them to surrender to their enemies. These threatenings were awfully fulfilled in their subsequent history.—*I.*

h Is.3.1. Eze.4.16;5. 16; 14. 13. Ho.4.10. Je. 38. 9; 52. 6. Mi. 6.14,15. Hag.1.6. Their food shall be so scanty.

4 That is, many shall be employed in a business which a few could perform, especially if it was such as promised them food—a proof of great want of work for the industrious. The allusion is to public bake-houses, to which the prepared dough is carried, and the baker paid for firing it—a custom still in the East.—*Davidson.*

i ver.18,21,23.

k ver.18,21,24.Is.42 24,25, with 43.11,25;51. 12.

17 And I will [u]set my face against you, and ye [x]shall be slain before your enemies: they that hate you shall reign over you; and ye shall [y]flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [z]seven times more for your sins.

19 And I will [a]break the pride of your power; and I will make your [b]heaven as iron, and your earth as brass:[2]

20 And your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk [c]contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also [d]send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your *high*-ways shall be [e]desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me;

24 Then[f] will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I [g]will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities,[3] I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when [h]I have broken the staff of your bread, ten women[4] shall bake your bread in one oven, and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And[i] if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I [k]will walk contrary unto you also

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and though, after the time of David, Israel had but one *divinely authorized temple*, in Jerusalem, yet from the days of Moses till that time there had been several, which God sanctioned according to their unsettled circumstances, Jos. 18. 1; 1 Sa. 1. 3; 7. 2; 21. 1; 1 Ch. 6. 31; 15. 1; 16. 1. These were, all in their turn, brought into that desolation in which they still remain, a warning to Christian churches to 'repent and do the first works, lest the Lord come unto them quickly, and fight against them with the sword of his mouth,' Re. 2. 5, 16.——Ver. 35. The law of the Sabbath amongst the Jews was propounded upon the strongest of all reasons—the example and hallowing of God; was delivered with the utmost particularity of detail; was accompanied with the largest promises, Is. 56. 2; 58. 13, 14; was enforced by the heaviest penalties, Ne. 13. 18; Eze. 20. 13, 21, 33; and yet, as with their other laws, it was soon made void, Ne. 13. 15, 21; Eze. 20. 12, 13; 22. 8; Am. 8. 5. Now for this criminal violation of the divine ordinance, God sent the 'king of the Chaldees' 'to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths,' 2 Ch. 36. 21. Now Christian nations, upon sound warrant of Scripture, have adopted the weekly memorial of the resurrection of Christ to be their Sabbath; and since the *new covenant* is ordered, not only upon *better promises*, He. 8. 6, but is fenced with *heavier penalties*, He. 2. 2, 3; 10. 24-31, it deeply interests both rulers and people to contemplate the *sabbatical judgments* of Israel; and 'if' (on the very account of *sabbath violation*) 'God spared not the natural branches, let them take heed lest he also spare not them,' Ro. 11. 21. *C.* — The present state of Palestine is a remarkable and melancholy commentary on this whole prophetic curse:—The 'high places' of Shiloh, Bethel, and Dan are utterly destroyed; the great cities of Samaria, Capernaum, Jericho, Cæsarea, and a host of others, are waste, without inhabitant; the richest and best portions of the land—Philistia, Sharon, Esdraelon, the valley of the Jordan, Bashan, &c.—are entirely desolate; the remnant of the Israelites themselves are homeless wanderers in the lands of their enemies, while their enemies, who now occupy that country which God gave to Abraham, are astonished at its desolation. *P.*——Ver. 38. A threatening wonderfully verified in the loss of the *ten tribes*, 2 Ki. 17. 6, who have been sought for in vain both by Jews and Christians: the proofs in favour of the Affghauns and American Indians being very questionable, and, at best, accompanied with no approach to certainty: see Simon's *Hope of Israel;* Wolff's *Journal*, 1831-34; Rose's *Scripture Researches;* Cotton's *Tour to the American Lakes*, &c.——Ver. 41. As circumcision was the *sign* and *seal* of God's covenant with Abraham, Ge. 17. 11; Ro. 4. 11, an *uncircumcised heart* was on them that had not received the *grace signified*, 'the circumcision made without hands, in putting off the body of the sins of the flesh,' 1 Col. 2. 11.——Ver. 45. That the *threatenings* against the Jews have been fulfilled to the uttermost, is a visible and undeniable fact; that the *promises* will likewise be fulfilled, God has pledged his covenant word; that Christians should feel more deeply, pray more fervently, and sacrifice more liberally than hitherto for the conversion of Israel to *Jesus the Messiah*, is acknowledged. From the sign of awakened and increasing interest in their behalf, there is reason to 'thank God and take courage.' *C.*]

REFLECTIONS.—How strict is the connection between holiness and happiness! Manifold are the blessings of those who, in a gospel manner, obey God's laws, and great is the favour of God towards them, and intimate his presence with them. His celestial influences produce spiritual gifts and holy dispositions, and the peace of God keeps their hearts and minds through Christ Jesus. Their enemies, sin, Satan, the world, and death, are vanquished in him, and the covenant of God stands fast with them for ever and ever. But how dreadful the punishment of such as are obstinate in wickedness! While they wickedly proceed from evil to worse, the judgments of God justly increase in their number and degree; and such as remain unhumbled under afflictions from God, and convictions from their own conscience, have nothing to expect but wrath to the uttermost. Such as dare to contend with their Maker will find the struggle most

in fury; and I, even I, will chastise you seven times for your sins.

29 And[l] ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.[5]

30 And I will [m]destroy your high places, and [n]cut down your images, and [o]cast your carcasses upon the carcasses of your idols, and my soul shall abhor you.

31 And I will [p]make your cities waste, and bring your sanctuaries unto desolation, and I will [q]not smell the savour of your sweet odours.

32 And I will [r]bring the land into desolation; and your enemies which dwell therein shall be astonished at it.

33 And I will [s]scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 Then [t]shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; because it did [u]not rest in your sabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you I will send a [x]faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall [y]perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you shall [z]pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them.[6]

40 ¶ If they shall [a]confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then [b]their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I [c]remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I [d]will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they [e]despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, [f]I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant[7] with them: for I *am* the LORD their God.

45 But I will [g]for their sakes remember the covenant of their ancestors,[8] whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.[9]

46 These[h] *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, by the hand of Moses.

CHAPTER XXVII.

1 He that maketh a singular vow must be the Lord's. 3 The estimation of the person. 9 Of a beast given by vow. 14 Of a house. 16 Of a field, and the redemption thereof. 28 No devoted thing may be redeemed. 30 The tithe is holy, and may not be changed.

AND the [a]LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a [b]man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.[1]

3 ¶ And thy estimation shall be of the male, from twenty years old even unto sixty years old, even thy estimation shall be [c]fifty shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be [d]thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels,[2] and for the female ten shekels.

6 And if *it be* from a month old even unto five years old, then thy estimation shall be of the male [e]five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.[3]

7 And if *it be* from sixty years old and above, if *it be* a male, then thy estimation shall be fifteen shekels,[4] and for the female ten shekels.[5]

8 But if he be [f]poorer than thy estimation,

A.M. 2514. B.C. 1490.

l De. 28. 53-55. Eze. 5. 10. 2 Ki. 6. 29. La. 4. 10.

5 This threatening was terribly fulfilled, 2 Ki. 6. 28, 29; before the *captivity*; and again at the carrying away into Babylon, La. 4. 10; and again, before the final, and still abiding, dispersion (*Josephus*, b. vi. c. 3).—*C.*

m Eze. 20. 29. Je. 32. 35. 2 Ch. 14. 3, 5; 31. 1.

n Eze. 6. 4-6. 2 Ch. 34. 4; 23. 17. Is. 27. 9.

o Je. 8. 1, 2. 2 Ch. 34. 5. Ps. 79. 1-3. Eze. 6. 4, 5, 13.

p Je. 9. 11. Ne. 2. 17. La. 1. 12. 7. Eze. 12. 21. 7.

q Am. 5. 21. Is. 1. 11-13; 66. 3. Pr. 15. 8; 21. 27; 28. 29.

r Eze. 33. 28, 29. Is. 1. 7, 8. De. 29. 22-24. La. 5. 12.

s De. 4. 27; 28. 62, 64; 32. 21-26. Ps. 44. 11. Zec. 7. 14. Je. 9. 16. Eze. 12. 14. Lu. 21. 24; 19. 43, 44.

t ch. 25. 2, 4, 10. De. 15. 1. 2 Ch. 36. 21.

u Is. 24. 5, 6. Je. 23. 10. Ro. 8. 22.

x Job 15. 21, 22. Pr. 28. 1. Is. 10. 4; 30. 17. De. 32. 30; 28. 65-67. Lu. 21. 25, 26, with Ex. 23. 27.

y Is. 27. 13. Je. 50. 6. Ho. 9. 6. Mat. 21. 41; 24. 28. Lu. 19. 27, 43; 21. 24. 1 Th. 2. 16.

z De. 30. 1. Ne. 1. 3. Je. 3. 25; 22. 12, 13. Eze. 4. 17; 6. 9; 20. 44; 24. 23; 33. 10. Ho. 5. 15; 3. 4. Ex. 20. 5; 34. 7. Nu. 14. 33, 34, 36. Ro. 11. 8-10.

6 A modern historian, if summing up the history and sufferings of the Jews during the past eighteen centuries, could scarcely use language more accurate and graphic than that contained in these verses. The persecutions they endured in Spain, Italy, France, Russia, and Britain, have wonderfully realized the prophetic statement: 'Ye shall perish among the heathen, and the land of your enemies shall eat you up.' Their utter helplessness, their shrinking timidity, their abandonment of every attempt or even thought of defence, have proved the literal truth of the words: 'The sound of a shaken leaf shall chase them: they shall fall when none pursueth: ye shall have no power to stand before your enemies.'—*P.*

a Da. ix. Ne ix. Je. 3. 12-14. 1 Ki. 8. 33-53. Ho. 5. 15; 6. 1, 2. Eze. 7. 16; 16. 63; 36. 31.

b Je. 6. 10; 9. 26; 29. 11-13; 30. 11. Ps. 51. 4. Da. 9. 7. 2 Ch. 6. 37; 7. 14; 32. 26; 30. 11. Ro. 2. 29; 11. 26. Col. 2. 11.

c De. 4. 31. Ps. 106. 45; 136. 23. Eze. 16. 60. Lu. 1. 72. De. 30. 1-9.

A.M. 2514. B.C. 1490.

d Eze. 36. 33, 34. Ps. 85. 1, 2.

e Eze. 13. 10. Zec. 11. 8. 2 Ki. 17. 7-17. 2 Ch. 36. 14-16. De. 32. 15-21.

f De. 4. 29-31. Eze. 14. 22, 23. Je. 4. 27; 5. 10; 30. 11; 46. 28. Ne. 9. 31. Ro. 11. 26.

7 It is observable, that it is not said the Lord would remember his covenant ratified with Israel at Mount Sinai, but the covenant made with their progenitors the patriarchs long before the Sinai covenant. The future restoration of Israel will be in fulfilment of the Abrahamic covenant, Ro 11. 25-32. Ga. 3. 15-18. He. 6. 13-20.—*Scott.*

g ver. 42. Ro. 11. 28, 29. Ex. 3. 6; 10. 5, 6; 2. 24. De. iv.-xxxi.

8 God declares in ver. 43, that notwithstanding the preceding promises, he will execute his threatenings, till 'they accept,' or acquiesce in the punishment of their iniquity as just, and be humbled and repent; and thereafter he would remember his covenant and restore them. They are still preserved a distinct people, evidently for that end.—*I.*

9 It ought to be observed that the prophetic curses are temporal and physical, and that they have been literally fulfilled. The land has been wasted; the cities have been desolated; the people have been dispersed; their enemies have persecuted them in all lands. By all sound canons of interpretation, therefore, the *promises* contained in the same prophecy, and uttered in language of the same character and structure, must be understood in a literal and physical sense.—*P.*

h ch. 27. 34; 7. 35-38; 11. 46, 47; 14. 54-57; 15. 32, 33; 23. 2.

CHAP. XXVII.

a ch. 1. 1. Ex. 25. 22.

b Ge. 28. 20. Nu. 21. 2; xxx. De. 23. 21-23, *i.e.* devotes himself or one of his children to the sacred service of God.

1 This verse and those that follow throw some light on Jephthah's remarkable vow. See Ju. 11. 30.—*P.*

c £5, 14*s.* Ex. 30. 13.

d £3, 8*s.* 5*d.* Ex. 21. 32. Mat. 27. 9, 26, 15. Zec. 11. 12.

2 £2, 5*s.* 7*d.*

e Nu. 18. 10; 3. 40, about 11*s.* 5½*d.*

3 6*s.* 10*d.*

4 £1, 14*s.* 2½*d.*

5 £1, 2*s.* 9½*d.*

f ch. 5. 7; 14. 21, 22. Mar. 14. 7. 2 Co. 8. 12.

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unequal. Disappointments, diseases, evil beasts, sword, famine, pestilences, captivity, and, in fine, death and hell, wait to overwhelm them. How dreadful then is the nature of sin! How certain the ruin of impenitent sinners! Aggravated is their guilt whom mercies cannot engage or corrections deter: and God will be just to give up those to despair, and death, in sin, who give up themselves to work wickedness with greediness. But behold how all who return to God, even though late, are graciously received by him! It is his grace, concurring with his afflictive providences, that softens the stupid and hardened heart, and humbles the sinner; that renders him patient under his troubles, but earnestly anxious to escape from his sins; renders him more solicitous to have the end of afflictions answered than to have the burden of them removed; and then marvellously God remembers mercy in the midst of judgments; and opens to the believing mind a firm foundation of hopes, and gracious source of blessings, in Jesus and his promise of grace! Amidst such fulness of merit, and freedom of promise, none need despair, relying thereon. Blessing God for my pious ancestors, and the benefits I enjoy through them, following in their steps, let me deny ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world.

CHAPTER XXVII. [Ver. 2. A vow *singling out* or separating himself, or a member of his family, or a part of his property, to the service of God. *C.*]

Ver. 8. [Every man should devote to God his *time, influence, labours*, or *property*, according to his *ability*: but no farther is or can be required. If such were the

SCENE IN GIZEH MUSEUM—SHOWING A STATUE OF RAMESES II., ONE OF THE OPPRESSORS OF THE ISRAELITES. [Leviticus, xxvii.]—In room 25 of the Gizeh Museum there is among many magnificent statues of different Egyptian celebrities a black granite head of a colossal statue of Rameses II. taken from Luxor. Rameses II. is known as one of the oppressors of the Israelites. The man standing to the right of the statue is the guide, E. Brugsch Bey, appointed to conduct our party through the Museum. He was very intelligent and very attentive. This head of Rameses II. was chiseled out of granite 1333 years before Christ was in Egypt with Joseph and His mother. We place this picture here as we have used other pictures to illustrate other chapters in this book because it furnishes a scene from the land of Moses, and by so much as we know the country and the civilization in which he grew up will we be the better able to form a conception of the character of the leader of God's people.

then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.[6]

10 He[g] shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any [h]unclean beast,[7] of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: as thou valuest it, *who art* the priest,[8] so shall it be.

13 But if he will at all redeem it, then he shall add[i] a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall [k]sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 ¶ And if a man shall sanctify unto the LORD *some part*[9] of a field of his possession, then thy estimation shall be according to the seed thereof: an homer[1] of barley-seed *shall be valued* at fifty shekels of silver.[2]

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he [l]sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more:[3]

A.M. 2514. B.C. 1490.

6 Shall be sacrificed.

g ver.33.

h De. 23. 18, with Ex.13.13;34.20.

7 This may be taken generally for all unclean beasts which men did vow, except the dog; the price of which might not be brought into the house of the Lord 'for any vow,' De.23.18.—*I*

8 Heb. *according to thy estimation, O priest*, &c.

i ch.5. 16; 6. 4, 5; 22. 14;ver.15,19.

k ver.21. Nu. 18. 14. A house in a city was probably devoted for ever, if it was not redeemed within a year, ch.25.29,30.

9 Though the words *some part* are supplemental, they are generally admitted to be necessary, as it was not lawful for a man to alienate in this manner his whole patrimony. Good-will to the house of God he was allowed to express, but he was not to impoverish his family.—*I*.

1 Or, the land of *an homer*, &c.

2 £5, 14*s*.

l ch. 25. 15, 16, 27, 51, 52. Fields could only be devoted till the year of jubilee as they could only be sold till then, ch. 25. 10–16.

3 This conditional penalty was for the purpose of preventing fraud in the performance of religious duties, and the fulfilment of vows. Properly speaking it was the produce and not the soil which was dedicated by vow to God. The land remained with the proprietor, who cultivated it, and paid to the sanctuary the valuation price. The owner might neglect to cultivate, and the land would thus be worthless; or he might sell to another till the year of jubilee —the buyer paying a stipulated sum to the sanctuary, and appropriating the surplus. In either case the land itself would be forfeited, and would pass over into the possession of the priests at the jubilee. The object of the measure was to compel the owner to redeem the property at once, so that the sanctuary might receive the full amount of the vow.—*P*.

A.M. 2514. B.C. 1490.

4 A standard shekel, the standard being kept in the sanctuary to try and regulate all the weights of the land. The value of the shekel was fixed before, Ex. 30. 13; and whereas there had been some alterations, it is again fixed in the laws of Ezekiel's visionary temple, Eze.45.12, to denote that the gospel should reduce things to their ancient value.—*I*.

m Ex.30.3. Nu.3.47. Eze.45.12.

n Ex.13.2; 22.29,30; 34.19. De.15.19. Nu.18. 17.

5 Heb. *first-born*, &c.

6 *Sanctify* here, as in many instances, does not signify that the thing is made holy by any *change* in its nature, but merely that it is *set apart from* a common, and *dedicated* to a sacred use. Such things could not be thus *sanctified*, being already dedicated to God, Ex.13.2. *C*.—That is to say, 'consecrate by a singular vow,' because the firstling was the Lord's already; it would have been a solemn mockery to have pretended so to sanctify it, it being already appointed to be sacrificed, if clean; if unclean, the owner might redeem it with its value in money, adding to it a fifth part.—*I*.

o ver.11.

p Jos. 6. 19. ch. 2. 3. The things and persons mentioned in this and the next verse were devoted under a curse as the penalty of claiming them back.

q Persons. Jos. 6. 17. De 7. 1, 2; 20. 16, 17; 25. 19. 1Sa. 15. 3. Nu. 21. 2, 3. Ex. 22. 20. Thus the Canaanites and the Amalekites were devoted to destruction.

r Ge. 28. 22. Nu. 18. 21, 24. Mal. 3. 8, 10. De. 12. 5, 6. 2 Ch. 21. 5, 6. Neither tithes, nor firstlings, nor first-fruits could be devoted, as they were not man's, but the Lord's property.

s Je.33.13

7 The Jews interpret this phrase of a *rod*, which they say was tinged with *ochre*, which the doorkeeper of the fold held up, and with which he marked every tenth beast indiscriminately as it passed out. It may well be understood of the ordinary shepherd's crook, still in use in pastoral countries; this sense is countenanced by Mi. 7.14.—*C*.

t ver.10.

21 But the field, when it goeth out in the jubilee, shall be holy unto the LORD, as a field devoted; the possession thereof shall be the priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession,

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubilee: and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary:[4] twenty [m]gerahs shall be the shekel.

26 ¶ Only the [n]firstling[5] of the beasts which should be the LORD's firstling, no man shall sanctify it;[6] whether *it be* ox or sheep: it *is* the LORD's.

27 And if *it be* of [o]an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto; or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding [p]no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None[q] devoted, which shall be devoted of men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And [r]all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD's: *it is* holy unto the LORD.

31 And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [s]passeth under the rod,[7] the tenth shall be holy unto the LORD.

33 He[t] shall not search whether it be good

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practical Christian rule, there could be no want of *witnesses* to the heathen, nor of support to them and their families.—*Note*, We are all devoted in baptism to Father, Son, and Holy Spirit; many at the Lord's table; while many are *doubly saved*—first, by the 'Lamb without spot,' 1 Pe. 1. 19: secondly, by the 'goodness and mercy that, through his grace, have followed them all the days of their lives,' Ps. 23. 6. Now, as the Jew *devoted* was brought to the *priest* to be estimated, let us as 'partakers of the heavenly calling, consider the *High-priest* of our profession, Christ Jesus,' He. 3. 1; let us come *to be estimated*, though in utmost poverty, Re. 3. 17, 18; he will not demand beyond our ability, while he supplies the very gifts we are appointed to employ. *C*.]

Ver. 10. [To promise, to resolve, and to act, not by fixed principles, but by *sudden impulses*, is dangerous, as it often brings strong temptation to *instability* and *change*—two things against which God's children are solemnly guarded, both by example, Ge. 49. 4, and precept, 1 Co. 15. 48; 2 Pe. 3. 17; and against which this ordinance fixes an impassable barrier. *C*.]

Ver. 29. [It is difficult to imagine how any one, from these words, could have ignorantly or wickedly inferred that the Scripture authorized human sacrifice, or invested any parent with the power of devoting his children to death: surely the merciful law that would not empower a master to injure a servant's tooth ('And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake,' Ex. 21. 27), would not enable a parent to take away his child's life. Let it be observed then, in explanation, that in ver. 28 the law speaks of man or beast *devoted to the Lord*, but in ver. 29 it speaks of those who are *devoted of men*, or from among men, whether devoted by God himself, as were the wicked nations for the crimes of *child-murder*, *idolatry*, and *total dissolution* of *morals*, Ex. 22. 20; De. 7. 1, 2; 20. 10, 17; 25. 19; 1 Sa. 15. 3; or devoted by the Israelites for similar crimes and implacable enmity, Nu. 21. 23. For these, as for other murderers, the law of God provides no pardon—a terrible emblem of that time and state when 'there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation,' He. 10. 27. Thoughtless sinner, think! self-dependent sinner, trusting to *to-morrow's* repentance, read the awful records, Mat. 25. 10; Lu. 13. 25, and beware lest, at the time of thy purposed return, 'the master may have risen,' and 'the door be shut!'—*Note*, Some interpret '*be put to death*,' not of the actual infliction of that sentence, but of the continuance of *service till death;* but the words do not seem capable of such translation. *C*.]

REFLECTIONS.—While in these devoted things I, with wonder, behold Jesus voluntarily devoted, irredeemably devoted to his Father's service in our stead, and saving us by his precious blood, let me be always cheerful and liberal in his work; but let me never be hasty in my vows, lest I involve myself in difficulties, and repent of my rashness. Never let me

or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.[8]

A.M. 2514. B.C. 1490.

[8] That is, delivered from another, by paying an equivalent.—*Davidson.*

A.M. 2514. B.C. 1490.

34 These[u] *are* the commandments which the LORD commanded Moses for the children of Israel [x]in mount Sinai.

[u] ch.i.–xxvii. De. 4. 45. Jn. 1. 17.
[x] ch. 1. 1; 25. 1. Nu. 1. 1. Ga. 4. 24, 25. He. 12. 18–25.

covet, for my selfish purposes, that which belongs to the Lord; but cheerfully pay my vows, without reserve or change. And though I need not sell my house for his service, yet must I sanctify it to him by his constant worship and fear in the midst of it. And since I myself have been solemnly devoted to his service, let me never be weary of it, or desire a change of my proprietor; but whether I live or die, let me be wholly and only the Lord's.

THE FOURTH BOOK OF MOSES, CALLED

NUMBERS.

This book is so called because it so largely represents the repeated numbering of the Hebrew warriors, Levites, spies, punished transgressors; their oblations, booty, and their journeys, &c., in the wilderness. It contains (1) The principal articles of their history for thirty-nine years; particularly of the numbers, stations, and marching-order of their tribes, i.–iv. ix. x.; the oblations of their princes at the dedication of the tabernacle, vii.; the consecration of the Levites, viii.; observation of the second passover, ix.; departure from Sinai, x.; destruction of the murmurers by a fiery pestilence, and the flesh for which they had lusted—appointment of seventy elders to assist Moses, xi.; Miriam's leprosy and cure, xii.; the search of Canaan by spies, and their punishment for a contempt of that promised land, xiii. xiv.; the punishment of Korah and his companions, and of the people who murmured at it, xvi.; the budding of Aaron's rod, xvii.; the misbehaviour of Moses and Aaron when the people murmured at Kadesh—refusal of a passage by the Edomites—and the death of Miriam and Aaron, xx.; the victory over Arad—plague of fiery serpents, and cure of their bites—conquest and division of the kingdoms of Sihon and Og, xxi. xxxii.; the repeated attempts of Balak and Balaam to curse the Israelites, and God's defeating of them, xxii.–xxiv.; the enticement of the Israelites to whoredom and idolatry by Midianitish women, and the revenge thereof in the death of twenty-four thousand Israelites, and the almost utter destruction of the Midianites, xxv. xxxi.; a third numeration of the Israelites, xxvi.; a rehearsal of their journeys, xxxiii.; a delineation of their territory in Canaan, and an appointment of twelve princes to divide it, xxxiv. (2) With these narratives is intermingled a variety of laws concerning the ejection of unclean persons from the camp—suspicion of wives for adultery, v.; Nazariteship—priests' blessing the people, vi.; lighting of sacred lamps, viii.; observance of the passover in the second month, ix.; making and blowing of silver trumpets, x.; and concerning meat-offerings, drink-offerings, heave-offerings, sin-offerings—stoning for breach of the Sabbath—fringes on the borders of their garments, xv.; sacred portion of the priests and Levites, xviii.; purification by the ashes of the red heifer, xix.; inheritance and marriage of heiresses, xxvii. xxxvi.; oblations at sacred festivals, xxviii. xxix.; vows, xxx.; manslayers and cities of refuge, xxxv.

[The book of *Numbers* has been pronounced *the most perplexing in sacred history*, and what has *perplexed* the believing inquirer has afforded ample field for *infidel objection:* but as to the very being, providence, and attributes of God, there have been, and still are, many *alleged objections;* we are not to be surprised if similar assaults be made upon any part of his word, nor are we to be discouraged by the *perplexities* of believing inquirers: the real difficulties of Scripture, for such there are, exhibit the analogy between God's *word* and *works*, while they afford the happiest employment to the intellect, inculcate humility, exercise patience, and call to prayer, Ja. 1. 5; Lu. 11. 13; Jn. 14. 26. The chief difficulty of this book arises from the population returns. Jacob's family at their *entrance* into Egypt amounted but to *seventy-five;* at the *exodus*, in little more than two hundred years after, the *men* are estimated *about* 600,000, Ex. 12. 37; 30. 26; and at the *military census* afterwards made, they amount to 603,550, ch. 1. 46. Now, as these numbers would, on the most moderate computation, give a total for the *Jewish caravan*, independent of the 'mixed multitude,' Ex. 12. 38, that accompanied them, of about 2,400,000; the question arises, How can we credit this increase? To a humble inquiring believer it will be something to be reminded of God's peculiar promise to Abraham, Ge. 15. 5, and here he might rest; while the sceptic and the infidel, if they really sought for *truth*, not for *cavilling*, might find a ready answer in ordinary political statistics. Do they not know, that in the average of circumstances, population doubles at least in *twenty-five* years? That in favourable rural districts it doubles in *fifteen* years? that Euler calculates its doubling under *thirteen*, and that Sir W. Petty fixes it at *ten* years? Now allowing the Mosaic narrative the advantage of these calculations—and candour cannot deny it the most favourable—the imaginary impossibility of the *increase* from 75 to 2,400,000 totally vanishes; and while the promise to Abraham is seen fulfilled in the numbers of his posterity, the result requires not for its solution a *continuous miracle*, but merely that *providential blessing* of fruitfulness which God invariably bestows on peaceful, temperate, and industrious habits. But while the soundness of this solution cannot, upon any historical ground, be statistically gainsaid, all *possibility* of cavil is removed by considering that the *national name and privileges of Israelites* were not confined to the lineal descendants of Abraham. This will be evident from the following considerations. (1) Abraham, when childless, expects the son of a *servant* 'born in his house' to be his *heir*, Ge. 15. 3. (2) His *house-born* servants at that period amounted to 318 adult males, Ge. 14. 14. (3) When God renewed his promise, Ge. 17. 13, 27, all his then existing *house-born* servants, as well as his future purchases, were 'graffed in,' Ro. 11. 17, were *naturalized*, so to speak, by the sign of the *everlasting covenant*. (4) Isaac, Abraham's son, so far from declining in family prosperity, 'waxed great, and went forward, and grew until he became *very great;*' and especially had '*great store of servants*,' Ge. 26. 13, 14. (5) Jacob, at his return, Ge. 35. 27, had, besides his own children, 'men-servants,' Ge. 32. 5, perfectly able to protect themselves and their cattle, Ge. 33. 15. What accession of property Jacob obtained by the death of his father we are not told; but an incidental statement proves it must have been very considerable. For soon after, Esau removed 'from the face of his brother, for their riches were more than that they might dwell together, and the land wherein they were strangers could not bear them because of their cattle,' Ge. 36. 6, 7. (6) Jacob came down to Egypt, not merely with his *seventy-five personal descendants*, but '*with all that he had*,' Ge. 46. 1; see also 47. 1–12. (7) At the *new institution* of the passover, lest a *new dispensation* to the *seed of Abraham* should be construed into the abrogation of the *ancient privileges* of *house-born servants or strangers*, the *naturalization clause*, for so in modern phrase it is named, was explicitly renewed; and 'every man's servant' bought for money, and every conforming 'stranger' was invested with the same rights as '*one born in the land*,' Ex. 12. 44, 48. (8) The reality and extent of this privilege of *naturalization* is still farther illustrated by the special exclusion of the Ammonites and Moabites 'for *ever*,' De. 23. 3; and still farther by the *probationary period* prescribed to an Edomite and Egyptian, who might 'enter into the congregation of the Lord in their third generation,' De. 23. 8. And thus, it is evident, the law was understood in the time of Nehemiah, ch. 13. 1–3, for he separated the 'mixed multitude' of Ammonites and Moabites, while the record of the genealogy of 'Solomon's servants,' originally Canaanites, 1 Ki. 9. 20, 21, is faithfully preserved, Ne. 7. 57–61, and they are included in 'the congregation,' ver. 66, and join in the national covenant for reformation, according to the Scriptures, ch. 10. 28.

But if we may thus *legally* commence our calculations with more than the *seventy-five* descendants of Jacob, why are they *particularized?* The answer is easy—to lay a distinct groundwork for the development of providence and the fulfilment of prophecy, and specially to furnish the necessary preparation and evidence for the manifestation of Christ. And when any do farther sceptically ask, 'How could Egypt contain and support so many inhabitants?' the reply is, Measure its extent and observe its unparalleled fertility. 'How could the Egyptians govern so many discontented subjects? the reply is, Calculate in ancient or modern slave states the small proportion of masters to slaves. 'How could Pharaoh expect to subdue such a numerous host?' the answer is, Calculate how many regular troops would fearlessly assail an unarmed multitude. 'What line of march did they occupy?' the reply is, Who would think of marshalling them in a *single line?* Not he that by divine instruction *ordered* the encampments in the wilderness, see ch. ii. But of answering such groundless *cavils* 'there is no end.' Better for the believer to see in Israel a family carried down with a *famishing father* in search of food, to a land where they are sustained by the filial love of a *son*, and the forgiving generosity of a *brother;* where they become as the sand in number, and yet are enslaved by a cruel tyrant, and from whom they are delivered by the destruction of all their enemies and the blood of a sacrifice—where, in a word, '*Christ is all in all,*' exhibited wherever there is *salvation,* temporal, spiritual, or eternal. *C.*]

CHAPTER I.

1 *God commandeth Moses to number the people.* 5 *The princes of the tribes.* 17 *The number of every tribe.* 47 *The Levites are exempted for the service of the Lord.*

AND the LORD spake unto Moses in [a]the wilderness of Sinai, [b]in the tabernacle of the congregation, on the first[1] *day* of the second[c] month, in the second year after they were come out of the land of Egypt, saying,

2 Take[d] ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers,[2] with the number of *their* names, every male by their polls;

3 From twenty years old and upward, all that are [e]able to go forth to war in Israel: thou and Aaron shall number them by their armies.

4 And with you there shall be [f]a man of every tribe; every one head of the house of his fathers.

5 ¶ And these *are* the names of the men that shall stand with you: [g]Of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; [h]Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud: of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of [i]Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the [k]renowned of the congregation, princes of the tribes of their fathers, heads of thousands in Israel.[3]

17 ¶ And Moses and Aaron took [l]these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month; and they declared their pedigrees after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.[4]

A.M. 2514. B.C. 1490.

CHAP. I.

a Ex.19.1. ch.10.11, 12.

b Ex.25.22.Le.1.1.

1 We learn from Ex.40.17 that the tabernacle was erected on the first day of the first month of the second year: and comparing this statement with that in the present verse, we discover that all the transactions narrated in the intervening book of Leviticus must have occurred within the space of a single month.—*I.*

c 1Kl.6.1.ch.10.11.

d Ex.30.12; 38.25,26. ch. 26.5–64, with 2 Sa. 24.1,2. 1Ch.21.1,2; 27. 23,24.

2 Each tribe was subdivided into *families,* and each family again into *fathers' houses.* The census was taken, in all probability, by the chiefs of the subdivisions, who gave in their reports to the princes of their several tribes. —*P.*

e ch.26.2. De.24.5. 2 Sa.24.9. 2Ch.26.11;17. 13–18.

f ver.5–15; 2.3–31; 7. 10–83; 10.14–27; 34.18–28, 13.2–15. 1Ch.27.1–22.

g ch.2.3–31; 7.10–83; 10.14–27;34.18–28,with Ge. 29. 32–35; 30. 5–20; 35.17–26; 46.8–24; xlix Ex. 1. 2–5. De. xxxiii Re.7.4–8.

h Ru.4.26.1Ch.2.10, 11. Mat.1.4. Lu.3.32.

i Or, *Reuel,* ch. 2. 14.

k ch.2.3–31; 7.10–83; 10.14–27; 16.2; 26.9; 11. 17. Ex.18.21. Ju.6.15. Mi.5.2.1 Ch.27.16–22.

3 They were 'renowned' or 'called' men of the congregation, because they were 'called' or summoned to the stated assemblies where the business of the nation was transacted; they were 'princes,' because of the nobility of birth arising from primogeniture; and they were 'heads' of thousands, because of the authority which they exercised.—*P.*

l ver.5–15.

4 In this census no women were reckoned, nor children, nor minors, nor strangers, nor Levites, nor old men. — The census would serve to manifest the faithfulness of God in thus increasing the seed of Jacob; now that they were about to leave the neighbourhood of Sinai, and to resume their journeys; it would prepare for their regular march and encampments, and it would promote the facility of their being trained for the wars which were before them.—*I.*

A.M. 2514. B.C. 1490.

m ver. 2. ch. 26.1, 2, with 2 Sa.24.1–10.

n ch.2.10,11; 26.5–7, with Ge.46.9.

5 The *Mosaic census* has been called in question, because its several items terminate in *ciphers;* and well-meaning but inconsiderate expositors have had recourse to various *conjectures,* founded on admitted or discovered additions of *ciphers* to historical dates and numbers in Grecian and Hindoo history. But such *conjectures* and *parallels* are utterly to be repudiated. The solution of the difficulty, if such it seem, lies in the record itself. Moses in the first census expressly declares, not that the men were 600,000, but that they were '*about*' 600,000. Ex. 12. 37. Neither in the present census is the *exact amount* of men 'fit to go forth to war' ever given, but '*those that were numbered of them;*' and as the Jewish armies were uniformly *officered* and *mustered* by 1000, 100, 50, and 10, the quota of each tribe must necessarily terminate in a *cipher,* Nu. 31. 15. De 1. 15.—*Note,* As the census for *march* and for *battle* is in equable numbers and ranks, but enumerates, for *property,* each individual, Ezr. ii. Ne. vii., so in *our sojourning* and *warfare,* the church moves in order and communion, and each is concerned for the welfare of his companion, Ro. 14.7; but in entering into judgment, 'every man of us shall give account of *himself* to God,' Ro. 14. 12, and claim the heavenly inheritance only by his personal relation to Christ, 2 Co.5.17.—*C.*

o ch. 2. 12, 13; 26.12–14, with Ge.46.10.

p ch. 2. 14, 15; 26.15–18, with Ge.46.16.

q ch. 2.3,4; 26.19–22. 2 Sa. 24. 9. 2 Ch. 17. 14–16. with Ge.49.8;46.12. Ne tribe was so numerous.

r ch. 2.5,6; 26.23–25, with Ge.46.13.

s ch.2. 7, 8; 26.26,27, with Ge.46.14.

19 As[m] the LORD commanded Moses, so he numbered them in the wilderness of Sinai.

20 ¶ And the [n]children of Reuben, Israel's eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them,[5] *even* of the tribe of Reuben, *were* forty and six thousand and five hundred.

22 ¶ Of the [o]children of Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, *were* fifty and nine thousand and three hundred.

24 ¶ Of the [p]children of Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* forty and five thousand six hundred and fifty.

26 ¶ Of the [q]children of Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

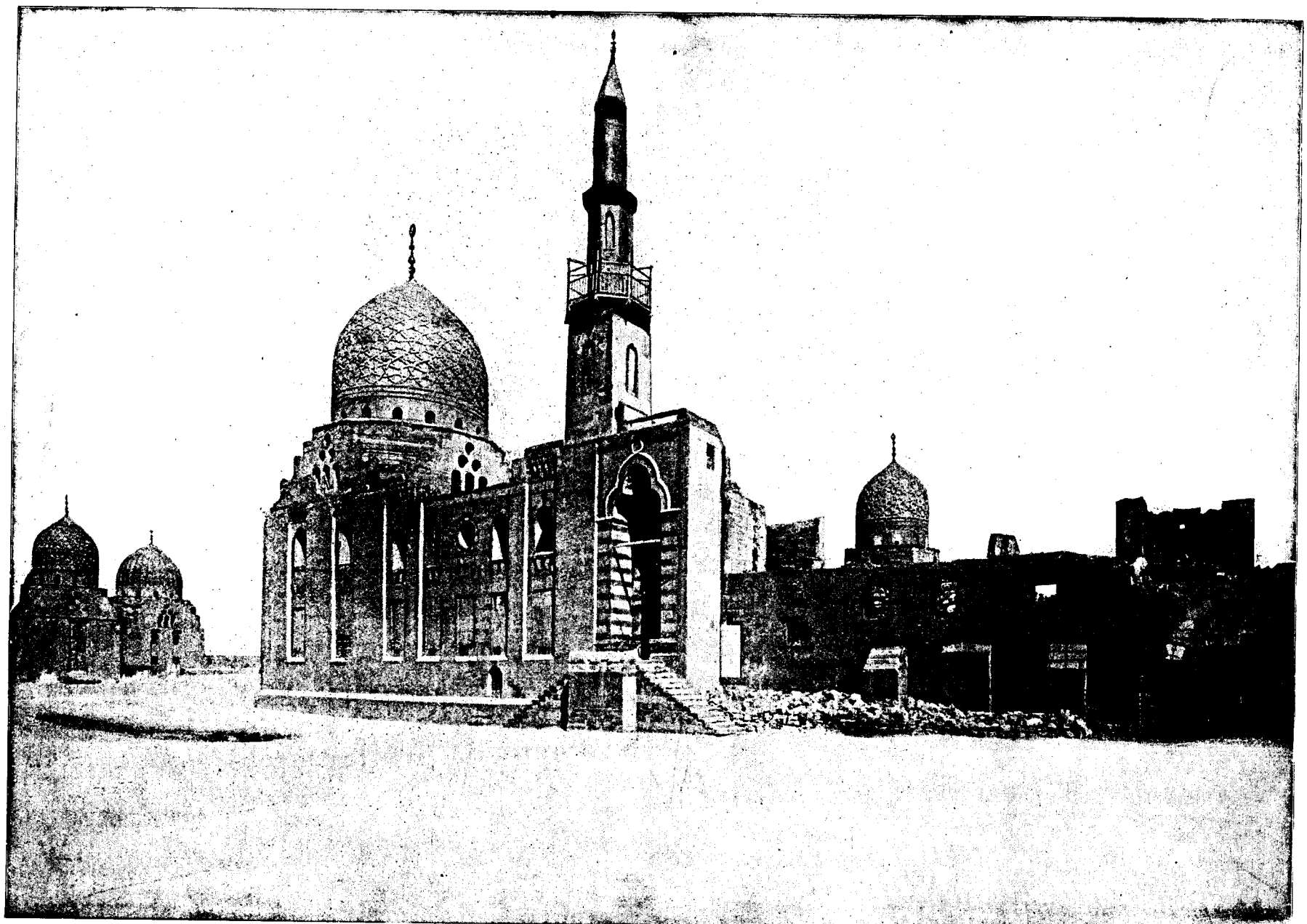
27 Those that were numbered of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

28 ¶ Of the [r]children of Issachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* fifty and four thousand and four hundred.

30 ¶ Of the [s]children of Zebulun, by their generations, after their families, by the house

CHAPTER I. REFLECTIONS.—In this numbered people I discern the true Israel of God, numerous as the sand by the sea-shore; all numbered of Jesus, and written in his *book of life;* all under his government and laws, declared by his prophets and apostles; all ranked in goodly order in their respective generations, for the wars of the Lord; and all honourably distinguished from the world that lieth in wickedness, and from the mixed multitude of hypocrites. Here likewise I may observe, that ministers and magistrates ought to take heed to every one of the flock over whom the Lord hath made them overseers; that the



TOMB OF SULTAN BARKUK—ONE OF THE MODERN PHARAOHS OF EGYPT. [Numbers, i.]—We continue through this book of Numbers to illustrate the life of Moses by pictures taken from the land in which he grew up. The Tomb of Sultan Barkuk is really a mosque or place of Mohammedan worship. There stands above it two superb domes and two minarets. Under the dome at the north are the tombs of the male, and under the dome at the south are the tombs of the female, members of the family. Barkuk belonged tc the family of the Circassian Mameluke Sultans who reigned in Egypt from A. D. 1382 to 1517. The limestone pulpit in this mosque and the two minarets are beautiful specimens of stone work. Barkuk was a Circassian slave who raised himself to the throne by setting aside Haggi, a boy of six years and great grandson of Mohammed-en-Nasir. The reign of Barkuk was not peaceful. His intrigues and treachery so exasperated the Emirs that they conspired against him and finally dethroned him in 1389, but he was soon restored and reigned until 1399.

of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war:

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* fifty and seven thousand and four hundred.

32 ¶ Of the children of Joseph, *namely*, of the [t]children of Ephraim,[7] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of the tribe of Ephraim, *were* forty thousand and five hundred.

34 ¶ Of the [u]children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* thirty and two thousand and two hundred.

36 ¶ Of the [x]children of Benjamin,[8] by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

38 ¶ Of the [y]children of Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* threescore and two thousand and seven hundred.

40 ¶ Of the [z]children of Asher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* forty and one thousand and five hundred.

42 ¶ Of the [a]children of Naphtali, throughout their [b]generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.[9]

44 ¶ These *are* those that were numbered, which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel, by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered were [b]six hundred thousand, and three thousand, and five hundred and fifty.

47 ¶ But the [c]Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel;

50 But thou shalt appoint the Levites [d]over the tabernacle of testimony, and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

51 And [e]when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and [f]the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall [g]pitch their tents, every man by his own camp, and every man by his own standard, throughout their hosts.

53 But the Levites shall [h]pitch round about the tabernacle of testimony, that there be no wrath upon the congregation of the children of Israel: and the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did [i]according to all that the LORD commanded Moses, so did they.

CHAPTER II.

The order of the tribes in their tents.

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Every[a] man of the children of Israel shall pitch by his own standard,[1] with the ensign of

A.M. 2514. B.C. 1490.

t ch. 2. 18, 19; 26. 35-37, with Ge. 48. 19, 20; 46.20. This tribe was more numerous and honoured than that of Manasseh.

7 Jacob, on his death-bed, had foretold the superiority of Ephraim the younger to Manasseh the elder. He guided his hands wittingly, putting his right hand upon Ephraim's head; and when Joseph would have interfered, desiring to appropriate the greater blessing to the elder, his father refused, saying, 'He also shall become a great people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations,' Ge. 48. 19. We see the fulfilment of the ancient prediction now very distinctly begun. Ephraim is here put before Manasseh, and the tribe of the former outnumbers that of the latter by several thousands. The superiority, as we shall afterwards see, is continued at a future period. Moses, in the blessing wherewith he blessed the children of Israel before his death, says, 'They are the ten thousands of Ephraim, and they are the thousands of Manasseh, De. 33. 17. 'Known unto the Lord are all his works, even from the beginning of all that he hath spoken: one jot or one tittle cannot fall to the ground.'—*J.*

u ch. 2. 20, 21; 26. 28-34, with Ge. 48. 19, 20; 46.20.

x ch. 2. 22, 23; 26. 38-41. 2 Ch. 17. 17, 18, with Ge. 46. 21.

8 At the time when the patriarchs went down to Egypt with their father, Benjamin, it would seem, had more children than any of his brethren: he had ten sons, Ge. 46. 21. Yet, when this census was taken, his tribe was less numerous than any of the rest, except that of Manasseh. On the other hand, Dan had but one son when they went down, and now his tribe exceeds all others but that of Gad. It was thus that the Lord, who giveth no account of his doings, although all events, even the most minute, are according to infinite wisdom, fulfilled his promise to Abraham of a seed more in number than the stars of heaven.—*J.*

y ch. 2. 25, 26; 26. 42, 43, with Ge. 46. 23.

z ch. 2. 27, 28; 26. 44-47, with Ge. 46. 27.

a ch. 2. 29, 30; 26. 48-50, with Ge. 46. 24.

A.M. 2514. B.C. 1490.

9 The tribe of Judah was much larger than any of the others. Dan stood second, but had 12,000 fewer than Judah. Ephraim and Manasseh together were within 2000 of being equal to Judah. Manasseh was the smallest of the twelve, and Benjamin came next to it. It will be seen by a comparison with the census recorded in ch. xxvi., which was taken at the close of the wilderness journey, that the relative strength of the tribes changed very much during the forty years' wandering.—*P.*

b ch. 2. 32; 23. 10; 26. 51. Ex. 12. 37; 38. 26. 1 Ch. 21. 5, 6; 27. 24. 2 Ch. 13. 3; 17. 14-19. De. 10. 22. 1 Ki. 4. 20. He. 11. 11, 12, with Ge. 12. 2; 13. 16; 15. 5; 17. 6; 22. 17; 26. 3; 28. 14; 46. 3, 4. Re. 7. 4-9.

c ver. 3, 50; ch. iii. iv. viii. 26. 57-62. 1 Ch. vi.; 21. 6.

d Ex. 31. 18; 38. 21. ch. 3. 1-10; iv. It is called *the tabernacle of testimony*, because it contained God's laws, and was a testimony of relation and fellowship between God and Israel.

e ch. 4. 5-33; 10. 11, 17, 21.

f Every one not a Levite, ch. 16. 40; 3. 10, 38; 18. 22. Le. 22. 10-13. 2 Sa. 6. 7. 1 Sa. 6. 19.

g ch. ii. x.

h ver. 51; ch. 3. 7; 18. 3. 2 Ti. 4. 2. 1 Ti. 4. 13-16. Ac. 20. 28, 31.

i Mat. 28. 20. De. 32. 32. Ex. 23. 21, 22; 39. 32. 43; 40. 16-32. 1 Sa. 15. 22.

CHAP. II.

a ch. 1. 52. 1 Co. 14. 33, 40. Phi. 1. 27. Col. 2. 5, 19. Eze. 43. 7. Ps. 76. 11. Re 4. 2-4.

1 Moses does not inform us what the *standard* or *ensign* was. The Jewish rabbis, however, who may sometimes be safely followed, inform us that the *ensign* of *Judah* was a *lion*, of *Ephraim* an *ox*, of *Reuben* a *man*, and of *Dan* an *eagle*. This description is somewhat countenanced by the vision of the cherubim, Eze. 1. 10, and still further by the vision of the throne of God, Re. 4. 7. Still, as the Scriptures are silent, we may not positively affirm, nor draw any doctrine from these alleged figures; but with certainty we may consider the standard and ensign as a prophetic emblem of 'that day when there shall be a root of Jesse, who shall stand for an ensign of the people,' Is. 11. 10, and of that gracious promise to his church still in the wilderness, that, 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a *standard* against him,' Is. 59. 19. *C.*

—The 'standard' was the banner of each of the four great divisions of the Israelites mentioned below, while 'the ensign' was the smaller flag borne at the head of each subdivision of a tribe.—*P.*

more honour any one hath conferred upon him, the more active he ought to be in well-doing, according to his station; and to do without delay whatever the Lord requires of him. When I see the numbers of the respective tribes so little proportioned to their families at their entrance into Egypt, about two hundred and fifteen years before, I cannot but think how little even outward things go by common probabilities, and how unstable all created comforts are. When I read the sum total, I see how truly and marvellously God, in a few years, fulfilled his promises in multiplying the patriarch's posterity, notwithstanding all that the Egyptians could do to diminish them. Who likewise but must admire the liberal kindness of God, in forty years' miraculous maintenance of such multitudes of sinners; while he discerns the destructive nature of sin, which, in forty years, buried them all but two in the earth, and all in the wilderness! When I see the Levites distinguished from the rest, let me think how honourably God rewarded their honest zeal against the worshippers of the golden calf: and that ministers ought to be more holy than ordinary saints, to exert themselves to the utmost to prevent the sins of others; and that, though they are not to entangle themselves in worldly business, or in intimacy with carnal men, yet they are not to be idle, but spiritual soldiers of Christ, set for the defence of his church and gospel.

CHAPTER II. [Ver. 3. From Ge. 17. 5, in the instance of *Abram* changed to *Abraham*, we learn the *doctrinal* and *prophetic* intent of Scripture *names*. This is farther illustrated, Ge. 32. 28, in the case of *Jacob* changed to *Israel*. It is applied in the name of *Jesus*, given to our Lord, Mat. 1. 21, 23, and is applied in the case of Melchisedec, He. 7. 1, 2, which Paul interprets as descriptive of his office. It is therefore right

their father's house: far off[2] about the tabernacle of the congregation shall they pitch.[3]

3 ¶ And [b]on the east side, toward the rising of the sun, shall they of the standard of the camp of Judah pitch, throughout their armies: and Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, *were* threescore and fourteen thousand and six hundred.

5 And[c] those that do pitch next unto him *shall be* the tribe of Issachar: and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* fifty and four thousand and four hundred.

7 *Then*[d] the tribe of Zebulun: and Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred, throughout their armies: these shall first set forth.[4]

10 ¶ On the [e]south side *shall be* the standard of the camp[5] of Reuben, according to their armies: and the captain of the children of Reuben *shall be* Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* forty and six thousand and five hundred.

12 And[f] those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* fifty and nine thousand and three hundred.

14 Then[g] the tribe of Gad: and the captain of the sons of Gad *shall be* Eliasaph the son of [h]Reuel.[6]

15 And his host, and those that were numbered of them, *were* forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies: and they shall set forth in the second rank.

17 ¶ Then[i] the tabernacle of the congregation shall set forward, with the camp of the Levites[7] in the midst of the camp; as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ On [k]the west side *shall be* the standard of the camp of Ephraim, according to their armies: and the captain of the sons of Ephraim *shall be* Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* forty thousand and five hundred.

20 And[l] by him *shall be* the tribe of Manasseh: and the captain of the children of Manasseh *shall be* Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* thirty and two thousand and two hundred.

22 Then[m] the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* an hundred thousand, and eight thousand and an hundred, throughout their armies: and they shall go forward in the third rank.

25 ¶ The[n] standard of the camp of Dan *shall be* on the north side, by their armies: and the captain of the children of Dan *shall be* Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* threescore and two thousand and seven hundred.

27 And[o] those that encamp by him *shall be* the tribe of Asher: and the captain of the children of Asher *shall be* Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* forty and one thousand and five hundred.

29 Then[p] the tribe of Naphtali: and the captain of the children of Naphtali *shall be* Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* an hundred thousand, and fifty and seven thousand and six hundred: they shall go hindmost with their standards.[8]

32 ¶ These[q] *are* those which were numbered

A.M. 2514. B.C. 1490.

2 Heb. *over against.*

3 The Israelites, it appears, encamped in four great divisions, with the tabernacle in the centre. The form of the camp was quadrangular, containing, according to the most careful calculations, something more than 12 square miles. Under each of the four divisions three tribes were placed under one general standard. Between these four great camps and the tabernacle were pitched four smaller camps of the priests and Levites, who were in immediate attendance upon it; the camp of Moses and of Aaron and his sons being on the east side of the tabernacle, where the entrance to it was. Judah was placed on the east, and under him he had Issachar and Zebulun. On the south was Reuben, and under him Simeon and Gad. On the west was Ephraim, and under him Manasseh and Benjamin. On the north was Dan, and under him Asher and Naphtali. Every tribe had its particular standard, probably with the name of the tribe embroidered in large letters. See Josephus' *Ant.* i. xviii. c. 7.—*J.*

b Ge. 49.8–10. ch.10. 14–16; 1. 26–31; 20. 19–22.

c ch. 1. 28, 29; 10.15; 26.23–25.

d ch. 1. 30, 31; 10.16; 26.26,27.

4 The prescribed order of encampment was to regulate the order of march. Judah and the other two tribes attached to his banner marching first, Reuben and those attached to his banner marching next, and so forth, as is afterwards specified.—*J.*

e ch.1. 20–25; 10. 18–20;26.5-7.

5 There is nothing to be observed respecting this camp, but that the tribe of Reuben had the honour to pitch in the midst of it; and the tribes of Simeon and Gad lay on either side of him under his standard or banner, just as Issachar and Zebulun did on either side of Judah. 'There was,' says Patrick, 'an evident congruity in this, Simeon being his next brother, and Gad the eldest son of Zilpah, the handmaid of their mother Leah, Ge.30.10,11.—*J.*

f ch. 1. 22, 23; 10. 19; 26.12–14.

g ch.1. 24, 25; 10. 20; 26.15–18.

h Or, *Deuel*, ch. 1. 14;7.42; 10.20.

6 *Deuel*, not *Reuel*, seems to be the name of the person here spoken of. He is so called, ch. 1. 14; 7. 42; 10.20. There is little doubt that Deuel is here the proper reading. It is supported by the Arabic and Vulgate versions, and by the authority of many Hebrew MSS.—*J.*

A.M. 2514. B.C. 1490.

i ver.2; ch. 10.17,21; 3.38.1 Co.14.40. Col. 2. 5.

7 After the forenamed camps, the tabernacle was to follow, between those two that went before, and the camp of Ephraim and the camp of Dan that came after. They did not therefore march as they lay pitched; for then there was a camp on each side of the tabernacle; whereas when they marched there was none on the sides, but two camps went before it, and two followed it. It is said, 'as they encamp so shall they set forward,' which may refer either to the Levites, the sons of Kohath, or to the two camps forenamed, enjoining that they should march in the same order in which they lay encamped, Judah, *e.g.* in the midst Issachar and Zebulun, they being either before and behind, or on either side of him.—*J.*

k ch.1. 32–37; 10. 22–24;26.35–37. Ps.80.1;2.

l ch.1. 34. 35; 10. 23; 26.28–34.

m ch.1.36,37; 10. 24; 26.38–41.

n ch.1.38–43; 10. 25–27;26.42,43.

o ch.1. 40, 41; 10. 26; 26.44–47.

p ch.1. 42, 43; 10. 27; 26.48–50. These three tribes were the descendants of Jacob's concubines, and so less honourable.

8 The order of encamping and marching as here prescribed, is briefly as follows:—Judah, Issachar, and Zebulun encamped on the east of the tabernacle; Reuben, Simeon, and Gad on the south; Ephraim, Manasseh, and Benjamin on the west; and Dan, Asher, and Naphtali on the north. The tabernacle was placed in the centre of a hollow square; but between it and the general encampment were four divisions of the tribe of Levi: the sons of Aaron on the east, before the door; the Gershonites on the west; the Kohathites on the south; and the Merarites on the north. When the camp was broken up the order of march was as follows:—The division of Judah led the van; Reuben with his division followed. Then came the tabernacle surrounded by the Levites. Next followed the division of Ephraim, and the division of Dan formed the rere-guard.—*P.*

q ch.1.46; 26.51. Ex. 12.37;38.26. If to this number we add the Levites, and all the women and children below twenty years of age, it will make about three millions of Israelites, besides the mixed multitude.

to examine what religious truth, or practical duty, or prophetical encouragement, was couched in the *names* of the *tribes and princes.*—*Judah*, praise of the Lord. *Nahshon*, experience. *Amminadab*, my noble people. *Issachar*, price, reward. *Nethaneel*, the gift of God. *Zuar*, small. *Zebulun*, habitation. *Eliab*, God my father. *Helon*, a traveller. *Reuben*, vision of the son. *Elizur*, the rock is my God. *Shedeur*, light from the Almighty. *Simeon*, he that hears, obeys. *Shelumiel*, God is my reward. *Zurishaddai*, the Almighty is my rock. *Gad*, a band, armed, prepared. *Eliasaph*, my God that completes. *Reuel*, shepherd, friend of God. *Ephraim*, fruitful. *Elishama*, my God hath heard. *Ammihud*, people of praise. *Manasseh*, forgetfulness. *Gamaliel*, recompense of God. *Pedahzur*, saviour, strong, stone of redemption. *Benjamin*, son of the right hand. *Abidan*, father of judgment. *Gideoni*, cutting off iniquity. *Dan*, judgment. *Ahiezer*, the brother's help. *Ammishaddai*, people of the Almighty. *Asher*, blessedness. *Pagiel*, prayer of God. *Ocran*, disturber. *Naphtali*, that struggles. *Ahira*, my brother's friend. *Enan*, his eye. *Levites*, associated. *C.*]

REFLECTIONS.—What a God of order is our God in all the churches! With unreserved submission ought we to refer to him the choice of our inheritance for us, and the fixing of the bounds of our habitation. Our life on earth is a movable as well

of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, *were* six hundred thousand, and three thousand and five hundred and fifty.

33 But the Levites were not numbered among the children of Israel; as the LORD commanded Moses.

34 And the children of Israel did [r]according to all that the LORD commanded Moses: so they [s]pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

CHAPTER III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests for the service of the tabernacle,* 11 *instead of the first-born.* 14 *The Levites are numbered by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The first-born are freed by the Levites.* 44 *The overplus are redeemed.*

THESE also *are* the [a]generations of Aaron[1] and Moses, in the day that the LORD spake with Moses in mount Sinai.

2 And these *are* [b]the names of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, the[c] priests which were anointed, whom he consecrated[2] to minister in the priest's office.

4 And[d] Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring[e] the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.

7 And they shall keep his charge, and the charge of the whole congregation,[3] before the tabernacle of the congregation, to do the service of the tabernacle.

8 And they shall keep [f]all the instruments of the tabernacle of the congregation, and the charge of the children of[f] Israel, to do the service of the tabernacle.

9 And[g] thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and they [h]shall wait on their priest's office: and [i]the stranger that cometh nigh shall be put to death.

A.M. 2514. B.C. 1490.

[r] Ex.23.21,22;39.42. Ps.119.6. Lu.1.6.

[s] ver.2; ch. 23. 9,10, 21; 24.5,6. Ca.6.4. Col. 2.5,6. Phi.1.27. 1 Co.14. 33,40.

CHAP. III.

[a] Historical account of their tribe, Ge.2.4; 5.1; 10.1. Mat. 1.1.

1 Aaron is placed *before* Moses, not on account of the priestly dignity, but simply because he was three years older than Moses, and so was entitled to the place of *first-born*, which he had neither sold nor forfeited. See Ge. 7. 7.—*Note*, When the characters of Moses and Aaron are contrasted, the *natural superiority* of Moses is unquestionable. Yet Moses assigns to Aaron and his family for ever, *superiority of rank and office;* an undeniable evidence that he acted by God's command. Had he been a mere pretender to a divine commission, he would have sought the aggrandizement of himself and his family—for never has there been an unambitious and disinterested impostor: his not *yielding* but *adjudging* the superiority to his brother and his brother's family goes, as far as mere character can go, to prove, not only the absence of *selfishness*, but the presence of that *humility* which never was produced by any power but that of the Spirit of God, Is. 57 15. Ja.4.6. 1 Pe.5.5.—*C.*

[b] Ex.6.23. ch. 26.60. 1 Ch.6.3;24.1.

[c] Ex. xxix. Le. viii.

2 Heb. *whose hand he filled.*

[d] Le.10. 1; 16. 1. ch. 26.61. 1 Ch.24.2.

[e] Ex. 32. 26-29. De. 33.8,9. ch.1.50,51,53; 8. 11-15,22-26; 18.2-7.

3 That is, they were to do whatever Aaron enjoined upon them as requisite for the service of the sanctuary, and whatever was requisite in preparing, presenting, and offering up the sacrifices and oblations of the whole body of the people. Their duties are indicated in ver. 8,9.—*P.*

[f] Ex.31.6-11; 35. 10-19;40.2-15,17-30; 39.33-42; xxvi.-xxxi.xxxv.-xxxix.; ver. 25, 26, 31, 36,37;ch.4.4-32.

[g] ch.8.19;18.2-6.

[h] Eze.44.8. ch.18.7. Ro.12.7,8. 1 Ti.4.13,15. 2 Ti.4.2.

[i] None other doing the work of it, ch. 1. 51;16.32,40; 18. 3. 1 Sa. 6. 19. See 2 Sa. 6. 7. Le.22.10-13.

A.M. 2514. B.C. 1490.

[k] ch. 8. 16, 18; 18.6; ver.45.

[l] ch. 8.16, 17. Ex.13. 2, 12; 22.29; 34.19. Le. 27.26. Eze.44.30. Lu.2. 23. He.12.23.

[m] Ex. 12. 29,30; 13. 15.

4 Dedicated and set apart to my service.

[n] ch.18.15, 16; 26.62. Je. 2. 2; 31. 3. Pr. 8.17. Mar.10.14. 2 Ti.3.15.

5 The other tribes were numbered for purposes of war, consequently only those above twenty years were reckoned. The Levites were substitutes for the first-born of the whole people; they were therefore numbered from *one month* and upwards, because at the age of one month every first-born male of the Israelites was to be redeemed. See ver. 40, 43; ch.18.16.—*P.*

6 Heb. *mouth.*

[o] Ge.46.11. Ex.6.16-19. ch.26.57,58. 1 Ch.6. 1,2,16-19;15.5-23;23.6-23; ix. xxiv.-xxvi. Ne. xi.xii. Jos.xxi.

[p] Ex. 6. 17. ver.21. 1 Ch.6.17,20,21; 23.7-11; 25.3,39-43;15.7;16.5.

[q] Ex. 6.18. ver.27. 1 Ch. 6. 2-15, 22-38, 50-53; 15. 5,8-10,17-21; 23. 12-20;xxii.; 25.4;xxvi.; 9.10-22. Ne.12.1-26.

[r] Ex. 6. 19. ver.33. 1 Ch.6.19,44-47; 15.6;23. 21-23;24.27-30;25.3.

[s] ver.18.

[t] ch.2.18.

[u] ch. 4. 24-28;10.17; 7.7. Ex.26.1,7,14,36;27. 9-17; 36. 8-19,37,38; 38 9-18; 31.7;35.11;39.34-40.

7 From this and the following chapter we learn the very severe labour to which the Levites were subjected while the journeyings of the Israelites lasted. There was not less than 14 tons 266 lbs. of metal employed in the tabernacle, Ex. 38. 24, besides an immense weight of skins, hangings, cords, boards, posts, &c. Of course it must have been no easy matter to transport it from place to place. The Gershonites, who were in number 7500, had to carry the tent coverings, veil, hangings of the court, cords, &c., ver. 25, 26. The Kohathites, in number 8600, carried the ark, table, candlesticks, altars, and instruments of the sanctuary, ver. 31. The Merarites, in number 6200, bore the boards, bars, sockets, and all matters connected with these belonging to the tabernacle, with the pillars of the court, their sockets, pins, and cords, ver. 36,37.—*I.*

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, I have [k]taken the Levites from among the children of Israel instead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [l]all the first-born *are* mine: *for* on the day that I [m]smote all the first-born in the land of Egypt I hallowed unto me all the first-born in Israel, both man and beast; [4]mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male [n]from a month old and upward shalt thou number them.[5]

16 And Moses numbered them, according to the word[6] of the LORD, as he was commanded.

17 And[o] these were the sons of Levi by their names; Gershon, and Kohath, and Merari.

18 And[p] these *are* the names of the sons of Gershon by their families; Libni and Shimei.

19 And[q] the sons of Kohath by their families; Amram and Izhar, Hebron and Uzziel.

20 And[r] the sons of Merari by their families; Mahli and Mushi: these are the families of the Levites, according to the house of their fathers.

21 ¶ Of[s] Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall [t]pitch behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [u]the charge[7] of the sons of Gershon, in the tabernacle of the congregation, *shall be* the tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

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as warlike condition. Here we have no continuing city; let us seek for one to come, which hath foundations, and whose builder and maker is God. But surely it is a high honour to have the presence and ordinances of God amongst us here below. Happy are all his ransomed tribes; they have equal access to him; they all are so marshalled in the church as best answers their abilities; and have God's tabernacle and ordinances placed among them. And it is pleasant and amiable when magistrates, and every one beside in their stations, become protectors and encouragers of the church; and when everything, both in church and state, is regulated exactly according to the command of God.

CHAPTER III. [Ver. 2. In a former note (see ch. 2. 3) we have seen the Scripture authority for interpretation of *names*. In the names of the *tribes*, there was a *national lesson*, addressed to *rulers;* in that of the Levites, an ecclesiastical lesson, addressed to *pastors and teachers*. *Aaron*, teacher, mountain of strength. —*Note*, When Christ, in *risen humanity*, declared 'All power is given to me,' he immediately added, 'go ye therefore, *teach* all nations,' Mat. xxviii. The mountain strength of the church lies in faithful *teaching*.—*Nadab*, prince, free gift. *Abihu*, he is my father. The first a title of dignity in the state, the second of productiveness and superiority in the family, yet, for want of attention to paternal *teaching*, both are cast down from their office and die *childless*. A warning to the *teachers* of others to 'ask for the *old paths*'—the old paths, not of men inventing novelties, but of the Spirit speaking in the Scriptures. The teachers, and fathers,

FLOCK OF GOATS, BEDRASHEN, NEAR MEMPHIS—WHERE MOSES WAS BROUGHT UP. [NUMBERS, iii: 1.]—"These also are the generations of Aaron and Moses, in the day that the Lord spake with Moses in Mount Sinai." This picture is fittingly placed in connection with the name of Moses, for it illustrates a place near Memphis where Moses was brought up. Bedrashen covers a part of the site of Memphis. On the ground lying around this village, a part of which we see the goats now browsing, and a part farther on where we see the palm trees standing, once stood the proud city of Memphis. Memphis was one of the oldest cities of history, and was founded by Menes, the first king of Egypt. The tract of country in the midst of which Memphis stood has been praised by ancient writers for its fertility. Diodorus speaks of its green meadows intersected with canals and their pavements of lotus flowers. Pliny says there were trees there of such girth that three men could not span them with extended arms.

27 ¶ And[x] of Kohath *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* eight thousand and six hundred, keeping the charge of the sanctuary.

29 The families of the sons of Kohath shall pitch[y] on the side of the tabernacle southward.

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And [z]their charge *shall be* the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

32 And [a]Eleazar the son of Aaron the priest *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle [b]northward.

36 And [c]*under* the custody and charge[7] of the sons of Merari *shall be* the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, [d]*even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons, [e]keeping the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All[f] that were numbered of the Levites, which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, [g]*were* twenty and two thousand.[8]

A.M. 2514. B.C. 1490.

[x] ver. 19.

[y] ch. 2. 10.

[z] ch. 4. 14-16; 10. 21. Ex. xxv. xxvi. xxxi.-xxxv. xxxvii.; 38. 1-8; 36. 35, 36; 31. 6-11; 35. 10-19; 40. 2-15, 17-30; 39. 33-42

[a] ch. 4. 16. 2 Ki. 25. 18. 1 Ch. 9. 20. He was next to the high-priest, and when necessity required supplied his place.

[b] ch. 2. 25.

[c] ch. 4. 29-33; 7. 8. Ex. 26. 15-30; 27. 9-15; 36. 20-34; 38. 10-20; 35. 11, 18; 39. 33.

7 Heb. *the office of the charge.*

[d] ch. 2. 3.

[e] ver. 10.

[f] ch. 26. 62; 4. 47, 48.

[g] Besides Aaron and his sons, and the first-born of the Levites, which made three hundred more, ch. 26. 62.

8 This is one of the chief 'perplexities' of the book of *Numbers*, inasmuch as the *sum total* does not agree with the *items*. The *Gershonites* were numbered 7500, the *Kohathites* 8600, the *Merarites* 6200, total 22,300. To account for this discrepancy, Houbigant supposes an *error* to have crept into the text of ver. 28, which Kennicot transfers to ver. 22. Either supposition would rectify the accounts, but such *summary* and *unsupported* suppositions of error are to be examined with great jealousy, and never to be received without high MS. authority: this is here totally wanting. Let us therefore seek the solution of the perplexity in the law. (1) In this narrative, ver. 6, the tribe of Levi was to be *brought near*, a phrase in the original, admitted to signify *sacrificial offering*. See ch. 8. 6-22. (2) In ver. 14, 16 *Moses alone* enumerates the tribe, and gives the *absolute sum total*. (3) In ver. 39 we have a *new account* of 'all that were numbered of the Levites, which *Moses and Aaron* numbered at the commandment of the Lord.' Now *Aaron* is not *omitted* in the one case, nor conjoined in the other, without good cause. (4) We inquire in the law what this cause may be, and whence arose this arithmetical *imperfection*? Not, we apprehend, from any imaginary error either in the *detail* or *summing up*, but from *legal impurities* disqualifying from being *offered* to God. These might arise, in *children*, from *touching* their mother during the forty days of her separation, Le. 12. 2, 4; comp. with 15, 19, 26, 27; in *adults* from any similar *legal impurity*, ch. 22. 2. (5) It is now almost superfluous to add, that as *every offering* must be 'without blemish,' this *typical requirement* applied to the *Levites* would produce the *typical imperfection* of their numbers when examined by *Aaron* before being 'brought near,' or *offered* to the Lord for redemption of the first-born of the tribes, a view which is in strict accordance with the words of the apostle, 'The law made nothing *perfect*,' He. 7. 19.—*C.*

[h] 2 Ti. 2. 19. Lu. 10. 20. Ps. 87. 6. Is. 4. 3. Re. 3. 5; 14. 4. He. 12. 23. Phi. 4. 3.

[i] ver. 12. ch. 18. 15; 8. 16. Ex. 24. 5, 6, with 32. 26-29. Mat. 20. 28. 1 Ti. 2. 6.

9 But Aaron and his sons, and all the first-born of the Levites, numbered he not, as they were already the Lord's peculiar property.

1 Why are the *first-born* among 'so many brethren' so few? Are we here to search after another arithmetical error? No. The solution of the difficulty lies in the Jewish system of family government (1) Families of *daughters* were not reckoned. (2) Many families, as in the case of Jacob's *twelve separate families*, reckon but *one* first-born, Ge. 49. 3. (3) In many families the *first-born* would be dead. (4) In some the Jewish law permitted absolute sale, *disfranchisement*, or substitution, Ge. 25. 31; 27. 19, 29, 37. 1 Ch. 5. 1. These, without any other causes, are quite sufficient to account for the fewness of the numbers recorded.—*C.*

[k] ch. 18. 16. Le. 27. 6, 25. Ex. 30. 13. Eze. 45. 12.

[l] Ex. 30. 13. Le. 27. 25; ch. 18. 16. Eze. 45. 12. About 27 pence halfpenny.

2 It was a singular circumstance, and indicative of the overruling providence of God, that the number of the males of the Levites and the number of the first-born males of all the other tribes should have so nearly coincided. It was so ordained, however, that the coincidence should not be exact. Of the latter there were two hundred threescore and thirteen more than of the former, and for this odd number the redemption money must be paid according to the law. This money, we may suppose, would be given out of a common fund.—*J.*

[m] £155, 14*s.* Tit. 2. 14. He. 9. 12. 1 Ti. 2. 5, 6. Mat. 20. 28. 1 Pe. 1. 18, 19; 3. 18.

[n] ch. 16. 15. Ac. 20. 33. 1 Co. 4. 1, 2. 1 Pe. 5. 2.

40 ¶ And the LORD said unto Moses, [h]Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou [i]shalt take the Levites for me, (I *am* the LORD,) instead of all the first-born among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of [9]them, were twenty and two thousand two hundred and threescore and thirteen.[1]

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, which are more than the Levites,

47 Thou shalt even take [k]five shekels apiece by the poll; after the shekel of the sanctuary shalt thou take *them:* ([l]the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd[2] number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites:

50 Of the first-born of the children of Israel took he the money; [m]a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses [n]gave the money of them that were redeemed unto Aaron and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER IV.

1 *The age and time of the Levites' service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from

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and foundation of the church, are the apostles and prophets, Jesus Christ himself being the great teacher and chief corner-stone, Ep. 2. 20. *Eleazar*, help of God. *Ithamar*, woe to the change or to the palm. Two names that strikingly contrast with the two foregoing, and teach church-rulers where their 'great strength lies,' neither in 'princes nor in the son of man,' Ps. 146. 3, but in the *help of God*, and a *humble*, faithful testimony and adherence to the *unchanging* principles of Scripture truth. *Gershon*, change of pilgrimage. *Libni*, whiteness. *Shimei*, that hears. *Kohath*, congregation. *Amram*, exalted people. *Izhar*, that shines. *Hebron*, society, friendship. *Uzziel*, strength of God. *Merari*, bitter. *Mahli*, my song. *Mushi*, he that withdraws. *Eliasaph*, my God completes. *Lael*, with or for God. *Elizaphan*, my God that hides. *Zuriel*, God my rock. *Abihail*, father of strength. *C.*]

REFLECTIONS.—I bless the Lord, who so loved as to give his only begotten Son for a lost world of sinful men, and caused him to redeem them with his hard service, extending to the whole church, and all the concerns of it. But let the awful punishment of such as have profaned the service of God, as if it had been a common thing, excite me to the utmost reverence, care, and diligence, regulated by the divine command. If my work be hard, God will supply me with proper help. If God hath saved my life, he hath a right to dispose of me as he pleases, with respect to my station and work: and it is my duty cheerfully to comply, whether my work be more or less hard or honourable: but the greater the honour the greater is the danger if I mistake. And while I bless God that he hath a tribe of ministers and people, and lament th·

among the sons of Levi, after their families, by the house of their fathers,

3 From [a]thirty years old and upward, even until fifty years old, all that enter into the host,[b] to do the [c]work[1] in the tabernacle of the congregation.

4 ¶ This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

5 And when the camp setteth forward, Aaron shall come, and his sons, and they shall take down the [d]covering vail, and cover the ark of testimony with it;

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* a cloth wholly of blue, and shall [e]put in the staves thereof.

7 And upon the [f]table of show-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to cover[2] withal: and the [g]continual bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a [h]covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the [i]candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, within a covering of badgers' skins, and shall put *it* upon a bar.[3]

11 And upon [k]the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all the [l]instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the altar, and spread a purple cloth thereon:

14 And they shall put upon it [m]all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the basins,[4] all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of [n]covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it:* but they shall not [o]touch *any* holy thing, lest they die.[5] These *things* *are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar, the son of Aaron the priest, *pertaineth* [p]the oil for the light, and the sweet incense, and the daily meat-offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

18 Cut[q] ye not off the tribe of the [6]families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From [r]thirty years old and upward until fifty years old shalt thou number them; all that enter in [s]to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens.[7]

25 And they shall bear [t]the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At[u] the appointment[8] of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation; and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.[9]

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From [x]thirty years old and upward even

A.M. 2514. B.C. 1490.

CHAP. IV.

a ch. 8. 24–26. 1 Ch. 28. 13; 23. 24–27. Lu. 3. 23. 1 Ti. 3. 6. They became probationers at twenty-five years of age; and after fifty they might assist as they were able. David made them begin at twenty years of age.

b Is. 63. 1–4. 2 Co. 10. 4, 5. Ep. 6. 10–18. Ga. 5. 17, 24. Ro. 7. 14–24.

c 1 Ch. 23. 4, 5, 28–32; xxvi. Jn. 4. 34. 1 Ti. 3. 1. Phi. 2. 12, 13.

1 The *work* of the Levites. — Without considering their sacrificial labours, the charge of the tabernacle must have been very onerous. In its erection upwards of 9 tons of metal was employed; add to this the pillars, boards, curtains, cords, and pins of the tent, skin coverings, &c., which the *Gershonites* and *Merarites* must take down and carry, Nu. 4. 24, 31, 32, or laid on the six dedicated waggons, ch. 7. 7, 8, and set up again at the next encampment, whilst the sanctuary, with all its furniture, must be carried on the shoulders of the *Kohathites*, without any derivative assistance. —*C.*

d Ex. 40. 3; 26. 31–34; 39. 35; 37. 1–9.

e Ex. 25. 14, 15.

f Ex. 25. 23–30; 37. 10–16; 39. 36; 40. 4, 22. Le. 24. 5–8.

2 Or, *pour out.*

g Which was always on the table, Le. 24. 8.

h Not the covering of the tabernacle, ver. 6, 10–14, 25.

i Ex. 25. 31–39; 37. 17–24; 39. 37; 40. 4, 24.

3 The word *bar* is, most probably, the name of a long pole, with the ends placed upon the shoulders of two or more bearers, and having the candlestick suspended from the middle—a plan of conveyance common through India and other eastern countries. This exposition is rendered still more probable by the distinction in the two following verses. The golden altar with its vessels was evidently carried not on the shoulders, but by the hands, with sliding staves, ver. 11–14. While the lesser '*instruments* of ministry' were secured in a cloth of blue, and suspended, like the candlestick, on the bearing pole or '*bar*.' —*C.*

k Ex. 30. 1–10; 37. 25–28; 39. 38; 40. 5, 26, 27.

l Sacred garments, &c. Ex. 31. 10. 2 Ki. 25. 14, 15. ver. 7, 9.

m Ex. 27. 1–6; 38. 1–6.

4 Or, *bowls.*

n Ro. 16. 25, 26. Col. 1. 26, 27.

o ch. 3. 38. Ex. 19. 12. He. 12. 18. 2 Sa. 6. 6, 7. 1 Sa. 6. 19.

5 A lesson, not merely by precept but by positive institution, prescribing and exemplifying the great limiting boundary of all sacred study: 'the *secret things* belong unto the Lord our God; but these things (and these only) which are *revealed* belong unto us and to our children for ever,' De. 29. 29. By the prohibition of *touching*, ver. 15, or *seeing*, ver. 20, it was not the intention of Moses either to undervalue or degrade the Kohathites, but to teach that real honour lies neither in office nor privilege, but in fulfilling the part to which Providence has appointed us. If Christ, though 'a son over his own house, He. 3. 6, 'yet took upon him the form of a *servant*, and learned obedience by the things which he suffered,' He. 5. 8, how much more should we beware of 'thinking of ourselves more highly than we ought to think,' Ro. 12. 3, and how anxious to learn that happy lesson, 'in whatever state we are therewith to be content,' Phi. 4. 11.—*C.*

p ch. 3. 32. Ex. 27. 20, 21; 30. 23–38; 37. 29; 29. 40. He. 3. 1, 6. Lu. 4. 18. 1 Ti. 2. 5. 1 Pe. 2. 25. Ac. 20. 28. 1 Co. 4. 1.

q Suffer them not to lose their life by touching or gazing with irreverent curiosity upon the holy things, which they were permitted to carry, but not to see, Le. 10. 1. 2 Sa. 6. 6, 7. 1 Sa. 6. 19. Ex. 19. 21. ch. 16. 32.

6 'Cut ye not off the Kohathites,' that is, by any negligence on your part, tempting them to *touch*, as Uzza, or *gaze*, as the Beth-shemites, 1 Ch. 13. 9. 1 Sa. 6. 19. How much one man may be the guilty cause of a whole nation's sin, the case of Jeroboam is a melancholy witness. How many judgments and 'cuttings off' he brought upon them, history and providence attest till this day. The *unworthy celebration* of the Lord's supper, recorded 1 Co. 11. 30, was the cause that 'many were weak and sickly, and many slept.' And because of these judgments, Paul exhorts that 'no man put a stumbling-block or an occasion to fall in his brother's way,' Ro. 14. 13.—*C.*

r ver. 3.

s Heb. *to war the warfare*, Is. 63. 1–4; liii. Col. 2. 14. 2 Co. 10. 4, 5. Ep. 6. 10–19. Ga. 5. 17, 24. Ro. 7. 14–24.

7 Or, *carriage.*

t ch. 3. 25, 26. Ex. 26. 1–14, 36; 27. 9–16; 36. 8–19, 37, 38; 38. 9–19; 9. 34; 40. 19.

u ver. 16, 33. Mat. 28. 18–20. 1 Co. 2, 23; 4. 2. Tit. 1. 5, 1 Ti. 1. 3; 3. 1, 15.

8 Heb. *mouth.*

9 The Levites were under the command of the priests Eleazar exercised this authority in general, as next in succession to Aaron; and he in particular was placed over the Kohathites; while Ithamar, his younger brother, commanded the Gershonites and Merarites, ver. 33.—*Scott.*

x ver. 3.

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it is in general by far the smallest, let me, with Moses, show no ambition to have my own family distinguished in honour, but only in holiness and virtue.

CHAPTER IV. REFLECTIONS.—God's service, especially in the ministry, is a warfare. He deserves and he requires the best of our time and strength. His ministers ought not to be novices either in knowledge or experience. Apparently insignificant mistakes in their work may cost one his life, nay, his

unto fifty years[1] old shalt thou number them, every one that entereth into the [y]service, to do the work of the tabernacle of the congregation.

31 And[z] this *is* the charge of their burden,[2] according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation, numbered[3] the sons of the Kohathites, after their families, and after the house of their fathers;

35 From[a] thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them by their families were [b]two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were [c]two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

A.M. 2514. B.C. 1490.

1 Moses, by the command of God, appointed the Levites to their office from *thirty*, but this seems not to accord with ch. 8. 24, where the Levites are required to 'go in to wait upon the service' at *twenty-five*. There is, however, no contradiction. At *twenty-five* they 'went in' to the internal service of the tabernacle when located; but, at *thirty*, they were appointed to the additional service of the 'burden' when the people journeyed. David afterwards fixed the commencement of the Levites' term of service at *twenty*, 1 Ch.23.24-26. This change was made because, under David, the church had attained a state of *rest*; and the Levites had no more to bear the burden of the tabernacle. This change may, however, appear rather a grievance than a privilege, and so it would be to carnal men, who desire *liberty* that they may use it for a cloak to *licentiousness*; but to the true Levite, the man *held captive* by Christ, and *associated* with him, an early call to the service of God, and an early separation from the world, is but an earlier relief from prison and from pain, and an earlier advancement to office and to honour. Blessed are they who, like Jeremiah, Je. 1. 5, have been sanctified from the birth, and who, like Timothy, have known from childhood those Scriptures which are able to make wise unto salvation, 2 Ti.3.15.—*C.*

y Heb. *warfare*, Is. 53. 2, 12. Ps. 110. 1-7. 2 Ti.2.4; 4.7,8. 1 Ti.6.11, 12.

z ch.3.36,37. Ex.26. 15-30; 27. 9-15; 36. 20-34; 35.11,18; 38.10-20; 39.33,40. Jn.10.3,28; 17. 12.

2 The charge of the burden of the sons of Merari was by far the heaviest of all, the particulars of which are enumerated in ver. 31, 32; but at the same time it was so ordered in the providence of God, that the proportion of those in this family who were able to do the work in the tabernacle of the congregation was greater than in either of the other families.—*I.*

3 Though the sum total of effective Levites was very small compared with that of the other tribes, yet there would be far more than could be employed at one time in this service. But they might carry by turns, and thus ease one another, and do their whole business expeditiously and cheerfully. It is also to be noticed that besides the service of the sanctuary, they had their own tents to remove, and their families to take care of.—*Scott.*

a ver. 3, 23, 30, 39, 43, 47, with ch. 8. 24-26. 1 Ch. 28.13; 23. 24, 26, 27. Lu.3.23. 1 Ti.3.6.

b With ch.3.28.

c With ch.3.22.

A.M. 2514. B.C. 1490.

d With ch. 3. 34. They whose work was the hardest were most numerous and able-bodied men, De. 33.25. 1 Co.10.13; 12.8-12. 2 Co.12.9,10.

4 See note on ver. 30.

e With ch.3.39. Lu. 12. 32. Mat.7.14; 20.16; 32.15.

f ch.1.54; 2.33; 3.51; ver.37,41,45.

g Is. 11. 2-4; 42. 1-7; 49.1-8. 1 Co.12.4-6, 28. Ro.12.4-8. Ep.4.11-13. 2 Ti.2.3.

CHAP. V.

a Le. 13. 3,46; 15.1-33; 21. 1. ch. 9.6,10; 19. 11; 31.19; 12.14, 15. De. 23. 10. 2 Ki.5.27; 7.3. 2 Ch.26.20,21. Lu.17.12. Is. 52. 11. 2 Co. 6.17. 1 Co. 5. 7, 11, 13. He. 12. 15,16. Tit.3.10. 2 Th.3. 6,14.

b ch. 4.49. Ex.39.42; 40.16; 23.21,22. 1 Sa.15. 22. Mat.28.20. Ps.119.5, 6,9,11,115.

1 If 'the heavens are not *clean* in God's sight, how much more *abominable and filthy* is man?' Job 15. 15, 16. Truly our bodies are pronounced 'vile bodies,' Phi. 3. 21, for into the blood of youth, and health, and loveliness, the serpent poison is infused, and in ever-varying forms of loathsome disease it is carrying on the work of death. Disease and death are at once the works, and the wages, and the emblems of sin; therefore, as 'evil cannot dwell with God,' Ps. 5. 4, neither may visible and infectious disease be permitted to abide in the camp where his visible and holy presence is fixed. In every point of view this exclusion of certain diseases from the camp is an admirable institution. (1) As a measure of *precaution* against the spreading of infection. (2) As a measure of *cleanliness and decency*, where the tents frequently consisted but of one apartment, seldom of more than two. (3) As conducive to the greater comfort of the sufferers, who were removed from the noise and bustle of the camp. (4) As economizing the priest's labour of attendance, and securing practised and skilful sick-nurses in concentrated and permanent hospitals. (5) As facilitating access to milk and vegetables, so essential as natural agents in the cure of many cutaneous complaints of the leprous form. (6) As an emblem of known and visible sin, and of that discrimination of discipline and pure communion after which the church of Christ should constantly labour, 1 Co. 5.1-13.—*C.*

c Le.6.1-7. Jos.7.19. Je. 3. 12, 13. Pr. 28. 13. Job 33.27, 28; 34. 31, 32. 1 Jn.1.9. Lu.19.8.

2 Any sin of common frailty.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were [d]three thousand and two hundred.

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered after their families, and after the house of their fathers;

47 From thirty years old and upward even unto fifty years[4] old, every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, were [e]eight thousand and five hundred and fourscore.

49 According[f] to the commandment of the LORD they were numbered by the hand of Moses, [g]every one according to his service, and according to his burden: thus were they numbered of him, as the LORD commanded Moses.

CHAPTER V.

1 *The unclean to be removed out of the camp.* 5 *Restitution to be made in cases of trespass.* 11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they [a]put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead:

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their camps, in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: [b]as the LORD spake unto Moses, so did the children of Israel.[1]

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, [c]When a man or woman shall commit any sin[2] that

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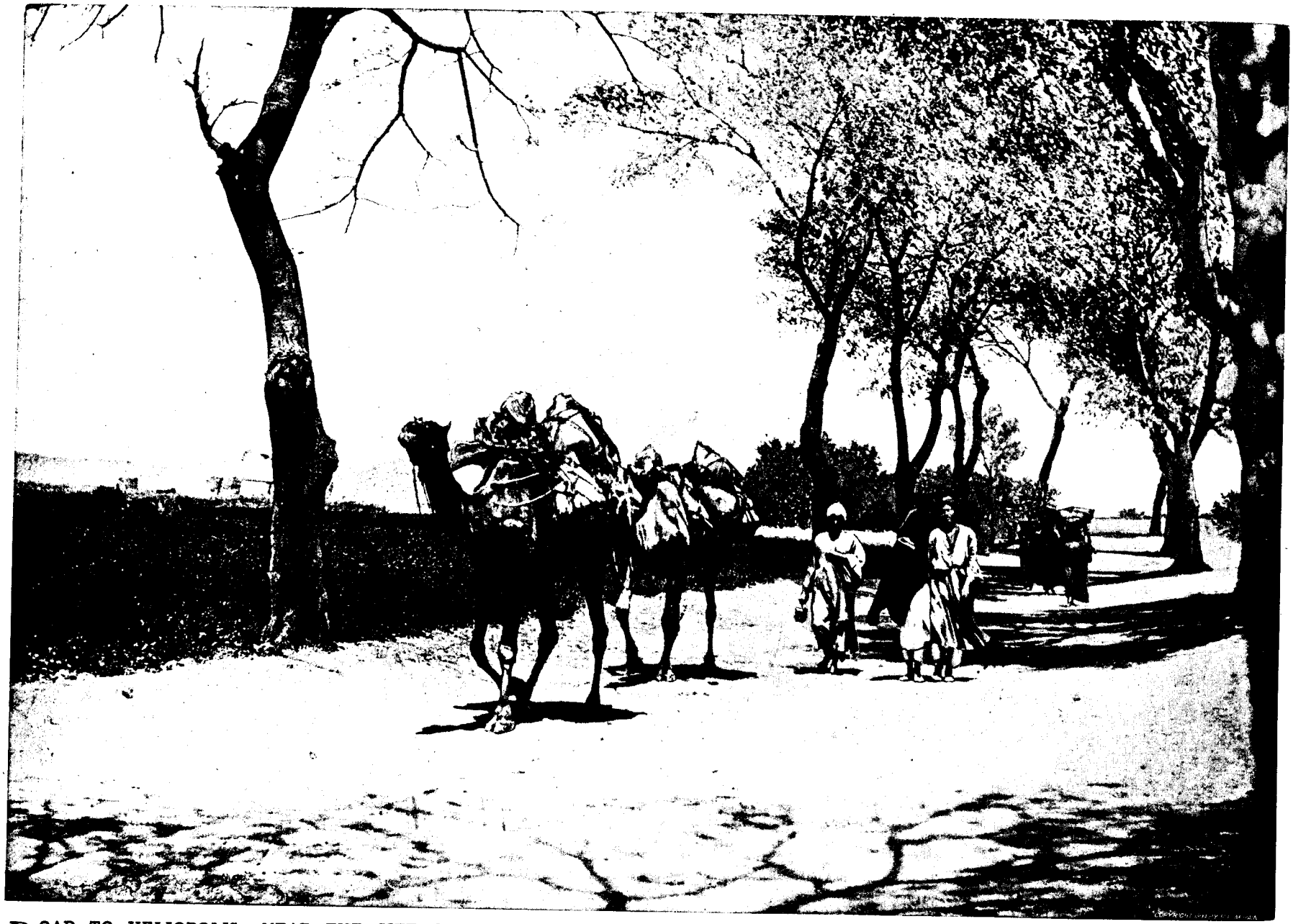
eternal salvation: it is therefore necessary that we should give the strictest attention to the directions of Scripture. Distressful is the paucity of God's faithful servants; yet are they in his hand, and he proportions their number and ability to their work. But let me especially rejoice, that the whole care of the churches, and of all men, is upon our redeemer: not Levites, in the power of their might, but the almighty Jesus bears and carries us and all our concerns: not the prudent sons of Aaron, but the only wise Son of God rears and dissolves particular churches on earth; rears and dissolves the particular frames of our spirit; dissolves our bodies in death, and again rears them up in the resurrection. He hath destroyed the veil and face of the covering cast over all people; that it is not now death, but life, for us sinful men to behold, and even enter by faith into the holiest of all. Let us therefore, whether ministers or private Christians, draw near with boldness, and behold, as in a glass, the glory of the Lord, that we may be changed into the same image, from glory to glory, as by the Spirit of the Lord.

CHAPTER V. REFLECTIONS. — In these figures I discern that the church of God on earth ought carefully to be purged from scandalous persons and crimes; and that polluted and dishonest sinners shall be excluded from the celestial mansions. How necessary then to put away all filthiness of the flesh and spirit; and to avoid even the most distant approaches towards dishonesty, particularly with respect to Jesus Christ and his ministers! For those who preach the gospel must live by the gospel. Yea, let me avoid everything which may beget dishonourable suspicions; and, on the contrary, beware of indulging them without sufficient ground. But innocence is the surest comfort and support under the most malignant accusations. How dreadful it is when God's curse is the seasoner of sensual pleasures! Vain is every attempt to conceal our transgressions; for, though waters of jealousy are no more, the eye of God can see, and the voice of conscience will speak out. Yea, often God most strangely brings to light the hidden things of



ROAD TO HELIOPOLIS—NEAR THE SITE OF THE UNIVERSITY WHERE MOSES WAS EDUCATED. [Numbers, v.]—This is a scene on the road from Cairo to Heliopolis, and is fittingly placed in connection with the name of Moses. For it is generally agreed that Moses was educated at Heliopolis. In that ancient City of the Sun there once stood the most renowned university of the ancient world. And it was in this celebrated school that Moses was trained in all the wisdom of the Egyptians. There is a fanciful tradition told to tourists, who are supposed to believe everything, that Abraham was professor of astronomy in this university, and taught the Egyptians what he had learned of the stars in Chaldea. The road from Cairo to Heliopolis is about six miles in length, and the view we get of it in the above picture shows us some acacia trees on either side with a couple of camels and their attendants. The view is characteristic, and one is liable to meet such a company of peasants any hour of the day.

men commit, to do a trespass against the LORD, and that person be guilty;[3]

7 Then they shall confess their sin which they have done: and he shall recompense his trespass with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest; besides [d]the ram of the atonement, whereby an atonement shall be made for him.

9 ¶ And every [e]offering[4] of all the holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every man's hallowed thing shall be his: whatsoever any man giveth the priest, it shall be his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any man's wife [f]go aside, and commit a trespass against him,

13 And a man [g]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner;*

14 And the [h]spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her [i]offering for her, the tenth *part* of an ephah of barley-meal: he shall pour no oil upon it, nor put frankincense thereon; for it *is* an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.

16 And the priest shall bring her near, and set[k] her before the LORD.[5]

17 And the priest shall take [l]holy water[6] in an earthen vessel; and of the [m]dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.

18 And the priest shall set the woman before the LORD, and [n]uncover the woman's head, and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand [o]the bitter water that causeth the curse.[7]

19 And the priest shall [p]charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness *with another* instead of thy husband,[8] be thou free from this bitter water that causeth the curse:

A.M.2514. B.C. 1490.

3 This is the law of 'secret faults,' Ps. 19. 13, whether against God or man, and known of only to God and the guilty conscience. It requires (1) Ample confession of the trespass to the injured party. (2) Full *restitution*, as matter of strict justice. (3) *Twenty per cent.* as *interest* or *fine* payable to the person injured. (4) In case of the death of the injured party, compensation to his *next of kin.* (5) If there be no known heir, the principal, interest, and fine go to the priest. (6) A ram of atonement, operating both as an additional fine, an additional punishment and check to avarice, and as a practical acknowledgment that 'without shedding of blood there is no remission of sin,' He.9.22.—*C.*

d Le.6.o,7;7.8.

e ch. 18. 8. De. 18.3. Le. 10.13; xxvii.5,6.13, 26; 7. 6, 32. Eze.44.30. Ps.110.3;2.8. 1 Co. 9.7-14

4 Or, *heave-offering.*

f Pr.2.16,17;7.10-27 Ho.4.13.

g Le.15.18. Pr. 7.18, 19; 30. 20, with Le. 20. 10.

h Is. 19. 14. Pr. 6.34. Ca.8 6.

i Le 5.11. Is.53.2 11. Ro 5.8;8 2. 2 Co. 5 21. Zec.12.10. Her offering, like the sin she was suspected of, had nothing agreeable; nay, almost everything in the process represented the baseness of that sin.

k Le. 1. 3. Je.17.10; 16.10. He. 13. 4. Ro.6. 21.

5 Shall bring *it* (the offering) near—for the *woman* is set before the LORD again, according to ver.18.—*C.*

l Ex.30.18.ch.19.9.

6 Water from the *laver*, which, being set apart from common use to the service of God, is, according to Scripture use, called *holy. C.*—This is the most ancient account of the trial by ordeal which obtained so generally among various nations, and it was calculated to fortify the minds of the Israelitish women in the hour of temptation, and to render them watchful against all occasions of exciting suspicion in the breasts of their husbands. On the other hand it was calculated to prevent the cruel treatment from husbands which such suspicions might produce, through the hardness of their hearts, when the crime could not be proved, nor the rage of jealousy allayed, and it would also lessen the number of hasty divorces.—*I.*

m Job 2.12. La.3.29.

n Le.13.45.1 Co.4.5. He.4.12,13.

o ver.17,22,24.

7 Called 'bitter water, or 'water of bitterness,' not from its taste, but from its effects upon the bodies of those who were guilty.—*P.*

p Jos. 6. 26. 1 Sa.14. 24. Mat.26.63.

8 Or, *being in the power of thy husband* Heb. *under thy husband.*

A.M. 2514. B.C. 1490.

q Je.29.22; 25.18; 24. 9; 42. 18; 44. 12. Zec 8.13. Is.65.15. Pr.10.7.

r He. 13. 4. Ju. 1 7. Je.2.17,19.

9 Heb. *fall.*

s De.27.15-26. Is.65. 15. Ps.7.4,5. Job 31.1-40.1 Co.16.22.

1 Amen, though generally interpreted 'so be it,' simply signifies 'truth,' in which sense it is used by our Lord in the *New Testament*, where it is translated 'verily.'—*C.*

2 On a piece of paper.

t Ex.29.24. Le.5.12.

u What was presented to the Lord as a sign that the trial was referred to him, ver.15.

x He. 13.4; 10.26-31, 38 6. 4-6. Pr. 5.4-12. 2 Pe. 2. 1-10. 2 Co.2.16. Ec.7.26.

y ver 21. De. 28.37. Ps. 83.9,11. Je.24.9;29. 18,22;42. 18. Ze.8.13.

z ver.19. Mi.7. 7-10. *t* Pe. 1. 7. Ro. 5. 3-5. 2 Co.4.17,18.

a ver.11-28; ch.6.21. Le.7. 37; 11. 46; 13. 59; 14.54,57;15.32.

3 This law is founded upon three principles. (1) Confidence in the miraculous interposition of Providence, when appealed to in a manner not invented by the fancy or presumption of man; but *distinctly prescribed by God himself.* (2) That the accuser must not act upon *light surmise*, but be so far convinced that he testifies his belief in the necessity of the appeal to God, ver. 30. (3) On the power of conscience in the case of an oath, rightly and solemnly administered: the whole law being merely a special example of God's speedy and terrible judgment against every form of perjury. Zec.5.3,4. Mal.3. 5. That no case of an appeal to this law is upon record, may be accounted for on two grounds. (1) That this appeal could not be made, but in the absence of all other proof: a case that could very seldom occur. (2) Because of the facility of divorce which Moses *suffered* the Jews to enjoy, 'for the *hardness* of their hearts,' a facility which was at once their privilege and their punishment. De. 24. 1. Mat. 19.8.—*C.*

b Job 17.8,9; 27. 5,6. Ps 37.6.

c Le.5.1,17;7.18; 19. 8:26.17,19. ch.18.23;14. 34; 9.13. Eze.23.49; 18. 4,20. Ro.2.8,9. Pr.5.22; 9.12.

CHAP. VI.

a Ju.13.5;16.17.1 Sa. 1.11,28. Lu. 1. 15. Ac. 21.24. Le.27.2. La.4.7. Am. 2 11. He. 7. 26. 1 Th.2.10.2 Co.6.17.

1 Or, *make* themselves *Nazarites.*

2 *Nazarite*—a person *separated* from the world, and *dedicated*, either for life or for a specified time, to the service of God. Those for life were sometimes so dedicated by their parents, as Samson, Ju. 13. 5, Samuel, 1 Sa. 1. 11, and the Baptist, Lu. 1. 15. Samson is expressly called a *Nazarite;* Samuel and John are not so called, but the law of the Nazarite being applied to both in the passages quoted, the conclusion that they were *Nazarites* seems unavoidable.—*C.*

b Ju 13.14. Le. 10.7 Lu.7.33; 21.34. Is.53.3, 4.1 Pe.2.11.1 Th.5.22.

20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband;

21 Then the priest shall charge the woman with an oath of cursing; and the priest shall say unto the woman, The LORD make thee a [q]curse and an oath among thy people, when the LORD doth [r]make thy thigh to rot,[9] and thy belly to swell:

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And the woman shall say, [s]Amen, amen.[1]

23 And the priest shall write these curses in a book,[2] and he shall blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse; and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousy-offering out of the woman's hand, and shall [t]wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handful of the offering, *even* the [u]memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have done trespass against her husband, [x]that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be [y]a curse among her people.

28 And if the woman be not defiled, but be clean, [z]then she shall be free, and shall conceive seed.

29 This[a] *is* the law of jealousies, when a wife goeth aside *to another* instead of her husband, and is defiled;[3]

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man be [b]guiltless from iniquity, and this woman shall [c]bear her iniquity.

CHAPTER VI.

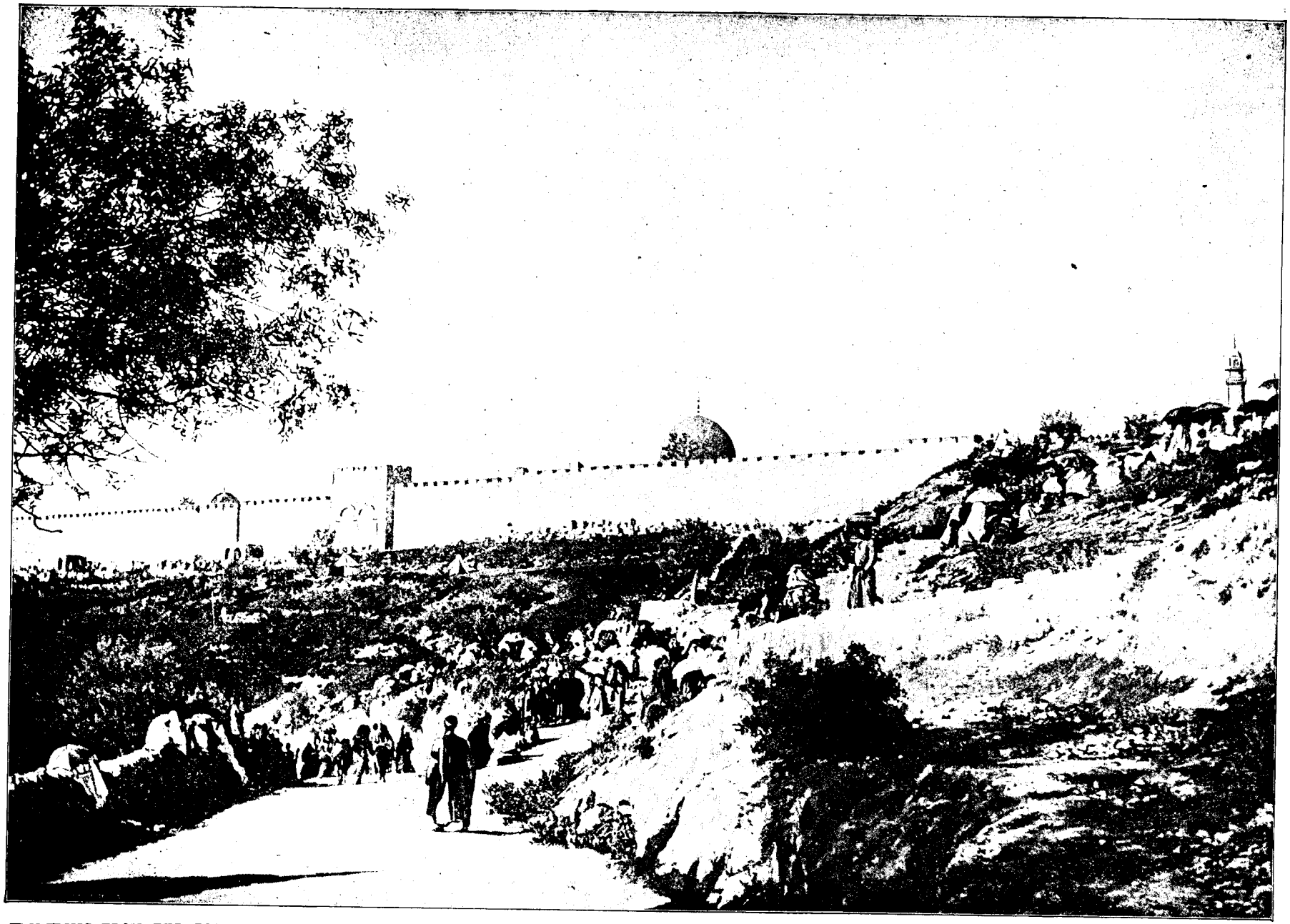
1 *The law of the Nazarite.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When [a]either man or woman shall separate[1] *themselves* to vow a vow of a Nazarite,[2] to separate *themselves* unto the LORD;

3 He shall [b]separate *himself* from wine and

darkness; and however they may escape present censure or punishment, whoremongers and adulterers God will judge, and dreadfully punish! Let me therefore abstain from fleshly lusts, which war against the soul: and if I am unjustly accused, let me commit my cause to God, who judgeth righteously, that he may bring me to the light, and cause me to behold his righteousness. Meanwhile let me, with the utmost accuracy, examine how far I am chargeable with spiritual whore-



PILGRIMS FROM THE TOMB OF MOSES—SEEN JUST OUTSIDE THE WALLS OF JERUSALEM. [NUMBERS, vi.]—In the fifth and sixth verses of the thirty-fourth chapter of Joshua, it is said that "Moses died in the land of Moab, and was buried in a valley in the land of Moab over against Bethpeor, but no man knoweth of his sepulcher unto this day." Notwithstanding the plain teachings of Scripture on the subject the Mohammedans pretend to know where the grave of Moses is. They claim that it is to the south of the road between Jerusalem and Jericho. So, as we were leaving **Jerusalem for Jericho, on the 25th day of April, 1894, just outside the walls of the Holy City we met a large number of pilgrims coming in from the so-called tomb of Moses. Upon this occasion the pilgrims appeared to be in a bad humor. They were firing pistols, and talking in a loud tone of voice as though they might be ready for mischief. Our dragoman told us that they were always especially fanatical and irritable on their return from these pilgrimages to the graves of their saints.**

strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation[3] shall he eat nothing that is made of the vine-tree,[4] from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [c]razor come upon his head: until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD he shall [d]come at no dead body.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die; because the consecration[5] of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the[6] LORD.[7]

9 And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall [e]shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [f]on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

11 And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

12 And he shall consecrate unto the LORD the days of his separation, and shall bring [g]a lamb of the first year for a trespass-offering: but the days that were before [h]shall be lost, because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: When[i] the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation:

14 And he shall offer [k]his offering unto the LORD, one he-lamb of the first year without blemish for a burnt-offering, and one ewe-lamb of the first year without blemish for a sin-offering, and one ram without blemish for peace-offerings,

15 And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat-offering,[8] and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And[l] the Nazarite shall shave the head of his separation *at* the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, and [m]put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

20 And the priest shall wave them [n]*for* a wave-offering before the LORD: this *is* holy for the priest, with the wave-breast and heave-shoulder: and after that [o]the Nazarite may drink wine.

21 This *is* the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, [p]besides[9] *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise ye shall [q]bless[1] the children of Israel, saying unto them,

24 The[r] LORD bless thee, and keep thee:

25 The LORD [s]make his face shine upon thee, and be gracious unto thee:

26 The LORD [t]lift up his countenance upon thee, and give thee peace.[2]

27 And they shall [u]put my name upon the children of Israel; and I will bless them.

CHAPTER VII.

1 *The offering of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar.* 89 *God speaketh to Moses from the mercy-seat.*

AND it came to pass, on the day that Moses had fully [a]set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels

A.M. 2514. B.C. 1490.

3 Or, *Nazariteship.*

4 Heb. *vine of the wine.*

c Ju.13.5;16.17, 1 Sa. 1.11. Thus his hair was a perpetual token of his consecration to God.

d Le.21.10,11;19.28. ch. 19. 11. 1 Pe. 2. 22. He. 7. 26. Ep. 5. 7, 11 Re.18.4. 1 Co.5.11, 13. 2 Co.6.14–17. 2 Ti.3.2–5. This taught him to moderate his affection to, and sorrow for, the loss of relations; and that God required the most exact spiritual purity.

5 Heb. *separation.*

6 Dedicated to his most special service.

7 The law of the *Nazarite* during his vow, included *five* things. (1) Abstinence from all excitement in drink or food, the two means of living, ver. 3, 4. (2) From all cutting of the *hair*, ver. 5, in which was *life* without *feeling, weakness* made *strength*, Ju. 16. 17. 2 Co. 12. 9. (3) In separation from the dead, ver. 6–9, even where kindred was nearest. (4) Sacrifice, even for the most unexpected and involuntary breach of vow, ver. 9. (5) The *laws* of past time, and its necessary *recommencement*, in case of any infringement of the vow, ver. 12. (6) Sacrifice after his vow has been *legally* fulfilled. In every point of this law, the necessity of holiness, and the utter *unprofitableness* of our best services, is plainly and explicitly set forth, Lu.17.10. The whole law is a beautiful and expressive type of Christ, who was 'separate from sinners'—who *really* paid his vow, He. 10. 5–7, and offered himself the sacrifice that perfects for ever them that are sanctified, He.10.10.—*C.*

e Ac.21.23. Phi. 3. 8, 9.

f Le. 9. 1–21; 14. 10–31;15. 14, 29;12. 6, 8;1. 14. Ro.4.25.1 Jn.2.1,2.

g Le.6.6;14.24.

h Ga. 3. 10. Eze. 18. 24. 2 Jn. 8, with Mat. 3.15. Jn.8. 29. Mat. 24. 13. Job 17.9. Pr.4.18.

i Ac.21.26.

k Le.1. 10–13; 4. 27–35;8.2,22;9.4;19.10. ch. 15. 3–11. He. 10. 10, 12, 14;9. 12. 2 Co.5.21. Ep. 2.13–15;1.3,6,7. Jn.6.53–57.

A.M. 2514. B.C. 1490.

8 This, as Patrick remarks, seems to relate to the burnt-offering and peace-offering before mentioned, ver. 14, which were to have their proper meat-offering and drink-offering; besides the basket of unleavened bread, with the cakes and the wafers. See Le. 7.12. Nu. 15. 2, 3, &c., where these accessory offerings are made to accompany the burnt and peace offerings.—*I.*

l Ac.21.24. Jn. 17. 4, 5;19.30.2 Ti.4.7,8.

m He.2.10;9.28. Lu. 17.10. Ep.1.6,7.

n Ex. 29. 24–27. Le. 7.30–34.

o Ps.16.10,11. Re.14. 13. Is.35.10.

p Ezr. 2. 69. 1 Pe. 4. 11. Ga.6.6. He.13.16.

9 Besides *the product of his industry* during the time of his separation from the world and dedication to God.—*C.*

q 1 Ch. 23. 13. Le. 9. 22,23. Lu.24.50. Ac.3. 21. Mat.5.2–12.

1 For the primary meaning of *blessing*, see note on Ge. 1. 28. Ver. 24–26, when compared with 2 Co. 13. 14, clearly imply the doctrine of the Trinity, and exhibit Father, Son, and Holy Spirit, each bestowing his appropriate blessing in the economy of redemption.—*C.*

r 2 Co.13.14. Ps.121. 7. 1 Ch.29.18. Jn.17.11, 15.

s Da.9.17. Ps.80.3,7, 19;44.3. Pr.16.15. Jn.1. 17. Ep.2.7,8.

t Ps.4.6. Ep.2.14,15. Ro.5.1.

2 This was apparently the formal 'blessing' or 'benediction' which the priests were to use on all solemn occasions when the people met in public assembly. It is comprehensive and most cheering. It consists of three distinct parts. The first part embodies simple preservation. The second progresses to favour, and favour specially developed in grace or pardon. The third part advances still farther to love—love evidenced in the beaming countenance, and love realized in the peace which the God of love implants in the soul. Preservation is the peculiar work of God the Father; pardon, of God the Son; and peace, of God the Holy Ghost.—*P.*

u Je. 14. 9. Da. 9.18, 19. Ps.115.13.

CHAP. VII.

a Ex.xl. Le.viii.ix.

dom or apostasy; and particularly observe whether the cross of Christ, and the afflictions of the gospel, are to me a savour of death unto death, or of life unto life.

CHAPTER VI. REFLECTIONS.—In these Nazarites let me behold the blessed Jesus solemnly separated by himself and his Father to the service of God in our redemption:—Jesus, never defiled with carnal comforts or pleasures, nor intoxicated with sinful lusts or worldly cares, nor polluted by his connection with sinners naturally dead in trespasses and sins:—Jesus, who, for Nazarine hair, hath the most noted graces and good works; yea, hath his people growing up into him as their head:—Jesus, never failing, but persevering in his work, and finishing it in his all-comprehensive offering of himself for us; and, in his resurrection, laying aside every token of continued subjection to a just God or broken law. In these Nazarites let ministers also, let saints, separated to the service of God, learn to deny themselves, mortify the deeds of the body, renounce this world and the pleasures of sin or sense, and behave as solemnly consecrated to God alone. Let every breach of their vows, through fellowship with dead and unfruitful works of darkness, occasion repeated application to Jesus' purifying blood, and to more diligence in duty. And, after finishing their course, let them thank God for his gracious assistance, account themselves unprofitable servants, and trust only to Jesus' all-sufficient sacrifice of himself as the ground of their hope and joy.—In this priestly benediction of the Hebrews let me behold Jesus, appointed of God to bless sinful men; yea, becoming blessings to them;—and God discovering his grace, by rendering his ordinances, apparently simple in themselves, gracious for blessing us with all spiritual blessings in Christ. Let me therefore look only to God for what blessings I need; and by faith hold communion with Father, Son, and Holy Ghost, in order to the enjoyment of them.

CHAPTER VII. REFLECTIONS.—Necessary observances in religion must always be preferred to

thereof, and had anointed them, and sanctified them,

2 That the [b]princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, and were[1] over them that were numbered,) [c]offered.[2]

3 And they brought their offering before the LORD, six covered waggons, and twelve oxen; a waggon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 Take[d] *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 Two[e] waggons and four oxen he gave unto the sons of Gershon, according to their service:[3]

8 And [f]four waggons and eight oxen he gave unto the sons of Merari, according unto their service,[4] under the hand of Ithamar, the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; because the [g]service of the sanctuary belonging unto them *was*, *that* they should bear upon their shoulders.[5]

10 ¶ And the princes offered for [h]dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

11 And the LORD said unto Moses, They shall offer their offering, [i]each prince on his day,[6] for the dedicating of the altar.

12 ¶ And [k]he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah:

13 And his offering *was* [l]one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them *were* full[m] of fine flour mingled with oil, for a meat-offering:

14 One spoon of ten *shekels* of gold, [n]full of incense:[o]

15 One[p] young bullock, one ram, one lamb of the first year, for a burnt-offering:

16 One kid of the goats for a sin-offering:

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day Nethaneel the son of Zuar, prince of Issachar, did offer.[q]

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats, for a sin-offering:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day Eliab the son of Helon, prince of the children of Zebulun, *did offer:*

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of [r]fine flour mingled with oil, for a meat-offering:

26 One golden spoon of ten *shekels*,[7] full of incense:

27 One young bullock,[8] one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of [s]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day Elizur the son of Shedeur, prince of the children of Reuben, *did offer:*

31 His offering was one silver [t]charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a [t]sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year.[1] This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer:*

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

A.M. 2514. B.C. 1490.

b ch.1 5-16, ii.x.

1 Heb. *who stood.*

c Ex.35.27. 1 Ch.29. 6-8.Ezr.2.68,69.

2 The princes set the example of religious devotedness and liberality; yet not for ostentation before the *people*, but an offering 'before the LORD.'—*C.*

d Ex. 25. 1-11; 35. 4-10. Is. 42. 1-7; 49. 1-8. Ep.4.11-13.

e ch.3.25,26; 4.25,26.

3 The Gershonites having charge of the tabernacle, curtains, cords, &c., receive but *two waggons*, sufficient for *service*, not for *luxury*.—*C.*

f ch.3.36,37;4.31,32.

4 The Merarites had charge of the pillars, boards, and other weightier parts of the tabernacle, and they receive the assistance of *four waggons*. Providence and grace are hereby exemplified: Providence raising up fitting agents for 'troublous times;' and grace promising and fulfilling—'as thy days, so shall thy strength be,' De.33.25.—*C.*

g 2 Sa. 6. 6,13. 1 Ch. 15.3,13.

5 The Kohathites get neither waggon nor ox, their service being to 'bear upon their shoulders.' A wise arrangement. For articles such as the *cherubim* of the ark, and the *golden candlestick*, could not have escaped injury by waggon carriage. The emblem of those services of religion which require, in their management, peculiar 'gentleness and meekness.' 2 Co. 10.1. Ga.6.1. 2 Ti. 2.25. Tit.3.2 Duties which circumstances peculiarly lay upon individuals, and which never can be done by proxy.—*C.*

h 2 Ch.7.5,9. Ezr.6. 16,17. Ne.12.27,43. De. 20.5. Jn.10.22.

i 1 Co.14.33,40. Col. 2.5.

k Ge.49.8,10. ch.2.3; 10.14. Mat.1.4. Ru.4. 20.

l 1 Ki. 7. 43,45. 2 Ki. 25. 14, 15. Zec. 14. 20. Ex.25.29; 37.16. The silver charger was in value £14. 16*s.* 7*d.*; the silver bowl about £8; and the golden spoon £18. 5*s.* sterling.

m Le.ii.

n Ex. 30. 7, 8, 34-38; 35.8.

o *Charger, bowl, spoon* — 'platters, sprinkling basins, incense pots,' according to Boothroyd. Of their shape and use we can tell no more than what is in the text. That the word translated *spoon* should be *incense pot*, is obvious from its use.—*C.*

p Le.i.; 4.23; iii. ch. xv. xxviii. xxix. Jn.17. 19. He.2.10. Is.53.4,10, 11. Mat.20.28. Ro. 3.24-26; 5.6-11, 16-21; 8.34; 10.4. 1 Pe.1.18,19; 2.24; 3.18.1 Ti.2.6. Tit.2.14.

q For the honour of each prince, God thus particularly marks their oblations.

6 This made the *dedication* a very long solemnity, which continued twelve days. When these days began it is not easy to determine, but the computation of Fortunatus Scacchus seems very reasonable. He supposes that the tabernacle being erected on the first day of the first month of the second year after they came out of Egypt, seven days were spent in the consecration of it, and of the altar, &c. On the eighth day Moses began to consecrate Aaron and his sons, which lasted seven days longer. Then the fifteenth day of that month was the first day of unleavened bread, which God commanded (as we read in chap. ix.) to be observed in the first month, and lasted till the two and twentieth. The rest of the month, we may well suppose, was spent in giving, receiving, and delivering the laws mentioned in the book of Leviticus. After this, on the first day of the second month, he began to number the people according to the command in the beginning of this book, which may be supposed to have lasted three days. Then on the fourth the Levites were numbered. On the next day, we may suppose, they were offered to God, and given unto the priests; and on the sixth day they were expiated and consecrated, as we read in the next chapter. On the seventh day their several charges were parted among them (of which we read in ch. iv.) After which the princes, he supposes, began to offer upon the eighth day of the second month, for the dedication of the altar, which lasted till the nineteenth day inclusively; and on the twentieth day of this month they moved, as we read in ch. x. 11, 12. from Sinai to the wilderness of Paran.—*Patrick.*

A.M. 2514. B.C. 1490.

r ch. 6. 20. Le. 21. 1. Mal.1.14.

7 *Kaph*, in Syriac *kaphtho*, a pan or censer, on which the incense was put. Both the metal of which it was made, and that which it contained, show that it was for the use of the golden altar in the sanctuary.—*I.*

8 From the numerous sacrifices, and from the value of the gifts of gold and of silver offered by each of the princes, it has been conjectured that these were not their own private gifts, but rather the contributions of their several tribes. It is not improbable that others may have aided the princes with their contributions.—*I.*

9 These sacrifices were much more numerous than the burnt-offering or sin-offering, and for this reason perhaps, that both the princes and people had a share of them, on which they feasted before the Lord.—*I.*

s ver.84.Eze.1.9.

t Ex.29.14. Ps.40.6. 2 Co.5.21.

1 God hereby teaches and exemplifies the importance of *order* in religious services, 1 Co. 14. 33; an importance, however, entirely to be derived from God's authority and prescription.—*C.*

what is merely voluntary. But the more honour and wealth persons have, the more exemplary they ought to be in laying out themselves and their substance for the Lord. Christ's ministers and people never need to be discouraged by the hard service allotted them; for by their often repeated exercises, or remarkable comfort therein, God can render his ministers expert in their work, or can quickly bring them unexpected assistance in it; and we can scarcely enter on his

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day Eliasaph the son of Deuel, prince of the children of Gad, *offered:*[2]

43 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled[u] with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh[3] day Elishama the son of Ammihud, prince of the children of Ephraim, *offered:*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary;[4] both of them full of fine flour mingled with oil, for a [v]meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-offering:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day[5] *offered* Gamaliel, the son of Pedahzur, prince of the children of Manasseh:

55 His offering *was* one silver charger of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

A.M. 2514. B.C. 1490.

2 As the offerings proceed from day to day, it is worthy of remark that they *never change* either by *addition* or *diminution* or *quality*. The prince of the smallest and poorest tribe offers as the prince of the largest and richest. Had it been otherwise, 'emulations,' Ga. 5. 20, would have been the immediate result, and the pride of man would soon have mingled in the service, where nought but humility can approach with acceptance, Mat. 18. 4. Ja. 4. 10.*C.*—It is observable that the offerings of all the princes were alike, each presenting the same amount of silver and gold, and an equal number of sacrifices. This equality in their offerings may have been the result either of agreement among themselves, or of the appointment of God, that there might be no unholy emulation, nor any unseemly boasting in so sacred a transaction. In contributing to the work of God, no motive can be more unbecoming than an ostentatious desire of being thought superior to our brethren. We may also observe that Moses, acting under the inspiration of God's Spirit, thought fit to set down distinctly, and at length, the offerings of the princes of every tribe (as he does here and throughout the chapter), though they were the very same, without any difference: that an honourable mention being made of every one apart, none might think themselves neglected. But how consoling is it to reflect that, in God's estimation, the widow's mite is as valuable as the rich man's offering.—*I.*

u Le.14.10. He.1.9. 1 Jn.2.27. Re.6.6.

3 Surprise has been expressed by both Jewish and Christian writers that this work should have gone on upon the seventh day, which they suppose to have been the Sabbath. But there is no proof that this seventh day of offering was a Sabbath-day, or if it had, could the people be better employed than in thus consecrating themselves and their service to the Lord? It has already been remarked, that every act in this matter was a religious act, and we can scarcely suppose any day too holy for the performance of such acts as are here recorded.—*I.*

4 There were three shekels: the royal shekel, valued at fifteen pence; the shekel of the sanctuary, twice as much; and the common shekel, which differed not from our shilling, Ge. 23. 15. Ex. 30. 13. 2 Sa. 14. 26. Je. 32. 9. Eze. 4 10. Ne. 5. 15. Am. 8. 5

v Ex.29.41. Le.2.1.

5 Upon this day the rebellion and death of Nadab and Abihu occurred, Le. 9. 1; 10. 1. Now the day of this melancholy occurrence is one of the most remarkable in the Jewish dispensation. For example, the *eighth* was the day of circumcision, Le.12.3. The *eighth* was the day of dedicating the first of the young of animals, Ex. 22. 30. The *eighth* was the day for cleansing the leper, Le.14.10. The *eighth* was the day of most solemn assembly and peculiar sabbatism, Le. 23. 36, 39; and is called the *great day* of the feast, Jn. 7. 37. Yet, on this very day, when so many associations combined to honour it, Satan prevails upon pride to render it dismal and disastrous.—*C.*

6 From the narrative contained in this chapter Scott remarks, that they whom Providence distinguishes as princes, nobles, or wealthy persons, should take the lead and set the example in every good work—with liberal hearts devising liberal things. But a liberal heart should be under the direction of prudence and discretion; and the circumstances of the times, the state of the church and its ministers, and the necessities of those around them, should be considered, that nothing be wasted in useless expense or vain projects.—*I.*

7 From the example of these chiefs of Israel, princes and great men, as Conradus Pellicanus remarks, should learn to be devoutly religious, and to possess the fear and reverence of the Lord God in their breasts; to be strong in faith; far from covetousness; unanimous in their endeavours to do honour to God; to give a good example of faith and good works to others; to seek the profit of their subjects; assist the servants of God; lend their helping hand to the proficiency of true piety; provide the ministers of the church with all things necessary, that religion be not neglected and contemned by their poverty; for the sake of God whom they serve, to do them honour by word and deed, and follow their godly admonitions.—*I.*

8 Heb. *on the days of the eleventh day*, ver.78. The Hebrew form of expression here, and in ver. 78, has something curious in it. It may be literally rendered, *in the day the first and tenth day*, and *in the day two and tenth day*. But this is the idiom of the language; and, to an original Hebrew, our almost anomalous words *eleventh* and *twelfth*, by which we translate the original, would appear as strange as his, literally translated, would appear to us.—*Dr. A. Clarke.*

9 It is instructive to observe the solemn fact so frequently recurring, that, with all his offerings, each brought an offering for sin.—*I.*

1 It appears by the metal that these chargers and bowls were of, that they were for the use of the altar of burnt-offerings, in the outward court; for all the vessels of the sanctuary were of gold. And I take the chargers to have been offered, for receiving the flesh of the sacrifices when the priests feasted upon it.—*Scott.*

60 ¶ On the ninth day Abidan the son of Gideoni, prince of the children of Benjamin, *offered:*[6]

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering.

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 ¶ On the tenth day Ahiezer the son of Ammishaddai, prince[7] of the children of Dan, *offered:*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day[8] Pagiel the son of Ocran, prince of the children of Asher, *offered:*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them full of fine flour mingled with oil, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

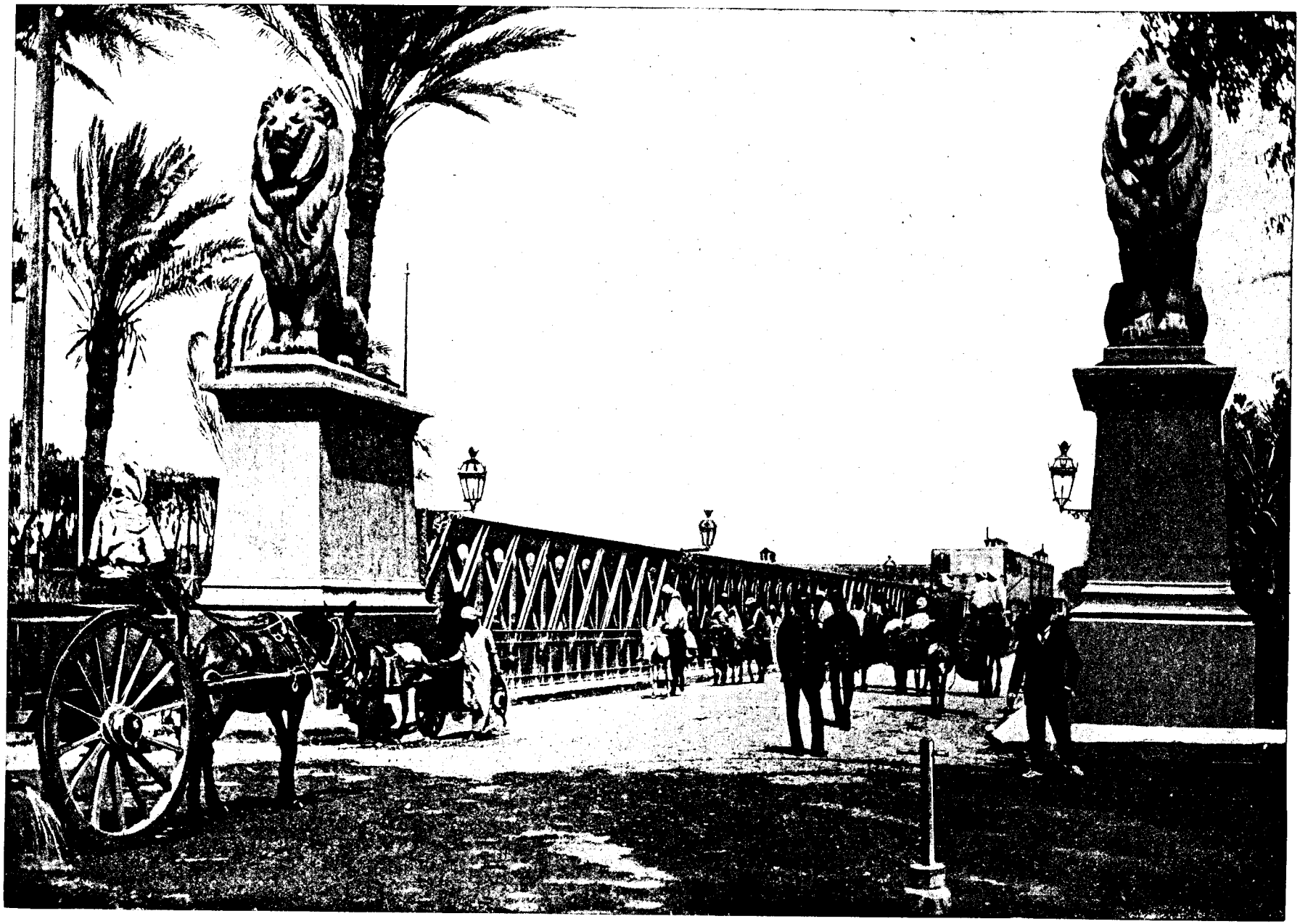
76 One kid of the goats for a sin-offering:[9]

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day Ahira the son of Enan, prince of the children of Naphtali, *offered:*

79 His offering *was* one silver charger,[1] the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after

service without receiving hints of changes and removals death not excepted. Liberal hearts devise liberal things, and are never weary of giving to the Lord. But in our dedications to God we ought carefully to consider what is like to be most useful in his service; and, amidst all, to implore pardon through Jesus our sin-offering. And while every one is careful to do that which is proper in his station, God honourably records the good deeds of his people in the most par-



APPROACH TO THE NILE BRIDGE. [NUMBERS, viii : 1.]—No view, perhaps, could be in greater contrast from the Egypt of Moses' time than the one given above of the approach to the Nile Bridge. Up to 1863, passage of the Nile was made by small ferry boats. Now we have a bridge of iron 1260 feet long, with stone buttresses. A pair of British lions sitting at the entrance of the bridge bespeak the fact that Egypt has passed under the influence of modern times and modern ideas. Across this bridge tourists now always pass to the pyramids. It perpetually presents a scene of life and color. There are donkeys and camels and carts and carriages going and coming throughout the day. Most tourists who visit the pyramids now go from Cairo in carriages, though occasionally a traveler prefers the old time method of traveling on a donkey.

the shekel of the sanctuary; both of them full of fine flour mingled with oil for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 This *was* the [z]dedication of the altar (in the day when it was anointed)[2] by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold;

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* two thousand and four hundred *shekels*, after the shekel of the sanctuary:[3]

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.[4]

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve:

88 And all the oxen, for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty.[5] This *was* the dedication of the altar, after that it was anointed.

89 ¶ And when Moses was gone into the tabernacle of the congregation to speak with Him,[6] then he heard the voice of one speaking unto him from off the [y]mercy-seat that *was* upon the ark of testimony, from between the two cherubims: and he[7] spake unto Him.[8]

CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps, the seven lamps shall give light over against the candlestick.[1]

3 And Aaron did so: he lighted the lamps thereof over against the candlestick; as the LORD commanded Moses.

4 And[b] this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* beaten work: [c]according unto the pattern which the LORD had showed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and [d]cleanse them.[2]

7 And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave[3] all their flesh, and let them wash their clothes, and *so* make themselves clean.

8 Then let them [e]take a young bullock with his meat-offering, *even* fine flour, mingled with oil, and another young bullock shalt thou take for a sin-offering.

9 And thou shalt [f]bring the Levites before the tabernacle of the congregation; and thou shalt gather the whole assembly[4] of the children of Israel together.

10 And thou shalt bring the Levites before the LORD: and the children of Israel shall [g]put their hands upon the Levites:

11 And Aaron shall offer[5] the Levites before the LORD, *for* an [h]offering of the children of Israel, that they may execute[6] the service of the LORD.

12 And the Levites shall [i]lay their [7]hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-offering, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites [k]before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt [l]thou separate the Levites from among the children of Israel; and the Levites shall be mine.

15 And after that shall the Levites go in to do [m]the service of the tabernacle of the congregation: and thou shalt [n]cleanse them, and offer them *for* an offering:

16 For they [o]*are* wholly given unto me from among the children of Israel; instead of such as open every womb, *even instead of* the firstborn of all the children of Israel, have I taken them unto me.

17 For[p] all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt I sanctified them for myself.

18 And I have taken the Levites [q]for all the first-born of the children of Israel.

19 And I [r]have given[8] the Levites *as* a [9]gift to Aaron, and to his sons, from among the chil-

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A.M. 2514. B.C. 1490.

x 1 Ch. 29. 6–8. Ezr. 2.68,69. Ne.7.70–72. Is. 60.6–10. Re.21.24.

2 The words 'in the day when it was anointed' are a *parenthesis*, referring to the *anointing* by Moses, recorded Le. 8.10,11. The *dedication* was by the princes, as representatives of the people, acknowledging in their name their national covenant with God. See ver.88.—*C.*

3 The whole value of the silver vessels was £273, 15*s.* sterling; and of the golden spoons about £199 sterling.—[A more accurate estimate, based upon a fuller knowledge of the Jewish weights, gives the value of the silver offerings at about £380, and the gold at £320, or about £700 in all.—*P.*]

4 The *silver chargers* and *bowls* weigh 2400 shekels, which, at 5*s.* per oz., amounts to £388, 1*s.* 3½*d.*; the *twelve golden* spoons, weighing 120 shekels, and estimated at £4 per oz., would make £320, 14*s.* 10½*d.*, without calculating *workmanship*, which might vary according to the *figuring and finish*, from £50 to £200 or even £300 *per cent.*—*C.*

5 The *burnt-offerings* are by *twelves*, representing the *tribes* seeking and obtaining *national reconciliation* with God, Le.1.3–17. The *sin-offerings*, by *twelves*, acknowledging in name of the *tribes* the national rebellions and guilt. The *peace-offerings* the first by *twice twelve*, which, according to the rule of *duplication*, Ge. 41. 32, represents a thing firmly established, and speedily to be accomplished. Then they are by *sixties*, that is, *five twelves*. Now this *peculiarity* is not without its significance. For *five* is the average representation of a family (see note on Ex.13.18), and the *fives* by which the *twelves* are multiplied represent the *families* of which the *tribes* are composed.—*C.*

6 That is, *God.*

y Ex. 15. 22. 1 Ki. 6. 23, Le.1.1.ch.1.1.

7 Moses.

8 Moses went merely into the outer tabernacle or holy place; the voice of Jehovah came from the inner, or most holy place, within the veil. This was a gracious acknowledgment of the acceptance of the offerings, and of the immediate presence of God in the sanctuary.—*P.*

CHAP. VIII.

a Ex. 25. 37; 40. 25. Le.24.2,3. 1 Sa.3.3. Ps. 132. 17. Is.49.6. Jn.1.9; 8. 12. Lu. 2. 32. The rest of the candlestick was of one piece; but the lamps were made by themselves, and set on the tops of the branches.

1 Heb. *the face* (or over the face) *of the candlestick*, Ex. 25. 37.—*C.*

b Ex.25.31–39; 37 17–24. Re.1.20. 2 Pe.1.19. Phi.2.15.

c Ex. 25. 40; 39. 43. Mat. 28. 20. Is. 8. 20. 2 Ti.1.13.

A.M. 2514. B.C. 1490.

d Ex. 19. 10, 15. ch. 19.12, 18, 19. Is. 52. 11. Le.14.8, 9. He. 7. 26. 1 Th.2. 10. 1 Ti. 4. 12; 6. 11.

2 It will be noted that priests were 'consecrated' when set apart for their work; but Levites, who had inferior duties to perform, were only cleansed; *i.e.* their bodies were sprinkled with *sin-water*, the whole hair of their bodies was shaved off, their clothes were washed, and then sacrifices were offered up for them.—*P.*

3 Heb. *let them cause a razor to pass over*, &c.

e Le.1.3; 4.3,14. ch. 15.8,9.

f Le.1.3; 8.3. Ex.29. 4.

4 *The whole assembly* or congregation, not of all the people, but of the princes or elders, as in ch. 35. 12, where *congregation* must signify the assembly of the *judges*, for the Mosaic law referred such cases to appointed judges, Ex. 18. 25. —*C.*

g Le. 1. 4, to note that they dedicated them to God, to serve in their stead, Pr. 8. 23. Ro.1.1. Ga.1.1.

5 Heb. *wave.* [Heb. 'And Aaron shall wave the Levites before Jehovah, for a wave-offering of the children of Israel.' The waving to and fro before the altar denoted a solemn consecration of the thing or person to God. God claimed all the first-born; but he graciously consented to accept substitutes, and thus the Levites were devoted to his service in the room of the first-born of the people.—*P.*]

h Heb. *wave-offering*, see Le. 7. 30–34; 9.20. ver.13,14.

6 Heb. *they may be to execute*, &c.

i Le. 1. iv. Ex.29.10, &c.

7 This was just the same act which had been performed upon the Levites themselves, and seems to have had the same signification. The Levites, though substituted in the room of the first-born, yet not being devoted to death, any more than the first-born themselves were, these two sacrifices were substituted for them. They laid their hands upon their heads, that the sins which Israel had put upon them might be transferred to the animals.—*I.*

k ch. 3 6–9,12,39,41, 45; 18.1–6; 4.18,19; ver. 11,14,19.

l Ex. xxix. Le. viii. ch.18.6; 3.12,41,45; 16. 9; 1. 50; 4.46. De.18.5,7. ver.11,13,16,18.

m ch. 3. 23–37; 4. 3–32.

n ver.7–13.

o ch 3. 12, 13, 40, 41, 45; see ver.13,14,19.

p Ex.13.2,12,13. ch 3.13. Lu.2.23.

q ch. 3. 12, 45; 18. 6; ver.11–16.

r ch.3.6,9; 18.1–6; 4. 18,19. ver.13. Ps.68.18, with Ep.4.11–13.

8 They were first of all given unto the Lord, and consecrated as an offering to him, and being thus devoted and made his, they were by him given to Aaron and to his sons.—*I.*

9 Heb. *given.*

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ticular manner, and takes pleasure in manifesting his gracious acceptance thereof. But might not these twelve solemn days prefigure the apostolic and spiritual periods, in which princes and nations did, or shall, dedicate themselves and substance to Jesus Christ, our great tabernacle and altar; yea, the glorious fulfiller of all the Levitical dispensation?

CHAPTER VIII. REFLECTIONS.—In these lighted lamps I behold Jesus endowed with the fulness of the Spirit of God, and set up to be the light of the world, the light of the church;—and ministers enlightened in themselves, and set up for lights to others, that they may see to perform the service of the tabernacle. In these Levites I behold Jesus, holy, harmless, and undefiled, solemnly set apart as the Saviour of lost sinners, to the hard service of his debasement; which being finished, and atonement thus made for his people, and every plague averted from them, he retired to his heavenly rest to minister, without fatigue, in the sanctuary above.—But with what holiness, and solemn dedication to God, ought ministers to be prepared for their work! How voluntary their call by their people; and how solemn their ordination to their office! Honourable indeed is their service for Jesus and his ransomed people; if faithful, they become a remarkable mean of turning away God's wrath from nations and

dren of Israel, to do the service of the children of Israel in the tabernacle[1] of the congregation, and to make an atonement for the children of Israel; that there be [e]no plague among the children of Israel when the children of Israel come nigh unto the sanctuary.

20 And Moses and Aaron, and all the congregation of the children of Israel, did to the Levites [f]according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were [u]purified, and they washed their clothes; and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in [x]to do their service in the tabernacle[2] of the congregation before[3] Aaron, and before his sons; as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites: From[y] twenty and five years[4] old and upward they shall go in [z]to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service[5] *thereof*, and shall serve no more:

26 But shall minister[6] with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 *The passover is commanded again.* 9 *A second passover allowed for them that were unclean or absent.* 15 *The cloud guideth the removings and encampings of the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, in the [a]first month of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also [b]keep the passover at his appointed season.

3 In the fourteenth day of this month at even,[1] ye shall keep it in his appointed season: according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they [c]kept the passover on the fourteenth day of the first month [d]at even in the wilderness of Sinai; according to all that the LORD commanded Moses, so did the children of Israel.[2]

A.M. 2514. B.C. 1490.

1 In the sacred courts.

s 1 Sa.6.19. ch.25.7-13; 16.46-50. Ps.106.30, 31. 2 Ch.26.16-20. As the Levites performed the service of the court, and bore the tabernacle, none of the people had any call to come too near the holy things.

t ch.1.54;2.33;3.5;14. 37.45;ver.6-14,22.

u Ex. xxix. Le. viii. ix. xiv. xv. ch. 91.1-12; see ver.6-19.

x ch.3.6-9, &c.; iv.; 18.2-7. 1 Ch.xxiii. xxv. xxvi.

2 They went not into the sanctuary, for none but priests might enter into it; but into the court of the priests, where the altar of burnt-offering stood.—*I.*

3 According to their direction.

y ch.4.3,23,30,39,47. 1 Ch.28.13;23.24-27.

4 In ch.4.3 the '*sons of Kohath*' are to be enumerated from '*thirty*' till '*fifty*,' even 'all that enter into the host to DO the work in the tabernacle of the congregation;' but in this verse they only go in to WAIT UPON the service at *twenty-five*. That is, at *twenty-five* they go in to wait, as *learners*, upon those that *did* the work; at *thirty* they went in to *do* the work themselves. For *five* years they were *learners* of what they were afterwards to practise.—*C.*

z Heb. *to war the warfare of*, &c. ch.4. 3,23,30. Is.63.1-4. Ep. 6.10-19.2 Ti.2.4-15.

5 Heb. *return from the warfare of the service.*

6 Sing psalms, instruct, counsel, and keep things in order; but do no hard service.

CHAP. IX.

This chapter comes in before ch. i. &c.

a Ex.40.2.ch.1.1.

b Ex. 12. 2, 14, 25, 43-49; 13.10. Le.23.5. ch. 28.16. De.16.1,2.

1 Heb. *between the two evenings.*—[Between sunset and dark; such is the meaning attached to the cognate expression in Arabic, frequently used in the present day.—*P.*]

c Ex. 12. 1-14, 43-49 Jos. 5. 10. 2 Ch. xxx. xxxv. Mat.26.2.1 Co.5. 7,8.

d Ex. 12.6. He.9.26. Mat.27 46,50.

2 After the first celebration in Egypt, the original ordinance had reference to the land of *Canaan* See Ex. 12. 25. Here is a special direction for its observance in the *wilderness*, so that the chain of *memorial* might be complete.—*Note*, The people observe the ordinance when Moses speaks in the name of the Lord. See how much the observance of religious ordinances, such as the private reading and public hearing of the word, closet and family prayer, and attendance on the communion, depend on the faithful instruction and warning of ministers. Many neglect or withdraw from public religious ordinances when in

A.M. 2514. B.C. 1490.

trouble; this is contrary to God's direction. Israel must observe the passover, even in the *wilderness;* and trouble is the time when we need God most, and he promises most. Job 5.19. Ps.91.15. Is. 41.10.—*C.*

e Le.21.11.ch.5.3; 6. 6;19.11,18.

f Ex.12.27. De.16.2. 1 Co.5.7,8.

g He.3.5,6. Jn. 7.17. Eze.2.7; 3.17. 1 Co.11. 2,3;4.2. Ac.20.27. Pr.3. 5,6. Ps.85.8;25.14.

h ver 6,7. Ep. 2.1,2, 12,13; 3.6-9. Ro. 15. 8-19; 16. 25, 26. 1 Co.6.9-11.

i 2 Ch. 30. 2-15. Ex. 12. 2-14, 43-49. Jn. 19. 36.

3 It was a custom among the heathen, previously to their setting out upon a journey, to offer a sacrifice to their gods, and to eat the whole. If in any instance this happened to be impracticable, it was burned with fire. Being made to procure a prosperous journey, this sacrifice was called *propter viam*, and was most probably borrowed from the Jewish passover.—*I.*

k ch.15.30,31;19. 13. Ex. 12. 15. Ge. 17. 14. Le.17.4,10, 14. 16. He. 10.26-29;6.6 2 3.

4 The paschal lamb was really an offering or sacrifice. It was slain as a sacrifice, and its blood sprinkled after which it was eaten by the family, in grateful remembrance of the deliverance from Egypt, and the preservation of the first-born. It was a eucharistical sacrifice.—*I.*

l Ex. 12. 49. Le. 24. 22; 19. 34. ch.15.15, 16, 29;19.10; 35. 15. De.29. 11; 31.12. Ep. 2. 12-22 Is.56 6,7.

6 Proselyte.

m Ex. 40 34; 13. 21; 14.20,24. ch. 14. 14; 10. 34. Eze.10.3,4.

6 The most holy place where the law was.

n ver.18-22. Ex. 13. 21; 40. 38. Ne.9.19. Ps. 105.39; 78. 14. Is. 4.5,6. 1 Co. 10. 1. 2 Co. 5. 19. Re.21.3.

7 The *perpetuity* of the *cloud* in such a climate, during so many years, and in sight of such a 'gainsaying people,' Ro. 10. 21, not one of whom ever attempted to question the *fact*, presents now an unanswerable attestation to the truth of the Mosaic history, as it presented *then* an unquestionable symbol and evidence of the divine presence.—*C.*

o cl. 10.33,34,36. Ps. 32.8; 73. 24; 78. 14; 80.1, 2;105.39. Is. 49. 10. Jn. 10.3-5,9.1 Co.10.1.

8 When the cloud was *taken up* they decamped; followed so long as it went before them, ver. 12, and Ex. 13. 21, and pitched their tents when the cloud became stationary over a particular place. To this the *star* at Bethlehem seems to have corresponded, when it 'went before' the wise men till it came and stood over the place 'where the young child was,' Mat.2.9.—*C.*

6 ¶ And there were certain men who were [e]defiled by the dead body of a man, that they could not keep the passover on that day; and they came before Moses and before Aaron on that day.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not [f]offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will [g]hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be [h]unclean by reason of a dead body, or *be* in a journey afar off, yet he shall keep the passover unto the LORD.

11 The [i]fourteenth day of the second month at even they shall keep it, *and* eat it with unleavened bread and bitter *herbs*.

12 They shall leave[3] none of it unto the morning, nor break any bone of it: according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and [k]forbeareth to keep the passover, even the same soul shall be cut off from his people: because he brought not the offering[4] of the LORD in his appointed season, that man shall bear his sin.

14 And if [l]a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger,[5] and for him that was born in the land.

15 ¶ And [m]on the day that the tabernacle was reared up the cloud covered the tabernacle, *namely*, the tent[6] of the testimony: and at even there was upon the tabernacle as it were the appearance of fire until the morning.

16 So[n] it was alway:[7] the cloud covered it *by day*, and the appearance of fire by night.

17 And [o]when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.[8]

18 At the commandment of the LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: as long

churches; and if faithful and diligent while their strength continues, their people ought to support them decently when they become old and infirm, and Jesus Christ will for ever reward them in the heavenly state.

CHAPTER IX. REFLECTIONS.—We need repeated excitements to the most pleasant and solemn services of God; though it is an infinite favour, that, in these deserts of trouble, we may keep the Lord's solemn feasts. Those who know their value will delight in the observance, and rejoice to see others hungering and thirsting after God's ordinances, even when hindrances are laid in their way. Ministers ought ever to be careful in debarring scandalous sinners from the seals of the covenant; yet, on the contrary, ever cautious and attentive to God's word in determining particular cases. But here let me reflect on the mercy, that though we Gentiles were of old afar off, and in our uncleanness, God hath brought us nigh by the blood of his Son, and hath provided a second, a gospel passover for us! If then we be unavoidably disappointed of public ordinances, let us take the first opportunity of approaching his house or table. Providential hindrances may disappoint us of the means, but cannot, if our hearts be right, deprive us of the grace thereof; God will amply supply our wants some other way: while such as reject God's ordinances will

as the cloud abode upon the tabernacle they rested in their tents.

19 And when the cloud tarried long[9] upon the tabernacle many days, then the children of Israel kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode[1] from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode[p] in their tents, and journeyed not: but when it was taken up, they journeyed.[2]

23 At[q] the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.

CHAPTER X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai to Paran.* 14, 18, 22, 25 *The order of their march.* 29 *Hobab is entreated by Moses not to leave them.* 33 *The blessing of Moses at the removing and resting of the ark.*

AND the LORD spake unto Moses, saying,
2 Make thee [a]two trumpets of silver; of a[b] whole piece shalt thou make them: that thou mayest use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, [c]all the assembly[1] shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [d]heads of the thousands of Israel, shall gather themselves unto thee.[2]

5 When ye blow an alarm,[3] then [e]the camps that lie on the east parts shall go forward.[4]

6 When ye blow an alarm the second time, then the [f]camps that lie on the south side shall take their journey:[5] they shall blow an alarm for their journeys.[6]

7 But[g] when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm.

8 And [h]the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye [i]go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be [k]remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [l]in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets [m]over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for [n]a memorial before your God: I *am* the LORD your God:

11 ¶ And it came to pass on the [o]twentieth *day* of the second month, in the second year, that the cloud was taken up from off the tabernacle of the testimony.[7]

12 And the children of Israel [p]took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.[8]

13 And they first took their journey, [q]according to the commandment of the LORD by the hand of Moses.

14 ¶ In[r] the first *place* went the standard of the camp of the children[9] of Judah, according to their armies; and over his host *was* Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of Zebulun *was* Eliab the son of Helon.

17 And the tabernacle was [s]taken down; and the sons of Gershon and the sons of Merari set forward, [t]bearing the tabernacle.

18 ¶ And [u]the standard of the camp of Reuben set forward according to their armies; and over his host *was* Elizur the son of Shedeur.

19 And over the host of the tribe of the children of Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of Gad *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward, [x]bearing the sanctuary; and [y]*the other* did set up the tabernacle against they came.

22 ¶ And the [z]standard of the camp of the children of Ephraim set forward according to their armies; and over his host *was* Elishama the son of Ammihud.

A.M. 2514. B.C. 1490.

9 Heb. *prolonged.*

1 Heb. *was.*

p Ex.40.36,37.

2 So long as the pillar of cloud by day, or fire by night, remained stationary over the sanctuary—whether a single night, or two days, or a month, or a lengthened period ('a year' is in Hebrew 'days, and means *an indefinite period*)—the people remained in their tents: but the moment it rose from the tabernacle, whether by day or night, the people rose and followed; and they continued marching until the cloud again rested.—*P.*

q ch.1.54; 8.20 Ex. 39.42; 40.16; 23. 21, 22. Mat. 28. 20. Pr.3. 5, 6. Ps. 32. 8; 48. 14; 73. 24; 107.7; 143. 10. Is. 55. 4; 63.12–14. Mat.16. 24. 1 Co.11.1.

CHAP. X.

a More trumpets were afterward made, 2 Ch. 12. 13. Joel 2. 15,16. Ps. 81. 3; 89. 15. Is. 27. 13; 58. 1 Ho.8.1.Ro.10.15,18.

b Ex. 25. 18, 31. Ep. 4.5. Is.11.10. Zec.2.11.

c Pr.8.4;9.4,5. Is. 55. 1–4. Re.22.17. Mat.11. 28. Ge.49.10.

1 *All the assembly* assembling themselves to Moses *at the door* clearly evinces that 'assembly' means, not all the people, but their representative heads or princes. The statement in ver. 4 puts this interpretation beyond all doubt.—*C.*

d Ex.18.21. De.1.15. ch.1.5–16.

2 The 'princes' were twelve in number, one for each tribe. See ch.1.47.2.—*P.*

3 The word *trumpet*, in ver. 4, is supplied by the translators; and as the word translated *alarm* in ver. 5 means a broken quavering sound, so the word supplied in the former verse should rather be one *uniform sound*, as distinguished from the *broken* character of the *alarm*.—*Note*, The gospel trumpet has a special sound for every rank and for every purpose, whether assembly, journey, warfare, or triumph, ver.4,5,9,10; but he that blows it must give no 'uncertain *sound*,' 1 Co. 14. 8, and must so declare the 'whole counsel of God,' as to be 'pure from the blood of all men,' Ac. 20 26.—*C.*

e ch. 2. 3–9; ver. 14–16.

4 The tribes of Judah, Issachar, and Zebulun.—*P.*

f ch.2 10–16; ver.18–21

5 The tribes of Reuben, Simeon, and Gad.—*P.*

6 It is singular that no mention is here made of the tabernacle, the Levites, or the remaining two camps. Probably this last clause of ver. 6 was meant to embrace the whole.—*P.*

g Ver. 3. Ps. 40. 9, 10; 81.3;89.15. Pr.8 4;1.21, 22;9.4,5. Ro.10.15,18.

h 1 Ch. 15. 24. 2 Ch. 13 12. Je.23. 32. Joel 2. 15.Ro.10.15. He.5.4.

A.M. 2514. B.C. 1490.

i ch.31.6. 2 Ch.13.12 –15. Jos.6.5,6. De.20.1–3.

k Ge.8.1. Ps.136.23.

l ch. 29. 1; xxviii. xxix. Joel 2. 15. 1 Ch. 15.24. 2 Ch.7.6;29.26;5. 12,13. Ne.12.35. Ezr.3. 10. De.16.5,14. Ps.81.3.

m 2 Ch. 29. 25–28; 5. 12,13. Ezr.3.10.

n Ex. 28. 29; 30. 16. Le.23.24. ch. 5. 15, 18; 16.40. Jos.4.7.

o ch.1.1;9.1.

7 It appears from Ex. 19 1 that the Israelites had been encamped at Sinai about eleven months and twenty days.—*C.*

p ch.33.16;2.9,16,24, 31. Ex.19.1. De.33.2,1. 19. They had continued almost a year at Sinai.

8 The wilderness of Paran was of great extent. It was bounded on the north by Palestine, on the east by the valley of Arabah, on the south by the mountains of Sinai, and on the west by the Mediterranean. It might appear from this verse that the wilderness of Paran lay close to the mountain of the Lord, as it is said 'they took their journeys out of the wilderness of Sinai, and the cloud rested in the wilderness of Paran;' but the full narrative, which is given in ver. 33, and 11 3, 34, 35, shows that from Sinai they made a four days' march to Hazeroth, and then the next march brought them into the wilderness of Paran, 12. 16. Paran therefore was five days' march from Sinai.—*P.*

q ch.9.17–23. Pr.3.6. Ps.32.8

r Ge.49.8–10. ch.2.3 –9; 1.7,26–31; 26.19–27; ver.5.

9 From ch.ii it appears that this camp was the most numerous and strongest. They are therefore the *advance-guard* of the army.—*Note*, This is in strict accordance with military tactics, and Christians should so far, but no farther, imitate the world, that in *their spiritual warfare* the strong go before to protect the weak, 1 Th. 1. 18 Ro.15.1.—*C.*

s ch.1.51. He.12.27, 28;7.18;9 10,11. 2 Co.5. 1,4.2 Pe.1.14.

t ch.7.5–9;3 25,26,36, 37;4.22–32.

u ch. 2. 10–16; 1. 20–25;26.5–18.ver.6.

x ch.2.17; 3. 27–32;4. 4–16; 7. 9. 1 Ch. 15. 2. The most holy furniture.

y That is, *the Gershonites and the Merarites.* See ver. 17.

z ch. 2. 18–24; 1. 32–37;26.28–41.Ps.80.1,2.

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be rejected by him. Habitual neglect of the Lord's supper is a fearful sign of a naughty heart.—Let Jesus, and JEHOVAH in him, be our pillar of cloud, to direct our motions and rests; and let us be always obedient to his tokens: no safety can be had in going before him; and no comfort can be had in loitering behind him. Let me be ready, with comfort, to see this cloud remove into the eternal state, where I expect a more abiding habitation; that when death comes, I may have nothing to do but to remove: and, even by the way, let God fix my residence and lot as he pleases; and there let me contentedly pitch my tent.

CHAPTER X. REFLECTIONS.—In these trumpets I discern the pure and precious gospel of Christ, and hear its joyful sound proclaiming the sufficiency and suitableness of Jesus and his righteousness, calling sinful men to him and his ordinances, and encouraging them in their journey heavenward, and in their spiritual warfare with sin, Satan, the world, and death. Let me also observe, that even Sinai-visits, the most noted opportunities of intimacy with God, come quickly to an end; and that, in this world, we but remove from one wilderness to another. While, in the Hebrews' orderly march I discern the ransomed of the Lord, directed by the Lion of the tribe of Judah, and having his Father's presence among them, march-

23 And over the host of the tribe of the children of Manasseh *was* Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* Abidan the son of Gideoni.

25 ¶ And the [a]standard of the camp of the children of Dan set forward, *which was* the rere-ward[1] of all the camps throughout their hosts; and over his host *was* Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* Ahira the son of Enan.

28 Thus[b] *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto [c]Hobab, the son of Raguel[2] the Midianite, Moses' father-in-law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good; for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.[d]

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [e]instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the [f]mount of the LORD three days' journey: and the [g]ark of the covenant of the LORD went before them in the three days' journey, to [h]search out a resting-place for them.

34 And the [i]cloud of the LORD *was* upon them by day,[3] when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [k]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.[4]

36 And when it rested, he said, [l]Return, O LORD, unto the many thousands[5] of Israel.

A.M. 2514. B.C. 1490.

a ch. 2. 25-31; 1. 38-43; 26. 42-50. Ge. 49. 16, 17. De. 25. 18. Jos. 6. 9.

1 From ch. ii. it will appear that, next to the camp of Judah, which marched in front, this was the most numerous and the strongest, and was accordingly placed in the *rere-ward*.—*Note*, Satan's attempts are always against the *heel* of Christ, Ge. 3. 15, therefore should the Christian's watchfulness and preparation for defence have regard not merely to his present actions, but to all their *natural consequences*.—*C*.

b Heb. *these*, ver. 35, 36; ch. ii. 24. 5. Ps. 80. 1; 68. 2, 8, 9. Ca. 6. 10. Col. 2. 5. 1 Co. 14. 33, 40.

c Ex. 2. 18; 18. 1-27.

2 He is called *Jethro*, Ex. 18. 1; but this is no contradiction to the name of *Raguel*, as he may either have had *two names*, used indiscriminately, or have received or taken a *new name* at this period.—*C*.—The same Hebrew word is written *Reuel* in the English version of Ex. 2. 18. It would seem that when Reuel (or Jethro) went back to his own country, as stated in Ex. 18. 27, his son Hobab remained with Moses, and abode in the camp during the whole period of the sojourn at Sinai. Now when the Israelites approached the borders of Midian proper, Hobab determined to leave them and go to his own country; it would seem, however, that on the earnest persuasion of Moses he remained with the Israelites and acted as their guide.—*P*.

d Ju. 1. 16; 4. 11, 17. 1 Sa. 15. 6. Je. 35. 2.

e Job 29. 15. Zec. 2. 8. Ga. 4. 15. Ps. 32. 8.

f Ex. 3. 1; 19. 3; 24. 17.

g Ex. 25. 21, 22, with De. 9. 9; 10. 5. Is. 55. 4. He. 3. 1; 10. 20.

h De. 1. 33. Je. 31. 2. Eze. 20. 6. Mat. 11. 28, 29.

i Ex. 13. 21, 22. ch. 9. 16-22. Ps. 105. 39; 99. 7.

3 It is evident that, in this case, the cloud was not located, as when resting on the tabernacle, but diffused over the whole line of march. A beautiful emblem of that universal providence that protects a nation, while its particular regards are concentrated in the visible church.—*C*.

k Ps. 68. 1, 2; 2. 9; 21. 8-12; 83. 13-17; 89. 23; 92. 7, 9; 110. 1, 5, 6.

4 That a *good man* should have *enemies* would appear incredible, did not observation and history confirm the fact. But that *God* should have *enemies* that *hate* him, can never be imagined or admitted until we know that 'the carnal mind is enmity against God,' Ro. 8. 7.—*C*.

l Ps. 90. 14-17; 132. 8; 85. 5, 7; 80. 3, 7. Mi. 7. 19.

5 Heb. *ten thousand thousands*.

A.M. 2514. B.C. 1490.

CHAP. XI.

1 Or, *were as it were complainers*.

2 Heb. *it was evil in the ears of*, &c.

a De. 25. 18.

3 This *fire* may have been *lightning* or the *fiery winds*, still common in the Arabian desert, but never smiting unsent.—*C*.

b Ps. 78. 34, 38. 1 Sa. 12. 19. See Ex. 8. 8.

c Ex. 8. 12, 13; 32. 10, 11. Ja. 5. 16-18. Is. 45. 11. Mat. 7. 7. Mar. 11. 24. Ps. 106. 23.

4 Heb. *sunk*.

5 That is, *a burning*.

d As, Ex. 12. 38. Le. 24. 10, 11. 1 Co. 15. 33.

6 Heb. *returned and wept*.

7 In ver. 1, they had *complained*; in ver. 2, they were delivered; and now, through the influence of the bad example of the mixed multitude, they sin *again*.—*C*.

e 1 Co. 10. 6. Ps. 78. 18-20; 106. 14. Ex. 16. 3, 12. ver. 18.

f Phi. 3. 19. Ja. 3. 15. Ro 8. 7, 8. Ps. 17. 14. Lu. 15. 16.

g 2 Sa. 13. 4. Is. 53. 2, 3.

8 This record furnishes a remarkable instance of the *idolatry of the appetite*, Phi. 3. 19, and of the practical difference between the *natural* and the *spiritual man*. The *spiritual*, that is, the *renewed*, the *converted* man, Ro. 12. 2. Mat. 18. 3, has learned, 'having food and raiment,' without any quarrel with providence, therewith to be 'content,' 1 Ti. 6. 8. Phi. 4. 11. He. 13. 5. But the natural man, like murmuring Israel, having installed the *appetite* in the place of God in his affections, and trained that appetite to demand *luxuries* as *necessaries*, feeds without thankfulness upon the blessings of God, and rebels against his providence the moment a blessing is withdrawn.—*C*.

h Ex. 16. 12-55. Ge. 2. 12. Ca. 5. 16. 1 Co. 1. 23, 24. Ju. 1. 14. 1 Pe. 1. 7.

9 Heb. *eye of it as the eye of*.

i Ju. 6. 37, 33, 35, 53-57. Is. 53. 10. He. 2. 10; 5. 8. 2 Co. 5. 21. Ga. 3. 13.

k Ex. 16. 23. Ga. 2. 20. Phi. 3. 8, 9. Ps. 119. 103; 19. 10.

l Ex. 16. 13, 14. De. 32. 2. 1 Co. 2. 2. Ep. 3. 8; 1. 13. Ro. 10. 8. Ac. 13. 26.

1 See note on Ex. 16. 21.—*C*.

m Ps. 78. 21; 90. 11; 106. 29, 32, 33. De. 32. 21, 22; 9. 8, 19; 31. 17; 29. 20. Ju. 2. 14, 20; 3. 8; 10. 7. ch. 20. 10, 11

n De. 1. 12. 2 Co. 11. 28. Je. 15. 10; 20. 7-9.

o Is. 49. 15, 23; 40. 11. 1 Th. 2. 7, 11.

CHAPTER XI.

1 *The burning at Taberah is quenched by Moses' prayer.* 4 *The people lust for flesh, and loathe manna.* 10 *Moses complaineth of his charge.* 16 *God divideth his burden among seventy elders.* 31 *Quails are given in wrath at Kibroth-hattaavah.*

AND *when* the people complained,[1] it displeased[2] the LORD: and the LORD heard *it;* and his anger was kindled: and the fire of the LORD burnt among them, and consumed *them that were* in the [a]uttermost parts of the camp.[3]

2 And the people [b]cried unto Moses; and when Moses [c]prayed unto the LORD, the fire was quenched.[4]

3 And he called the name of the place Taberah:[5] because the fire of the LORD burnt among them.

4 ¶ And the [d]mixt multitude that *was* among them fell a lusting: and the children of Israel also wept[6] again,[7] and said, [e]Who shall give us flesh to eat?

5 We remember [f]the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* [g]dried away: *there is* nothing at all, besides this manna, *before* our eyes.[8]

7 And [h]the manna *was* as coriander-seed, and the colour thereof[9] as the colour of bdellium.

8 *And* the people went [i]about and gathered *it,* and ground *it* in mills, or beat *it* in a mortar, and [k]baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oil.

9 And when the [l]dew fell upon the camp in the night, the manna fell upon it.[1]

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent; and the [m]anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, Wherefore hast thou [n]afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [o]Carry them in thy bosom (as a nursing-father beareth the sucking child) unto the land which thou swarest unto their fathers?

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ing in goodly order to their heavenly Canaan, let me exert myself to gain others, particularly my relations, to God and glory. There is in him enough for us all. And happy are they, if grace make them forget their father's house, and their own people, to go to the Lord! While, therefore, we have his ordinances with us, let us strive together in prayer for his presence therein; that it may be our effectual defence against enemies, and a source of every necessary comfort.

CHAPTER XI. [Ver. 1. The cause of complaint is not stated. It may have been from the length and the difficulty of the journey. They were now in the most sterile part of the wilderness of Sinai. It would seem too that the complaints were in a great measure confined to the strangers or slaves, called 'the mixed multitude,' who followed them from Egypt, and who marched not in the midst, but on the skirts of the camp. Upon these the 'fire of the Lord' fell. *P*.]

Ver. 5. [The murmurings began with the strangers, and soon extended to the Israelites. We can scarcely wonder at men long accustomed to the flesh, the fish, the acid vegetables, and luscious fruits of Egypt, wearying with the sameness of the somewhat insipid manna. Cucumbers, melons, and onions were, and still are, very abundant in Egypt. They form the staple articles of food among the lower classes; and are well suited to the natural wants of man in a hot and dry climate. *P*.]

Ver. 8. [In Ex. 16. 31 it is said the manna 'was like coriander-seed, white;' here it is said it was like coriander-seed, and in colour like bdellium. The two descriptions agree:—*In form* the manna resembled coriander-seed; but in colour it was white, like the transparent pale-coloured gum called bdellium. In Exodus the taste is said to be 'like wafers with honey;' here it is compared to 'fresh oil.' There is no discrepancy:—the former description applied to it as fresh gathered; this, as ground, and beaten, and baked. *P*.]

Ver. 10. [This *unmanly*, this *childish* 'weeping' of Israel was addressed, not to God in prayer, but to Moses, ver. 13, in unreasonable petition, or ungrateful reproach; therefore God's anger is 'greatly kindled.' But there are those who are offended when *anger* is ascribed to God: and why? because the anger of *sinful men* is often unreasonable, without cause, violent, unjust, and destructive—must therefore the anger of a *holy God* be necessarily of the same character? To deny that God is angry with sin and sinners because human anger is generally evil, were just as unreason-

13 Whence [p]should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [q]kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.[2]

16 ¶ And the LORD said unto Moses, Gather unto me [r]seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them [s]unto the tabernacle of the congregation, that they may stand there with thee:

17 And I will [t]come down and talk with thee there: and I will [u]take of the spirit which *is* upon thee, and will put *it* upon them; and they shall [x]bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [y]Sanctify yourselves against to-morrow, and ye shall eat flesh: (for ye have wept in the ears of the LORD, saying, [z]Who shall give us flesh to eat? for *it was* well with us in Egypt:) therefore the LORD [a]will give you flesh, and ye shall eat.

19 Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a whole[3] month, until it come out at your nostrils, and it be loathsome unto you; because that ye have [b]despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people, among whom I *am, are* [c]six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall[d] the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [e]Is the LORD's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not.[4]

24 ¶ And Moses went out and told the people the words of the LORD, and [f]gathered the seventy men of the elders of the people, and set them round about the tabernacle.

25 And the LORD [g]came down in a cloud, and spake unto him, and [h]took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they [i]prophesied,[5] and did not cease.[6]

A.M. 2514. B.C. 1490.

[p] Jn.6.7,9,32. 2 Ki.7. 2; 4. 43. Lu. 1. 18, 34. Mat.14.31. Ro.8.3. He. 7. 18, 19, 25. See ver. 22.

[q] 1 Ki.19.4. Jonah 4. 3. Job 6.8–10; 7.15. Mat. 14.31. He.13.5,6.

2 Moses, however provoked and displeased, ver. 10, does not rebel against providence, when he *prays* for death as a 'favour;' the pressure of his 'wretchedness' produces no murmuring against God, but a *desire* 'to depart and be with Christ,' Phil. 1. 23, 24. Ps. 55.6. 2 Co. 5. 2, 4, yet a willingness, at God's command, still 'to abide in the flesh, as more needful' for the people.—*C.*

[r] Ex.4.29; 24.1,9; 18. 25,26, with Ge.46.27.

[s] Ex.29.4.ch.8.9.

[t] Ge.11.5. Ex.19.11, 20; 34.5.

[u] 2 Ki.2.15. 1 Co.12. 4–13.

[x] Ex.18.22. De.1.12. Ac.6.3. Ga.6.2.

[y] Ex. 18. 10, 11, 14. Ge.25.2. Am.4.8,12.

[z] ver. 4, 5, 13. Ps. 78. 18, 20. Ex.16.3, 12.

[a] ver.19,20,31,32. Ps. 78.27–32.

3 Heb. *month of days.*

[b] Ps.78.17–22; 106.13, 14. 1 Sa.2.30. 2 Sa.12.9, 10. 2 Ch.36.16. Pr.1.31. Eze.20.13,16,24. Ro.2. 4,5. 1 Ki.14.9. Ne.9.26.

[c] Ex.12.37; 38.26. ch. 1.46; 2.32.

[d] Jn. 6.7,9. 2 Ki.7.2; 4.43. Lu.1.18,34. See ver.13.

[e] Is.50.2; 59.1. Ge.18. 14. Je. 32. 17. Mi. 2. 7. Mat.14.31. Mar.5.36.

4 Moses had evidently supposed that the people were to have flesh in the ordinary way by the slaughter of cattle. The Lord here indicates the procuring of a supply by miracle; and in doing so he reminds Moses incidentally of his former wonders of mercy and power—'Is Jehovah's hand waxed short?'—*P.*

[f] ver. 16, 26, with Ge.46.27. Le.8.3–6. ch. 8.9.

[g] Ex.40.38; 34.5. ch. 12.5. Ps.99.7.

[h] 2 Ki.2.15. Ja.1.17. 2 Co.3.5, 1 Co.12.4,13.

[i] 1 Sa. 10. 5,6; 19.23, 24. 1 Co.11.4,5; 14.1,3.

5 To *prophesy* commonly signifies to *foretell* ere a thing comes to pass; but it also is employed to signify the *explanation* of a thing already announced. In this sense it is said, Ex. 7. 1, 'Aaron thy brother shall be thy *prophet*:' that is, not a foreteller of futurity, but the *expositor* of thy sentiments to Pharaoh. Like *Aaron*, then, these persons began to *expound, apply*, and *enforce* the divine word, in exhortation, reproof, correction, and instruction in righteousness.—*C.*

6 'And did not cease.' The Hebrew rather signifies, 'and did not add,' *i.e.* they prophesied during that day while the Spirit remained upon them, *but not afterwards.* This meaning is supported by the Septuagint and most of the Jewish rabbins. It is probably the true meaning.—*P.*

A.M. 2514. B.C. 1490.

[k] Ex. iii. iv. 1 Sa.10. 22. Je.1.6. Eze.3.14.

[l] ver. 29. Mar. 9. 38, 39. Lu.9.49,50. Jn.3.26.

[m] 1 Co. 14. 5. Phi.1. 18. Ac.26.29.

[n] Ex.16.13. Ps.78.26; 105.40.

7 Heb. *as it were the way of a day.*

8 One yard one quarter.

9 Had the quails fallen and lain *three feet* in depth, the under *strata* at least must soon have died, and so have been unlawful food, Le. 22. 8. Besides, if they so lay, why should the people *stand up* two whole days and a night, without intermission, to gather them? We adopt the view of Josephus and others, who translate the words, not *upon* but *above* the face of the earth, and refer it, not to the height at which the quails lay dead, but at which they *flew* in their migration.—*C.*

[o] Ex.16.16,36. Ps.78. 27, about three pecks.

1 They spread them in the sun to dry, a method of preserving food still practised with various kinds of *fish* in these countries, and in preparing the *jerked* meat of South America.—*C.*

[p] Ps.78.30,31; 106.14, 15. De.28.17. ch.16.49; 25.9. Pr.1.31,32; 14.14. Je.2.17,19; 4.18; 5.25,26. 19.

2 Why did God send a plague to punish the people for the use of his own gift? Because they sought it not for any *necessity*, being amply supplied with manna; and used it not with moderation or thankfulness, but to satisfy their own appetites, 1 Co.10.31. 1 Ti.4.5.—*C.*

[q] That is, *the graves of lust*, De.9.22. 1 Co. 10.6.

[r] ch.33.17. De.1.1.

3 Heb. *they were in*, &c.

CHAP. XII.

1 It seems they thought he had polluted the holy seed in marrying Zipporah; and that he had followed her advice in the appointment of the seventy elders, and not theirs.

[a] Or, *Cushite*, Ex. 2.16,21; 4.20,21; 18.2,5, 6.

[b] Pr.13.10. Ex.4.30; 5.1,7,10; 15.20. Mi.6.4.

[c] Ge. 29.33. Ps.94.7–9; 90.8. Je.16.19.

[d] 2 Co.11.5,6. Ps.106. 23,32. Mat.11.29; 21.5; 5.5. 2 Ti. 2. 10, 24,25. 1 Ti.6.11.

2 This is no self-eulogy inspired by vanity; it is a simple truthful delineation of personal character, necessary to the proper understanding of the incident, and prompted, not by self-love, but by the Spirit of God.—*P.*

[e] Ps.76.9; 7.9. Is.30. 13. Ec. 8.11. ch.16.16. Mat.24.48–44.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but [k]went not out unto the tabernacle,) and they prophesied in the camp.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun, the servant of Moses, *one* of his young men, answered and said, My lord Moses, [l]forbid them.

29 And Moses said unto him, Enviest thou for my sake? [m]Would God that all the LORD's people were prophets, *and* that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth [n]a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey[7] on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits[8] *high* upon the face of the earth.[9]

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered [o]ten homers; and they spread *them* all abroad for themselves round about the camp.[1]

33 And while [p]the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD smote the people with a very great [2]plague.

34 And he called the name of that place [q]Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people [r]journeyed from Kibroth-hattaavah unto Hazeroth; and abode[3] at Hazeroth.

CHAPTER XII.

1 *God rebuketh the sedition of Miriam and Aaron.* 10 *Miriam's leprosy is healed at the prayer of Moses.* 14 *God commandeth her to be shut out of the camp seven days.*

AND Miriam and Aaron[1] spake against Moses, because of the Ethiopian woman whom he had married: for he had married an [a]Ethiopian woman.

2 And [b]they said, Hath the LORD indeed spoken only by Moses? hath he not spoken also by us? And the LORD [c]heard *it.*

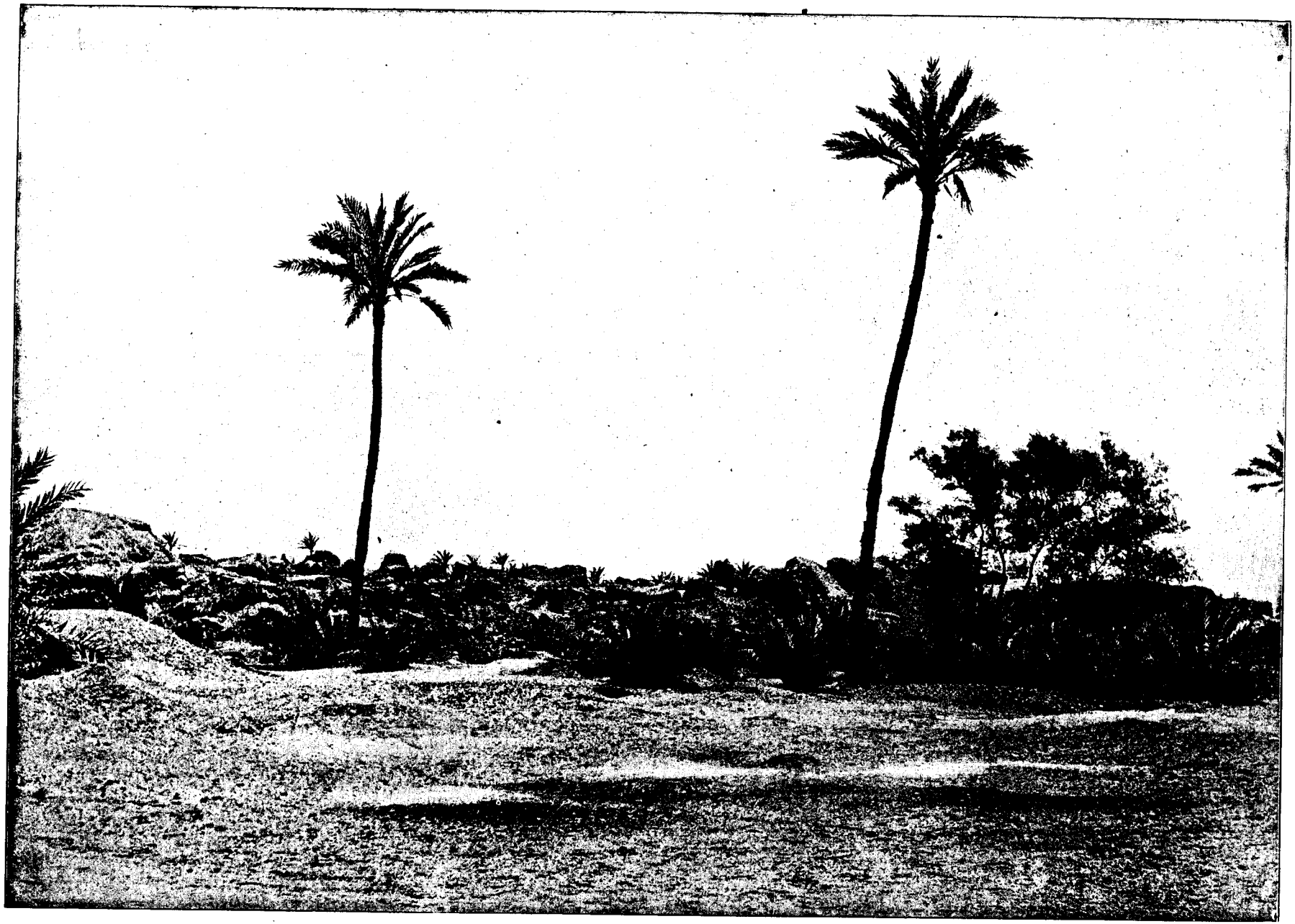
3 (Now the man Moses *was* [d]very meek, above all the men which *were* upon the face of the earth.)[2]

4 And the LORD spake [e]suddenly unto Moses, and unto Aaron, and unto Miriam, Come out

able as to deny that 'God is love,' because human affections are often commingled with impurity. *C.*]

Ver. 35. [Hazeroth was the first place after Sinai where the camp remained for a number of days. It was situated four days' march east of Sinai. It is probably identical, as the name would indicate, with the fountain of *Hudherah*, which lies about 40 miles north-east of Sinai, in the midst of a wild, bleak, and barren desert. There is a larger fountain, called Ain, some distance to the north, and probably the camp may have extended to it. It is on the direct route from Sinai to Kadesh. *P.*]

REFLECTIONS.—How often men sin outrageously immediately after the most solemn exercises, and make the very commandments of Heaven the occasions of such sinning! We often murmur against the dispensations of Providence, even without any shadow of reason; nay, in direct contradiction to every



SITE OF ANCIENT MEMPHIS—WHERE MOSES PASSED HIS YOUTH. [Numbers, xii:1.]—Memphis was the royal residence of the Pharaohs of the Sixth dynasty. It was an old capital of Egypt. It was founded by Menes, the first king of Egypt. Here was the temple consecrated to the worship of Isis, and here was the temple of Apis. To-day it is in utter desolation. Nothing remains above ground but ruins, and these overgrown with palm trees. Material for building old Cairo was brought from Memphis. The most interesting thing connected with this once splendid city is that it was here that Moses was brought up. The great cemetery near the site of Memphis, contains the tombs of the ancient empire, that is, the tombs built during the first eleven dynasties. Among these is the celebrated Step Pyramid.

ye three unto the tabernacle of the congregation. And they three came out.

5 And the LORD [f]came down in the pillar of the cloud, and stood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: [g]If there be a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 My servant Moses *is* not [3]so, [h]who *is* faithful in all mine house.

8 With him will I speak [i]mouth to mouth, even apparently, and [k]not in dark speeches; and the [l]similitude of the LORD shall he behold: wherefore then were ye not [m]afraid to speak against my servant Moses?

9 And [n]the anger of the LORD was kindled against them, and he departed.

10 ¶ And the cloud departed from off the tabernacle; and, behold, [o]Miriam *became* leprous, *white* as snow: and Aaron looked upon Miriam, and, behold, *she was* leprous.

11 And Aaron said unto Moses, [p]Alas! my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be as one [q]dead, of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses [r]cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but [s]spit in her face,[4] should she not be ashamed seven days? let her be [t]shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not [u]till Miriam was brought in *again*.

16 ¶ And afterward the people removed from Hazeroth, and pitched in the [x]wilderness of Paran.[5]

A.M. 2514. B.C. 1490.

f Ge. 11. 5. Ex. 34. 5; 40. 38. Ps. 99. 7.

g Ge. 15. 1; 20. 3; 46. 2; 31. 10, 11. He. 1. 1. Job 33. 15, 14. 12–19. Eze. 1. 1; Da. 8. 2; 10. 8, 16, 17. 1 Ki. 3. 5.

3 Not an ordinary prophet.

h He. 3. 2. 1 Co. 4. 2. 1 Ti. 3. 15. Mat. 25. 21, 23.

i Ex. 33. 11. ch. 14. 14. De. 34. 10.

k Eze. 17. 2, 3. Ps. 49. 5; 78. 2. 1 Co. 13. 12.

l Ex. 33. 23; 34. 5–7, with De. 4. 15.

m 2 Pe. 2. 10. Jude 8.

n ch. 11. 1, 10. Ho. 5. 15. ver. 10.

o ver. 1. De. 24. 9. 2 Ki. 5. 27. 2 Ch. 26. 16–21. Le. xiii. Je. 2. 17, 19; 4. 18; 5. 25; 6. 18.

p 2 Sa. 24. 10. Ps. 25. 11; 38. 3; 40. 11–13. Je. 3. 12, 13; 23–25.

q ch. 5. 2. Le. 13. 7–46.

r Ps. 35. 13, 14. Lu. 23. 34. Mat. 5. 44, 45. ch. 11. 2. Ex. 8. 12, 30; 9. 29, 33; 10. 18.

s Job 30. 10. Is. 50. 6.

4 From De. 25. 9 it appears that *spitting in*, or rather, *before the face*, was a *legal mode* of recording a fact Moses, by the expression, does not sanction any passionate rudeness of an irascible and unreasonable father, but a legal custom of censuring an undutiful child. From the melancholy records of our Redeemer's trial before Caiaphas, Mat 26. 67; 27. 30, it seems to have continued as a mark of condemnation; and almost every eastern traveller in modern times has noticed and recorded the prevalence and permanence of the custom.—*C.*

A.M. 2514. B.C. 1490.

t Le. 13. 45, 46; 14. 8. ch. 5. 2. 2 Ch. 26. 20, 21.

u Mi. 6. 4; 7. 8. Hab. 3. 2. La. 3. 32.

x ch. 10. 12; 11. 35; 33. 18; 13. 3. De. 1. 1; 33. 2. He. 3. 3. Ge. 21. 21.

5 See note on ch. 10. 12.—*P.*

CHAP. XIII.

a De. 1. 20–23. ch. 34. 18–28; 1. 5–10.

b Ex. 18. 25. ch. 11. 16. De. 1. 15. Such were most likely to be courageous, and their testimony to be credited.

1 The wilderness of Paran extended, as has been stated, from the mountains of Sinai on the south to Palestine on the north. That portion of it in which the Israelites were encamped when they sent the spies to Canaan was beside Kadesh, see ver. 26, *i.e.* in the valley of Arabah, on the western border of Edom. In going from Hazeroth to Kadesh they probably marched down the sublime glens of Ain and Wetir to the shore of the gulf of Akabah; then along the shore to Eziongaber; then up the great valley to Kadesh.—*P.*

c ch. 33. 18. De. 1. 19; 9. 23.

d 1 Ch. 4. 15. ver. 30, 16; ch. 14. 6, 24, 38; 26. 65; 27. 15–23. De. 31. 7–17. Jos. 14. 6–15; 15. 13–19. Ju. 1. 10–15.

e Ex. 17. 9–13; 24. 13; 32. 17. ch. 27. 18–22. De. 31. 14, 23. Jos. 1. –xxiv.

2 'Oshea,' that is, save thou; 'Jehoshua,' he will save—an encouraging prophecy to men engaged in a dangerous service. It is in Hebrew what *Jesus* is in Greek—a saviour, Mat. 1. 21.—*C.*

CHAPTER XIII.

1 *The names of the men who were sent to search the land.* 17 *Their instructions.* 21 *Their acts.* 26 *Their relation.*

AND the LORD spake unto Moses, saying,

2 Send[a] thou men, that they may search the land of Canaan, which I give unto the children of Israel: of every tribe of their fathers shall ye send a man, every one a [b]ruler among them.

3 And Moses, by the commandment of the LORD, sent them from the wilderness of [1]Paran: all those men *were* [c]heads of the children of Israel.

4 And these *were* their names: Of the tribe of Reuben, Shammua the son of Zaccur.

5 Of the tribe of Simeon, Shaphat the son of Hori.

6 Of the tribe of Judah, [d]Caleb the son of Jephunneh.

7 Of the tribe of Issachar, Igal the son of Joseph.

8 Of the tribe of Ephraim, [e]Oshea[2] the son of Nun.

9 Of the tribe of Benjamin, Palti the son of Raphu.

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reason; for ingratitude is the basest vice. Discontented persons loathe their very blessings, and seem solicitous to make themselves miserable; readily preferring the worst things which God withholds to the best which he bestows, and even the filthy pleasures of sin and sense to his unspeakable gift of grace.—It is a fearful mark of the curse of God upon the heart when men repine amidst plenty! Those who follow the people of God for base and carnal ends, quickly become murmurers when they meet with disappointments. A mixture of carnal and self-seeking men are ruinous to the church; and a mixture of carnal affections are the plague of the renewed heart. Through these it is that even the greatest saints are apt to lose their temper, extol their service, quarrel with the disposals of Providence, and distrust the power and kindness of God, when they meet with great provocations from their fellow-creatures—and to have fellowship with the unfruitful works of darkness, when they are especially called to reprove them by a contrary conduct. But God often tries his people, chiefly in respect of their most eminent graces, to humble them, and to prove them, when he finds them wanting; for the meekest are ready to wish themselves freed from trials, rather than to glorify God under them; nay, to wish death, when their temper is very unfit for it. But how richly God qualifies men for work when he calls them to it! Let me then never grudge to any the honours for which God hath fitted him; never contemn the government which God hath appointed; never forbid those who act for the honour of God, even though they follow not with us; nor ever neglect to accept the assistance which God affords me in my work, though it should eclipse my renown! But let me always remember that a curse or frown attends even God's granting of that which men ask in a murmuring and peremptory manner, and that he can easily render created comforts a tremendous and destructive plague!

CHAPTER XII. [Ver. 1. *Or Cushite—Cush* was the son of *Ham*, Ge. 10. 6, and father of *Nimrod*, who founded the first great empire: and this wife is supposed to give offence as a descendant of Ham:—whereas *Zipporah*, who is generally supposed to be now dead, is considered as a descendant of Midian, the son of Abraham by Keturah, Ge. 25. 2. But from Ex. 18. 5, 6 it appears that Zipporah had been brought to the camp, at most, a very short time before this event; and as there is no mention of her sudden death, an occurrence not likely to be overlooked, so there is no reason to suppose that Moses had married another wife; but that the offence is taken at Zipporah's real or imaginary influence with her husband. *Ethiopia*, as a geographical term, is one of very indefinite and general application in Scripture, unquestionably extending both to Asia and Africa, Ge. 2. 13; Eze. 30. 5; 38. 5. But if the name *Ethiopian*, or *Cushite*, be taken, not from the *country*, but the *lineage* of the woman, Moses had violated no law by his marriage: as God's prohibition on that head extended only to the Canaanites, De. 7. 3. *C.*——'Ethiopian' is in the Hebrew *Cushite*. There were two divisions of the Cushites: one settled in Arabia, and mingled with the Joktanites and Ishmaelites; the other crossed into Africa and colonized Ethiopia. The wife of Moses—doubtless a second wife—was not necessarily an Ethiopian; she was probably an Arabian Cushite. Zipporah was a Midianite, and could not therefore be termed a Cushite. *P.*]

Ver. 3. [These words, as so highly commendatory of Moses, are by some supposed an addition of Ezra, or some other inspired writer: but why indulge *suppositions* without evidence? The word translated *meek* may be justly rendered *broken, afflicted*, in which sense it would be an accurate description of his condition with his relatives and the whole people. But taking the word *meek* as descriptive of placidity of temper, there is no offence against *modesty:* because there is no offence against *truth*. *C.*]

REFLECTIONS.—Too common, but very sinful, are contentions among saints; nor doth anything produce hotter disputes than jealousy of power. Grace, natural affection, duty, and safety, are all trampled under foot when men strive for grandeur and rule. But God takes a peculiar pleasure in vindicating and honouring his faithful ministers or people. He remarks exactly, and justly punishes, the injuries done to those who, from a meek regard to his law, will not avenge themselves. It is dangerous therefore to revile God's servants: they who do it shall at last be obliged to bow to them, and confess their sin. Yea, often God deals most sharply with his principal children when they offend him; and marks the abominable nature of their sin in the filth, pain, or shame of their punishment. But it is becoming when offending saints make the deepest submissions. And acceptable to God, honourable to us, and effectual for our neighbour's advantage, are sincere and affectionate intercessions for those who have injured us. But even while our sins hinder our heavenly journeys, the Lord will take care of our honour and comfort, if once we be penitent and humble.

CHAPTER XIII. [Ver. 17. 'Go up there (or thither) by the Negeb, and ascend the mountain.' The *Negeb* was the proper name of the region lying along the southern border of Canaan. The *mountain* was also a descriptive name given to that tract which lay between Jerusalem and Hebron. In going to Canaan from Kadesh their direct course was up the Negeb to the mountain, or, as it is called in the New Testament, 'the hill country.' *P.*]

Ver. 20. [There was need for courage of the highest order. It was a delicate, a difficult, and a dangerous mission. Great caution, close observation, and manly courage, such as would prevent the judgment from

10 Of the tribe of Zebulun, Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely,* of the tribe of Manasseh, Gaddi the son of Susi.

12 Of the tribe of Dan, Ammiel the son of Gemalli.

13 Of the tribe of Asher, Sethur the son of Michael.

14 Of the tribe of Naphtali, Nahbi the son of Vophsi.

15 Of the tribe of Gad, Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called Oshea[4] the son of Nun, [f]Jehoshua.

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [g]southward, and go up into the mountain;

18 And see the [h]land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds;

20 And what the land *is,* whether it *be* fat or lean, whether there be wood therein or not:[5] and be ye of [i]good courage, and bring of the fruit of the land. (Now the time *was* the time of the first-ripe grapes.[6])

21 ¶ So they went up, and searched the land, from the wilderness of [k]Zin unto Rehob, as men come to Hamath.

22 And they ascended by the south,[7] and came unto [l]Hebron, where Ahiman, Sheshai, and Talmai, the children of Anak, *were:* (now Hebron was built seven years before [m]Zoan in Egypt.)

23 And they came unto the [n]brook of Eshcol,[8] and cut down from thence a [o]branch with one cluster of grapes, and they bare it between two[9] upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol,[1] because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after [p]forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to [q]Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with [r]milk and honey; and this *is* the fruit of it.

28 Nevertheless the people *be* [s]strong that dwell in the land, and the cities *are* walled, *and* very great: and moreover, we saw the children of Anak there.

29 The [t]Amalekites dwell in the land of the south;[2] and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb [u]stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him said, [x]We be not able to go up against the people; for they *are* stronger than we.

32 And they brought up an evil [y]report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* a land that [z]eateth up the inhabitants[3] thereof: and all the people that we saw in it *are* [a]men of a great stature.

33 And there we saw [b]the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as [c]grasshoppers, and so we were in their sight.[4]

CHAPTER XIV.

1 The people murmur at the news. 6 Joshua and Caleb labour to pacify them. 11 God threateneth them. 13 Moses intercedeth with God, and obtaineth pardon. 26 The murmurers are deprived of entering into the land. 36 The men who raised the evil report concerning the land die by a plague. 40 The people that would invade the land against the will of God are smitten.

AND all the congregation [a]lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, [b]Would God that we had died in the land of Egypt! or, would God we had died in this wilderness![1]

3 And [c] wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?

A.M. 2514. B.C. 1490.

[4] See note on ver. 8.

[f] He shall save, Jos. 1.–xxiv. Ac. 7. 45. He. 4. 8; 7. 25. Mat. 1. 21. 1 Th. 1. 10.

[g] Into the south country. Ju. 1. 15. Jos. 15. 3. Ge. 12. 9; 13. 1. De. 1. 44. ch. 14. 40.

[h] Ne. 9. 25, 34. Ex. 3. 8. Eze. 34. 14.

[5] This is the first example of *territorial statistics* upon record. It comprises the following points of inquiry:—(1) The state of the population as to military strength and numbers. (2) *Natural state* of the soil, good or bad. (3) Habitations of the people, whether cities, tents, or fortifications. (4) *Cultivated state* of the soil, fat or lean. (Observe, in agriculture, a soil may be naturally *good,* yet through *over-cropping,* or *want of manure,* it may be *lean,* and therefore there are two inquiries into its qualities in ver. 18, 20.) (5) Whether the country was wooded or cleared. (6) An order for *specimens* of the *soil and climate* in some of the chief productions. — *Note,* Religion does not neglect temporal calculations, or unfit for civil affairs; but, on the contrary, by the habits of thought, prudence, and order which it generates and fosters, is the most efficient promoter of industry, improvement, and prosperity.—*C.*

[i] De. 31. 6–8. Jos. 1. 5–9. Ep. 6. 10. 2 Ti. 2. 1. 1 Co. 16. 13.

[6] The first-ripe grapes are gathered in the south of Palestine about the last week in July.—*P.*

[k] ch. 34. 3, 4. Jos. 10. 28; 13. 5. Ju. 18. 28. 2 Sa. 8. 9. Am. 6. 2.

[7] 'By the Negeb.'—*P.*

[l] Ge. 35. 27. Jos. 14. 9–14; 11. 21, 22; 15. 14. Ju. 1. 10. ver. 28, 33.

[m] Ps. 78. 12, 43. Is. 19. 11, 13; 30. 4. Eze. 30. 14.

[n] *Valley.* De. 1. 24, 25.

[8] More accurately 'the vale of Eshcol,' in which Hebron still stands. It is still celebrated for the luxuriance of its vineyards.—*P.*

[o] Is. 4. 2; 11. 1; 53. 2. Je. 23. 5. 6. Zec. 3. 8; 6. 12. Re. 22. 2.

[9] Modern travellers have seen clusters of grapes in the country searched, weighing upwards of *twenty-five pounds.* To carry such a weight through a mountainous country, and during a long journey, might well require two. Besides, the suspensory mode was necessary to preserve the delicate ripe grapes from being bruised in the carriage.—*Note,* The graces and enjoyments of the Spirit encourage and require communion; and must be managed with all delicacy and gentleness, lest they be injured or destroyed.—*C.*

[1] That is, *a cluster of grapes.*

[p] Ex. 24. 18, with 34. 28. ch. 14. 33, 34.

A.M. 2514. B.C. 1490.

[q] Ge. 11. 7; 21. 1. ch. 20. 1, 16; 32. 8; 33. 36. De. 1. 19. Jos. 14. 6.

[r] Ex. 33. 3; 3. 8. De. 1. 25; 6. 10. 11; 8. 7–9; 11. 9. Eze. 20. 6. 15.

[s] De. 1. 28; 2. 10, 21; 3. 5; 9. 12. Ac. 14. 22. 2 Ti. 3. 12.

[t] Ge. 14. 7; 10. 15–19. Ex. 17. 8–16. Ju. 6. 3. 1 Sa. 15. 7. ch. 34. 3–12. Jos. 13. 3–6.

[2] 'In the land of Negeb.'—*P.*

[u] ch. 14. 6, 7, 9. Jos. 14. 7. Ps. 60. 12; 118. 10–12. Ro. 8. 31. Is. 41. 10, 15, 16.

[x] ch. 11. 13, 22, 23. 1 Sa. 27. 1. Eze. 37. 11. Je. 2. 25. Lu. 24. 25. Is. 7. 9, 13.

[y] Pr. 10. 18. ch. 14. 36, 37.

[z] Eze. 36. 13. Perhaps there was then a plague in the country.

[3] 'Eateth up the inhabitants,' that is, unhealthy. Yet this is immediately followed by an exaggerated description of the inhabitants, *all* are of great stature—giants. Every passion in weak and sinful man *undervalues, exaggerates,* or *misrepresents,* nor pauses at falsehoods or impossibilities. 'We were *in our own sight* as *grasshoppers.*' Surely if this may be excused as a figure expressing comparative littleness, it will not explain how they could tell the *thoughts* in the minds of the Anakims, with whom, as spies, it is not probable they sought to converse.—*C.*

[a] Heb. *men of statures,* 2 Sa. 21. 20. 1 Ch. 11. 23. Am. 2. 9.

[b] Jos. 14. 12, 15; 15. 14. Ju. 1. 10, 20. De. 2. 10; 9. 2.

[c] Is. 40. 22. 1 Sa. 17. 42. De. 9. 2.

[4] There was some truth in this. The aboriginal inhabitants of the country were unquestionably men of extraordinary stature. The Rephaim are celebrated in Genesis. They seem, however, to have gradually died out. Og was the last of them east of the Jordan. On the west they existed down as late as the time of David, when Goliath of Gath defied the armies of Israel.—*P.*

CHAP. XIV.

[a] Ex. 15. 24; 14. 11; 16. 2, 3; 17. 2, 3. ch. 11. 1, 2; 16. 41; 20. 2–5; 21. 5; ver. 25. De. 1. 27. Ps. 106. 25. Jude 16.

[b] ch. 11. 5, 15; 20. 3. Ex. 16. 3. 1 Ki. 19. 4. Jonah 4. 3, 8. Job 3. 11; 7. 15. ver. 28, 29.

[1] In nothing does *passion* appear more dangerous than when it *prays,* when it calls God either to witness to its excesses and falsehoods, or fulfil its imprecations upon itself or others. Surely, if for every *idle word* that men speak, they shall give account in the day of judgment, Mat. 12 36, much more for every rash, yea wicked prayer, which sacrifice is described by Solomon as an abomination to the Lord, Pr. 15. 8.—*C.*

[c] Ex. 14. 11, 12; 16. 3; 17. 3; 1. 13, 14, 22; 2. 23. ch. 11. 5, 6; 20. 4, 5; 21. 5.

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being influenced by fear, were all requisite. As it turned out, only two of the men selected were competent to the task. *P.*]

Ver. 21. [This is a general description of their whole journey. The wilderness of Zin was a part of Paran. Rehob stood on the mountain side west of the great fountain of the Jordan at Dan; and the way to Hamath from the south was up the valley between Hermon and Lebanon. *P.*]

Ver. 29. [*The sea*—the Mediterranean. The Philistines are here referred to. They had originally settlements in the Jordan valley as well as on the western pla[illegible].]

REFLECTIONS.—It is hazardous to indulge our own senses and reasonings, rather than simply to submit to the revelations of God; for often the Lord chooses men's delusions, and permits them to be ensnared by their own unbelieving devices. How often are most of those who are employed in the most important transactions, evil and wicked; and get themselves remarked, chiefly to their lasting dishonour! Yea, the manifold experience of the power of God, and the frequent repetition of his promises, are of little avail with such as have abandoned themselves to the rage of their unbelief. The cowardly heart magnifies every object, and increases every difficulty: and unbelief obstinately concludes every enemy too mighty for us; while zeal for God dares every danger, and faith makes men confident of success. Credit therefore, O my soul, what the Lord hath spoken concerning the heavenly Canaan, and my entrance into it. Let me live by faith, not by sight. Let not unbelief and carnal sense, but faith and hope, be my spies, to enter within the veil. And let repeated tastes of grapes from Eshcol, repeated tastes of intimate fellowship with God, make my heart desire to depart, and be with Christ, which is far better.

4 And they said one to another, [d]Let us make a captain, and let us return into Egypt.[2]

5 Then Moses and Aaron [e]fell on their faces before all the assembly of the congregation of the children of Israel.

6 ¶ And [f]Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, [g]rent their clothes:

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* an [h]exceeding good land.

8 If [i]the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread[k] for us: their defence is departed from them, and the [l]LORD *is* with us: fear them not.

10 But all the congregation bade [m]stone them with stones.[3] And the [n]glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, [o]How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?

12 I will [p]smite them with the pestilence, and disinherit them; and will make of thee a greater nation, and mightier than they.

13 ¶ And Moses said unto the LORD, [q]Then the Egyptians shall hear *it;* (for thou broughtest up this people in thy might from among them;)

14 And they will tell *it* to the inhabitants of this land: *for* they [r]have heard that thou, LORD, *art* among this people; that thou, LORD, art seen face to face, and *that* thy cloud standeth over them; and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, *if* thou shalt kill *all* this people as one man, then the nations which have heard the fame of thee will [s]speak, saying,

16 Because the LORD was not able[4] to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my LORD be [t]great, according as thou hast spoken, saying,

18 The LORD *is* [u]long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty;* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 Pardon, I beseech thee, the iniquity of this people, [z]according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.[5]

20 And the LORD said, I have [y]pardoned according to thy word:

21 But *as* truly *as* I live, [z]all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have [a]tempted me now these [b]ten times,[6] and have not hearkened to my voice;

23 Surely[c] they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But my servant Caleb,[7] because he [d]had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.)[8] To-morrow [e]turn you, and get you into the wilderness, by the way of the Red sea.[9]

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

27 How[f] long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [g]*As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you:

A.M. 2514. B.C. 1490.

d Ne.9.16,17.De.28. 68;17.16.

2 It appears from Ne.9.17, that they actually appointed a captain to lead them back to slavery.—*C.*

e Ge. 17.3,17. ch. 16. 4, 22. 1 Ki. 18.39. Mat. 26.39. Re.4.10;5.8;7.11. Ps.109.4.

f ch. 13. 6, 7, 16, 30. ver.30.

g Ge. 37.29; 44.13. 2 Sa.3.31. Jos.7.6. Ju.11. 35. Mat.26.65.

h De.8.7–9; 6. 10,11; 11.9.ch.13.27.

i 2 Sa.15.25.Ps.37.5. Ro.8.31.

k ch.24.8. De.32.42. Ps.14.4;74.14.De.7.16.

l Ro. 8. 31, 37. Is.41. 10. Ps.27.1–3; 18.29–43; 118.10–12; 144.1,2. De. 20.3,4.

m Ex. 17. 4. 1 Sa.30. 6. Mat.23.37. Ac.7.57, 58.

3 The whole congregation, captains and judges inclusive, seem, with the exception of Caleb and Joshua, to have joined in this cruel sentence. But 'man's extremity is God's opportunity,' and the sudden and unexpected appearance of his *glory*, the Shekinah, arrests the sentence.—*C.*

n Ex.16.7; 24. 16, 17; 40.34.ch.12.5; 16.19,42; 20.6. Le.9.23.

o Ps.94.8;95.8. De.1. 32. He.3.18. Ju.12.37.

p Ex.5.3;32.9,10. De. 9. 14. Ps. 106.23,26,27. Eze.20.8,13,15,21.

q Ex. 32. 12. De.32. 27. Jos.7.8,9.

r Ex.15.14; 23.21,22; 33.11;40.38. Jos. 2. 9;5. 1. ch.12.8; 9.15–21. Ne. 9.19. Ps.78.14;105.30.

s Ex.32.12. De.9.28.

4 The sin of the heathen, either in Pharaoh, Ex. 5. 2, or the surrounding idolaters, never lay in denying the godhead of Jehovah, but in *preferring* another God and another mode of worship. In fact the heathen nations seldom or never differed about the *being*, but about the *attributes* and offices of their several deities. And, as the attribute of *power* is always the most observable, Moses therefore 'reasons' with God, Is. 1. 18, showing, that if *judgment* prevail over *mercy*, the heathen will attribute it not to want of *will*, but of *power*, and so be confirmed in the worship of their worthless idols, to whose superior influence they would attribute Israel's destruction. —*C.*

A.M. 2514. B.C. 1490.

t ver. 19. Ps. 25. 11. Ex.34.9.10.

u Ex. 34. 6, 7; 20. 5. Ps.103.8;86.5,15. Ne.1. 3. Mi.7.18.

x Ps. 51. 1, 2; 145.8. Jonah 4.2. Ro.5.20,21. Ep.2.7. Eze.20.8,9.

b Or, *hitherto.*

y Ps.106.7,8.2 Sa.12. 13. Jonah 3.10. Eze.20. 9,14.17,22.

z Le. 10. 3. Is. 5. 16. Eze. 18. 3; 20. 33; 5.11. De. 32. 40. Ps. 9.16; 58. 11;83.18.

a Ex. 17. 2. Ps. 95.9. Mal.3.15.

b Often, Ge. 31 7. Job 19.3.

6 *Ten plagues* gave evidence of the evil of sin, and extorted submission, but without conversion. *Ten commandments* gave light for the discerning of sin, Ro. 3. 19, and by demonstrating the extent of holiness, brought in the world guilty; and *ten* murmurings and rebellions *tempt* the mercy, grace, and long-suffering of God till the oath passes 'in wrath' that such a people shall not enter into his rest, Ps. 95. 11. For the *exact number* of *ten* temptations, see Ex.14. 11; 15. 23; 16.2; 16.20; and again 16.27,28; 17. 1, 3; 32.8. Nu.11.1;21.4;14.1. —*C.*

c Heb. *if they see the land.* De.1.35. Ps. 95.11; 106.26. He.3.17. Eze.20.15. ver.28–35.

7 This does not exclude Joshua, as mentioned again, ver. 30.—*C.*

d Jos. 14. 6, 8, 9, 14. De.1.36. 1 Sa.10.6. ch. 32.11,12.

8 '*Encamped in the valley*,' therefore, to-morrow, turn, &c. —*C.*

e ver.4. Ps.106.14;81. 12,13. De.1.40.

9 The English version makes this verse very obscure. It may be rendered thus:—'Now the Amalekites and Canaanites lie in the valley; to-morrow turn and go toward the wilderness by the way of the Red Sea.' It appears that while the spies were searching the land, and the people deliberating after their return, the warlike inhabitants assembled in force in the great valley north of the camp to intercept their passage. The Lord therefore ordered the people to turn back and march southward through the valley of Arabah, which leads to the Red Sea.—*P.*

f ver. 11. Is.7.13; 43. 24; 59. 1, 2. Je. 4. 14; 13. 27. Pr.1.22. Ps.94.8; 95. 8.

g ver.2,21. ch. 26.64, 65; 32.11. De.1.35. 1 Co. 10.10. He. 3. 17. Ps. 95. 11; 90. 8, 9; 78.33. Eze. 20.15. Pr.1.31; 14.14. Je. 2.17,19; 4.18; 5.25; 6.18, 19.

CHAPTER XIV. [Ver. 5. *Falling on the face* was a customary act, either of worship to God, or obedience to man, Ge. 17. 3; Re. 11. 16; Ge. 50. 18. The act of Moses and Aaron is expressive of profound respect for their brethren; which, in such a case, nothing but divine love could have produced—and of earnest entreaty to avert their foolish and wicked resolution of returning to slavery.—*Note*, Those who would benefit men must bear with their *caprice* and *ingratitude;* and entreat, when they should reprove or command. *C.*]

Ver. 39. [*Mourning* is good or evil, according to its fountain and object. Springing from a due sense of sin, and apprehension of mercy, it is 'godly sorrow working repentance to salvation;' but springing from a mere sense of disappointment or loss, it is 'of the world, and worketh death,' 2 Co. 7. 10. *C.*]

Ver. 40. [The strange resolution to evade or frustrate a *threatening* by pleading a *promise*, is not peculiar to rebellious Israel—there are thousands that continue in *sin*, because they hope for *mercy*.—*For we have sinned*—that is, in appointing a captain to return to slavery, Ne. 9. 17. *C.*]

REFLECTIONS.—The headstrong and unmortified passions of sinners hurry them furiously on to their own ruin: and such as are discontented with God's providence, and resolve to mend themselves, always make the matter worse and worse. Unbelieving murmurers are prone to charge God himself with the most base and malicious designs, and to wish for misery, under a pretence of care to avoid it. What an infinite advantage is God's presence and favour! But if he leave us, we become an easy prey to every invader. How noble is it when the abused servants of Christ in meekness instruct them that oppose themselves: if God, peradventure, will give them repentance to the acknowledging of the truth! though often they draw upon themselves barbarous treatment from such as they labour to save. But God tenderly remarks the dangers of his faithful servants, and interferes for their relief in the critical moment. What a blessing to a nation are those who can effectually plead their cause at a throne of grace; wrestle for mercy and forgiveness; and fill their mouth with arguments from God's own honour, power, declared mercy and patience, and their own former experience thereof! God is ready graciously to hear and answer such intercessions, even when he will not forbear showing his indignation at the sins which have provoked him. He keeps an exact account of men's conduct, that he may reward or punish it in due time. Terribly offensive to him is the contempt and discrediting of his promises, and most effectual for provoking him to abandon the guilty to irretrievable and everlasting ruin! But ringleaders in guilt, and presumptuous adventurers, in opposition to God's express command, often fall under distinguished marks of his wrath, and are made pledges of the final destruction of those whom they have seduced to or encouraged to sin. Take heed, therefore, O my soul, lest I be hardened through the deceitfulness of sin; lest there be in me an evil heart of unbelief, departing from the living God: and fear, lest a promise being left me of entering into his rest, I should seem to come short of it through unbelief! but let me be a man of another spirit than the world, and let me singly cleave to and fully follow after the Lord. If for so doing men revile and persecute me, God will amply reward me with an inheritance incorruptible, undefiled, and that fadeth not away.

29 Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

30 Doubtless ye shall not come into the land, *concerning* which I sware[1] to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.[2]

31 But your [h]little ones, which ye said should be a prey, them will I bring in, and they shall know[i] the land which ye have despised.

32 But[k] *as for* you, your carcasses, they shall fall in this wilderness.

33 And your children shall wander in the wilderness [l]forty years, and [m]bear your whoredoms, until your carcasses be wasted in the wilderness.

34 After the number of the days in which ye searched the land, *even* [n]forty days, (each day for a year,) shall ye bear your iniquities, *even* forty years; and ye shall know [o]my breach of promise.[3]

35 I the LORD have said, [p]I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And the men which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a [q]slander upon the land,

37 Even those men that did bring up the evil report upon the land, [r]died by the plague before the LORD.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people [s]mourned greatly.

40 ¶ And they [t]rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath promised: for we have sinned.

41 And Moses said, [u]Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But they [x]presumed to go up unto the hill-top: nevertheless [y]the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites[4] which dwelt in that hill, and smote them, [z]and discomfited them, *even* unto [a]Hormah.[5]

A.M. 2514. B.C. 1490.

1 Heb. *lifted up my hand.*

2 From Jos. 14. 1; 22. 13, we learn that *Eleazar* and others now present did afterwards enter into Canaan. Is not this a contradiction? No, for in ver. 29 God particularizes the *excluded* as the 'numbered' from *twenty years* and upwards. Now, from Nu. 1. 3 it appears these were the men of the twelve civil and military tribes, to the *exclusion* of Levi, the ecclesiastical, Nu. 1. 47, and who were subsequently 'numbered' from a *month old* and upwards, Nu. 3. 15.—*C.*

h De. 1. 39. ch. xxvi. Jos. iii.-xx. Ps. 78. 54, 55; 105. 44; 135. 12; 136. 21, 22. Ne. 9. 23-25.

i Possess, ver. 23. Ps. 106. 24-27.

k ver. 28-30.

l ch. 33. 38; 13. 25. De. 1. 3; 2. 14. ver. 34. Ne. 9. 21.

m Le. 20. 19. ch. 5. 31; 18. 23.

n Ps. 95. 10. Eze. 4. 6. Re. 11. 3. Da. 9. 24.

o Interruption, Zec. 11. 10. De. 31. 16, 17.

3 The phrase translated 'breach of promise' occurs but this once, so that there is no resource in comparison. The meaning must therefore be sought in the word itself, and the analogy of other divine truths. To say, with some, that the promise being *conditional* and the Israelites having failed in *their* part, God means to tell them he is not bound to *his* part of the engagement, is really to explain nothing. For even admitting the phrase 'conditional promise,' still it is merely an abbreviated name for both a *promise* and a *threatening* implied or declared, the one to the believing and obedient, the other to the unbelieving and rebellious; and as the fulfilment of the *promise* would be no disannulling of the *threatening*, so the *infliction* of the *threatening* would be no 'breach' of the *promise*. The literal translation will best explain and convey the meaning of the passage: 'Ye shall know my *vexing up against* you,' my displeasure, my indignation, which sense of the words is confirmed by the following verse.—*C.*

p 1 Co. 10. 11. He. 3. 19.

q ch. 13. 32.

r 1 Co. 10. 10. He. 3. 17. Jude 5. ver. 10, 12; ch. 26. 65. Pr. 13. 17, 21.

s He. 12. 17. Mat. 8. 12. Pr. 19. 3.

t De. 1. 41. Ro. 8. 7, 8. ver. 4. Ac. 14. 13.

u De. 1. 42. Ho. 9. 12. Job 40. 2; 9. 4. Pr. 1. 31, 32. Is. 59. 1, 2. Je. 2. 17, 19; 4. 18; 5. 25; 6. 19. ver. 42, 43.

x De. 1. 41, 43. ch. 15. 30.

y ch. 9. 15; 10. 33.

A.M. 2514. B.C. 1490.

4 In ver. 25 the Amalekites were *encamped* in the *valley*; in ver. 43 they had taken military occupation of the *hill*, and now come down, not from their ordinary *dwelling*, but their *encampment*.—*C.*

z De. 1. 44. 1 Co. 10. 11. Is. 63. 10. ch. 21. 3. Pr. 13. 21. Ps. 140. 11.

a ch. 21. 3. Ju. 1. 17. 1 Sa. 30. 30.

5 Now commenced the thirty-eight years wandering. Of their journeys during this long period, and of the 'great and terrible wilderness' into which they were driven, not a single record has been preserved. The name *Tih*, 'wandering,' which the desert south of Palestine still bears, seems to be the only local memorial of it. Sacred history remains silent until, after the lapse of the thirty-eight years, another generation, under the same aged leaders, however, appear once more around the sacred fountain of Kadesh.—*P.*

CHAP. XV.

1 The date and place of the divine communications contained in this chapter are not mentioned. It would seem from ver. 22, 23 that it must have been a considerable time after the giving of the law on Sinai, and consequently it could not have been during the first sojourn of the people at Kadesh. The regular diary breaks off at the close of chap. xiv., and is not again resumed till chap. xx. It is probable, but still not entirely certain, that the revelations made and the incidents recorded in ch. xv.-xix. took place during the thirty-eight years' wandering, though neither time nor place is indicated.—*P.*

a Le. 23. 10. Eze. 20. 34-37. ch. 34. 2; 35. 10. De. 7. 1; 12. 1, 9; 19. 1; 21. 1; 26. 1; 27. 1; 31. 1.

b Le. i. iii.; 27. 2; 7. 16; 22. 21. xxiii. ch. xxviii. xxix. De. 16. 10.

2 Heb. *separating.*

c Ex. 29. 18. Ge. 8. 21. Mat. 3. 17. Ep. 5. 2.

d Le. ii. Ex. 29. 40. Ga. 2. 20. Ep. 5. 2. Is. 66. 20. Mal. 1. 11. Ro. 15. 16. He. 13. 16.

e Ex. 16. 16, 36; 29. 40. Le. 14. 21. ch. 28. 13, 21, 29; 29. 4, 10, 15; ver. 6, 9.

f Mat. 26. 28. Jn. 6. 55. Phi. 2. 17. 2 Ti. 4. 6.

3 Here is stated the quantity of those meat-offerings and drink-offerings which necessarily attended other offerings; but not the quantity of such as were offered by themselves. Le. i.-vi. ch. xxviii. xxix.

4 There were two sorts of strangers among the Israelites: some that entirely embraced and professed the Jewish religion, into which they were admitted by circumcision, &c.; others that lived among them by permission, having renounced all idolatry, but who had not yet submitted to the Jewish faith. The former sort are understood here.—*Patrick.*

CHAPTER XV.

1 *The law of the meat-offering and the drink-offering.* 14, 29 *The stranger is under the same law.* 17 *The law of the first of the dough for an heave-offering.* 22 *The sacrifice for sins of ignorance.* 30 *The punishment of presumption.* 32 *He that violated the sabbath is stoned.* 37 *The law of fringes.*

AND the LORD spake unto Moses, saying,[1]

2 Speak unto the children of Israel, and say unto them, [a]When ye be come into the land of your habitations, which I give unto you,

3 And will make an [b]offering by fire unto the LORD, a burnt-offering, or a sacrifice in performing[2] a vow, or in a free-will-offering, or in your solemn feasts, to make a [c]sweet savour unto the LORD, of the herd, or of the flock;

4 Then shall he that offereth his offering unto the LORD bring a [d]meat-offering of [e]a tenth-deal of flour, mingled with the fourth *part* of an hin of oil.

5 And the fourth *part* of an hin of wine for a [f]drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock[3] *for* a burnt-offering, or *for* a sacrifice in performing a vow or peace-offerings unto the LORD;

9 Then shall he bring with a bullock a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger[4] sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

CHAPTER XV. [Ver. 38. *Fringes*, called in the New Testament the 'hem or border of the garment,' Mat. 9. 20; 23. 5. Being *many*, in separate detail, yet *united* in one garment: the *fringes* were the emblems or memorials of many commandments united in one law. The *ribband, lace*, or rather *thread* of *blue*, surrounding or pervading the whole, represented the one principle of the law—the unchanging love of God. And being the chief-priestly colour—for the robe of the ephod was *all* of blue, Ex. 28. 31—it reminded every believer that he was a priest of God, and bound to offer up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pe. 2. 5. *C.*]

REFLECTIONS.—Behold the propriety of a just proportion in our religious services, and the care of

TOMBS OF THE MAMELUKES—IN THE REGION WHERE THE CHILDREN OF ISRAEL SPENT SO MANY YEARS IN EGYPT. [NUMBERS, XV.]—Beyond the citadel in Cairo there are a number of beautiful tombs extending along the eastern side of the city, known as the tombs of the Mamelukes. The ruins of these tombs bear traces of great artistic merit, some of the minarets being exceedingly beautiful. From the galleries in the minarets the muezzins summon the faithful to prayer five times a day. The muezzin in a kind of sing-song tone utters the following: "Allah is great! I testify that there is no other god but Allah! And Mohammed is the prophet of Allah! Come to prayer! Come to worship! Allah is great! There is no god but Allah!" These tombs are now falling to decay as all things belonging to the civilization of Egypt are falling to decay. This ancient land of the Pharaohs and the children of Israel, by the strange mutations of history is now under the dominance and influence of a Christian nation.

15 One[g] ordinance[5] *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law, and one manner, shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,[6]

19 Then it shall be, that when ye eat of [h]the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the [i]first of your dough *for* an heave-offering: as *ye do* [k]the heave-offering of the thrashing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD an heave-offering in your generations.

22 ¶ And if ye have [l]erred, and not observed all these commandments, which the LORD hath spoken unto Moses,

23 *Even* [m]all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and henceforward, among your generations;

24 Then it shall be, if *ought* be committed by ignorance,[7] without the knowledge of the congregation,[8] that all the congregation shall offer[n] one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the manner,[9] and one kid of the goats for a sin-offering.

25 And the [o]priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

A.M. 2514. B.C. 1490.

[g] Ex. 12. 40. Le. 19. 34. ch. 9. 14; ver. 29. Ga. 3. 28. Col. 3. 11. Ep. 2. 11–22.

5 From the Jewish people being surrounded by idolatrous nations, it was necessary to have but one form of worship; and as that only which was prescribed by the Almighty was genuine, no other could be tolerated. It might also signify that in due time the Gentiles would be fully admitted into the church.—*I.*

6 There is something in the wording of this command which would seem to indicate that the people were approaching Canaan, and consequently that the command was given towards or at the close of the thirty-eight years' wandering.—*P.*

[h] Jos. 5. 11. Is. 28. 28.

[i] A twenty-fourth part of it, Pr. 3. 9, 10. Eze. 44. 30. Ne. 10. 37. ch. 18. 12, 26. Ex. 23. 19. Le. 23. 22. 1 Co. 15. 20, 23. Re. 14. 4. Ro. 11. 16.

[k] Le. 2. 14; 23. 10, 16, 17.

[l] Le. 4. 2, 3, 13, 14; 5. 3–10; 16. 15. Ezr. 8. 35. ver. 6–10; ch. 28. 15, 22, 30; 29. 4, 11, 16, 19, 22, 25, 28, &c.; ver. 24.

[m] Ex. xii. De. xxvii.

7 Heb. *from the eyes.* This law is different from that in Le. iv.

8 There are two laws for sins of *ignorance*, Le. iv. Nu. xv. The first for the *wilderness*, the second for *Canaan*. But why are there two laws for the same case? They are not for the same case. The law in Le. 4. 2 is enacted for cases where the congregation, priest, or ruler, or people, have 'erred,' and 'not observed' all the commandments, that is, for any mere *neglect* arising from ignorance. The law in Nu. 15. 22 is enacted for cases where the sin of ignorance is '*against* any of the commandments of the Lord;' not a mere *neglect*, but a direct *infraction*. The distinction is well expressed in these words:—'We have *left undone* the things which we ought to *have done;* and we *have done* those things which we ought *not to have done.*'—*C.*

[n] ver. 22.

9 Or, *ordinance.*

[o] Le. 4. 20, 26, 31, 35. Mat. 3. 17. Ep. 1. 6, 7. 1 Ti 1. 13. Ro. 3. 25. Ac. 13. 39. Lu. 23. 34. 1 Jn. 2. 2. ver. 27, 28.

A.M. 2514. B.C. 1490.

[p] Le. 4. 27. ver. 30. Ps. 19. 13.

[q] Le. 5. 6; 6. 7; 12. 8; 14. 18. ver. 25. Is. 42. 21. 2 Co. 5. 19–21. 1 Jn. 1. 7; 2. 1, 2.

[r] ver. 15. Le. 16. 29; 17. 15; 24. 22. Ro. 3. 29, 30. Ac. 15. 29; 13. 39.

[s] De. 17. 12. Ps. 19. 13; 51. 16. Eze. 20. 27. Ge. 17. 14. Le. 20. 3, 6, 10. Mat. 12. 32. He. 10. 29.

1 The words translated 'presumptuously' literally mean 'with a high hand;' which phrase, by consulting De. 32. 27, we find to signify the pride of human power, madly aiming or blindly believing itself to be independent of God.—*C.*

[t] Pr. 13. 13. Ezr. 9. 14. Ps. 119. 126. He. 10. 28, 29, 38. Mat. 12. 31, 32. Job 9. 4; 40. 2.

2 To be 'cut off,' or 'utterly cut off,' signifies to be put to death without reprieve or pardon. See also Ex. 31. 14.—*C.*

[u] Ex. 16. 23; 20. 8, 9; 31. 14, 15; 35. 2.

3 This tragic incident is introduced here as an example of sinning *presumptuously*—in open and daring violation of a known law, and rebellion against the majesty of Heaven.—*P.*

[x] Le. 24. 12. Ex. 31. 14; 35. 2.

4 The law had already declared the penalty of death against Sabbath-breaking, Ex. 31. 14, the detention was merely to ascertain the manner of it.—*C.*

[y] Ex. 31. 14, 15; 35. 2. Le. 24. 14, 23. Ac. 7. 58. 1 Ki. 21. 12. He. 13. 11.

[z] Le. 24. 14, 16, 23. Ex. 19. 13. De. 13. 10; 17. 5; 21. 25; 22. 21, 24. Jos. 7. 25. 1 Ki. 21. 12. Ac. 7. 58.

5 This is the only example in Scripture of a capital punishment for breach of the Sabbath, although the complaints against the guilt are frequent in Nehemiah, Ezra, Ezekiel, &c. It was as a sin of *presumption* that this Sabbath-breaking was punished; God had declared, Ex. 31. 13, 17, that the Sabbath was 'a sign between him and the Israelites for ever. This violation must have been found, upon investigation, to have been intended to express open contempt for God and his covenant.—*C.*

[a] De. 22. 12. Mat. 23. 5; 9. 20.

6 'Tassels,' something resembling in form the blossom of a flower. They were to be fastened to the corner of the robe by a blue ribband. Their object was to remind the people of the divine law at all times.—*P.*

[b] Ex. 13. 9. De. 6. 6–9; 11. 18, 22.

27 ¶ And [p]if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And the [q]priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 Ye [r]shall have one law for him that sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that doeth *ought* [s]presumptuously,[1] (*whether he be* born in the land, or a stranger,) the same reproacheth the LORD; and that soul shall be cut off from among his people:

31 Because he hath [t]despised the word of the LORD, and hath broken his commandment, that soul shall utterly be cut off;[2] his iniquity *shall be* upon him.

32 ¶ And, while the children of Israel were in the wilderness, they found a man that gathered sticks upon the [u]sabbath-day.[3]

33 And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him [x]in ward,[4] because it was not declared what should be done to him.

35 And the LORD said unto Moses, The man shall be [y]surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and [z]stoned him with stones, and he died;[5] as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and [a]bid them that they make them fringes[6] in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and [b]remember all the commandments of the LORD, and do them;

God to have his ministers decently provided for! But chiefly behold the agreeable nourishment and heart-cheering consolations of the Holy Ghost, which attend the offering of our Redeemer once for all! Behold the kindness of God in inviting the Gentiles to his church, and presaging their entrance into it in due time in such a multitude of laws, favourable to *strangers!* Behold how the Lord must be honoured with the first-fruits of all our substance! But especially behold the indispensable necessity of Christ, as our propitiation for sin, however inadvertently it be committed; and the infinite danger of wilful and presumptuous sinning exemplified in this violation of the Sabbath! Is it not shameful that we should need memorials of obedience to the laws of God, so great and gracious—nay, God, even our own God! Enter then, my soul, into the spirit of these things. While I live on Jesus' flesh and blood, and rely on his atonement alone, let me cheerfully give myself, and all that I have, to the Lord. Never dare to sin against light and love; to violate the Sabbath of the Lord my God, by thinking my own thoughts, speaking my own words, doing my own ways, or finding my own pleasures. But let his law be written on my heart; and every providence, every enjoyment, be improved by me as an excitement to holy obedience!

CHAPTER XVI. REFLECTIONS.—It is hard for the best of characters to stand before envy. Unsanctified honours often puff up men to their own destruction: and if God exalt them above most of their brethren, they can endure to be in subjection to none. Yea, God permits unsanctified professors, especially ministers and magistrates, to go often the most fearful lengths in sin. Every act of disobedience to or contempt of God's vicegerents in the church or state, is by him accounted rebellion against himself: and often would sinful nations be utterly ruined, were it not for the intercession of those saints whom they abuse and persecute. But God can, and sometimes does, execute upon presumptuous sinners the most terrible correspondent justice. And though, with care, he distinguishes between the more and the less guilty, yet he sets up proper memorials of his judgments, that others may hear and fear to do wickedly. But notwithstanding, hardened sinners, who survive, forget the most awakening alarms, and return to their persecution of God's servants! Yet still, in the most endearing manner, ought we to promote the welfare and salvation of those who have injured us; and when we are maliciously accused, the greatest comfort is the testimony of a good conscience. How like unto their master Christ do ministers act, when they expose their very lives to prevent the ruin of such as abuse them! And quickly the Lord repents him of the evil, when, earnestly entreated by such as, along with himself, are abused by sinners. Let me now, with trembling, remember my faults this day.—How often have I, as these rebels, gone about to establish my own righteousness, and refused to submit to the laws of Christ; and

and that ye seek not [c]after your own heart, and your own eyes, after which ye use to go a whoring;

40 That ye may remember and do all my commandments, and be holy unto your God.

41 I[d] *am* the LORD your God, which brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

CHAPTER XVI.

1 *The rebellion of Korah, Dathan, and Abiram.* 23 *Moses separateth the people from the rebels' tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOW [a]Korah, the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram, the sons of Eliab; and On, the son of Peleth, sons of Reuben, took *men*:[1]

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [b]famous in the congregation, men of renown:

3 And they gathered themselves together against[c] Moses, and against Aaron, and said unto them, *Ye take* too much upon you,[2] seeing all the congregation *are* holy, every one of them, and the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?[3]

4 ¶ And when Moses heard *it*, he [d]fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even [e]to-morrow[4] the LORD will show who *are* his, and *who is* holy; and will cause *him* to come near unto him: even *him* whom he hath chosen will he cause to come near unto him.

6 This do; [f]Take you censers, Korah and all his company;

7 And put fire therein, and put incense in them before the LORD to-morrow; and it shall be, that the man whom the LORD doth choose, he shall be holy: ye take [g]too much upon you, ye sons of Levi;

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 *Seemeth it but* a small thing unto you, that the God of Israel [h]hath separated you from the congregation of Israel, to bring you near[5] to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also?

11 For which cause *both* thou and all thy company *are* gathered together [i]against the LORD: and [k]what *is* Aaron, that ye murmur against him?[6]

12 ¶ And Moses sent to [l]call Dathan and Abiram, the sons of Eliab; which said, We will not come up:

13 *Is it* a small thing that thou hast brought us up [m]out of a land that floweth with milk and honey to kill us in the wilderness, except thou [n]make thyself altogether a prince over us?

14 Moreover, thou hast not brought us [o]into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out[7] the eyes of these men? we will not come up.

15 And Moses was [p]very wroth,[8] and said unto the LORD, [q]Respect not thou their offering:[9] I[r] have not taken one ass from them, neither have I hurt one of them.[1]

16 ¶ And Moses said unto Korah, Be thou and all thy company [s]before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered [t]all the congregation[2] against them unto the door of the tabernacle of the congregation: and the glory of the LORD appeared unto all the congregation.

20 ¶ And the LORD spake unto Moses and unto Aaron, saying,

21 Separate[u] yourselves from among this congregation, that I may consume them [x]in a moment.

22 And [y]they fell upon their faces, and said, O God, the God of the [z]spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, [a]Get you up from about the tabernacle of Korah, Dathan, and Abiram.[3]

25 And Moses rose up, and went [b]unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, [c]Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side:

A.M. 2514. B.C. 1490.

c Pr.28.26.De.29.19. Job 31.7. Eze.6.7. Ec. 11.9. 2 Ki.16.10. Ex.34. 15. Ps.106.39; 73.27. Ja. 4.4.

d Ge.17.7. Ex. 20.2; 19.5,6. Le.22.33; 25.38; 11.45.

CHAP. XVI.

A.M. 2533. B.C. 1471.

a ch.27.3; 26.9. Jude 11. Korah and his Levites hated subjection to Aaron and his family; and these sons of Reuben thought the principal rule in the state belonged to them as descended from Jacob's eldest son.

1 The word translated 'took,' though *last* in our version, is the *first* in the Hebrew; and being in the singular number, must therefore denote the act, not of the whole company, but of *Korah* their leader. The true meaning of the verse seems to be—'Now *Korah*, the son of *Izhar*,' &c., *took* even Dathan, &c.; and On, the son of Peleth (Dathan, Abiram, and On, *being all* sons of Reuben, see De. 11. 6), and they rose up before Moses, &c. Some high authorities, following the Septuagint and several MSS., read 'son' of Reuben. But the current of authority is decidedly for the plural, 'sons.'—*C.*

b ch.26.9. Ge.6.4.

c Ps.106.16. Ex.16.4. ch.12.1,2. Jude 11.

2 Heb. It is *much for you*. They pretend to humble Moses and Aaron, but meant to exalt themselves. The whole congregation are fit to offer sacrifices for themselves; and the Lord is ready to accept them at their own hands.

3 To mistake or substitute *privileges* for *godliness* is one of the commonest instances of self-righteousness and self-deception, Je. 7. 4. God was no doubt *among* them, as a worker of many wonders; but he was not *in* them, as renewing them after his own image, Col.3.10. —*C.*

d Ge.17.3, 17. Le. 9. 24. ch.14.5; 20.6. Jos.7. 6. ver.22,45.

e Ps.101.8; 65.4. 2 Ti. 2. 19. Ex. xxviii. xxix. Le.viii.ix.1 Pe.2.5,9.

4 *Prophecy* of the future, and *fixed time* of fulfilment, are the real tests and essential accompaniments of scriptural miracles, Re. 19. 10. By these tests all 'lying wonders,' when tried, are rejected.—*C.*

f ver. 35, 46-48. Le. 16.12,13. 1 Ki.18.21,24.

g ver. 3. 1 Ki. 18.17, 18.

h Le.20.26. ch.8.11-16; 18.2-6,21. De.10.8. 2 Ch. 35. 3. Eze. 44. 11. Ne.12.44.

5 Nearer than other tribes.

i Ex.16.8; 17. 2, 7. 1 Sa. 8. 7. Lu. 10.16. Jn. 13.20.

A.M. 2533. B.C. 1471.

k Ex.16.7,8. 2 Co.3. 5.

6 What dignity has he gained beyond the ordinary result of such piety, talents, attainments, and habits? God, by his own will, has chosen him, but by these high endowments he has demonstrated the wisdom of his choice. And, notwithstanding all these gifts, has he not been the most humble, the most complying, the most parental? Why, then, this unnatural, this unreasonable jealousy and rebellion?—*C.*

l Pr. 25. 9. Le.19.17. Mat.18.15,16.

m ch.11.5. Ex.1.11-22.

n Ex.2.14; 3.8. Ps.35. 11; 106.16. Ac.7.39.

o Ex.3.8; 33.3. Le.20. 24.

7 Heb. *bore out, i.e.* blind with fair words.

p ch. 12. 3. Ep.4.26. Ex.32.19. Mar.3.5.

8 *Anger*, like all other passions, is not only *justifiable*, but *commendable* and *righteous*, when the provocation is sufficient, the feeling still merciful, and the object, not injury to be inflicted, but repentance to be enforced.—*C.*

q Ge.4.4. ver.6,7.

9 This prayer was justifiable, because Moses knew their offering was presented in direct opposition to himself, God's acknowledged and appointed servant.—*P.*

r 1 Sa. 12. 3, 4. 1 Th.2. 10. 2 Co. 7. 2. Ac.20.33. I have never used my authority to oppress any of them, but to do them good offices.

1 Neither sought a present, enforced a demand, nor inflicted an injury.—*C.*

s ver.18,19.

t ver. 11,42; ch. 14.1, 10; 12. 5. Ex. 16. 7, 10. Le.9.6,23. Pr.16.29; 13. 20.

2 Not merely the congregation of his two hundred and fifty followers and partisans, ver 2, but the whole congregation of the people, as is evident from ver. 22.—*C.*

u ver. 45. Ge. 19.15, 17, 22. Je. 51.6. Ac.2.40. Re.18.4.

x Ex.33.5. Da.4.31.

y ver.4.

z ch.27.16. Ec. 12.7. Is.57.16. Zec.12.1. He. 12.9. Job 12.10.

a ver.21,26,45

3 The Hebrew word rendered 'tabernacle' signifies literally 'dwelling-place.' The people were ordered to separate themselves from the tent of Korah, round which apparently the rebel company had collected. —*P.*

b ver.12; ch.11.16,17.

c 2 Co.6.17. Is.52.11. Re. 18. 4. Ge.19.15,17, 22. Je.51.6.

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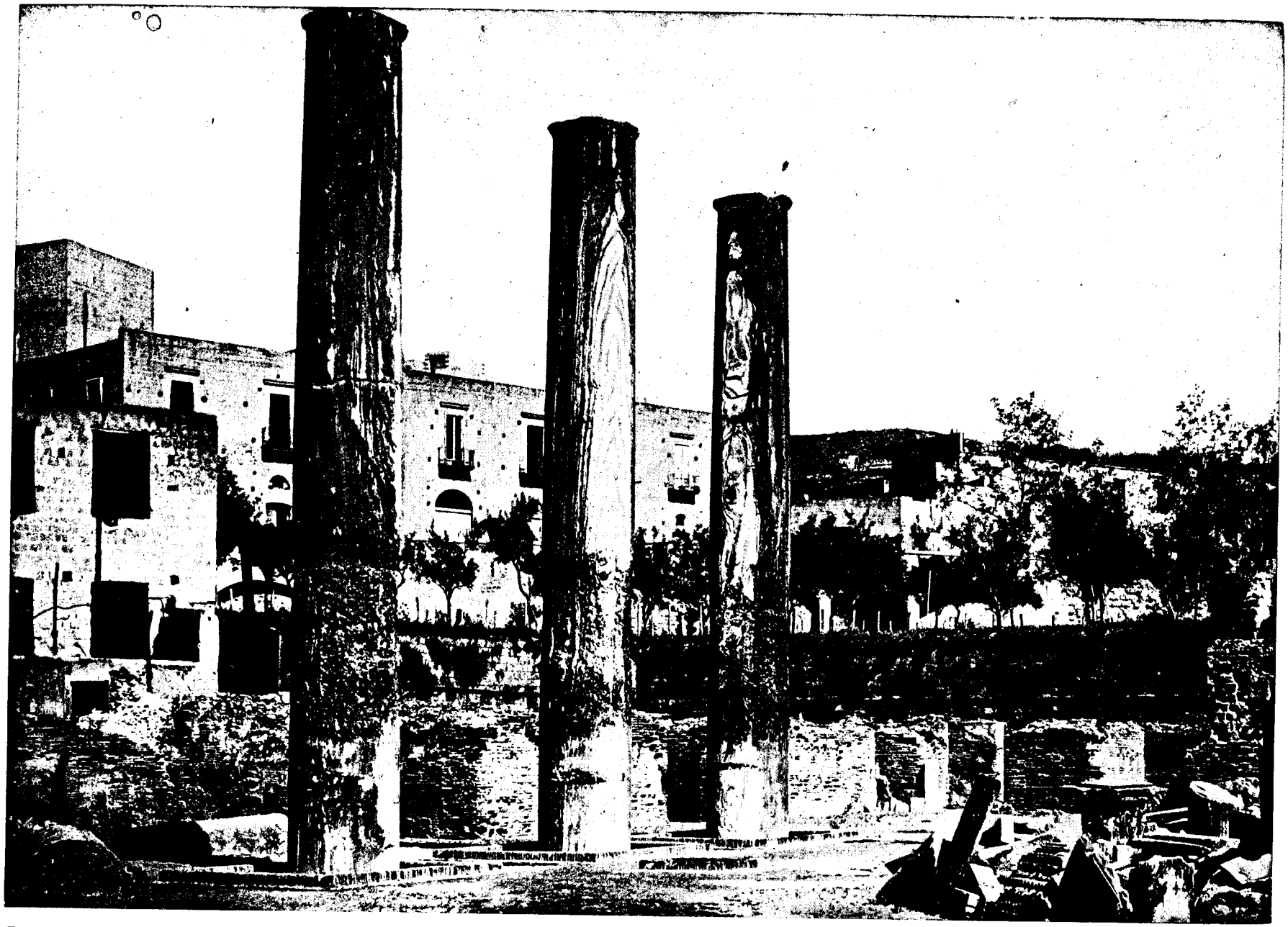
thus attempted to thrust him from his office of priest and king over the people of God, in order that I might usurp his place! How often have I refused to come at his call, and offered strange incense before him? How often, the moment in which I had witnessed the awful justice of Heaven, and obtained a distinguished deliverance, have I returned to my former iniquities! And remarkably is it of the Lord's mercies that I am not consumed! not swallowed up alive into hell by an opening earth! not burned with fire from heaven! But here let me admire the wonderful zeal and love of my great High-priest, when he ran from his throne of glory



COLUMNS OF THE TEMPLE SERAPEUM, PUTEOLI—A TEMPLE BUILT OF MARBLE TAKEN FROM THE COUNTRY IN WHICH MOSES GREW UP. [NUMBERS xvi.]—This picture of the temple of Serapeum, at Puteoli, standing near the place where St. Paul landed upon his first missionary journey to Italy, is placed in connection with the name of Moses in this chapter because it was a temple built in honor of an Egyptian god. Plutarch asserts that Serapis was Osiris after he had passed into the subterranean world. As if to complete the idea of a temple to an Egyptian deity the Corinthian pillars found in this marble structure are from Africa. This temple consisted of a square court enclosed by forty-eight marble and granite columns with forty-three small chambers adjoining. The portico rested on six Corinthian columns, three of which remain. In the center of the court stood a circular temple surrounded by sixteen marble pillars. By four flights of steps the interior was approached where statues of Serapis, now in the museum at Naples, were found.

and Dathan and Abiram came out, and [d]stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do [e]all these works;[4] (for *I have* not *done them* [f]of mine own mind;)

29 If these men die the common death[5] of all men, or if they be [g]visited after the visitation of all men, *then* the LORD hath not sent me:

30 But if the LORD [h]make a new thing,[6] and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and they go down quick into the pit, then ye shall understand that these men have provoked the LORD.

31 ¶ And[i] it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that [7]*appertained* [k]unto Korah, and all *their* goods.

33 They, and all that *appertained* to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them [l]fled at the cry of them:[8] for they said, Lest the earth swallow us up *also*.

35 And there [m]came out a fire[9] from the LORD, and consumed the two hundred and fifty men that offered incense.[1]

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are [n]hallowed.

38 The censers of these [o]sinners against their own souls, let them make them broad plates *for* a covering of the altar; for they offered them before the LORD, therefore they are hallowed: and they shall be [p]a sign unto the children of Israel.[2]

39 And Eleazar the priest took the brazen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* [q]a memorial unto the children of Israel, that no [r]stranger,[3] which *is* not of the seed of Aaron, come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

A.M.2533. B.C.1471.

d Is.28.15. Pr.16.18. Job 33.5; 41.10; 9.4440. 2; 15.25. 26. Ps.73.9. 1 Co.10.22.

e Ex. vii.–xl. Le.i.–xxvii.ch.i.–xv.

4 That is, all the works I have done on the assertion and in proof of being 'sent' of God. See ver. 29. —*C.*

f 1 Ki.12.35. Eze.13. 17.

5 Heb. *as every man dieth.*

g Punished. Ex. 20. 5; 32.34. La.4.22.

h Job 31.3 Ps.55.15, 23.

6 Heb. *create a creature.*

i ch. 27. 3; 26. 10, 11. De.11.6. Ps.106.17; 109. 15; 55.15; 73.18–20; 140. 11, ver. 29, 30. Je.20.3, 4. 1 Th. 5.2, 3. Job 9.4440. 2 Pr.13.17.

7 Not all that 'appertained' to them, for the judgment was not inflicted on the children of *Korah*, ch. 26 11. Ge. 18. 23, but all that had *taken part* with them in their murmuring and rebellion.—*C.*

k Some of Korah's sons were not slain, ch.26.11. 1 Ch.6.22,37.

l Is. 33.14. Je.49.21. Pr.21.11.

8 Dr. Joseph Wolff, a Jewish missionary, was present at Aleppo during the time of a most destructive earthquake. We heard his simple narrative of the trembling and yawning of the earth, the sudden and struggling descent of the living inhabitants, the piercing cry, the closing jaws of the chasm, and the flowing of the blood, as from an immense wound; and it presented a most harrowing picture of judgment to Christians, such as that of *Korah* and his company presented to Israel.—*C.*

m Le. 10. 1. Ps.106. 17,18.

9 They had rebelled by *fire*—that is, offering incense by *burning*, contrary to law—they therefore suffer by *fire*.—*Note*, Be sure your sin will find you out, Nu.32.23.—*C.*

1 Korah had remained at his tent, and round him were grouped those retainers and members of his family who joined in the rebellion. They were all swallowed up. The other company of rebels stood in front of the tabernacle with censers in their hands, and there they were consumed by fire.—*P.*

n Le.27.10.ch.5.10.

o 1 Ki. 2.23. Pr.20.2. Ge.13.13.

p ch. 17. 10; 26. 10. Eze.14.8. 1 Co.10.11. 2 Pe.2.6. Jude 7.ver.40.

2 *A sign* of God's displeasure against unreasonable complaints and ambitious rebellions, a sign to demonstrate how 'the wrath of man shall praise him,' Ps. 76. 10, and the altar of God shall be protected by every attempt of men to usurp its functions or overturn its foundations.—*C.*

q Ex.12. 14; 13.9; 17. 14.ch.5.15,18.

r Le.22.10–13. ch.1. 51; 3.10, 38; 18.4,7.

3 How blessed the state of the believing Gentile church! 'We are no more strangers,' Ep. 2. 19, to be excluded from the altar, 'but fellow-citizens with the saints, and of the household of God.'—*C.*

A.M.2533. B.C.1471.

s Ps. 106. 13. Ex.15. 24. Is. 26. 11. Je. 17.9. Ro. 8. 7, 8. ch.14.1, 2. 1 Ki.18.17, 2 Ki.6.30, 31.

4 The infatuation and waywardness of this generation of the Israelites are astonishing. Some have supposed that they imagined Moses and Aaron to have used some secret arts for the destruction of the rebels, and they speak of them as the people of the Lord, as if their death had not been a judgment from God. It is more probable, however, that the ground of their charge was a belief that Moses and Aaron might, by their prayers, have prevented their awful punishment.—*I.*

t Ex. 16. 7, 10; 24.16, 17; 40 34.35. Le.9.6,23.

u ver.21,24,26.

x ver. 4, 22; ch. 20.6; 14. 5. 1 Ch.21.16. Mat. 26.39. Ge.17.3,17.

y ver.17,35. Ps.141.3. Re.8.3,4. He.7.25. Ro. 5.10,11.

z De.33.10,11. Is.53. 10–12.

a Ja.5.16–18. 1 Jn.5. 14, 2 Sa.24.16. 1 Ti.2.5, 6.

5 Of the precise nature of the plague we are not informed. It may have been in the form of a sweeping epidemic—such as the disease commonly called Indian cholera—which is still seen to select, as it were, particular localities, and to be restrained by Providence at particular boundaries; or it may have been inflicted by a destructive wind, whose ravages are directed and confined in particular currents. *Note*, In this courageous and generous act of intercession, Aaron is a special type of Christ, 'standing between the living and the dead,' having put away sin, returning, as an *atoning priest*, to Moses the representative of a once condemning but now satisfied law, Ro. 10. 4.—*C.*

b 2 Sa.24.25. 1 Ch.21. 26.

41 ¶ But [s]on the morrow all the congregation of the children of Israel murmured[4] against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the [t]glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 Get[u] you up from among this congregation, that I may consume them as in a moment. And they [z]fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and [y]put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he [x]put on incense, and made an atonement for the people.

48 And he [a]stood between the dead and the living; and the plague was stayed.[5]

49 Now they that died in the plague were fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron [b]returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

CHAPTER XVII.

CHAP. XVII.

a ch. 1.5–16; 2. 3–30; 10.14–27.

b Ex.25.16,22; 30.36. Moses had access at all times into the most holy place.

c ch. 16.5.

1 The large body of the people were manifestly deeply implicated in the rebellion of Korah. The 250 princes of renown who joined with him were men held in high estimation. They were the champions of the unruly mob; and they were put forward to oppose that supremacy which Moses had so long exercised. When they were consumed by fire from the Lord, the mob was awed and terrified for the moment; but terror soon gave way to rage, and they charged Moses and Aaron with the murder of their leaders. The plague again struck terror into their hearts; and now that they might have visible proof that Moses and Aaron were not usurpers, but were the chosen of the Lord, this miracle of the rod was wrought. —*P.*

***1** Aaron's rod among all the rods of the tribes only flourisheth.* **10** *It is left for a monument against the rebels.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the house of *their* fathers, of [a]all their princes, according to the house of their fathers, twelve rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation [b]before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the man's rod whom I [c]shall choose shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you.[1]

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when he came among dying sinners—himself exposed to all their miseries—to stop the plague of sin, already begun in the woes of life, the stings of conscience, and the sentence of death; and to bring in everlasting righteousness and redemption. How superior his priesthood! If they did not escape who despised Moses and Aaron, how shall I escape if I despise Jesus the great High-priest, Jesus the King in Zion.

CHAPTER XVII. [Ver. 6. There were originally but *twelve* tribes, but when *Joseph* was increased into *Ephraim* and *Manasseh*, Ge.48.17, they became *thirteen;* afterwards when the tribe of *Levi*, instead of being numbered for war, was chosen of God for his service, instead of the first-born of every tribe, Nu.1.47; 3.41, the tribes were again reckoned as twelve, *Levi* ceasing to be counted. As in this narrative 'every one of their princes gave him a rod apiece, and the rod of

6 ¶ And Moses spake unto the children of Israel, and [d]every one of their princes gave him a rod apiece,[2] for each prince one, according to their fathers' houses, *even* twelve rods: and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods[3] before the LORD in the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was [e]budded, and brought forth buds, and bloomed blossoms, and yielded almonds.[4]

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.[5]

10 ¶ And the LORD said unto Moses, [f]Bring Aaron's rod again before the testimony, to be kept for a token against the rebels;[6] and thou shalt quite take away their murmurings from me, that they die not.

11 And [g]Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, [h]Behold, we die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD shall die: shall we be consumed with dying?

CHAPTER XVIII.

1 *The charge of the priests and Levites.* 8 *The priests' portion.* 21 *The Levites' portion.* 25 *The heave-offering to the priests out of the Levites' portion.*

AND the LORD said unto Aaron, Thou, and thy sons, and thy father's house with thee, shall [a]bear the iniquity of the sanctuary: and thou, and thy sons with thee, shall bear the iniquity[1] of your priesthood.

2 And thy [b]brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou, and thy sons with thee, *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge, and the charge of all the tabernacle; [c]only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye also die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a [d]stranger shall not come nigh unto you.

5 And [e]ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no[f] wrath any more upon the children of Israel.

A.M. 2533. B.C. 1471.

[d] ver.1; ch.1.5-16.

[2] Heb. *a rod for one prince, a rod for one prince.*

[3] Aaron's blossoming rod typified Christ and the gospel rod of his strength.

[e] Ge. 40. 10. Eze.17. 24. Jn.5.30. Is.4.2; 9.7. Ps.132.18; 110.2,3. Ca. 3.3. Re 22.2.

[4] That is, it exhibited the ordinary threefold succession of *buds, blossoms,* and *fruit,* in contemporaneous fellowship, a lovely emblem of the spiritual life of the true Christian, always *budding* in the spring of hope, always *blossoming* in the summer of beauty, always *fruitful* in the harvest of ingathering, Jn. 15. 1-8.—*C.*

[5] Never was the evidence of a miracle more complete. (1) A *dead rod* not only *buds,* but *blossoms,* and bears *fruit,* at once. (2) The princes *examined* all, and each took his own rod. (3) They were *rebels* that examined, and *ambitious* of the honour to be conferred on Aaron by this decision. (4) Aaron's rod was *publicly* deposited as an evidence of the fact recorded against the rebels. (5) They *acquiesced* in the evidence, and never murmured upon this head again.—*Note,* When infidelity denies miracles, it must deny them either upon a *theory* that asserts the *impossibility* of a miracle, or the *insufficiency* of the evidence. But such a *theory* is unphilosophical, being a mere assumption without proof; and if the evidence for this miracle be *insufficient,* then is there no sufficient evidence for any historical fact. Into this conclusion, no doubt, infidelity is driven; and then it is *madness,* and *reasoning* with it is vain.—*C.*

[f] He.9.4. Ex. 16. 32. De.31.19-26.

[6] Heb. *children of rebellion.*

[g] ch.8.22;9.23.

[h] Is. 26. 11. Pr. 19.3. Jude 16 Eze.18.25.ch. 14.1;16.19.

CHAP. XVIII.

[a] They were to be answerable for whatever was done about the sanctuary. ch. 5. 31; 14.34 Le.20.20; 22. 9 ver.22.Eze.18.4.

[1] 'Iniquity' signifies not simply what is wrong, but the *tendency* to do wrong. This *tendency* lies in the disposition to fear, comply with, or flatter the errors of the people; to be negligent of instruction or reproof, and to seek *theirs,* not *them,* 2 Co. 12. 14.—*Note,* The ministerial office, instead of conferring exemption from guilt, increases accountability, He.13 17.—*C.*

[b] ch. 3. 6-9, 25,26,31, 32,36,37; 4.15-33; 8.15-26.Ge.29.34.

[c] ch.4.19,20.

[d] ch.3.10;1.51. 1 Sa. 6.19.ver.6.

[e] 1 Ch. 9. 19, 23, 33. Le.i.-x.xvi. Ex.27.21; 30.7.

[f] ch.8.19; 16.46. Le. 10.1,2.

A.M. 2533. B.C. 1471.

[g] ch.3.9,12,45; 8.16, 19.

[h] ch.16.40;3.10,38;1. 51.1 Sa.6.19.ver.6.

[i] ch.5.9. Le.6.16,18, 26;7.6,32.

[k] Le.7.35; 21.10 Ex 29.29.1 Co.9.13,14.

[l] Le.2.3; 6.16,17,26; 7.1,7; 4.23,28;5.6;10.12; 14 13.

[m] Inner court, Ex. 29.31. Le.6.16,26,29; 7. 6;10.13,17, with 14.13.

[2] To three parts of the tabernacle was the word 'holy' applied. (1) 'The most holy place,' where was the mercy-seat, Ex.26.33,&c. (2) The holy place, where was the altar of burnt-offering, &c. (3) In this instance it is applied to the *court of the tabernacle,* Le. 6 16, 26, 29: which here is called *most holy,* not in respect of the divisions of the *tabernacle,* but in respect of the *camp,* or *other places,* where the other offerings were to be eaten. See note on ver.14.—*C.*

[n] Le.7.14, 30-34; 10. 14;22.10,11.Ex.29.27.

[o] De.18.4 Ne.10.35, 39.ch.15.19-21. Le. 23. 38.Ex.23.15.

[3] Heb. *fat.*

[p] De.26.2.Ex.23.19; 34. 26. Le.2.14. ch. 15. 19.

[q] Le.27.28.

[4] That we may judge rightly of the emoluments allotted to Aaron, we must recollect that he and his whole tribe 'had no inheritance in the land,' ver. 20, and consequently were precluded from *agriculture,* God's great ordinance for the national prosperity. To compensate for this privation, God allots them *twenty-four* sacrificial gifts, viz. *Eight* to be eaten in the sanctuary, by the attendant priests and Levites. (1) The flesh of the *sin-offering,* Le. 6. 25, 26. (2) Of the *trespass-offering,* Le.7.1-6. (3) The *peace-offering,* Le.23.19,20. (4) Part of the *sheaf,* Le. 23. 10. (5) Part of the *meat-offerings.* (6) *Two loaves,* Le. 23. 17. (7) The *show-bread,* Le. 24. 9. (8) *Oil,* Le. 14. 10. *Five* were to be eaten anywhere in the camp, or at Jerusalem. (1) Parts of the *peace-offering,* Le. 7. 31-34. (2) *Heave-offering,* Le.7.12, 14. (3) Parts of the Nazarite's *ram,* Nu. 6. 11, 20. (4) The *firstling,* Nu. 18. 15. (5) The *first-fruits,* Le.18 13. *Five* peculiar to Canaan. (1) *Heave-offering* of first-fruits, ver. 12. (2) Of the tithe, ver.28. (3) The *cake,* Nu. 15. 20. (4) The first of the *fleece,* De. 18. 4. (5) *Field* of possession, Nu. xxxv. *Five* were due in every place. (1) *Gifts* of slain beasts, De. 18. 3. (2) Redemption of *first-born,* Nu. 18. 15. (3) Lamb *substitute,* Ex.4.20. (4) Certain things *sanctified,* Nu. 5..8. (5) Things *devoted. One* gift was from the sanctuary, Le.7.8.—*C.*

[r] Ex.13.2, 12, 13; 34. 2,20; 22. 29. Le. 27. 26. ch.3 13.

[s] Le.27.6,25, 29. ch. 3.47

[t] Ex. 30. 13. Le. 27. 25.ch.3.47.Eze.45.12.

6 And I, behold I, have [g]taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou, and thy sons with thee, shall keep your priest's office for every thing of the altar, and within the vail; and ye shall serve: I have given your priest's office *unto you as* a service of gift; and [h]the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee [i]the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, [k]by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the [l]most holy things *reserved* from the fire: every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.

10 In the [m]most holy *place*[2] shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And this *is* thine; the [n]heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

12 All[o] the best[3] of the oil, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is [p]first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house shall eat *of* it.

14 Every[q] thing devoted in Israel shall be thine.[4]

15 Every[r] thing that openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And [s]those that are to be redeemed, from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, [t]which *is* twenty gerahs.

Aaron was among them,' there were in all *thirteen rods. C.*]

REFLECTIONS.—It is very desirable to prevent all disputes among the people of God; but often very difficult to extinguish some men's pretensions to what was never theirs. Abundant is the grace of God, who will even work miracles to prevent the sin and ruin of such as have rebelled against him: and what a mercy is it when a minister's call to his office is manifested by his success therein; and if sinners, even at the last, be brought to repentance! Nothing, surely, but a remarkable bestowal of gracious influence will effectually stop all murmurings against the dispensations of God, and bring sinners to submit to them. But in this *budding rod* let me not only behold the fruitfulness of the Aaronic priesthood, in its usefulness to the people, and the certain succession of priests while the ceremonial period continued, with the speedy justice which overtook the invaders thereof: but let me chiefly remark the eternal, the sole high-priesthood of our Lord Jesus, manifested by the blessed effects of the gospel rod of his strength in the conversion, sanctification, and comfort of sinful men.

CHAPTER XVIII. [Ver. 7. The sphere of the priest's labours is here distinctly defined. It embraced the offering of all sacrifices upon the altar; it embraced

17 But the [u]firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the [x]wave-breast and as the right shoulder are thine.

19 All [y]the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* a [z]covenant of salt[6] for ever before the LORD unto thee, and to thy seed with thee.

20 And the LORD spake unto Aaron, [a]Thou shalt have no inheritance in their land, neither shalt thou have any part among them: [b]I *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I [c]have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth [d]come nigh the tabernacle of the congregation, lest they bear sin, [7]and die.[8]

23 But the Levites shall [e]do the service of the tabernacle of the congregation, and they shall bear their iniquity. *It shall be* a statute for ever throughout your generations, [f]that among the children of Israel they have no inheritance.

24 But[9] the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, then ye shall offer up [h]an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.[9]

27 And *this* your heave-offering shall be reckoned[1] unto you, as though *it were* the corn of the thrashing-floor, and as the fulness of the wine-press.[2]

28 Thus ye also shall offer an heave-offering unto the LORD of all your tithes which ye receive of the children of Israel; and [i]ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD of [k]all the [3]best thereof, *even* the hallowed part thereof, out of [4]it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 And[l] ye shall eat it in every place,[5] ye and your households: for it *is* [m]your reward for your service in the tabernacle of the congregation.

32 And ye shall bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [n]pollute the holy things of the children of Israel, lest ye die.

CHAPTER XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a [a]red heifer[1] without[b] spot, wherein *is* no blemish, *and* upon which [c]never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her [d]forth without the camp, and *one* shall slay her before his face.

4 And Eleazar the priest shall take of her blood with his finger, and [e]sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall [f]burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take [g]cedar-wood, and hyssop, and scarlet, and cast *it* into the midst of the burning of the heifer.

7 Then [h]the priest shall wash his clothes, and he shall bathe his flesh in water, and after-

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A.M. 2533. B.C. 1471.

[u] Ex.34. 19. Le. 27. 26. De.15.19.

[x] Ex.29.20,26.ver.8, 9,11.

[y] Ne.13.10. 2 Ch.31. 4. Is.53.10–12. Jn.16.13, 14.1 Co.3.21,22.

[z] A perpetual covenant, Le. 2. 13. 2 Ch.13.5.

[6] See note Le.2.13. *P.*—*Salt* was absolutely required in every offering, Le. 2. 13, and from its power of preserving *dead flesh* from putrefaction, so that it might be offered 'of a sweet savour' to the Lord, it became an impressive emblem of the incorruptibility of God's covenant, and the perpetuity of man's obligation. This emblematical use of salt seems to have passed by tradition into the manners of the Arabs, and some other oriental nations—with any of whom, should even an enemy have *eaten salt*, the person with whom he has so eaten is bound to become, for the occasion, his friend and protector.—*C.*

[a] De.18.1,2;10.9;14. 27,29. Jos.13.14,33;14. 3;xxi. ch.26.62;xxxv.; ver.23,24.

[b] De. 12. 12; 18. 1, 2, 19. Jos.13. 14, 33. Eze. 44.28. Ps.73.26;142.5.

[c] De.12.17–19; 14. 22 –29. Le.27.30,32. 2 Ch. 31.5,6,12. Ne.13.12.

[d] ch.3.10; 1. 51; ver. 4.1 Sa.6.19.

[7] Heb. *to die.*

[8] This prohibition reminds us that God is to be worshipped only by the service of his own appointment and the servants of his own choosing. Ps.65.4, whilst it contains an awful warning against thoughtless and formal prayer, and presumptuous confidence in our own righteousness.—*C.*

[e] ch.iii.iv.viii.; 1. 53; ver.6.

[f] ver.20. De.10.9;14. 27;18.1, ch.xxxv. Jos. xxi.

[g] De.12.17–19; 14.22 –29. Le 27.30,32. 2 Ch. 31. 5, 6, 12. Ne. 13. 12. Mal.3.8,10.

[h] Ne.10.38. He. 7.4, 5. Re.5.8–10. Ca. 8.11, 12.1 Co.9.10–14.

[9] The Levites, receiving tithes of the people, gave a tithe of them to the priests; and some have conjectured that the tenth of this tithe was allotted to the high-priest's support, according to the pre-eminence to which he was advanced.—*J.*

[1] Your offering shall be as acceptable to the Lord as those which the tribes present, and your right to what remains as good as that of the people to their corn and wine, after they have paid their tithes, and made their appointed offerings.—*J.*

A.M. 2533. B.C. 1471.

[2] The priests might eat of it as freely as if their own fields had produced it.

[i] ver.11,12.

[k] Pr.3.9,10. Phi.2.7–11;3.8,9.

[3] Heb. *fat.*

[4] Of what they had received by God's appointment, they must again offer *the best* to him. What a lesson for the use of genius, talents, and opportunities! What a lesson for healthful youth, vigorous manhood, and matured intellect! What an exact emblem of the one offering—the unspeakable gift—'the best—the hallowed part.' He.10.14. 2 Co.9.15.—*C.*

[l] De.14.22,23.

[5] When they had taken out the tenth part as sacred to God, they might use the remainder freely as they pleased. They would bear no sin because of it; nor would they be considered as polluting holy things, as they would have been had they neglected to present their tithes.—*J.*

[m] 1 Ti.5. 17, 18. Lu. 10.7. Mat.10.10. Ga.6. 6. 1 Th.5.12,13. 1 Co.9. 10–14.

[n] By eating them in an improper place or time. Le.19.7,8; 22. 2–16. 1 Ti.4.16.

CHAP. XIX.

[a] Ga.4.4. Is. 53.4–6. Re.1.5. He.9.13,14.

1 'Red' is the emblem of sin, Is. 1. 18. For a heifer of that colour, without any spot or blemish, and as yet unyoked, the people are required to search. The difficulty of the discovery naturally leading them to inquire, Why is this appointed? (comp. Ex. 12. 26, 27), and thence to self-examination, acknowledgment of guilt, and refuge in atonement. With this ordinance, which could extend but to 'the purifying of the *flesh*,' Paul beautifully contrasts the death of Christ, 'who, through the eternal Spirit, offered himself without spot to God,' and 'cleanses the *conscience* from dead works,' He. 9. 13,14.—*C.*

[b] Ex.12.5. Le.22.20–25. Lu.1.35. He.7.26. 1 Pe.1.19;2.22.

[c] De.21.3. Jn. 10. 17, 18. Ps.40.7,8. Je.30.21.

[d] Le.13.45,46;24.14. ch.5.2;15.36. He.13.11–13.

[e] Le.4.6,17;16.14,19. He.9.13,14.

[f] Ex.29.14. Le.4.12, 21; 16. 27. Is.53.10. Ps. 22.14. Mat.26.38. Jn.12. 27.

[g] Le.14.4. Is.1.18.

[h] Ex. 19. 10. Le.16. 26,28; 11. 25, 40; 14.8,9, 47; 15. 5,8,11, 22; 16.26, 28. ver.8,10,21.

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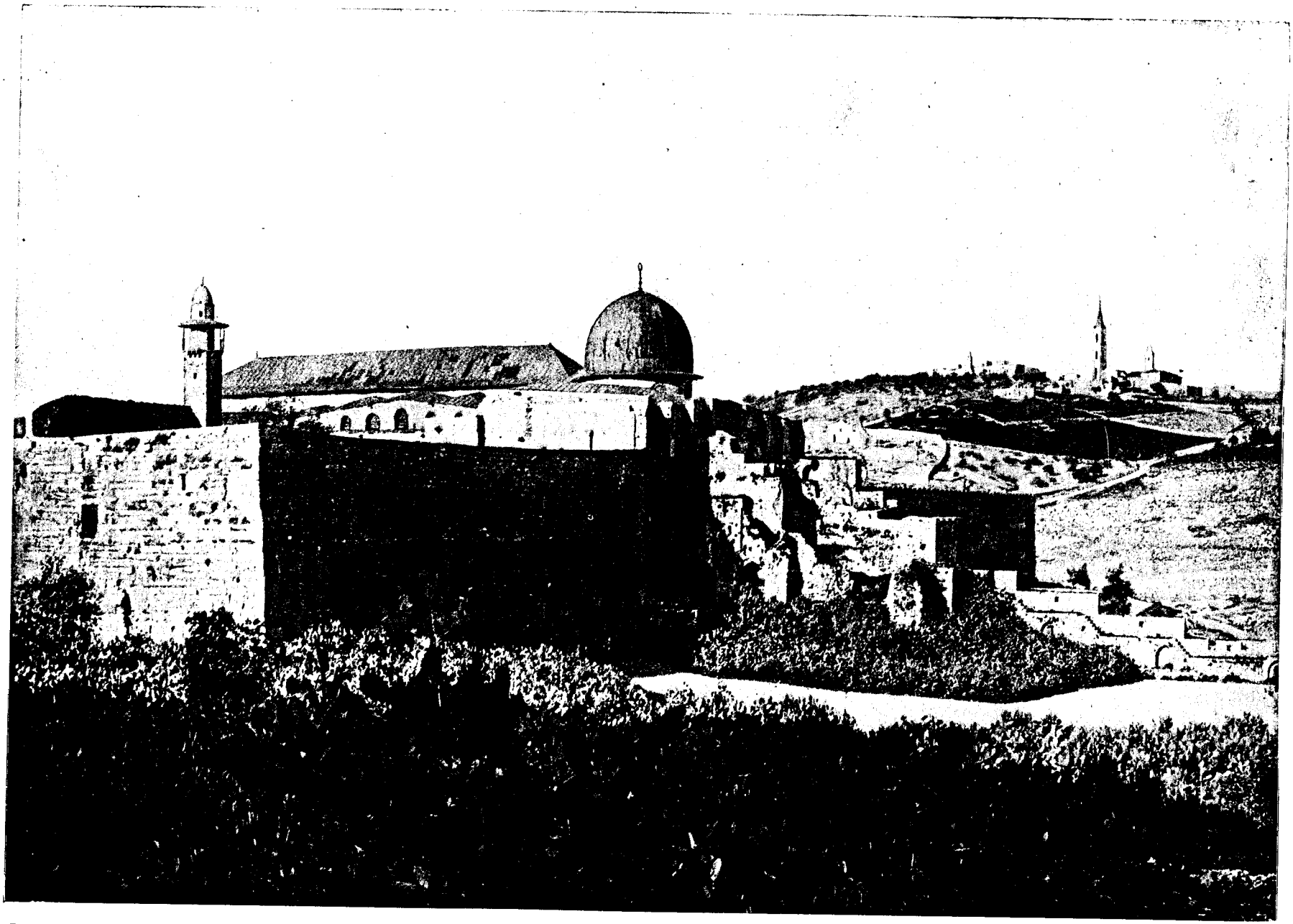
besides the performance of all duties and service within the tabernacle, whether in the holy or the most holy place. No Levite could enter the tabernacle on pain of death. In most cases 'the veil' means the curtain which separated the holy from the 'holy of holies;' here, however, it is taken for the outer veil or door of the tabernacle. *P.*]

REFLECTIONS.—The ministerial work is necessary and important; and the greatest care and diligence is necessary to render a person faithful in it. He must not only put away sin from himself, but take all care to prevent it in others. And extensive is the account that must be given to God, not only for himself, but for others under his care. How needful then is it that all in their stations, particularly parents, masters, and magistrates, should exert themselves to render the ministry comfortable and successful! God will have his servants decently provided for in the church, and in the heavenly state; nor will ever a godly people fail to make a liberal provision for a gospel ministry. But base are the minds of those ministers who, having a competency, entangle themselves with the affairs of this life, or desire to excuse themselves from being charitable out of what God hath brought to their hand! And may I not also, in all this, discern the extensive charge, faithful labours, and glorious rewards of my Redeemer; and his improvement of all to his Father's honour and his people's good!

CHAPTER XIX. REFLECTIONS.—Behold how polluted are men, dead in trespasses and sins—much more abominable than the beasts that perish! To carnal reasoning, some of God's ordinances appear absurd. How strange is it to make ashes, mingled with water, the mean of purification from the deepest defilement! But it is infinitely dangerous to contemn the least of his institutions. These ceremonies are indeed insufficient to take away sin; for the most remarkable of them for atonement or purification spread the defilement! But the meaning here is concerning Christ and his church. Being apprehended by the chief priests and elders of Israel, slain without the camp, burned in the furnace of his Father's love; and his blood, his life, offered to God for the completion of his justice: the virtue of his death, connected with the clean water, the pure influences of his Spirit, doth, in all generations, purge his people's consciences, and all their concerns, from dead works to serve the living God. Let it then be the care of my soul to begin, continue, and end my life, with a believing applica-



MOUNT OF OLIVES, FROM THE TEMPLE PLATEAU—A VIEW CHRIST WITNESSED MANY TIMES. [Numbers, xix:3.]—"And ye shall give her unto Eleazer the priest, that he may bring her forth without the camp, and one shall slay her before his face." The bodies of those animals offered for the sin of the congregation were burnt outside the camp, teaching that sin had no proper place in the city of God. In accordance with this view our Lord suffered without the gate. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth unto him without the camp bearing his reproach." Above is a picture of the Mount of Olives from the Temple Plateau in Jerusalem. Upon the spot where this picture was taken the rites and ceremonies were perfected of which Jesus Christ was the living fulfillment.

ward he shall come into the camp, and the priest shall be unclean until the even.[2]

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a [s]man *that is* clean shall gather up the ashes of the heifer, and [t]lay *them* up without the camp in a clean place; and it shall be kept for the congregation of the children of Israel for a water of separation:[3] it *is* a purification for sin.[4]

10 And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the even: and it shall be [u]unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that [m]toucheth the dead body of any man[5] shall be unclean seven days.[6]

12 He shall [n]purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.

13 Whosoever [o]toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

14 This *is* the law, when a man dieth in a tent; [p]All that come into the tent, and all that *is* in the tent, shall be unclean seven days:

15 And every open vessel, which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And [q]for an unclean *person* they shall take of the ashes[7] of the burnt heifer of purification for sin, and running[8] water[9] shall be put thereto in a vessel;

18 And [r]a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the [s]clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But [t]the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD: the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that [u]he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [x]whatsoever the unclean *person* toucheth shall be unclean; and the soul that toucheth *it* shall be unclean until even.

A.M. 2533. B.C. 1471.

2 The heifer was not brought to *Aaron* the high-priest, but to *Eleazar* his son, for the high-priest must not render himself unclean, Le. 21.10–12. In this distinction *Aaron* was the emblem of our High-priest Jesus; while *Eleazar* represents those who, like Paul, acknowledging themselves to be 'chief of sinners,' 1 Ti. 1. 15, yet having, like him, 'obtained mercy,' 1 Ti. 1.13, are commissioned to lead fellow-sinners to the 'blood of sprinkling,' and the 'washing of regeneration,' Tit. 3. 5.—*C.*

s ver. 18. He. 7. 26. 2 Co. 5. 21. 1 Pe. 3. 18; 2. 22.

t ver. 17. He. 9. 13, 14.

3 Literally, 'water of impurity.' Because it cleansed those that were impure it was considered as itself contracting impurity. All the great sacrifices which were offered for sin, though they purified those for whom they were made, became themselves impure. The sins of those that offered them were laid upon them. In all this they were typical of him who was made sin for us, though he knew no sin, that we might be made the righteousness of God by him. —*I.*

4 So *Joseph* of Arimathea, who was clean or innocent of any part in the death of our Lord, Lu. 23. 51, a '*good* and a *just man*,' because he lived by faith in the Son of God, Ro. 1. 17. took down the body of Jesus, wrapped it in linen, and laid it in the sepulchre.—*C.*

u Le. 16. 26, 28; 11. 25, 40; 14. 8, 9; 15. 5. ver. 7–10.

x Le. xi. xv. Mat. 15. 19. Mar. 7. 21, 22, 32. Tit. 1. 15. 1 Co. 15. 33. He. 12. 15. Ps. 1. 1. Pr. 1. 10–19; 9. 6; 13. 20. Ro. 8. 20–22. Is. 24. 5.

CHAP. XX.

B.C. 1453.

a Of the fortieth year, ver. 23; ch. 33. 38.

b ch. 13. 26; 32. 8. De. 1. 46; 9. 23. Jos. 14. 6, 7

1 The diary or regular narrative of the acts and travels of the Israelites is here taken up again after an interval of thirty-eight years, and taken up on the same spot where it had been dropped. A continuous history is given from this time till they entered Canaan. This second visit to Kadesh appears to have been prolonged like the first. It was signalized also by some solemn incidents. The first was the death of Miriam. The next was a murmuring of the people because the supply of water failed. The sacred spring could not meet the wants of such a multitude, especially as the flocks and herds were now assembled at it. A second time God gave them water by a miracle.—*P.*

c Ex. 17. 2; 14. 11, 12; 16. 2, 3; 15. 24. ch. 11. 1–4; 14. 1, 2; 16. 3, 41; 21. 5.

d ch. 11. 33; 16. 49. La. 4. 9.

e Ex. 14. 11, 12; 16. 3; 17. 3. ch. 11. 5, 6; 14. 3; 16. 13, 14, 41; 17. 12; 21. 5.

2 This incidental remark is important: —'We and *our cattle*.' It proves that the flocks and herds had survived the forty years' wandering, and had been collected at Kadesh, probably in prospect of an immediate entrance into Canaan. —*P.*

f De. 8. 15. Ne. 9. 21. Je. 2. 2. Eze. 20. 36.

g Ps. 109. 3, 4. ch. 14. 5; 16. 4, 45. Ex. 17. 4. Ge. 17. 3, 17.

h ch. 12. 5; 14. 10; 16. 19, 42. Ex. 16. 10.

i Ex. 4. 2, 17, 20; 17. 5.

k Je. 22. 29. Ge. 18. 14. Ps. 33. 9.

l ver. 8, 12. Ps. 106. 32, 33. ch. 11. 22, 23. 2 Ki. 3. 14.

3 It is said in ver. 12 that Moses did not believe God fully in this instance. The nature of his sin, and the manner in which incredulity manifested itself, are not very clearly shown; but probably they may be indicated in the last clause of ver. 10. It is plain that Moses was in a state of great excitement. His customary meekness had deserted him. He spoke to the people in passionate language: — 'Hear now, ye rebels.' The words which follow ought to be thus translated: — '*Can we* fetch you water out of the rock?' Have I power to do this? There is want of faith here. Then he acted passionately, striking the rock twice, instead of merely speaking to it, as if physical force would be required to bring the water.—*P.*

CHAPTER XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmur for want of water.* 7 *Moses smiting the rock bringeth forth water.* 12 *God is displeased with Moses and Aaron at Meribah.* 14 *Moses at Kadesh desireth a passage through Edom, which is denied him.* 22 *At Mount Hor Aaron resigneth his place to Eleazar, and dieth.*

THEN came the children of Israel, *even* the whole congregation, into the desert of Zin in the [a]first month: and the people abode in [b]Kadesh; and Miriam died there, and was buried there.[1]

2 ¶ And there was no water for the congregation: and they gathered themselves together against Moses and against Aaron.

3 And the people [c]chode with Moses, and spake, saying, Would God that we had died [d]when our brethren died before the LORD!

4 And [e]why have ye brought up the congregation of the LORD into this wilderness, that we and our cattle[2] should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto [f]this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly [g]unto the door of the tabernacle of the congregation, and they fell upon their faces: and [h]the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take [i]the rod, and gather thou the assembly together, thou, and Aaron thy brother, and [k]speak ye unto the rock before their eyes; and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock; and he said unto them, [l]Hear now, ye rebels; must we fetch you water out of this rock?[3]

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tion thereof. It is death, it is despair, if I neglect it. Having fellowship with him in his resurrection, by justification and regeneration, I shall, in due time, enter on his eternal Sabbath, without spot, or wrinkle, or any such thing.

CHAPTER XX. [Ver. 1. This was in the first month of the *fortieth year* after the departure from Egypt, comp. ch. 33. 38; ver. 28 of this chapter, and De. 1. 3. The intermediate *thirty-seven* years Moses passes over in silence. The reason of this silence may be collected thus:—Moses wrote, not for curiosity, that he might satisfy it; nor for national vanity, that he might flatter it: but for *God*, that he might glorify him; and for *man*, that he might instruct him. Moses wrote, as the historian of *providence* and *redemption;* by the one to show how the world is governed, how sin is restrained, overruled, and punished; by the other,

11 And Moses [m]lifted up his hand, and with his rod he smote the rock twice: and the water[n] came out abundantly; and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, Because ye [o]believed me not, to sanctify me in the eyes of the children of Israel, therefore ye [p]shall not bring this congregation into the land which I have given them.

13 This[q] *is* the water of Meribah;[4] because the children of Israel strove with the LORD, and he was [r]sanctified in them.

14 ¶ And Moses [s]sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us;

15 How [t]our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers:

16 And [u]when we cried unto the LORD, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we *are* in [x]Kadesh,[5] a city in the uttermost of thy border.

17 Let us pass, I pray thee, [y]through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells; we will go by the king's *high*-way, we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, [z]We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it: I will only (without *doing* any thing *else*) go through on my feet.

20 And he said, Thou shalt not go through. [a]And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel [b]turned away from him.[6]

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from Kadesh, and came unto mount Hor.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the water of Meribah.

25 Take Aaron and Eleazar his son, and bring them up unto mount Hor:

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that

A.M. 2551. B.C. 1453.

m ver.8,12. Ja.1.20.

n Ps. 78. 15; 105. 41; 114.8. Ne.9.15, 20. De. 8.15. Is.48.21; 43.20; 53. 4,5. Jn.4.14. 1 Co.10.4.

o ch.11.21–23; 27.14. De. 32. 51; 1. 37; 3. 26. Lc.10.3.ver.24.

p De. 3. 23–26; 34. 4. Ga. 2. 18; 3. 10, 13, 14. He.7.18,19; 10.1.

q Ps.106.32; 81.7. Ex. 17.7; 16.8. De.33.8. Lu. 10.16.

4 That is, *strife*.

r Eze. 38. 16; 22. 23. Le. 10.3. Is.5.16. Ps.9. 16; 58.11; 83.18. ch.14. 21.

s Ju. 11. 17. De. 2. 1; 23. 7. Mal. 1.2. Ob.10, 12.

t Ge.xlvi. Ex. 12.40; i.ii.v.

u Ex.2.23,24; 3.7; 14. 9; 23.20.

x ver.1.

y ch.21. 22. De. 2. 8. ver.19. Ro.14.19; 12.18; 13.8. Phi.4.8. He.12.14.

5 *Kadesh* presents one of the greatest *geographical* difficulties in the whole *Mosaic itinerary*. Maps and commentators generally agree that *Kadesh-barnea* and *Kadesh* are two distinct and distant places. *Kadesh-barnea* they place on the frontier of *Palestine*, about midway between the southern extremity of the *Dead Sea* and the *Mediterranean*; and *Kadesh*, where *Miriam* died, in the mountains of *Edom*, about midway between *Ezion-geber* on the *Red* and *Zoar* on the *Dead Sea*. This point of geography, it must be observed, is altogether *conjectural*, there being no certain *landmarks* nor continuous historical records, as in other instances, by which the locality can be determined. A high *probability*, however, is derived from ch. 33. 36, where it is said, 'They removed from *Ezion-gaber* (which is in the *Elanitic* Gulf of the *Red Sea*) and pitched in the wilderness of *Zin*, which is *Kadesh*,' and 'removed from *Kadesh* and pitched in *Mount Hor*.' Now this *Kadesh* is evidently in the direct or most convenient road to *Mount Hor*, but the *Kadesh-barnea* of the ordinary scriptural maps lies far to the north-west. Again, we find the Israelites, when the spies returned from Canaan, encamped in *Kadesh*, ch. 13. 26, and from De. 1. 19, 22–24 we find this *Kadesh* identified with *Kadesh-barnea*. Upon the whole, therefore, we are induced to conclude that *Kadesh* and *Kadesh-barnea* are *two names*, not for *one spot* or *town*, but for one extensive *district*, and that, according to Eusebius, it was in the neighbourhood of Mount Hor, near *Petra*, the capital of *Arabia Petræa*, and where the tomb of *Miriam* was still pointed out in his time.—*C.*

A.M. 2551. B.C. 1453.

z De.2.6,27,28.

a ch.21.23,33. Ge. 3. 15.

b Ju.11.18. De.2.4,5, 29; 21.4. Ko.12.18.

6 Edom had a *conventional* but not a *moral* right to refuse the passage. The *conventional* right was founded on *will* and *power* — the *moral* right on *kindness* and *mercy*—the one was of man, the other of God, and therefore should have predominated. But even a *moral right* is not always to be enforced: so Israel 'turned aside,' but neither from fear nor weakness, but at the commandment of God, De.2.4,5, and in the exercise of that charity that 'seeketh not her own,' but 'suffereth long and is kind,' 1 Co.13.4,5.—*C.*

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how mercy is exhibited, sin pardoned, and holiness established. *C.*]

Ver. 12. [The sin of Moses and Aaron is recorded, but not particularized, unless in so far as it may be inferred from the narrative. Amongst the *internal evidences* of the *divine mission* of Moses, we must rank the *unparalleled candour* with which he records his sin and his punishment. No *hypocrite*, imposing upon others —no *enthusiast*, imposing upon himself—has ever recorded or admitted his own errors. The deceiving *hypocrite* cannot afford to let in the light. The self-deceived enthusiast has not discovered his own darkness. The sin of Moses seems to have consisted, (1) In angrily and provokingly calling the people 'rebels.' (2) In going beyond the divine command, ver. 8, merely to 'speak unto the rock,' and smiting it *twice*, either in anger or unbelief, or both. (3) In strange and unaccountable *unbelief* in the promise of God, of which he had had so many trials. (4) In the expression, 'must WE fetch water?' he seems to attribute the miracle to himself and Aaron, rather than to God. Lord! what is man! Moses thy servant, meekest of men, is chafed into unseasonable anger, and he that talked with thee face to face has fallen under thy deserved displeasure! 'Let us fear therefore, lest a promise being left *us* of entering into his rest, any of us should seem to come short of it,' He. 4. 1. *C.*]

Ver. 16. [*Kadesh*, the 'holy' place or city, was originally called *En-Mishpat*, 'the fountain of judgment.' It is described as being in the 'Wilderness of Paran,' and also in the 'Wilderness of Zin.' Paran was the general name of a large region; Zin the specific name of a section of it. There is no trustworthy evidence to show that Kadesh and Kadesh-barnea were different. They were different names for the same place. The site of Kadesh is now marked by the fountain of *Weibeh*, at the foot of the hills on the eastern side of the great valley of Arabah, opposite the highest peaks of Edom. *P.*]

Ver. 21. [The Israelites were prevented for some reason from entering Canaan from the south, and were therefore compelled to pass along the eastern side of the Dead Sea, and cross the Jordan. The territory of the Edomites lay between the camp at Kadesh and the east bank of the Jordan. If not permitted to pass through Edom, a long, dreary, and dangerous journey must be undertaken through the desert of Arabia. Hence the message to the King of Edom, and the fair and urgent request for permission to pass through his land. When refused they were obliged to turn due south so as to sweep round the southern border of Edom. *P.*]

Ver. 23. [Mount Hor was within Edom. The camp of the Israelites was stationed doubtless in the great valley, at the western base of the range of which Hor is one of the peaks. The traditional tomb of Aaron still exists on the rocky summit of Mount Hor. It is a rock-hewn cave, surmounted by a small domed building. On the west it looks down into the Arabah where the encampment lay; on the east it looks into the wild and strange ravine and ruins of Petra. *P.*]

REFLECTIONS.—Much of our time is spent as a tale that is told, passed away in God's wrath, without anything worth remarking. And death at length makes quick and repeated inroads in families which have been long forborne. Miriam, Aaron, and Moses now die all in one year. And as it was with them, so God often writes indignation upon the death of his own people, who are saved in the Lord their God: for in the chastisement of his choicest saints he is severely strict, as, indeed, their sins dishonour him in a distinguished manner. Children readily imitate their parents in their wickedness. Bad customs and tempers cleave close to men, and show themselves whenever an occasion presents itself: and those are often ready to wish for death who are very unfit for it. Men's principal friends are often treated the worst; but the mercy and power of God are exerted for the relief of sinful rebels against him. Yet, alas! how prone are the best of men to unbelief under long or repeated trials, and to passion under great provocations! and often reproaches, just in their matter, may be very sinful in their manner. How lasting are quarrels between families and nations! and how inveterate the hatred of Edomites of the world against the church and people of God! little of earthly comforts can we hope for in our way to the Canaan above! but when believers look most beautiful on the borders of the grave, and when faith disarms death of all its terrors—when they depart deliberately and cheerfully into the joy of our Lord—how comely and how comfortable! And it is a peculiar joy to dying ministers to see the cause of God transmitted into the hands of zealous aud faithful successors. But let me not bid adieu to Aaron, the saint of God, till I behold in him, as in a figure, Jesus, the great High-priest of my profession! Seasonable and divinely solemn was his call to his work! with an unmeasurable unction of the Holy Ghost, and perfect purity of nature, was he prepared for it. By his miracles; his destruction of his Jewish and Gentile opposers; by the marvellous influence of the gospel rod of his strength, is his office confirmed and ratified of God! He delivers all believers from spiritual slavery; justifies and sanctifies them; leads them up through this wilderness world; and he can well speak to their respective cases and doubts. He is our sole High-priest, and the spiritual Father of all such as are made priests unto God: and with amazing holiness, courage, labour, patience, and pity he executes his work. At the expense of his life he averted the plague of infinite justice from his unreasonable abusers: and having finished his work of

Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

1 Israel with some loss destroy the Canaanites at Hormah. 4 The people murmuring are plagued with fiery serpents. 7 They repenting are healed by a brazen serpent. 10 Sundry journeys of the Israelites. 21 Sihon is overcome, 33 and Og.

AND *when* [a]king Arad[2] the Canaanite, which dwelt in the south, heard tell that Israel came by the [b]way of the spies, then he fought against Israel, and took [c]*some* of them prisoners.

2 And Israel [d]vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I [e]will utterly destroy their cities.

3 And [f]the LORD hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities:[3] and he called the name of the place [g]Hormah.

4 ¶ And they journeyed from mount Hor, by the way of the Red sea,[4] to [h]compass the land of Edom: and the soul of the people was much discouraged[5] because of the way.

5 And the people [i]spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; and our soul loatheth this light bread.

6 And [k]the LORD sent fiery serpents[6] among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, [l]We have sinned; for we have spoken against the LORD, and against thee: pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.

8 And the LORD said unto Moses, [m]Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9 And [n]Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a [o]serpent had bitten any man, when he beheld the serpent of brass, he lived.

10 ¶ And[p] the children of Israel set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at Ije-abarim,[7] in the wilderness which *is* before Moab, toward the sun-rising.

12 ¶ From thence they removed, and pitched in the [q]valley of Zared.[8]

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for [r]Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said in the book[9] of the wars of the LORD, What he did in the Red sea,[1] and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of Ar, [s]and [2]lieth upon the border of Moab.

16 And from thence *they went* to [t]Beer; that *is* the well, whereof the LORD spake unto Moses, [u]Gather the people together, and I will give them water.

17 ¶ Then Israel [x]sang this song, Spring [3]up, O well; sing[4] ye unto it:

18 The [y]princes digged the well, the nobles of the people digged it, by *the direction of* the [z]lawgiver, with their staves. And [a]from the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth *in* the valley, that *is* in the country[5] of Moab, to the top [b]of Pisgah, which looketh toward [c]Jeshimon.[6]

21 ¶ And [d]Israel sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well; *but* we will go along by the king's *high*-way, until we be past thy borders.[7]

A.M. 2551. B.C. 1453.

CHAP. XXI.

B.C. 1452.

a ch. 33. 40. Jos. 12. 14. Ju. 1. 16.

2 Or, *'the king of Arad,* the Canaanite.'—*C.*

b ch. 13. 21; 14. 45.

c Ps. 44. 3, 4. De. 9. 4.

d Ge. 28. 20. 1 Sa. 1. 11. Ju. 11. 30. Ps. 76. 11.

e Le. 27. 29. Jos. 6. 17.

f Ps. 10. 17; 102. 17; 91. 15; 50. 15. Mat. 7. 7.

3 This seems inconsistent with Jos. 12. 14, in which the destruction of *Arad* is ascribed to Joshua at a subsequent period; and also with Jos. 23. 5, where the work of 'driving out' the Canaanites is declared to be still incomplete. There is, however, no *contradiction.* In ch. xii. Joshua merely *recapitulates* what had been done, without any reference to time; and by the *Canaanites,* in the text, is meant not the entire nation, but the people of *Arad* and its cities, called in ver. 2 'this people.'—*C.*

g That is, *utter destruction,* ch. 14. 45. Ju. 1. 17. Jos. 12. 14. 2 Ch. 14. 10.

4 They wished to pass *northward* through Edom, but being refused permission, they are compelled to turn back, first, *southward;* then again, *eastward;* till having cleared the forbidden land of Edom, they might again turn *northward,* and, when again beyond the boundaries of Edom, enter the land of *Canaan* on its *eastern* border.—*C.*

h ch. 20. 18, 20–22; 33. 40. De. 2. 5–8. ver. 5. Ac. 14. 22. Jn. 16. 33.

5 Or, *grieved.* Heb. *shortened.*

i Ex. 14. 11; 15. 24; 16. 2, 3; 17. 2, 3. ver. 7; ch. 11. 1–5; 14. 1–3; 16. 13, 14, 41; 17. 12; 20. 3–5. 1 Co. 10. 9. Ps. 106. 25.

k De. 8. 15. Is. 14. 29. Am. 9. 3, 4. 1 Co. 10. 9.

6 Called 'fiery,' either from their burnished colour, glancing eyes, or inflammatory bite, or probably from all combined.—*C.*

l Ps. 78. 34. Ex. 9. 27, 28. 1 Sa. 12. 19, 23. 1 Ki. 13. 6. Ac. 8. 24.

m 2 Ki. 18. 4. Jn. 3. 14–16; 12. 32; 8. 24. Ro. 10. 15–19; 8. 3. Ga. 3. 1. Is. 45. 22. Ac. 9. 15. 1 Pe. 1. 12.

n 2 Ki. 18. 4. Jn. 3. 14, 15. Eze. 40. 3. Da. 10. 6.

A.M. 2552. B.C. 1452.

o 1 Jn. 3. 8; 1. 7. 2 Co. 12. 7–9. Jn. 3. 14–17. Zec. 12. 10. Hag. 2. 6.

p ch. 33. 43–45.

7 Or, *heaps of Abarim.*

q De. 2. 13.

8 Probably identical with Wady el-Ahsy, which falls into the Arabah a little south of Kerek.—*P.*

r Ju. 11. 18, 26. ver. 14; ch. 22. 36. De. 2. 24; 3. 8. Is. 16. 2. Je. 48. 20.

9 Probably some history not inspired of God.

1 Or, *Vaheb in Suphah.*

s De. 2. 18.

2 Heb. *leaneth.*

t Ju. 9. 21.

u ch. 20. 8. Ge. 49. 10. Is. 11. 10; 49. 10. Jn. 7. 37–39; 4. 10, 14. Re. 22. 17. Pr. 9. 4, 5.

x Ps. 106. 12. Ja. 5. 13. Is. 12. 1–4.

3 Heb. *ascend.*

4 Or, *answer.*

y ch. 34. 18–28. 2 Ch. 17. 7, 9. 1 Ti. 5. 17.

z De. 33. 4, 5, 21. Is. 33. 22. Ja. 4. 12.

a ch. 33. 45–47.

5 Heb. *field.*

b Or, *the hill,* ch. 23. 14. De. 3. 27; 4. 49; 34. 1.

c Or, *the wilderness,* ch. 23. 28; 33. 49.

6 This clause ought rather to be rendered, 'And from Bamoth to the ravine, which is in the plain of Moab—the head of Pisgah, and looks towards (upon the face of) Jeshimon.'—*P.*

d De. 2. 26, 27. Ju. 11. 19. ch. 20. 17, 19.

7 The kingdom of Sihon extended along the mountain range and plateau east of the Jordan, from the river Arnon on the south to the Jabbok on the north. It thus intervened between the place where the Israelites were now encamped and the river Jordan. Moses therefore was compelled either to obtain by diplomacy or to force a passage through it. The region now occupied by the Amorites had formerly belonged to the Moabites; but the latter were driven out by Sihon.—*P.*

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obedience, he publicly and willingly, upon Mount Calvary, resigned himself unto death, leaving his robes of finished righteousness to all who believe.

CHAPTER XXI. [Ver. 1. The word translated 'spies' is in the Syriac and other ancient versions rendered 'places.' The Septuagint and other authorities consider it a *proper name,* and render it 'the way of Atharim.' There seems, however, no good reason for departing from our English version. For if, contrary to the ordinary opinion of geographers, it be incorrect—an opinion, be it observed, of no more than conjectural authority—and if *Kadesh* and *Kadesh-barnea* be but two names for one place, see note ch. xx., then Israel, now at *Kadesh,* would naturally enter *Canaan* 'by the way of the spies.' *C.*——When the people were encamped at Kadesh it would seem that the warlike inhabitants of the Negeb and southern Canaan had established an army of observation in the mountains near them, prepared to defend the passes, and to make an attack on any favourable opportunity. The opportunity offered when the Israelites turned southward. Then the enemy attacked them in the rear, and took some prisoners. But they paid dearly for a temporary advantage. *P.*]

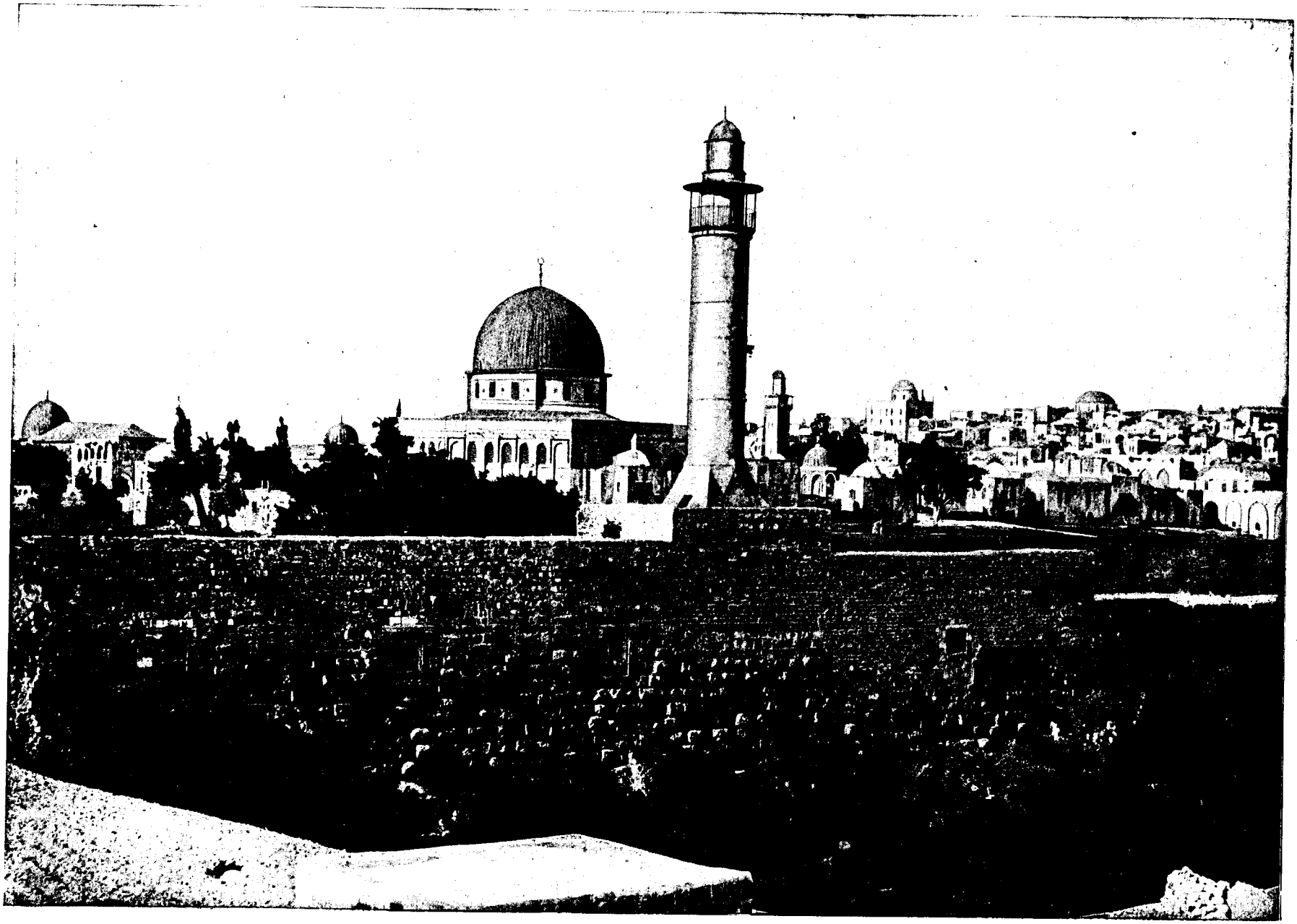
Ver. 5. [The line of march from Mount Hor was down the great valley to Ezion-gaber at the northern end of the Gulf of Akabah; then eastward across the mountain ridge to the plateau of Arabia. Here they encountered their greatest difficulties. The plateau is destitute of verdure and water. It is a dreary undulating expanse, covered with flints and debris of limestone, exposed to the parching heat of an unclouded sun. The Israelites traversed it at the very worst season, about the end of August. *P.*]

Ver. 9. [It signifies such a *pole* as was the banner-staff of the tribes, to which they were accustomed to look in decamping and marching.—*He lived.* The sending of the serpents was an acknowledged *judgment,* the cure an evident *miracle.* There seems no good reason for denying the *serpent* to be a *type* of Christ, Jn. 3. 14, on the alleged ground of its being a *name* of Satan. Christ was made *sin* and a *curse* for us, 2 Co. 5. 21; Ga. 3. 13, and appeared, not a sinner, yet in the very 'likeness of sinful flesh,' Ro. 8. 3. The *sight* of this serpent healed—so, says our Lord, '*Look* unto me, and be ye saved,' Is. 45. 22; He. 12. 2. *C.*]

Ver. 10. [It ought to be observed that only a very few of the stations are here mentioned. A pretty full list is given in Nu. xxxiii. On reaching Oboth the worst of the journey was passed: they were on the borders of the rich pasture-land of Moab, east of the Dead Sea. *P.*]

Ver. 14. [*Book* or *narrative.* There is no necessity for translating it *book,* and then conjecturing whether the passage be a quotation from a Moabitish poem, or Mosaic book of directions to Joshua, and now lost.—*Wars of the Lord,* that is, wars directed by his providence and word, for punishment of wicked nations.—*Red Sea,* or as some think 'at *Suph,*' which they suppose the name of a place in the neighbourhood. Does it not more likely mean the *Red Sea* as in the text, and particularize it as the place where *the wars* of the Lord began, and closing with *Pisgah,* from which Moses viewed the full extent of the promised land? *C.*]

Ver. 16, 18. [*They went* is supplied by the translators. The correctness of the *insertion* is questionable, as the passage seems rather to commemorate the progress of the *wars of the Lord* than the *journeyings* of Israel. The words, 'by direction of the lawgiver, with their staves,' are rendered by some high authorities, 'by a decree upon their borders.' The authorized version is, however, admitted to be literal; and the mention of *staves* perfectly intelligible, as intimating the providential ease with which the work of digging was accomplished, and abundance of water obtained. *C.*——Ver. 18. This spirited ode was sung by the people, and appears to have been inspired by some signal act of divine power and mercy on the banks of the Arnon.



MOSQUE OF OMAR AND JEWISH QUARTER—WHERE CHRIST DROVE THE MONEY CHANGERS FROM THE TEMPLE. [Numbers, xxi:8.] —"And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that everyone that is bitten, when he looketh upon it, shall live." The Mosque of Omar now stands upon the site of the ancient Temple. The Temple summed up in itself all the meaning of the tabernacle. Jesus Christ, who taught in the Temple and drove the money-changers from the Temple, and claimed it as His Father's house, summed up in Himself all the meaning of the tabernacle and the Temple, and was the full living expression of the entire process of type and rite and shadow and sacrifice which preceded Him as so many means of training, and object lessons in the history of the Jewish race.

23 And[e] Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

24 And [f]Israel smote him with the edge of the sword, and possessed his land from Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorites, in Heshbon, and in all the villages[8] thereof.

26 For Heshbon *was* the city of Sihon the king of the Amorites, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.[9]

27 Wherefore they that speak in [1]proverbs[2] say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is a [g]fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, O people of [h]Chemosh![3] he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorites.

30 We have shot[4] at them; Heshbon is perished even unto [i]Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel [k]dwelt in the land of the Amorites.

32 And Moses sent to spy out [l]Jaazer, and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And[m] they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he and all his people, to the battle at Edrei.[5]

34 And the LORD said unto Moses, [n]Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 So they [o]smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

A.M. 2552. B.C. 1452.

e Ju.11.20. De.2.30-32;29.7,8.

f Ps. 135. 10, 11; 136. 19. Am.2.9. De.29.7,8; 2.30-36. Jos.12.1-3; 13.8-10;24.8. ch.32.1-3,33-42. Ne.9.22. Ju.11.18-23.

8 Heb. *daughters.* So the Hebrews call the lesser cities or villages, and the chief city the *mother.*

9 Had *Heshbon* still been in possession of *Moab,* Israel could not have occupied it, God having forbid them to touch any of their possessions. De.2.9.—*C.*

1 Songs composed by the Amorites.

2 *Proverbs,* literally, one word or expression standing for another, a similitude, a parable; ver. 27-29 record the conquests of Sihon; ver. 30 represents Sihon's discomfiture by victorious Israel.—*C.*

g Je. 48.45. Is.17.13, 14. Am.1.4,7,10,14;2.2, 5.

h 1 Ki.1.7,33. Ju.11. 24. 2 Ki.23.13. Je.48.7, 13,46.

3 The name of a national god of the Moabites. As the Moabites were addicted to his worship, they are called 'the people of Chemosh.'—*P.*

4 This is the first intimation of the use of the *bow* by the Israelites since their exodus. By the same weapon *Jacob* had conquered the same people some centuries before, Ge. 48.22. —*C.*

i Je.48.18,22. ch.32. 34. Is.15.2,9.

k ch.32.33-42. De.3. 16,17. Jos.12.1-6;13.8-32.

l ch.32.1,3,35. Jos.13. 25. Is.16.8,9. 2 Sa.24.5.

m De.3.1; 29.7. Jos. 13.12.

5 Bashan lay north of Gilead. It extended from the river Hiermax on the south to the territory of Damascus on the north, and from the Jordan valley on the west to the Arabian desert on the east. The greater part of it is flat table-land, of extraordinary fertility, and celebrated for the richness of its pastures. Edrei, one of its capital cities, stood near the centre of the kingdom, on a rocky promontory which shoots out from the south-west corner of the wild and rugged province of Argob. Its ruins are from two to three miles in circuit, and still bear the ancient name. Og, King of Bashan, was the last remaining in that region of the giant Rephaim, who were the aboriginal inhabitants of Bashan.—*P.*

n Though a giant, De. 3. 2. Ps. 135. 10,11; 136.19,20. ver. 24,25.

A.M. 2552. B.C. 1452.

o De.29.8;3.3-17. ch. 32. 33-42. Jos. 12. 4-6; 13.10,11. Ne.9.22.

CHAP. XXII.

a ch.33.48,49.

1 Literally, *Arboth-Moab,* 'the white dry places of Moab.' *Arabah* was the name given to the deep valley through which the Jordan flows. That section of it lying along the base of the mountains at the north-east angle of the Dead Sea was called *Arboth-Moab.* It was due east of Jericho, and was separated from the plain of Jericho by the river Jordan. It is a low plain, partially covered with a white nitrous crust, intersected by deep gullies and watercourses, and studded with shrubberies of tamarisk, acacia, and myrtle. The beauty and fertility of this great plain, with the rapid river running through it, must have reminded the Israelites of Egypt.—*P.*

2 *Moses* died on the *east side* of Jordan, and therefore 'this side,' in his narrative, means *east side.*—*C.*

b ch.21.3,20-35.

c De.2.2-25. Ex.15.15; 1.12. Ps.53.5.

d ver. 7, 8, 15; 25.15; 31.8. Jos 13.21.

e Jos.24.9;13.22. Ne. 13.2. Mi. 6.5. De. 23.4. ch. 24. 1. 2 Pe. 2.15,16. Jude 11. Re.2.14.

f ch.23.7.

3 *Some manuscripts* read 'children of *Ammon,*' but as Balaam came from beyond the *Euphrates,* ch. 23. 7, and as the children of Ammon do not appear to have ever emigrated to *Mesopotamia,* we prefer the Authorized Version, and consider it as recording not merely the priestly office but hereditary dignity of Balaam as a prince of *his own people,* a circumstance which renders his covetousness and acceptance of a bribe the more shameful, as poverty had no part in undermining his principles. —*C.*

g ch. i. ii. xxvi. Ps. 105.24. Ex.1.9. Ge.12.2; 13.16; 15.5; 17.3-7; 22. 17.

4 Heb. *eye.*

h Ac. 8. 9, 10; 16.16. De.23.4. Ne.13.2.

5 They thought that if soothsayers, diviners, or the like, imprecated a curse or blessing upon persons or things, it would certainly take effect.

i De.23.4. 2 Pe.2.15. Jude 11. Pr.17.8,23;18. 16;19.6.

k ch.12.6;23.12.2 Ki. 17.41. Eze.33.31.

CHAPTER XXII.

2 Balak's first message for Balaam is refused. 15 *His second message obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND the children of Israel [a]set forward, and pitched in the plains of Moab,[1] on this side Jordan[2] *by* Jericho.

2 ¶ And Balak the son of Zippor saw [b]all that Israel had done to the Amorites.

3 And Moab was sore [c]afraid of the people, because they *were* many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the [d]elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

5 He[e] sent messengers therefore unto Balaam the son of Beor, to [f]Pethor, which *is* by the river of the land of the children of his [3]people, to call him, saying, Behold, there is a people come out from Egypt: behold, they [g]cover the face[4] of the earth, and they abide over against me.

6 Come now therefore, I pray thee, [h]curse me this people; for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.[5]

7 And the elders of Moab, and the elders of Midian, departed with the [i]rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here this [k]night, and I will bring you word again, as the LORD shall speak unto me. And the princes of Moab abode with Balaam.

Perhaps it was the discovery of a copious spring by which the thirst of the fainting multitudes was assuaged. The Hebrew words may be thus rendered:—

'Spring up, O well! Sing ye unto it!
The well, the princes digged it.
The nobles of the people excavated it;
With the sceptre—with their staves.' *P.*]

REFLECTIONS. — Continued courage and dependence upon God are highly necessary, that at last we may prove more than conquerors. Religious vows, when properly conducted, are likewise sometimes profitable. But upon what inconsiderable temptations, prevailing lusts, formerly punished, again break forth! Often the long continuance of God's mercies with men render them cheap in their eyes. But let us remember it is hazardous to offend God, who hath so many instruments of justice at his beck; and that sufferings for sin should lead us to repentance for it; especially since God is so ready to forgive the penitent, and to turn away his wrath. But, oh unspeakable mercy! as Moses lifted up the serpent in the wilderness, so Jesus Christ, the Son of man, was lifted up on the cross, and is now lifted up in the gospel, for the cure of all those deadly maladies contracted from the seduction of the old serpent the devil—when we look to him by faith! In all our wanderings on earth God can grant us wells of comfort, and fill our mouths with his praise: he can bestow noted victories in favour of his people, even on this side death. And what easy work it is to conquer the strongest enemies when God's time is come, and he helps us by his grace! Yet in these victories let me observe, that they who intend mischief to others, often fall into the pit which themselves have digged; that worldly possessions are changeable and frail; and especially that ill-gotten gain is seldom long enjoyed.

CHAPTER XXII. [Ver. 4. *Midian,* in which *Jethro* the father-in-law of Moses was priest, was situated near *Horeb.* How then do the *Moabites,* who lay at a great distance to the *north,* enter into consultation with the Midianitish elders? Some think there were two *Midians,* and it may have been so. But as *Moses* gives no note of distinction, this opinion does not seem probable. Those who reflect in how many parts of the world the *British people* are settled, will easily comprehend how the *Midianites* may have had possessions both at Horeb and in Moab. Nor are we to be surprised at the special consultation with the *Midianites.* The history of *Jethro* sufficiently testifies his political sagacity, Ex. 18. 10–12, 14, 29, and it is by no means improbable that his kindred in Moab may have been distinguished by similar qualities. *C.*—— See note on Ex. 2. 15. *P.*]

REFLECTIONS.—Relations by blood are sometimes the bitterest enemies to one another, and seek to ruin those who might expect kindness from them. The most awful things in religion, imprecations of divine wrath not excepted, are often transformed into ordinances of the devil: and sinners, with great expense and toil, court the assistance of hell, when they might have freely from heaven whatever they need. Yea, great men, who scorn to worship their Maker, frequently cringe as slaves to the very slaves of the devil! What inestimable value do carnal men put upon earthly riches and honours, as if these were sufficient to determine to anything! And there is great need to realize eternal things, that nothing temporal may be able to decoy us. But religion is sometimes put on as a cloak by those who have no real regard to it. And the most presumptuous claims to God, and pretence of high regard to his will, are used when they would gladly counteract it. Wicked messengers indeed rarely report the whole of the truth as it really is: and the Lord often apparently indulges dissemblers in their

9 And [l]God came unto Balaam,[6] and said, What men *are* these with thee?

10 And Balaam said unto God, [m]Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them,[7] and drive them out.

12 And God said unto Balaam, [n]Thou shalt not go with them; thou shalt not curse the people: for they *are* blessed.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD refuseth to give me leave to go with you.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.[8]

15 ¶ And Balak sent yet again princes, more, and more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from[9] coming unto me,

17 For [o]I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [p]If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [q]tarry ye also here this night, that I may know what the LORD will say unto me more.

20 And God came unto Balaam at night, and said unto him, [r]If the men come to call thee, rise up, *and* go with them;[1] but [s]yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam [t]rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And God's anger was kindled [u]because he went:[2] and the [x]angel of the LORD stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And [y]the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a [z]path of the vineyards, a wall *being* on this side, and a wall on that side.[3]

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and [a]crushed Balaam's foot against the wall; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, [b]where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and [c]Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [d]opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I [e]would there were a sword in mine hand, for now would I kill thee.

30 And the ass said unto Balaam, *Am* not I thine ass, upon which thou hast ridden[4] ever since[5] *I was* thine unto this day? was I ever wont to do so unto thee? And he said, [6]Nay.

31 Then the LORD opened the eyes of Balaam, and he [f]saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and [g]fell flat on his face.

32 And the angel of the LORD said unto him, [h]Wherefore hast thou smitten thine ass these three times? behold, I went out to withstand thee,[7] because *thy* way is [i]perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I [k]had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I [l]have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee,[8] I will get me back again.[9]

35 And the angel of the LORD said unto Balaam, [m]Go with the men: but only the word that I shall speak unto thee, that thou shalt speak. So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, he [n]went out to meet him unto a city of Moab, which *is* in the border of [o]Arnon, which *is* in the utmost coast.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am [p]I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: have [q]I now any power at all

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A.M. 2552. B.C. 1452.

l Ge.20.3; 31.24; 41. 25.Da.2.45;4.21,22.

6 That *Balaam* was by profession a believer in, and by office a priest of, Jehovah, there can be no reasonable doubt. And that God should honour such a man with a vision and a commission need not appear strange, when it is considered that Balaam bears a testimony to Moab that a better man could not have borne, because he would not have been induced to accompany the messengers for love of reward, Jude 11.—*C.*

m ver.4–6.

7 Heb. *I shall prevail in fighting against him.*

n De.23.5. Job 33.14 –17. Ge.12.2; 22.17; 27. 33.Ro.11.29.

8 The distance from Moab to Pethor in Mesopotamia is great, and the journey must have occupied at least twenty days; but it will be remembered that the Israelites encamped for a long period on the plains of Moab. The campaign in Bashan could not have been a brief one. The towns and villages of Moab, Gilead, and Bashan were captured, and, as we read, in many cases rebuilt; and during the whole of this period the camp was permanently fixed on the plains of Moab.—*P.*

9 Heb. *Be not thou letted from*, &c.

o Mat 4. 8,9. Ps.4.6; 17.14. Es. 5.11. De. 16. 19. Pr.28.21.

p ch. 24. 13. Ps. 12.2. Eze. 33. 31. 2 Pe. 2. 15. Jude 11.1 Ki.22.14.

q 2Pe.2.15. Ga.1.8,9. Mal.1.6. Eze.33.31.

r Ps. 81. 12. Eze. 14. 3-5. 2 Ki. 2.17. 2 Th. 2. 10,11.

1 God had said to *Balaam*, ver 12, 'Thou shalt not go with them;' now he says, 'Go with them;' is he not therefore *changeable* in his purpose, and even *contradictory* in his prohibitions and permissions? No; God *prohibits* him from going with the first messenger, and the anxiety of *Balak*, *Moab*, and *Midian* is excited, and their attention doubly drawn to the coming and the words of *Balaam*. God *permits* or orders *Balaam* to go with the second messengers, who were 'more honourable, ver. 15, than the first, not out of respect to their rank, but out of regard to his own *proper time* of employing *Balaam's* warning—a warning which their confidence in *Balaam* should have induced the *Moabites* to observe.—*C.*

s Is. 37 29. Ps. 33. 10, 11. ver. 35; ch.23.12,26. 1Is. 59. 7. Pr. 1. 16; 4. 16. 1 Ti.6.10.

t ver.20,32.

2 God had directed *Balaam* to go; why then is his 'anger kindled because he went?' Is not this *capriciousness*? No. God had said, ver. 20, 'If the men come to *call* thee, rise up and go.' But *Balaam*, listening, not to God, but to a covetous heart, 2 Pe. 2. 15, seizes the *permission* to go, but disregards the *condition of the call*. rises in the morning, saddles his ass, and *anticipates* the princes in his covetous desire to go with them for gain.—*C.*

x Christ, ver. 35. Ge.16.7–13. Ex.23.20, 21. Is.63.9–13; 48.21.

y 1 Co. 1.19,27. 1 Ch. 21.16. 2 Ki.6.17. Jos.5. 13,14. Da.10.7. Ac.22.9.

A.M. 2552. B.C. 1452.

z Je. 48. 43;44. Is. 26. 8–10.

3 This incidental note of the improved condition of the country, at this early period, is not unworthy of remark; agricultural skill and industry being as much the *gift of God* as mildness of climate or fertility of soil.—*C.*

a Job 5.13–15. Is. 47. 12.

b Is.26.11; 28.18. Ho. 2.6.

c Ja. 1. 20. Pr. 12. 10; 27.3,4.14.16.

d 2 Pe. 2. 16. 1 Co. 1. 19,27.

e Pr. 12. 10,16; 14. 16; 27.3,4. Ps.92.6;94.8.

4 Heb. *who hast ridden upon me.*

5 Or, *ever since thou* wast, &c.

6 The miracle of *the ass* has been a subject of perplexity to *believers*, and of banter, ridicule, and reproach to *infidels*. There is room for neither, unless the believer admit, or the infidel assert, *a limit to omnipotence*. This, we know, the *believer* will not, and we think the *infidel* dare not. The narrative, therefore, rests upon the unimpeachable credibility of Moses as a man of God; the miraculous attestation to his divine commission which God so constantly and publicly afforded; and those unfulfilled but progressive prophecies, which, like a stream of living water, is flowing, in these latter days, as pure and abundant from the fountain of truth, as in the morning when the Spirit of the Lord taught Moses to send it forth.—*C.*

f Lu. 24. 16. 1 Ch. 21. 16. Ge.21.19.

g Or, *bowed himself*. Ge.17.3.

h Ps. 36. 6. 1 Co. 9. 9, 10. Pr.12.10,16; 27.3,4.

7 Or, *to be an adversary unto thee.*

i 2 Pe. 2. 14, 15. Jude 11. De.23.4. Mi.6.5.

k 1 Ki. 13. 24. ch.16. 31–35; 14.37.

l Ex. 9. 27; 10. 16, 17. Ps.78.34,37. 1Sa.15.23, 24. Mat.27.4.

8 Heb. *be evil in thine eyes.*

9 The character of *Balaam*, however strange and contradictory it may appear when superficially considered, is nevertheless one of the most common—a man determined to obey God in one department, easily tempted, and strongly inclined to disobey him in another—a man eagerly desiring the comfort of being religious, yet as eagerly seeking the profit of unrighteousness—a man wishing to be honest, yet 'hasting to be rich,' and therefore 'not innocent,' Pr. 28. 20—a man labouring to lay hold upon heaven with the one hand, yet grasping the earth with the other—a man vainly endeavouring to reconcile impossibilities by 'serving *two masters*' at the same time, Mat. 6. 24, and faithlessly in the end forsaken by the one, and righteously condemned by the other, Pr.23.5. Ps.52.5,7.—*C.*

m ver. 20. Ps. 81. 12. 2 Th. 2. 10,11. Is.37.26, 29.

n Ge.14.17,18; 46.29. Ex.18.7.

o ch. 21. 13. Ju.11.18. De.3.8.

p ch. 24. 11. Mat.4.8, 9.ver.17.

q Is. 44. 25; 47.12; 46. 10; 14. 24. Ps. 33. 10, 11. Pr. 19. 21; 16. 9. ver. 8, 18,35.

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own way, and permits them to follow the course which he had once prohibited: and how fond are they with eagerness to follow his permission, and even go beyond it! The brute creation are often endangered, and suffer for man's sin; even by the wickedness of those to whom they have been assistant. But vain is every attempt to destroy the church, while her God can so easily check it. In the most unexpected form he can rebuke such as think to oppose him, however hearty

to say any thing? the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto Kirjath-huzoth.[1]

40 And Balak [r]offered oxen and sheep, and sent to Balaam,[2] and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of Baal, that thence he might see [s]the utmost *part* of the people.

CHAPTER XXIII.

1, 14, 28 *Balak's sacrifice.* **7, 18** *Balaam's parable.*

AND [a]Balaam said unto Balak, Build me here seven altars, and prepare me here [b]seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and Balak and Balaam offered on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy [c]burnt-offering, and I will go: [d]peradventure the LORD will come to meet me; and whatsoever he showeth[1] me I will tell thee. And [e]he went to an high place.

4 And God [f]met Balaam: and he said unto him, I have [g]prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [h]put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, he stood by his burnt-sacrifice, he and all the princes of Moab.

7 ¶ And he [i]took up his parable, and said, Balak the king of Moab hath brought me from[k] Aram, out of the mountains of the east, *saying*, [l]Come, curse me Jacob; and come, defy[m] Israel.

8 How[n] shall I curse, whom God hath not cursed?[2] or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him:[2] lo, the people shall [o]dwell alone;[3] and shall not be reckoned among the nations.

10 Who can count [p]the dust of Jacob, and the number of the fourth *part* of Israel?[4] Let [q]me[5] die the death of the righteous, and let my last end be like his![6]

11 And Balak said unto Balaam, What hast thou done unto me? I took thee to [r]curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [s]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayest see them: thou shalt see [t]but the utmost part of them, and shalt not see them all; and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of Pisgah,[7] and [u]built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and [x]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 ¶ And he took up his parable, and said, [y]Rise up, Balak, and hear; hearken unto me, thou son of Zippor:

19 God[z] *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it?* or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless; and he hath blessed; and I [a]cannot reverse it.

21 He [b]hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel:[8] the [c]LORD his God *is* with him, and the shout of a king[9] *is* among them.[1]

22 God[d] brought them out of Egypt: [e]he hath as it were the strength of an unicorn.

23 Surely[f] *there is* no enchantment [2]against Jacob, neither *is there* any divination against Israel: [g]according to this time it shall be said of Jacob and of Israel, What hath God wrought!

24 Behold, [h]the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

A.M. 2552. B.C. 1452.

1 Or, *a city of streets*

r ch. 23. 2, 14, 30. Ge. 31. 54. Ex. 18. 12.

2 Balak seems to have gone up to the 'high places of Baal' for sacrifice, leaving *Balaam* and the princes below; and it is by no means improbable that *Balaam* would have declined or refused to accompany him in the worship of *Baal;* and the *Midianite* princes may have joined him in this scruple.—*Note,* A *scrupulous conscience* is no certain evidence of a *pure conscience,* Ac. 24. 26. The Jews refused to enter *Pilate's* judgment-hall for fear of *ceremonial pollution,* Jn. 18. 28, but they stood without, with *murder in their hearts,* against the innocent Jesus, crying, 'Away with him, crucify him,' Jn. 19. 15.—*C.*

s All of them, ch. 23. 13.

CHAP. XXIII.

a 2 Pe. 2. 14, 15. Jude 11. Eze. 33. 31. 1 Ti. 6. 10. Mat. 23. 14.

b 1 Ch. 15. 26. 2 Ch. 29. 21. Job 42. 8 This was offered to procure God's permission to curse Israel.

c Le. 1. Ge. 4. 4, 5.

d ch. 22. 9, 20, 22, 28.

1 Here Balaam bears witness to the supreme Godhead of JEHOVAH, one of the great ends for which he was commissioned to go to Moab.—*C.*

e Or, *he went solitary,* ch. 24. 1.

f ch. 22. 9, 20; ver. 16.

g Is. 58. 4. Lu. 18. 12.

h ver. 16; ch. 22. 35; 24. 2. De. 23. 5. Mi. 6. 5. Pr. 16. 1, 9; 21. 1. Jn. 12. 50.

i Hos. 8. 1. Is. 58. 1. Job 27. 1; 29. 1.

k Ge. 24. 10. De. 23. 4. ch. 22. 5.

l ch. 22. 6, 11, 17.

m 1 Sa. 17. 10. 2 Sa. 21. 21; 23. 9.

n Is. 44. 25; 47. 12. Pr. 21. 30. Ro. 8. 31. He. 13. 5, 6

2 Balaam stood on the brow of the mountain ridge which bounds Arboth-Moab on the east. From thence he had a full view of the camp of Israel, which lay in the plain beneath him.—*P.*

o De. 33. 28. Je. 49. 31. Es. 3. 8. Ex. 19. 5, 6. De. 14. 2.

3 It has been often and justly remarked that a *stranger* seldom feels more *alone* than in a crowded city where no one recognizes, salutes, or cares for him. It is in *this sense,* not that of *seclusion,* that Israel, with small exception in some Christian hearts, still 'dwells alone.'—*C.*

p Ge. 12. 2; 13. 16; 22. 17; 28. 14. ch. 26. 2–51.

4 Israel was divided into *four camps,* answering to the cardinal points of the compass; and the promise of their restoration still preserves the same *fourfold* division, Is. 43. 5, 6.—*C.*

q Ps. 37. 37. Re. 14. 13. Ps. 116. 15. Is. 57. 1, 2. Lu. 2. 29. Phi. 1. 21.

5 Heb. *my soul,* or *my life.*

6 Balaam was now under divine inspiration. He saw that God was blessing and would bless Israel after the flesh; and he saw that with higher and richer blessings he would bless the spiritual Israel. Hence he says, 'Let my soul die the death of the righteous,' *i.e.* the spiritual Israel, 'and let my last end be like his,' *i.e.* the spiritual Israelite.—*P.*

r Ps. 109. 17, 18. ch. 22. 6, 11; ver. 25.

s ver. 26. Eze. 33. 31. ch. 22. 20, 35, 38. Tit. 1. 16. Ps. 37. 37.

t 1 Ki. 20. 23, 28. Re. 12. 17 De. 25. 17, 18. He thought this circumstance might promote their curse.

7 Or, *the hill,* ch. 21. 20. De. 3. 27; 4. 49; 34. 1.

u ver. 1, 29. Is. 46. 6.

x ch. 22. 20, 35, 38; ver. 5, even though he sought for enchantments, ch. 24. 1.

y Ju. 3. 28.

z 1 Sa. 15. 29. Ps. 89. 35. Tit. 1. 2. Hab. 2. 3. 2 Ki. 1. 16. Mal. 3. 6. Ro. 11. 29. Ja. 1. 17. He hath irrevocably determined to bless them.

a Ro. 8. 1, 33, 38, 39. Jn. 10. 27–29. 1 Pe. 1. 5. Ge. 27. 34.

b Je. 50. 20. Hab. 1. 13. He beheld no sin in Israel at that time which would provoke him to destroy them; nor, as an angry Judge, does he see any sin against the law, as a covenant of works, in believers.

8 'They are not all Israel which are of Israel,' Ro. 9. 6. But in none who are 'Israelites indeed' does God behold either *iniquity* or *perverseness,* for 'the blood of Christ his Son hath cleansed them from all sin,' 1 Jn. 1. 7, therefore he does not see in them the stains which the atonement has washed away and mercy pardoned, He. 8. 12.—*C.*

c Ex. 34. 9. Ps. 23. 4; 91. 15; 47. 7. Ju. 6. 13. Is 8. 10. 2 Ch. 13. 12. He. 13. 5, 6. Re. 21. 3.

9 A glorious attestation to a king and his princes that Jehovah is 'King of kings, and Lord of lords,' Re. 19. 16.—*C.*

1 This verse affords a fine example of Hebrew parallelism. It is divided into two clauses, and each clause consists of two members. The same general idea runs through the whole of each clause, but it is exhibited in a different aspect in each member—'The Lord his God is with him'—with Israel; 'the shout of a king (*i.e.* of Jehovah, who makes his presence known) is among them.'—*P.*

d ch. 28. 8; 22. 5.

e Israel, De. 33. 17. Ps. 22. 21; 92. 10. Job 39. 11.

f Mat. 16. 18. Ro. 16. 20; 8. 1, 33, 38. 1 Pe. 3. 13.

2 Or, *in.*

g Ps. 44. 2, 3; cv. Is. 26. 12. Phi. 2. 13; 1. 6.

h Ge. 49. 9. Jos. vi.–xxii. 2 Sa. viii. x. Mi. 5. 8, 9. Ro. 8. 37. Zec. 10. 4, 5; 12. 6.

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sinners may be in their evil work, or liberally kind to such as they hope will assist them in it.

CHAPTER XXIII. [Ver. 23. That *ignorance* and *superstition* may coexist with the *profession* though not with the *light* and *power* of true religion, is a well-known and melancholy fact. *Ignorance and superstition* are always prone to seek and to expect to accomplish their ends by some *mysterious charm* of their own invention, or derived from dark tradition. Such seems the state of *Balaam, professing,* and to a certain extent uttering and obeying, the truth, but *ignorantly* and *superstitiously* superadding a belief in enchantments, and seeking by *repeated experiments* to render them efficacious against Israel. *C.*]

REFLECTIONS. — What a costly parade in religion will the worst of men make, in order to obtain their wicked ends? But fearful is their disappointment who think to make God their debtor by their services. All instruments are in his hands, and he can indulge to hypocrites the most amazing manifestations of himself, when it is for the advantage of his people; or make use of the worst of instruments to carry on his most excellent works. But beautiful is the appearance of God's church, when everything therein is regulated according to his prescriptions. Happy and safe are they who have the gracious, the almighty, and faithful God for their protector and portion: though troops overcome them, they shall overcome at the last; and be more than conquerors, through him that loved them: he will make their enemies to acknowledge the sovereign dominion, unchanging care, and almighty power of their God, till they who hate the life will wish to die the death of the righteous. But, alas! how obstinate and unwearied are sinners in their wicked courses, and in

26 But Balaam answered and said unto Balak, [t]Told not I thee, saying, All that the LORD speaketh, that I must do?

27 And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of [k]Peor, that looketh toward [l]Jeshimon.[3]

29 And [m]Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak [n]did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

1 Balaam, leaving divinations, prophesieth the happiness of Israel. 10 Balak in anger dismisseth him. 15 He prophesieth of the Star of Jacob, and the destruction of some nations.

AND when Balaam saw that it pleased the LORD to bless Israel, he went not, as at other[a] times, [b]to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel [c]abiding *in his tents* according to their tribes; and the [d]Spirit of God came upon him.[1]

3 And[e] he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open[2] hath said;[3]

4 He hath said, which heard the words of God, which [f]saw the vision of the Almighty, falling[4] *into a trance,* but having his eyes open;

5 How [g]goodly are thy tents, O Jacob! *and* thy tabernacles, O Israel!

6 As the [h]valleys are they spread forth, as gardens[i] by the river's side, as the [k]trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall [l]pour the water out of his buckets, and his seed *shall be* in many waters; and his king[m] shall be higher than Agag, and his kingdom shall be exalted.

8 God[n] brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

9 He[o] couched, he lay down as a lion, and as a great lion; who shall stir him up? [p]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the LORD hath [q]kept thee back from honour.

12 And Balaam said unto Balak, [r]Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my [5]people: come *therefore, and* I will [s]advertise thee what this people shall do to thy people in the [t]latter days.

15 ¶ And he [u]took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;

16 He hath said, which [z]heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance,* but having his eyes open:[6]

17 I shall see [v]him, but not now; I shall behold him, but not nigh:[7] there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of [8]Moab, and destroy[9] all the children of Sheth.[1]

18 And [z]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

19 Out of Jacob shall come [a]he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* [b]the first of the nations, but his [c]latter end *shall be* that he perish for ever.[2]

21 And he looked on the Kenites,[3] and took up his parable, and said, [d]Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless the Kenite[4] shall be wasted, until Asshur shall carry thee away captive.[5]

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And [e]ships *shall come* from the coast of Chittim,[6] and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever.

A.M. 2552. B.C. 1452.

t ch.22.38; ver. 12. 1 Ki.22.14.
k ch.25.18;31.16. Jos. 22.17.
l ch.21.20;33.49.
3 *Peor,* 'the opening,' was one of the prominent summits of the range of Moab. It looked toward, that is, it commanded a view of Jeshimon, the great plain of Arabia; and it also looked down upon the Israelitish camp on Arboth-Moab. It appears to have been one of the ancient high-places dedicated to the worship of Baal; and it may have been on that account selected by Balak.—*P.*
m 2 Pe.2.14,15. Eze. 33.31. Jude 11. ver. 1, 14.
n ver.2,14. Is.46.6;2. 7,8;1.11–15;66.3.

CHAP. XXIV.

a ch.23.3,15.
b Heb. *to the meeting of enchantments,* Is.8.19;44.25;47.12.
c ch.11.Ca.6.4,10.
d ch.11. 26–29. 1 Sa. 19.19–24. ver.4,16.
1 As it came upon unmerciful Caiaphas, when he foretold the death of our Lord, and expounded his atonement, Jn. 11. 49, 51.—*Note,* God sometimes employs his enemies to speak for him, when the disinterested character of their testimony is calculated to carry conviction. Thus Pilate was employed *judicially to acquit* our Lord, at the very time he was prepared unjustly to condemn him, Jn.18.38.—*C.*
e ch.23.7,18.
2 Heb. *who had his eyes shut,* but now open.
3 'Whose eyes were shut and are now opened,' referring to the *opening* of his bodily eyes to see the angel, ch. 22. 31, and to the visions of Israel's glory God was now exhibiting in prophetic perspective to the eye of his mind. *C.* — 'The saying of Balaam son of Beor; the saying of the man with unclosed eye.' The Hebrew word which I translate 'the saying,' is employed to express a prophetic utterance, prompted by the Spirit of God. —*P.*
f Ge.15.12. Da.8.17, 18,27. Ac.10.10. Re. 1. 17. Eze. 1. 28. 1 Sa. 19. 24.
4 'Falling,' not into a 'trance,' according to the words inserted by the translators, but referring to the time (ch. 22. 31) when he 'fell flat on his face,' at the sight of the 'angel of the Lord,' having had his eyes *opened* to discover him.—*C.*
g ch.ii.Ca.6.4,10,11. Col.2.5.
h ch.ii.Re.11.15. Is. 11.9,10.
i Ca.4. 12. Is. 58. 11. Ps.1.3; 46.4. Joel 3. 18. Je.31.12.
k Eze.47.12; 31. 3,4. Ps.92.12,13;104.16.
l Ge.22.17. Pr. 5.16–18. Is.48.1. His seed shall increase.
m Ps. 18. 43. Ezr. 4. 20.1 Ch.14.9. 1 Ki.4.21. Is.2.2. Da.2.44. Re.11. 15. Mat. 28. 18.
n ch.23.22;14.9. De. 7.1. Jos. vi.–xxii. 2 Sa. viii. 2 Ch. xiv. xx. Ps. 2.9;45.5; 110.1,5,6; 21.8 –12. Is.60.12.
o Ge.49.9. 1 Ki.4.25.
p Ge.12.3;27.29.

A.M. 2552. B.C. 1452.

q Pr.11.18;16.9.
r ch.22.18.
5 This seems to confirm the view of the same expression given in the note ch. 22.5.—*C*
s ch.31.16. Re.2.14.
t Ge.40.1. Is.24.22.
u ch.23.7, 18; ver. 3. Job 27.1.
x Ge.15.12. Da.8.17, 18;10.16. Re.1.17. 1 Sa. 19.24. Ac.10.10.
6 See note on ver. 3,4.—*C.*
y Ge.40.10. Ps.78.70 –72;60.8. 2 Sa. viii. 2 Ki. iii. Is.11.14. Zec.10.11. Jn.1.9. Re.22.16.
7 'Every eye shall see him, and they also which pierced him (as Balaam and Judas did in *selling* him), and all the kindreds of the earth (who hated him) shall wail because of him. Even so, Amen!' Re.1.7.—*C.*
8 Or, *smite through the princes of Moab.*
9 The word translated 'destroy,' signifies also to *confound,* to rule over; the latter is the more probable meaning in this place. 'Sheth,' most probably the name of a place adjacent to *Moab.* The prophecy got its first exemplification in David, it awaits its completion in Messiah.—*C.*
1 'I shall see him. . . . I shall behold him,' *i.e.* the *Star,* the *Sceptre*—the 'great Ruler whose rise and whose triumph in the latter day Balaam saw in prophetic vision. The prophecy was fulfilled in King David, in so far as he was a type of the greater King, MESSIAH. In the Messiah the words received their ultimate and only complete fulfilment.—*P.*
z Ge.27.29,40. Ps.60. 8–12. Am.9.12. Is.63.1, 2;xxxiv. See Ob. Je. xlix. Eze. 25. 12–14; xxxv.
a Ps.108.7–13; 110.1, 5,6. 2 Sa.viii.x.xii. Da. 2.44.
b *The first of the nations that warred against Israel,* Ex. 17.8.
c Ju.6.3;vii.viii.1 Sa. 14.48;15.3,7;27.8;30.1, 17. 1 Ch.4.43. Es. viii. ix.Ex.17.16.
2 Or, shall be *even to destruction.*
3 At this time they dwelt amongst the Amalekites. 1 Sa. 15. 1, and from Ex. xxxi. and Ju.1.16 it seems most probable they were a tribe of the Midianites, most probably those whose princes accompanied the Moabites to Balaam; their former kindness being turned into jealousy, through the evil surmisings and counsel of Balak.—*C.*
d Job 29.18. Hab. 2. 19. Ju. 1. 16. Je. 49. 16. Am.9.2,3.
4 Heb. *Kain.*
5 Or, *how long* shall it be ere *Assiur carry thee away captive?*
e Is.23.1. Da. 7. 6, 7, 19;8.5–8;10.20;11.3,30.
6 The *Chittim* were a race descended from Javan, whose family colonized Greece and the isles of the Levant. The Greeks, therefore, seem to be the people here referred to; and the prophecy was fulfilled when Alexander the Great overthrew the Assyrian empire, and conquered all Western Asia.—*P.*

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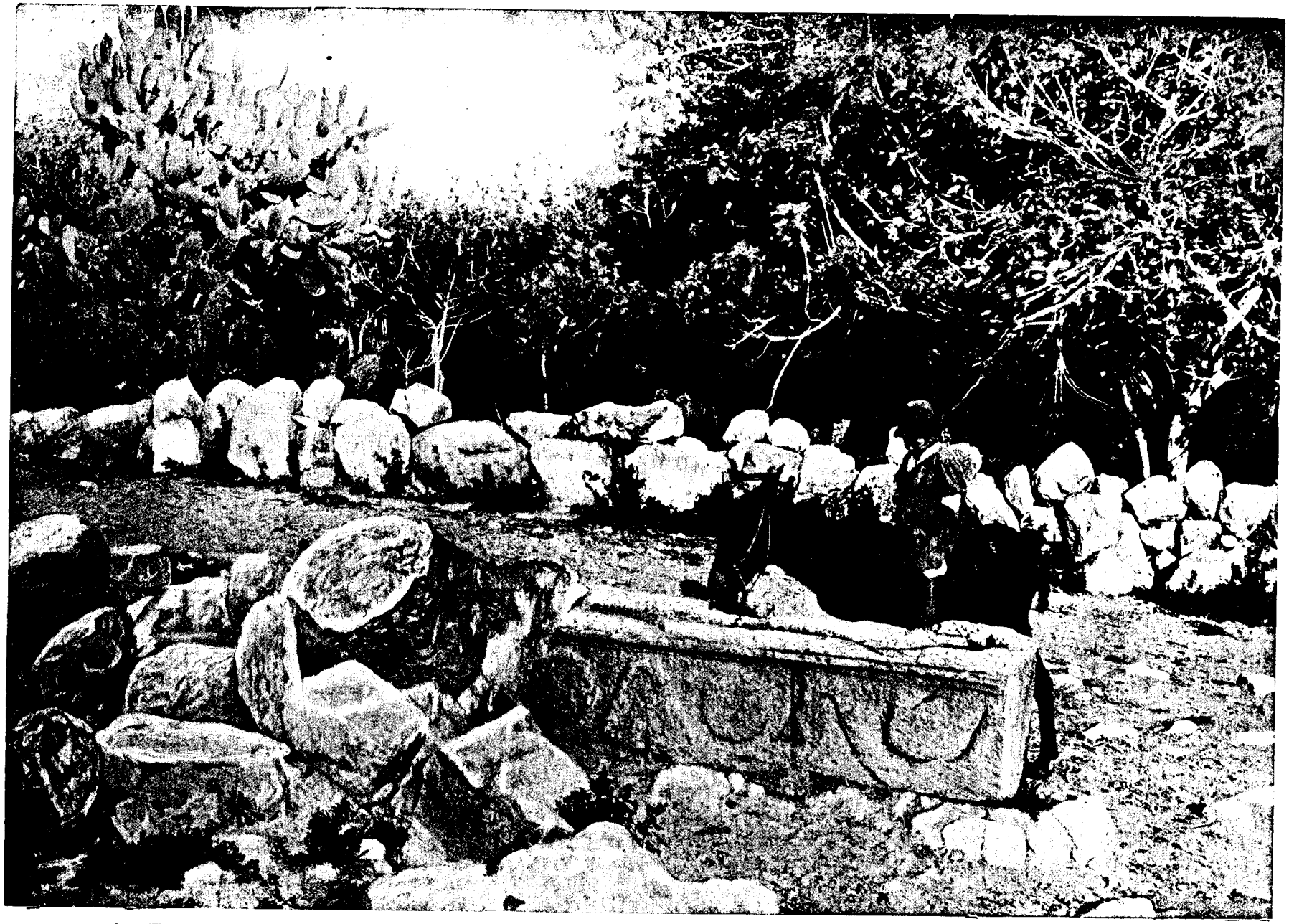
running from one refuge of lies to another! And it is always necessary for the saints to watch and pray, since, unknown to them, their enemies may be adding one attempt after another to destroy them.

CHAPTER XXIV. Ver. 1. He would not again, in his magical and superstitious manner, consult God, but resolved to curse them without asking God's leave. —[Superstitious confidence in the repetition of a few words was common amongst the heathen, and constituted the principal part of their prayers, Mat. 6. 7. The Jews, in times of their ignorance, entertained, and many of them do still entertain, a similar belief; hence they have as ignorantly, as superstitiously and falsely, accused our Lord of stealing the *Tetragrammaton,* or mysterious name of JEHOVAH, out of the temple, and working his miracles by its repetition. Many have seen, even in professing Christian countries, a few words from the New Testament, or from some vain tradition, written on parchment or paper, and hung around the neck or on the shoulders for the cure of diseases. Such superstitious belief seems to have influenced *Balaam,* until, having now made three experiments by sacrifice, he is compelled to give up the vain attempt at enchantment. *C.*]

Ver. 3, 4. Balaam, whose power to curse was so much relied on, whose will was so much inclined to it, and whose knowledge and manifestations of God are so remarkable, must and will confirm it, that Israel shall be blessed.

Ver. 6–8. These predictions not only respect the glorious state of the Jews under Joshua, David, Solomon, Asa, Jehoshaphat, &c.; but also represent the



SARCOPHAGUS DRINKING TROUGH NEAR NAZARETH—NEAR WHERE CHRIST WAS BROUGHT UP. [NUMBERS, xxiv: 17.]—Balaam's Prophecy of Christ: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel." Just a little way from Nazare'h as you pass toward Cana of Galilee, you reach a little village where there is a fountain and an ancient sarcophagus. These sarcophagi, found in many places in Palestine, are said to date from the time of the Romans. This picture is given here because it illustrates a scene in the neighborhood of Nazareth, often passed over by Christ when he was a boy. It illustrates the prophecy by Balaam which refers to Christ. This is a characteristic scene. We have the thorny cactus, the olive trees, the donkey and the little Arab boy.

25 And Balaam rose up, and went and [f]returned to his place: and Balak also went his way.

CHAPTER XXV.

1 *Israel at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.* 16 *The Midianites are to be vexed.*

AND Israel abode in [a]Shittim,[1] and the [b]people began to commit whoredom with the daughters of Moab.[2]

2 And they [c]called the people unto the sacrifices of their gods:[3] and the people did eat, and bowed down to their gods.

3 And Israel [d]joined himself unto Baal-peor:[4] and the [e]anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, [f]Take all the heads of the people,[5] and hang them up before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto [g]the judges of Israel, Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* [h]weeping *before* the door of the tabernacle of the congregation.

7 And [i]when Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from among the congregation, and took a [k]javelin in his hand;

8 And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly. [l]So the plague was stayed from the children of Israel.

9 And [m]those that died in the plague were twenty and four thousand.

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas,[n] the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, (while he was zealous for my sake among them,) that I consumed not the children of Israel in my [o]jealousy.

12 Wherefore say, [p]Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of an [q]everlasting priesthood; because he was [r]zealous for his God, and made an atonement for the children of Israel.[6]

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, [s]a prince of a chief house[7] among the Simeonites.[8]

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of [t]Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

A.M. 2552 B.C. 1452.

f Began to set off, ch. 31. 8. Jos. 13. 22.

CHAP. XXV.

a ch. 33. 49; 36. 13. Jos. 3. 1.

1 Situated in Arboth-Moab, at the foot of the mountain range of Abarim, and immediately under Nebo, and opposite Jericho.—*P.*

b De. 4. 3, 4. ver. 6, 17, 18; ch. 31. 15, 16. Ec. 7. 26. 1 Co. 10. 6. Ex. 20. 14.

2 The abrupt and almost mysterious manner in which Balaam and Balak part, countenances the high probability that Balaam having observed the manners of the *Moabites*, and estimated the *Israelitish* character, had suggested covertly the diabolical counsel recorded to his infamy, ch. 31. 16.—*C.*

c ch. 31. 16. Re. 2. 14. 1 Co. 10. 8. Ps. 106. 28. Ex. 34. 15. Ps. 1. 1, 10, 16.

3 These sacrifices, as we learn from the preceding chapter, were *bullocks* and *sheep*, and so well calculated to operate as a lure to a people disgusted with the manna, and longing for the *flesh-pots* of Egypt.—*C.*

d Ho. 9. 10. Ps. 106. 28, 29.

4 Baal-peor, or Peor, was an idol of the Moabites and Midianites.—[The obscene god of the *Moabites*, a part of whose worship was the violation of the divine law.—*C.*]

e Ex. 20. 5. De. 32. 21, 22.

f De. 4. 3. Jos. 22. 17. 2 Sa. 21. 6, 9. 1 Ti. 5. 20. Pr. 21. 3.

5 It does not mean that all 'the heads of the people' had been guilty, and were to be condemned, but that they were to assemble in judgment and see the law against idolatry fully carried into effect.—*C.*

g Ex. 18. 25, 26; 22. 20; 32. 35. Le. 20. 2, 10. De. 13. 1–6, 13–15; 17. 2–5; 18. 20. Jos. 22. 17. 1 Ki. 18. 40. 2 Ki. 10. 24, 25; 11. 18. *h* Eze. 9. 4. Ezr. 9. 3, 4; 10. 6, 9. Ju. 2. 4. *i* Ps 106. 29. Ex. 6. 25. ch. 31. 6. Jos. 22. 13. Ju. 20. 28.

A.M. 2552. B.C. 1452.

k A spear or pike, 1 Sa. 18. 10, 11; 19. 9.

l ch. 16. 50. 1 Ch. 21. 22. Ps. 106. 30.

m 1 Co. 10. 8. ver. 4, 5. De. 4. 3. It seems Moses here includes those who were hanged during the plague.—[Moses reckons them at 24,000, Paul (1 Co. 10. 8) at 23,000: is not this a contradiction? No! Moses speaks of all who died, both during the plague and the continuance of the trials and *judicial executions*; Paul of those who died by the plague 'in one day.'—*C.*]

n Ps. 106. 30. Jos. vii. 2 Sa. 21. 1–14. 2 Co. 11. 2.

o Ex. 20. 5. De. 32. 21. Na. 1. 2. Is. 59. 17.

p Mal. 2. 4, 5. He. 7. 11, 16, 18.

q 1 Ch. 6. 4–15.

r Ga. 4. 18. Ps. 106. 30, 31; 69. 9; 119. 136, 139. Zec. 1. 14.

6 The conduct of Phinehas is not to be defended by pleading a special divine warrant, *of which we have no mention*. It is to be defended on a different ground, viz. that he was a *constituted judge*, that he *rightly interpreted the law*, and possessed the *legal power* of enforcing his sentence, either by *deputy* or by *his own hand*. See 1 Sa. 15. 33.—*C.*

s 2 Ch. 19. 7. 1 Ti. 5. 21.

7 Heb. *house of a father*.

8 Zimri being a man of rank and power, ventured thus openly to defy the authority of Moses and to violate the divine law. The leading men of Moab were also implicated in the impious act, for Cozbi was the daughter of a chief. It was therefore necessary to make an example of them; and Phinehas acted with equal wisdom and daring.—*P.*

t ch. 31. 8. Jos. 13. 21. This act of Phinehas was done by a warrant from God.

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extent, flourishing state, remarkable increase, and marvellous power of the spiritual kingdom of Christ. ——[Ver. 6. *Trees of lign-aloes, ahalim* (*Aquilaria Agallochum* of botanists), is a tree which grows in Northern India and Central Asia. Its wood is very fragrant, and was much prized on this account by the ancients. It is entirely different from aloes. An essence is obtained by pounding the wood, and then pouring boiling water upon it, when the essence floats. *P.*——Ver. 7. 'Waters shall flow out of his two buckets; and his posterity shall be by many waters.' The meaning is—that Israel is likened to a man carrying two pails of water, after the eastern mode, upon his shoulders; and out of these water, the emblem and source of all richness, flows abundantly. His posterity too would grow up by many waters—in the most fertile regions of the earth. *P.*——*Agag* was king of the Amalekites, 1 Sa. 15. 8, and it is probable it was the hereditary title of the monarchs of this people. For Israel to be *higher than Agag*, is to have power over the most inveterate of their enemies.——Ver. 8. The animal meant is uncertain—the *rhinoceros*, such as was seen by Campbell in South Africa, the head of which is lodged in the museum of the Missionary Society of London, seems to answer best both to the name *unicorn*, and to *mighty strength*: which is described as his distinguishing attribute. *C.*]

Ver. 17–19. These predictions had their accomplishment in the victories and conquests of the Hebrews over the Moabites or Edomites, and neighbouring nations, in the days of Ehud, Gideon, and Jephthah, Ju. iii. vii. xi.; David, 2 Sam. v. viii. x.; Jehoshaphat, 2 Ch. xx.; 2 Ki. iii.; Uzziah, 2 Ch. xxvi.; and after the Chaldean captivity, in the time of Hyrcanus and Alexander Janneus; and perhaps may have a further literal accomplishment when the Jews take possession of Canaan. They may also relate to the conquests of the heathen nations to Jesus Christ under the New Testament.

Ver. 20. The Amalekites were once one of the principal nations around Canaan, and were the first who attacked the Israelites; and therefore gradually destroyed by them in the days of Gideon, Saul, David, Hezekiah, and Esther.—[This statement has reference to antiquity and power. The Amalekites were a very ancient race, and they were among the most powerful of the clans of Western Asia. They have long disappeared, and not a trace of them remains. *P.*]

Ver. 21. Perhaps these Kenites were not the posterity of Jethro, but rather an Arabian tribe who were neighbours to the Amalekites, and were at last carried captive by the Assyrians, about the time of Hezekiah or Manasseh.

Ver. 24. This was fulfilled when first the Greeks, and afterwards the Romans, invaded Asia, subdued Assyria, Canaan, and the places about; and when their respective empires were, not long after, brought to ruin: the Greeks about one hundred years before Christ, and the Romans about A.D. 476; and will be more fully accomplished in the ruin of the Popish and Turkish empires. —[*Eber* is generally supposed to have given name to the *Hebrews*, though some eminent authorities assign a different etymology. It appears from Ge. 10. 25 that he had two distinguished sons, who became the heads of many distinguished tribes; for 'he also' Boothroyd reads 'they also,' viz. the Assyrian land force, and the naval power of *Chittim*, shall perish for ever. The Assyrian monarchy has already perished, so likewise have the Greek and Roman powers by which *Eber* (the Jews) was 'afflicted.' *C.*]

REFLECTIONS.—Wretched indeed are those who are, by their conscience, excluded from the carnal enjoyments of this world, and notwithstanding live in these lusts which will exclude them from heaven: for great light may abound in the head, when there is nothing but naughtiness in the heart. Often sinners are proud of those gifts which God bestows upon them for the benefit of his people: and their knowledge, being cursed, is an effectual hindrance of true wisdom. But numerous and large are the blessings which God bestows upon faithful people! they may be an eyesore to Satan and his agents; yet God lays an effectual restraint upon their most inveterate enemies; and he will at last convince his opposers of the emptiness and folly of all their devilish devices for thwarting his purposes, or annoying his people. What infinite knowledge is there in God! he perfectly discerns every circumstance of nations and persons, ages unnumbered, before there is the smallest appearance thereof. He sees all changes to the end, all the destruction and havock which sin will make in the world of one nation after another. But blessed be the Lord, who hath raised up a Horn of salvation in the house of his servant Jacob;—a Star to enlighten the Gentiles, and be the glory of his people Israel;—a Captain of salvation to go forth conquering and to conquer. But let me not dismiss this eastern sorcerer Balaam, with his high pretences to religion, his glorious speeches, and his noted intimacy with God, without seriously inquiring, What am I—what have I—what do I—what desire I—more than he?

CHAPTER XXV. REFLECTIONS. — If the devil's agents prevail not against the church one way, they will try another. But let us remember, that no enchantment can hurt us but that of our own lusts; that one sin leads to another; and that few temptations are more dangerous than the lustful love of women. If once the heart be ensnared, the miserable slave of lust and beauty may be enticed to anything sinful. Nothing more endangers the soul's final apostasy from God than yielding to the solicitation of fleshly lusts: nor doth anything more effectually secure the justice of God and despair of hell. Yea, general distempers and loathsome diseases are the fruit of general and loathsome iniquities: and such sinners quickly become impudent in their crimes. It is necessary therefore to punish sins with great impartiality, as the higher men are the more aggravated and hurtful is their offence. A well-timed and prudent zeal for the honour of God, in opposition to prevailing abominations, is a remarkable blessing to nations and churches. And God greatly honours and rewards such as dare to be bold and impartial in his cause for ridding a land of sin, and rescuing it from plagues. But friendship in sin quickly issues in mutual hatred and ruin; and tempters to sin are tormented with trouble. But in Phinehas may I not discern Jesus, whose zeal for his

17 Vex[u] the Midianites, and smite them:[9]

18 For they vex you with their [x]wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

1 The sum of all Israel is taken in the plains of Moab. 52 The law of dividing among them the inheritance of the land. 57 The families and number of the Levites. 63 None were left of them who were numbered at Sinai, but Caleb and Joshua.

AND it came to pass [a]after the plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

2 Take the sum of all the congregation of the children of Israel, [b]from twenty years old and upward, throughout their fathers' house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them in the [c]plains of Moab, by Jordan *near* Jericho, saying,

4 *Take the sum of the people,* from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.[1]

5 ¶ Reuben,[e] the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These[f] *are* the families of the Reubenites: and they that were numbered of them were forty and three thousand and seven hundred and thirty.[2]

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [g]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah,[3] when that company died, what time the fire devoured two hundred and fifty men: and they became a [h]sign.[4]

11 Notwithstanding [i]the children of Korah died not.

12 ¶ The[k] sons of Simeon after their families: of [l]Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [m]Jachin, the family of the Jachinites:

13 Of [n]Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites,[5] twenty[o] and two thousand and two hundred.

A.M. 2552. B.C. 1452.

u ch.31.2.Re.18.6.

[9] The assertion that the *spirit* of this Mosaic commandment is opposite to the Christian precept of 'loving our enemies,' is founded either in inexcusable inattention, ignorance, or perversity. To *vex* a wicked man by opposing, thwarting, exposing, and disappointing him, is no breach of charity: but an exercise of it in favour of his victims. To 'smite' the *seducer* of innocence, the *demoralizer* of youth, is so far from being contrary to love, that it is frequently a merciful exercise of it, even towards the guilty, whom it serves to arrest in his career of evil.—*C.*

x Ex.1.10.Re.2.14.

CHAP. XXVI.

a ch.25.9. This was the third time they were numbered, ch. 1.11.Ex.38.25,26.

b ch. i. ii. Ex. 38. 25, 26;30.12.

c ch.22.1;33.48.

d ch.1.1;ver.2.

[1] This *new census* had two objects:—(1) To prepare for the distribution of the inheritance of Canaan. (2) To illustrate the promises and judgments of God—his promises to the tribes whose population *increased*, even in the wilderness, with all its privations and hardships—his judgments upon those tribes whose numbers were diminished.—*C.*

e Ge.46.8,9;29.32;49.3,4. Ex.6.14. 1 Ch.5.1-10;2.1.

f ch.1.20,21;2.10,11.

[2] Decrease, 2770.—*C.*

g ch. 16. 2-40. Jude 11.Ps.106.17.

[3] This seems to contradict the account in ch. 16. 35-40; Ps. 106. 17, from both of which it appears that *Korah* was *burned* with the *Levites*, and *Dathan* and *Abiram*, with their company, *swallowed* by the earth. Boothroyd's translation removes the seeming contradiction, 'And the earth opened her mouth and swallowed them up; and when this company died, a fire devoured *Korah* and the 250 men.'—*C.*

h 1 Co.10.11. Jude 7. 2 Pe.2.6.

[4] A *lesson*, not by words, but by events, a *warning*, like Lot's wife, of the evil consequences of sin, Ge. 19.26. Lu.17.32.—*C.*

i Ex. 6. 24. Ps. xlii. xliv. xlv. lxc. title, 1 Ch.6.22-37.

k Ge.46.10;29.33;49.5-7 1 Ch.4.24-43.

l Or, *Jemuel*, Ge. 46.10.

m *Jarib*, 1 Ch. 4. 24.

n *Zohar*, Ge.46.10.

o ch.1.22,23;2.12,13

[5] The largest decrease of any of the tribes, viz. 37,100, comp. chap. i. The special cause is unknown, but a conjecture, not improbable, assigns it to their more shameless criminality, as appears in the conduct of Zimri, one of their princes, ch. 25. 6, 14. *C.*—The remarkable difference of the rate of increase and decrease in the several tribes, might give occasion for much curious investigation. The most striking points are the astonishing increase in Manasseh, and the still more astonishing decrease in Simeon. The former, from being numerically the lowest of the tribes at the former census, is at this become the sixth; and the latter, from being the third, has become the lowest of all, having lost not very much less than two-thirds of its former numbers. For the increase of Manasseh it is difficult to discover any other cause than the Lord's blessing upon the house of Joseph; but as to the decrease in Simeon, it is not without reason conceived that this tribe sustained the principal loss in the matter of Baal-peor.—*Pict. Bible.*

A.M. 2552. B.C. 1452.

15 ¶ The [p]children of Gad, after their families: of [q]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of [r]Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [s]Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These[t] *are* the families of the children of Gad, according to those that were numbered of them, forty thousand and five hundred.[6]

19 ¶ The[u] sons of Judah *were* Er and Onan: and Er and Onan died in the land of Canaan.

20 And the sons of Judah, after their families, were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites.

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These[x] *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.[7]

23 ¶ *Of*[y] the sons of Issachar, after their families: *of* Tola, the family of the Tolaites: of [z]Pua, the family of the Punites:

24 Of [a]Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These[b] *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.[8]

26 ¶ *Of*[c] the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These[d] *are* the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.[9]

28 ¶ The[e] sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 Of[f] the sons of Manasseh:[1] of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead *come* the family of the Gileadites.[2]

30 These *are* the sons of Gilead: *of*[g] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel,[3] the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And [h]Zelophehad the son of Hepher had no sons, but daughters: and the names of

p Ge.46.16;30.11;49.19.1 Ch.2.2;5.11-26.

q *Ziphion*, Ge. 46. 16.

r Or, *Exbon*, Ge. 46.16.

s Or, *Arodi*, Ge.46. 16.

t ch.1.24,25;2.14,15.

[6] Decrease, 5150.—*C.*

u Ge.29.35; 49.8-11; 38.2-30;46.12. 1 Ch. ii.-iv.

x ch. 1. 26, 27; 2. 3.4. Ge.49.8-10.

[7] Increase, 1900.—*C.*

y Ge.46.13; 30.18;49.14,15.1 Ch.7.1-5.

z Or, *Phuvah*, Ge. 46.13.

a Or, *Job*, Ge. 46. 13.

b ch.1.28,29;2.5,6.

[8] Increase, 9900.—*C.*

c Ge.46.14; 30.19,20; 49.13.1 Ch.2.2.

d ch.1.30,31;2.7,8.

[9] Increase, 3100.—*C.*

e Ge. 46.20; 41.50,51; 48.5,20;49.22-26. 1 Ch. 5.23-26;7.14-29.

f Jos.17.1. 1 Ch.7.14-19.

[1] Comparing the statement in ver. 34 of the numer of this tribe with that in ch. 1. 35, we find that it had increased by upwards of twenty thousand; a striking fulfilment of Jacob's prophecy respecting the children of Joseph, Ge.49.22.—*I.*

[2] These do not seem to have been a distinct family from the Machirites. Machir had no son but Gilead, and either they were at first called Machirites and afterwards Gileadites, or the two appellations were used indifferently.—*I.*

g Or, *Abiezer*, Jos. 17.2. Ju.6.11,24,34;8.2.

[3] This and all the rest that follow are mentioned as the sons of Gilead, for each of whose children there was a lot in the land of Canaan, Jos. 17. 2. —*I.*

h ch.27.1;36.11.

15 ¶ The [p]children of Gad, after their families: of [q]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of [r]Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of [s]Arod, the family of the Arodites: of Areli, the family of the Arelites.

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21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These[x] *are* the families of Judah, according to those that were numbered of them, threescore and sixteen thousand and five hundred.[7]

23 ¶ *Of*[y] the sons of Issachar, after their families: *of* Tola, the family of the Tolaites: of [z]Pua, the family of the Punites:

24 Of [a]Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These[b] *are* the families of Issachar, according to those that were numbered of them, threescore and four thousand and three hundred.[8]

26 ¶ *Of*[c] the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These[d] *are* the families of the Zebulunites, according to those that were numbered of them, threescore thousand and five hundred.[9]

28 ¶ The[e] sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 Of[f] the sons of Manasseh:[1] of Machir, the family of the Machirites; and Machir begat Gilead: of Gilead *come* the family of the Gileadites.[2]

30 These *are* the sons of Gilead: *of*[g] Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel,[3] the family of the Asrielites: and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

33 ¶ And [h]Zelophehad the son of Hepher had no sons, but daughters: and the names of

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Father's house, and for the destruction of sin and the salvation of men, did, as it were, consume him? who, for destroying the works of the devil, hath everlasting honours bestowed upon him and his spiritual seed; and an everlasting covenant of priesthood established with him, as the reward of his work?

CHAPTER XXVI. REFLECTIONS.—It is safe to number the people, or to do anything else, when God requires it. Sin only is dangerous: it is this that ruins and destroys, yea, brings lasting and public infamy upon such persons as might otherwise have been of

the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These[i] *are* the families of Manasseh, and those that were numbered of them, fifty and two thousand and seven hundred.[4]

35 ¶ These[k] *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of [l]Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These[m] *are* the families of the sons of Ephraim, according to those that were numbered of them, thirty and two thousand and five hundred.[5] These *are* the sons of Joseph after their families.

38 ¶ The[n] sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [o]Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of [p]Hupham, the family of the Huphamites.

40 And the sons of Bela were [q]Ard and Naaman: *of Ard,* the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These[r] *are* the sons of Benjamin, after their families: and they that were numbered of them *were* forty and five thousand and six hundred.[6]

42 ¶ These[s] *are* the sons of Dan, after their families: of Shuham,[7] the family of the Shuhamites. These *are* the families of Dan, after their families.

43 All[t] the families of the Shuhamites, according to those that were numbered of them, *were* threescore and four thousand and four hundred.[8]

44 ¶ *Of*[u] the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These[x] *are* the families of the sons of Asher, according to those that were numbered of them, *who were* fifty and three thousand and four hundred.[9]

48 ¶ *Of*[y] the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

A.M. 2552. B.C. 1452.

[i] ch.1.34,35;2.20,21.

[4] Increase, 20,500. This is the greatest increase of all the tribes, and a beautiful exemplification and fulfilment of the promises to Joseph.—*Note,* The Lord giveth, or the Lord taketh away; whatever he doth, let the believer say, Blessed be the name of the Lord.—*C.*

[k] 1 Ch.7.20,21.

[l] Or, *Bered,* 1 Ch.7.20.

[m] ch. 2. 32,33; 2.18, 19.

[5] Decrease, 8000.—*C.*

[n] Ge.46.21;35.18;49.27.1 Ch.7.6;viii.

[o] *Ehi,* Ge. 46. 21; *Aharah,* 1 Ch.8.1.

[p] *Muppim, Huppim,* Ge.46.21.

[q] Or, *Addar,* 1 Ch.8.3.

[r] ch.1.36,37;2.22,23.

[6] Increase, 10,200.—*C.*

[s] Ge. 46. 23; 30.6;49.16,17.1 Ch.7.12.

[7] Or, *Hushim.*

[t] ch.1.38,39;2.25,26.

[8] Increase, 1700. *C.*—This was a vast number to spring from one man, considering that Benjamin, who had ten sons, wanted nearly 20,000 of this number. We may here give, at one view, the results of a comparison between the census at Mount Sinai and the present. The total number was nearly the same. They were now 1820 fewer than they were then; but seven of the tribes had increased in number. Judah had increased 1900. Issachar, 9900. Zebulun, 3100. Manasseh, 20,500. Benjamin, 10,200. Dan, 1700. Asher, 11,900. The other five, however, had decreased. Reuben had decreased 2770. Simeon, 37,100. Gad, 5150. Ephraim, 8000; and Naphtali, 8000. From this comparison, Henry remarks, 1. That all the three tribes that were encamped under the standard of Judah, who was the ancestor of Christ, were increased, for his church shall be edified and multiplied. 2. That none of the tribes had increased so much as that of Manasseh, which in the former account was the smallest of all the tribes, only 32,200; while here it is one of the most considerable; and his brother Ephraim, which then was numerous, is here one of the least. Jacob had crossed hands upon their heads, and had preferred Ephraim before Manasseh, which perhaps the Ephraimites had prided themselves too much in, and had trampled upon their brethren the Manassites; but when the Lord saw that Manasseh was despised, he thus multiplied him exceedingly, for it is his glory to help the weakest, and raise up them that are cast down.—*I.*

[u] Ge.46.17;30.13;49.20.1 Ch.7.30.

[x] ch.1.40,41;2.27,28.

[9] Increase, 11,900.—*C.*

[y] Ge.46 24;30.7,8;49.21.1 Ch.7.13.

A.M. 2552. B.C. 1452.

[z] ch.1.42,43;2.29,30.

1 Decrease, 8000. Total increase, 59,200. Total decrease, 61,020, leaving a comparative decrease of 1820. *C.*—The relative strength of the tribes was now very different from what it had been at the exodus. Judah still held the first place, and Dan the second; but Simeon, which originally stood third, was now last of all, having dwindled down to less than one-third of its former number. Manasseh, too, was now far more powerful than Ephraim, having risen from the lowest to the sixth place among the tribes.—*P.*

[a] ch.1.46;2.32.

2 So Canaan was to be divided into 601,730 portions, and each might have 15 acres

[b] ch.33.54. Ex.12.4; 16.16. Jos.xv.-xix.

[c] Heb. *multiply his inheritance,* ver.56.

[d] Heb. *diminish his inheritance,* ver. 56.

[e] ch.33 54. Jos.11.23; 14. 2;17. 14; 18.6,10,11; 19.1,9,17,24,32,40.

3 The *lot* was a divine institution appointed as an appeal to Omniscience in particular cases. It was, in the present case, admirably fitted to prevent jealousies in the division of the land.—*C.*

4 It would seem that the lot was to determine the locality in which the tribe was to settle; but the extent of territory given to each would depend on its numbers.—*P.*

[f] Ge.46.11;29.34; 49.5-7. Ex.6.16-19.ch.iii. iv.1 Ch.6.1,16.

[g] Ex.2.1,2;6.20.

[h] Le. 10. 2. ch. 3.4. 1 Ch.24.2.

[i] ch. 3.39; 4. 47, 48; 1.49.

5 Increase of Levites, 727. The broken or uneven number in this tribe alone serves to establish the fact that the secular tribes, when enumerated for military service, were computed by *tens.*—*C.*

[k] ch. 18.20-24; xxxv. De.10.9; 14.27,29; 18.1, 2. Jos. 13. 14, 33; 14. 3; xxi.

[l] ch.i.ii. De.2.14,15.

6 They were numbered from *twenty years* and upwards; therefore, adding the *forty years* now nearly spent in the wilderness, the oldest man in the whole Jewish nation, with the exception of Moses, Caleb, and Joshua, was under *sixty years* of age; and it is evident, from the dispositions of those who came up from Egypt, that few would exceed *forty years.* In the midst of the judgments thus executed upon the rebels, we see the wisdom of God in removing a timid, murmuring, and dissatisfied race of pampered though oppressed slaves. Ex. 16. 3, and rearing up a generation of hardy and courageous freemen specially made *free* by their knowledge of the Lord. Jos. 24. 31; men accustomed to all the privations and hardships of the desert, and not one unfitted by age for encountering the toils and the dangers upon which they were about to enter.—*C.*

[m] ch. 14.28,38. 1 Co. 10. 5,6. Ps. 90 3.5-7;95. 8-11 He.3.17-19.

50 These[z] *are* the families of Naphtali, according to their families: and they that were numbered of them *were* forty and five thousand and four hundred.[1]

51 These[a] *were* the numbered of the children of Israel, six hundred thousand, and a thousand seven hundred and thirty.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.[2]

54 To[b] many thou shalt [c]give the more inheritance, and to few thou shalt [d]give the less inheritance; to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be [e]divided by lot:[3] according to the names of the tribes of their fathers they shall inherit.[4]

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And[f] these *are* they that were numbered of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [g]Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And [h]Nadab and Abihu died when they offered strange fire before the LORD.

62 And those that were [i]numbered of them were twenty and three thousand,[5] all males from a month old and upward: for they were not numbered among the children of Israel, because there was [k]no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was not a man [l]of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai:[6]

65 For the LORD had said of them, [m]They shall surely die in the wilderness. And there

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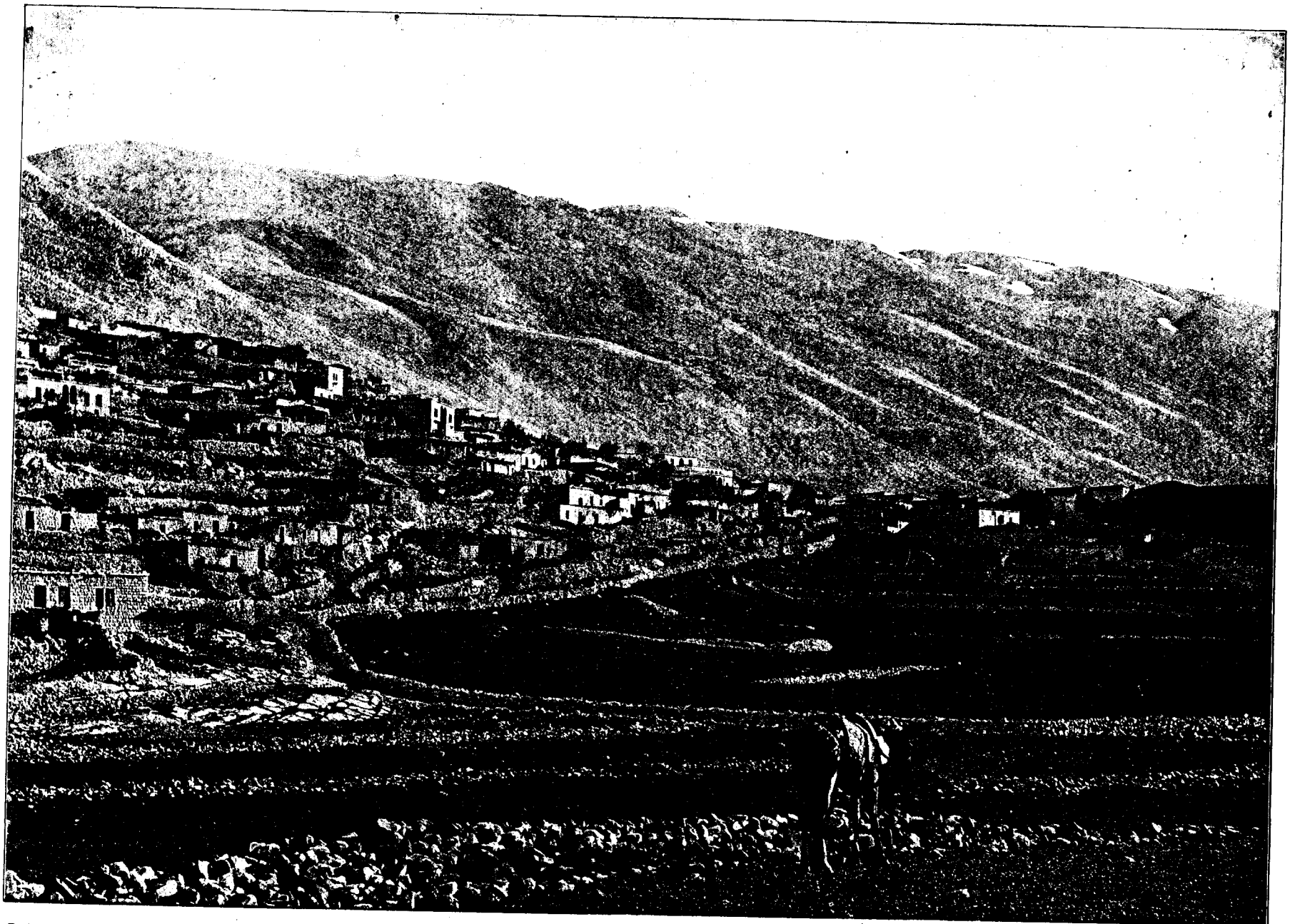
great usefulness and fame. What alteration Providence makes in families, tribes, and nations, and what havock death makes of mankind, in a short time! Exactly, though gradually, are the threatenings of God's word accomplished! but amidst all the changes of this world, his faithfulness abides the same: yea, with care and wisdom he fixes even the outward lot of his people; and the promises of his grace are sure to the faithful; and in the enjoyment of them we ought therefore to be attentive to his gracious disposal.

CHAPTER XXVII. REFLECTIONS.—With



MEJDEL ESH-SHEMS—NEAR WHERE MOSES AND ELIAS APPEARED ON THE MOUNT. [Numbers, xxvii:12-23.]—"And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel," etc. Mejdel esh-Shems is on the road from Banias to Damascus. It is a Druse village, and is at the foot of Mount Hermon, near the place where, according to tradition, Christ was transfigured when Moses and Elias appeared with Him. It is true that Moses was not permitted to cross the Jordan, but it is a striking evidence of the truth that our career does not end with death that Moses, though buried on the other side of Jordan, appears upon this side during this crisis in our Lord's life, when before His disciples He seemed to hold back the veil that separates time from eternity, and disclosed the glories of the spiritual world.

was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritances.* 12 *Moses, being told of his death, sueth for a successor.* 18 *Joshua is appointed to succeed him.*

THEN came the daughters of [a]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these *are* the names of his daughters, Mahlah, and Noah, and Hoglah, and Milcah, and Tirzah.

2 And [b]they stood before Moses, and before Eleazar the priest, and before the princes[1] and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our[c] father died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his own sin,[2] and had no sons.

4 Why should the name of our father be done[d] away[3] from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses [e]brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou [f]shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his [g]kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel [h]a statute of judgment; as the LORD commanded Moses.[4]

12 ¶ And the LORD said unto Moses, [i]Get thee up into this mount Abarim,[5] and see the land which I have given unto the children of Israel.

A.M. 2552. B.C. 1452.

CHAP XXVII

[a] ch 26. 33; 36. 1, 11 Jos. 17. 3.

[b] Jos. 17 4.

1 They presented themselves before the highest court of judicature, consisting of Moses, the high-priest, and the heads of the congregation. It would seem that this court was held close by the tabernacle, and also, perhaps, that Moses might the more readily consult the Lord in any difficult case. It is said that in after times the Sanhedrim used to follow the tabernacle, always holding their judicial meetings in the place where the tabernacle rested. It is good to acknowledge the Lord in all our ways. —*I.*

[c] ch. 14. 35; 26. 64, 65; 16. 1, 2.

2 Rosenmüller translates the passage 'in the company of Korah *who died in his own sin;*' our English version seems, however, the true meaning of the passage. The daughters do not deny that their father died in the wilderness as a just punishment for his early unbelief or murmuring, but evidently intimate and plead his penitence, as he had not joined the party of *Korah* at a time when the opposition to *Moses* and *Aaron*, and defection from the worship of Jehovah, were on the point of becoming universal, ch. 16. 19.—*C.*

[d] Ex. 32. 11. 2 Sa. 14. 7. Ps. 109. 13. Pr. 13. 9.

3 Heb. *diminished.*

[e] Ex. 25. 22. ch. 15. 34. Le. 24. 12.

[f] ch. 36. 2. Ps. 68. 5. Je. 49. 11. Jos. 17. 4. Ga. 3. 28.

[g] Le. 18. 6; 25. 25.

[h] ch. 35. 29.

4 The *Jewish law of inheritance* provides, (1) That on the demise of the father, the land descends to the *sons*. (2) If there be no sons, it descends to the daughters. (3) If no daughters, the brothers of the deceased become heirs. (4) If no *brethren* or paternal *uncles*, the land passes to the *grand-uncles*, or brothers of his father. (5) If there be no grand-uncles, then the *nearest of kin* succeeds. The law states nothing beyond the *fifth* degree, as in a nation constituted as Israel was, an heir could scarcely fail to be found within that degree.—*C.*

[i] De. 32. 49; 34. 1; 34. 1.

5 *Abarim*, that is 'mount of the *passes*;' the whole district is represented by travellers as a range of gloomy and precipitous mountains on the east of the Dead Sea, and of which *Nebo* and *Pisgah* are either, as is common in all countries, *two names for the same place*, or two of the most remarkable elevations of the same range.—*C.*

A.M. 2552. B.C. 1452.

[k] ch. 20. 24, 26; 31 2. De. 10 6. Ge 15. 15; 25. 8.

[l] ch. 20 10–13. De. 1 37 Ps. 106. 32.

[m] ch 16 22. Zec. 12. 1. He. 12. 9. Mat. 9. 38. De. 31. 2. 1 Ki 3. 7. Jn. 10. 3, 4, 9.

6 When we compare Ge. 1. 2; 6. 3 with ver. 16, 18 of this chapter, it is impossible to avoid the discovery, or resist the evidence, that Moses taught the *spiritual nature* of man, a doctrine upon which if *Moses* do not more largely dilate, his silence arises, not from any neglect, but because there was neither doubt nor denial to be combated.—*C.*

[n] 2 Ch. 1. 10. 2 Sa. 5. 2.

[o] 1 Ki. 22. 17. Zec. 10. 2. Mat. 9. 36. Mar. 6. 34.

[p] De. 3. 28; 31. 7, 8, 23; 34. 9. Ex. 17. 9. ch. 13. 8, 16; 14. 6, 30.

[q] Ge. 41. 38. Ju. 3. 10; 11. 29. 1 Sa. 16. 13, 14.

7 This is not merely the spirit of wisdom, or the spirit of inspiration; but the Holy Spirit. The Spirit of God had already descended upon him, and now all that was needed to make him leader of the people was an official consecration by the laying on of the hands of Moses. —*P.*

[r] 1 Ch. 29. 23, 25. ch. 11. 27, 28. 1 Sa. 10. 6, 9. De. 34. 9, 10. Jos. 1. 16 2 Ki. 2. 10, 15.

8 'Thou shalt put of thine honour upon him.' Joshua was to be the official successor of Moses, but not of equal dignity. He was to be a leader, not a lawgiver. He was to be a commander, not a mediator The absolute authority of Moses was not to be wholly transferred to Joshua, only so much as was needed for his work.—*P.*

[s] Jos. 9. 14. Ju. 1. 1; 20. 18. 1 Sa. 23. 9; 28. 6; 30. 7. Ex. 28. 30.

[t] De. 3. 28; 31. 7, 8, 14, 23. Is. 48. 16; 55. 4.

CHAP. XXVIII.

[a] Le. i.–vii. xxiii.; 21. 6, 8. Mal. 1. 7, 12. Ep. 5. 2. 1 Pe. 2. 5. He. 13. 15, 16.

[b] Heb. *a savour of my rest*, Ge. 8. 21. Le. 1. 9.

1 The Israelites were now about to enter Palestine. They might therefore think that under the new circumstances in which they would there be placed the same close attention to the letter and forms of the ceremonial law which was observed in the wilderness, would not now be required. To remove any such impression the leading commands were given afresh, and some new and more precise instructions were added.—*P.*

[c] Ex. 29. 38–42. Le. 6. 9. Jn. 1. 29, 36. Re. 5. 7–9.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as [k]Aaron thy brother was gathered.

14 For ye [l]rebelled against my commandment in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let[m] the LORD, the God of the spirits[6] of all flesh, set a man over the congregation,

17 Which[n] may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [o]as sheep which have no shepherd.

18 ¶ And the LORD said unto Moses, [p]Take thee Joshua the son of Nun, a man [q]in whom *is* the spirit,[7] and lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight.

20 And [r]thou shalt put *some* of thine honour upon him, that all the congregation of the children of Israel may be obedient.[8]

21 And he shall stand before Eleazar the priest, who shall [s]ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation:

23 And he laid his hands upon him, and [t]gave him a charge; as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

1 *The Lord's offerings are to be observed.* 3 *The continual burnt-offering.* 9 *The offering on the sabbath,* 11 *on the new moons,* 16 *at the passover,* 26 *in the day of first-fruits.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, [a]My offering, *and* my bread for my sacrifices made by fire, *for* [b]a sweet savour unto me, shall ye observe to offer unto me in their due season.[1]

3 ¶ And thou shalt say unto them, [c]This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year

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these daughters of Zelophehad let me manifest a strong faith in the promises of God, a strong desire after the better country, and a tender regard to my parents' honour; so shall my labour not be in vain in the Lord. While I observe, that it is appointed for all men once to die: that God's faithful children are often most severely chastised for their sin: but that in death believers retire to their best friends, to their unchanging and eternal rest;—while I profit by the death of others, whom I have seen depart before me in peace and comfort:—let me, with Moses, kindly accept God's warnings of my own death.—Let me manifest a deep concern for the welfare of the church after I am gone; and rejoice that Jesus liveth, and is appointed of God as her Governor, to put all true believers in possession of the promised rest.—And let me, with Joshua, cheerfully comply with God's call to the hardest work, and always act according to his inspired directions.

CHAPTER XXVIII. [Ver. 1. It is remarkable that *Moses* does not refer back to these commands as already given, but proceeds to deliver them as if promulgated for the first time: the reason is obvious—*Moses* not only means to show the things to be observed, but to exemplify *God's method of teaching;* which, like all other teaching, consists largely of *repetition*, see Jn. 14. 26. It is also worthy of remark that the book of Leviticus is generally delivered as a *directory how* the ordinance is to be observed; here we have a *positive command* that it *must* be observed in *due season*. The phrase *due season* renders it probable that during the journeyings in the wilderness religious ordinances had been greatly neglected; indeed there is a constant tendency, even in *spiritual men*, to 'weary in well-doing,' and many an admonition and promise do they require to persuade them that in *due season* they shall

COLUMN AND STATUE OF THE VIRGIN, NAZARETH—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [NUMBERS, xxviii and xxix.]—In the twenty-eighth and twenty-ninth chapters of Numbers we have the round of sacrifice daily, weekly, monthly, and annually drawn out in its fullness and symmetry. The sacrifices of the Old Testament combined regularity with variety; there was some sacrifice for every day, and for every week in its seventh day, and for every month in its first day, and for every year in its seventh month. Through these and their great festivals, all the interests and events of life were embraced, showing that the whole of life was to be consecrated to God. So Christ, who summed up all this meaning in His own life, died for us that it might be possible for all to make a perfect self-surrender to God. We give, to illustrate these two chapters, the column and statue of the Virgin at Nazareth, in the city of our Lord's boyhood.

without spot, day by day,[2] *for* a continual burnt-offering.

4 The [d]one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;[3]

5 And [e]a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* a continual burnt-offering, [f]which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And [g]the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer [h]at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And [i]on the sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* the burnt-offering of every sabbath, [k]besides the continual burnt-offering, and his drink-offering.[4]

11 ¶ And [l]in the beginnings of your months ye shall offer a burnt-offering unto the LORD; two[m] young bullocks, and one ram, seven lambs of the first year without spot;

12 And[n] three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour, mingled with oil, *for* a meat-offering unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.

15 And one [o]kid of the goats for a sin-offering unto the LORD shall be offered, besides the continual burnt-offering, and his drink-offering.

16 ¶ And[p] in the fourteenth day of the first month[5] *is* the passover of the LORD.

17 And[q] in the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.

18 In the [r]first day *shall be* an holy convocation; ye shall do no manner of servile work *therein:*

A.M. 2552. B.C. 1452.

[2] Heb. *in a day.*

[d] Ex.29.39. Eze. 46. 13–15. Col. 2. 17. Jn. 1. 29. Re.13.8. 1 Pe. 1.19, 20. Pr.8.23. He.9.26.

[3] Heb. *between the two evenings.*

[e] Le. 2. 1. ch. 15. 4. Ex.29.40. Jn. 6. 35, 53–57. Ga.2.20.

[f] Ex. 29. 38–42. Am. 5. 25. Le.6.9. Ep. 5. 2. Is.42.21. Ro.12.1. 1 Pe. 2.5. He.13.15,16.

[g] Ex.29.40. Jn. 4.10, 14. 6.53–56. 7.37–39. Ro. 5.11.

[h] Ex.29.41,42. Ga.4. 4, 5. He.9. 26. Ep. 5. 2. Is.42.21. ver.6.

[i] Ex. 20. 8–11. Eze. 20.12. 1 Co.1.23,24. Re. 1.10.

[k] ver.3, 6, 15, 23, 24, 31. ch. 29.6, 11, 19, 22, 25, 28, 31, 34, 38.

[4] This is the first mention of a special offering for the Sabbath. On that day the ordinary daily offering was just doubled. Instead of two lambs four were sacrificed.—*P.*

[l] 1 Sa.20.5,6. Am. 8. 5. 2 Ki.4.23. Ps.40.6–8; 81.3. Ga.4.4,5. Ro.8.3.

[m] ver.19,27. Eze.45. 18. He.10.10–14. Re. 5. 9. 2 Co.5.21.

[n] ch.15.2–15.

[o] Le.16.15. ch.15.24. Ro.8.3. 2 Co.5.21. 1 Pe. 2.24. Is.53.6,11,12.

[p] Ex.12.2–11, 43–49. De.16.1. Le.23.5–8. ch. 9.3. Eze.45.21. 1 Co.5. 7.

[5] These various seasons of offering to God are well worthy of special note. They are, (1) *Daily*, morning and evening, ver. 4–8. (2) *Weekly*, an *additional* burnt-offering, besides the ordinary morning and evening sacrifice, ver.9,10. (3) *Monthly*, when, at every *new-moon*, eleven animals were sacrificed, ver. 11–15, an occasion chosen, not merely because of the remarkable 'note of time' afforded by the moon, but to guard against the *idolatry* of the moon, so widely spread through heathen countries. (4) *Two annual:* (1) *The passover*, ver.16, 25. (2) The feast of *first-fruits*, ver. 26–31, in each of which *eleven animals* were likewise offered to God. *Seven lambs*, to represent *all time*, of which *seven* is the completion, and to acknowledge that as every day requires our 'daily bread,' so does it require God's mercy and forgiveness. *Two bullocks* (a yoke), to represent how all our own *worldly unions* in care and toil lead to sin, and require atonement. *One ram*, setting forth the sacrifice of the one head of the flock, Jn. 10.15. *One kid*, or *one goat*, each for a sin-offering, to illustrate and impress the important truth that the real sin-offering is *one*, He.10.14.—*C.*

[q] Le.23.6. Ex.12.15–20. 13.6. 34.18. De.16.3, 4, 8. 1 Co.5.8. 1 Pe. 2.1. 2 Co.1.12. Phi.4.8. Ac. 24.16.

[r] Le.23.7. Ex.12.16. He.4.3,10. 10.25. 12.22–24.

A.M. 2552. B.C. 1452.

[s] ver.11,27. Eze. 45. 23,25.

[t] ver.3, 9, 11, 31; ch. 29.2, 8, 13, &c. Ex.12.5. Le.1.3. 22.19–25. Lu.1. 35. 2 Co.5.21. 1 Pe.2.22. He.7.26.

[u] ver.10.

[x] Le.23.8. Ex. 13. 5. He.4.9; 12.22–24; 10.25. Is.52.1,2.

[y] Ex. 23. 16; 34. 22. De.16.7–11. Ac. 2. 1. 1 Co.16.8. Le. 23. 15–21. Joel 2.28–32.

[6] That is, the seven weeks which they were to number from the morrow after the Sabbath, Le. 23. 15. *i.e.* after the first day of unleavened bread. Then they offered another sort of first-fruits, viz. of the barley harvest, which began at the passover, when they were to bring a sheaf of their first-fruits unto the priest, Le. 23. 10; the presenting of which was an introduction to harvest, and procured them liberty to begin to put in the sickle.—*I.*

[z] ver.11,19.

[a] Le.16.15. ch.15.24. Ro.8.2. 2 Co.5.21. 1 Pe. 2.24; 3.18. Is.53.1–6, 11, 12.

[7] It is observable that there is not so much as one peace-offering ordered in all this chapter, which was a sort of sacrifice that was most for the benefit of those that brought them to the altar; but all burnt-offerings (except a few sin-offerings), which were wholly for the honour of God, and acknowledgment of his sovereign dominion over them, and of the duty they owed him. And as the sin-offerings were shadows of that great sacrifice of God's own Son, which was one day to be offered for the sins of men, out of his own infinite love to them; so the whole burnt-offerings (which were always of the most perfect creatures, the finest flour, the choicest fruits of the earth, and the best liquor) were shadows of that excellent degree of piety, which the Son of God intended to bring into the world, which would move men, out of love to God, to give themselves wholly up to him, and devote all they had, even their own lives, to his service.—*Patrick.*

[b] ver.10.

CHAP. XXIX.

[a] Le.23.24,25. ch.10. 10. Ezr.3.6. 1 Ch.15.28. Ps.81.1–3; 89.15. Ro.10. 14–18; 15. 16, 19; 10. 15, 18. Ep. 3. 8, 9. Ac. 1.8. Mat.16.15.

[1] The seventh of the sacred year, but the *first* of the old or civil year. On it, too, the jubilee was celebrated every seventh and every fiftieth year, on the 10th of the month, being the great day of atonement.—*P.*

[2] This is the only one of the *monthly feasts* during which all *servile work* was interdicted, because it was an emblem of the *new life*, and of *freedom* from Egyptian bondage, and *rest* from their labours. See note on Le.23.24.—*C.*

[b] ver.8,36; ch. 28.11, 19, 27. He.10.10,12, 14; 9.12,14.

[c] ver.9.

19 But ye shall offer a sacrifice made by fire, *for* a burnt-offering unto the LORD; [s]two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you [t]without blemish.

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these besides the burnt-offering in the morning, which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered [u]besides the continual burnt-offering, and his drink-offering.

25 And on the [x]seventh day ye shall have an holy convocation; ye shall do no servile work.

26 ¶ Also [y]in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your weeks[6] *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [z]two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram;

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* one [a]kid of the goats, to make an atonement for you.[7]

31 Ye shall offer *them* [b]besides the continual burnt-offering, and his meat-offering, (they shall be unto you without blemish,) and their drink-offerings.

CHAPTER XXIX.

1 *The offering at the feast of trumpets,* 7 *on the day of afflicting their souls,* 12 *and on the eight days of the feast of tabernacles.*

AND in the [a]seventh month,[1] on the first *day* of the month, ye shall have an holy convocation; ye shall do no servile work:[2] it is a day of blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD; [b]one young bullock, one ram, *and* seven lambs of the first year, without blemish:

3 And their [c]meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

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reap if they faint not, Ga. 6. 9.—*Note, Regularity* in closet and family worship is a necessary monitor and adjuvant to piety, and furnishes a most important and practical test in self-examination. *C.*]

REFLECTIONS.—Fully, yea, infinitely answerable is Jesus Christ and his fulness to the wants of every day, every week, every month, every year, every ordinance, and every case. Let me therefore spend each hour, each period of my time, in beholding him as my God-honouring, sin-pardoning, peace and comfort procuring sacrifice! let me always live on him, and to him; and bless the Lord that, these shadows being done away, he is set before us evidently as crucified in the gospel.

CHAPTER XXIX. [Ver. 12. This is the feast of tabernacles, see Le. xxiii. 'On the seven feast-days there were to be offered, in addition to the daily

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And [d]one kid of the goats *for* a sin-offering, to make an atonement for you:[3]

6 Besides the [e]burnt-offering of the month, and his meat-offering, and the [f]daily burnt-offering and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And [g]ye shall have on the tenth *day* of this seventh month an holy convocation; and ye shall afflict your souls:[4] ye shall not do any work *therein*:[5]

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; [h]one young bullock, one ram, *and* seven lambs of the first year; [i]they shall be unto you without blemish:

9 And[k] their meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 One[l] kid of the goats *for* a sin-offering; besides the [m]sin-offering of atonement, and the continual[n] burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on [o]the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; [p]thirteen young bullocks,[6] two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs;

16 And [q]one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve[r] young bullocks,[7] two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after[s] the manner;

19 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

22 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

25 And one kid of the goats *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year, without spot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

28 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

31 And one goat *for* a sin-offering, besides the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

34 And one goat *for* a sin-offering, besides the continual burnt-offering,[8] his meat-offering, and his drink-offering.

35 ¶ On the [t]eighth day ye shall have a solemn assembly;[9] ye shall do no servile work *therein*:

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year, without blemish:

A.M. 2552. B.C. 1452.

d Le.16.25.ch.15.24; 28.15,22,30; ver. 11, 16, 19, 22, 25, 28, 31, 34, 38. Ga.4.4. Ro.8.3. Is.53.4-6, 11, 12. 2 Co. 5.21. 1 Pe.2.24;3.18.

3 The *special* offering of this feast consists of only *ten animals*, there being but *one* bullock, whereas in the sacrifices directed in ch. 28.11,19, 24 there were *two*. The reason why this number was *chosen* and *appointed* by God upon this occasion is most probably to be found in a reference to the *ten plagues* of Egypt, from which Israel was protected, and by the infliction of which they were delivered from bondage. See Ps. 81. 3-7. —*C.*

e ch.28.11-15.

f ch.28. 3-8. Ex. 29. 38-42. Le.6.9.

g Le.16.29,30,31;23. 27. Ac.27.9. Ps.35.13. 1 Co.9.27. Zec.12.10. Ro. 6.6. Ga.5.24. Lu.13.3,5.

4 With fasting.—*P.*

5 The *afflicting* of the soul on the *tenth* day, and the offering of *ten animals*, seems here a memorial, not merely of protection and deliverance, as in the former case, but a recognition of the *ten commandments* the Israelites had covenanted to observe, yet perfidiously violated, and which violation they here sacrificially acknowledge with sorrow and humiliation. —*C.*

h ver.2.

i ver.2,13,17,20, &c.; ch.28.19.

k ch.15. 3-12; 28.11-14,20,21; ver.3,4. Jn.6. 32-58. Ga.2.20.

l ver.5,6.

m Le. 16. 3-34. He. 7.27;9.12-15, 26, 28; 10. 10,12,14,20. Da. 9. 24, 26.

n ver. 6; ch. 28. 3-8. He.7.3,16;13.15.

o Ex. 23. 16; 34. 22. Le.23.34-43. De.16.13, 14. Ne.8.14-18. Jn.7.2; 1. 14. Lu.2.1-14. Ac.2. 1. Zec.14.16-21.

p Ezr.3.4.ver.2,8,36; ch. 28. 11,19 27. He.7. 27;9.12-15,26,28; 10.10, 12,14.

6 The number 'thirteen' most probably refers to the *thirteen tribes*, for *thirteen*, and not *twelve*, was the real number, *Joseph* having been doubled by *Ephraim* and *Manasseh*, and *Levi* excluded from the *political census*.—*C.*

q ver.5,6.

r He. 7. 18,19; 8 13; 10. 1. Da. 9.24. He.10. 10-14.

s ch. 15. 3-12. Le. ii. De. 12. 8. ver.3,4,9,10, 14, 15. Perhaps the gradual decrease of the bullocks denoted the gradual abolition of the ceremonies.

7 In ver.17,20,23,26, 29, 32, the *bullocks* decrease by *one* each day. The meaning of such sacrificial peculiarities is sometimes revealed by *Moses* or explained by *Paul*; at other times, where neither give any explanation, we must have recourse to analogy, which, to a certain limited extent, is a safe guide; and at times, though the 'veil of *Moses*' be taken from our face, we must yet acknowledge that we 'see as through a glass, darkly.' In the present case there is no small difficulty in giving any reason for this diminution as the Scripture is everywhere silent on the point. Still, it seems highly probable that the *bullock*, as the emblem of *labour*, Pr. 14. 4, being the animal daily *subtracted* from the sacrifice, might be intended to remind the offerers that *every day of sacrifice to God* was diminishing their amount of labour, and bringing them nearer to rest in God. Some have imagined the daily *diminution* in the sacrifice to shadow forth the gradual disappearance of the Jewish dispensation, but there appears neither authority nor emblematic analogy by which this conjecture can be supported; though certain of the Jewish rabbins consider it as pointing to the gradual diminution of the nations, until all shall have come under the rule of Messiah, and 'there shall remain no more sacrifices but those of thanksgiving, prayer, and praise.'—*C.*

8 It is worthy of special remark, that in each of these feasts there is a peculiar sacrifice for the day, but to every day is inviolably retained 'the continual burnt-offering.' This is a most wise and admirable appendage, and originating from a deep insight into the human heart. *Religious excitement*, like every other *excitement*, has a continual tendency to *engross the heart*, and to render it negligent of ordinary duties. Therefore, both before and after these august and impressive ceremonials the ordinary, the every-day business of religion is scrupulously enjoined, even to the minutest particular. —*Note*, The little things of religion—if we so call any parts of religion—do not set us free from 'the weightier matters;' neither do the greater things of religion supersede our attention to the little, Mat.23.23.—*C.*

t Le.23.36. Jn. 7. 37 Mat.28.1;25.30-34. 46. Ps.47.5,6. He.1.3;4. 9, 10. Is.11.10;liv.lx. Re. 11 15; 7.9-17; xxi. xxii. Ezc.xl.-xlviii.

9 This is called 'the great day of the feast,' Jn. 7. 37, yet the sacrifices were *fewer* than upon any other of the feast-days. This might well serve to teach the Israelites not to trust to the multitude of their sacrifices for pardon, peace, or other blessings, but to the *one offering* for atonement, to which, since the days of *Abel*, the eye of faith had always been directed He.11.4. The *Jewish rabbins* affirm that upon this day it was customary to draw water from the pool of *Siloam*, and to pour it mixed with wine upon the sacrifices. This custom is not intimated either by *Moses* or any of the prophets, though the *rabbins* attempt to deduce it from Is. 12. 3. And it is not improbable that our Lord alluded to it when he cried, 'If any man thirst, let him come unto me and drink;' thereby turning an unauthorized, pompous, and useless ceremony, into an occasion of calling the attention of the people to spiritual duties enjoined and the spiritual privileges promised by God.—*C.*

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burnt-offering, every day a he-goat for a sin-offering, and seventy oxen in all for a burnt-offering during the seven days, as well as every day two rams and fourteen yearling lambs, with the requisite meat-offerings and drink-offerings. Whilst, therefore, the number of rams and lambs was double the number offered at the passover and feast of pentecost, the number of oxen was fivefold: for, instead of fourteen, there were seventy offered during the seven days. This multiplication was distributed in such a way, that instead of there being ten offered every day, there were thirteen on the first day, twelve on the second, and so on, deducting one every day, so that on the seventh day there were exactly seven offered; the arrangement being probably made for the purpose of securing the holy number seven

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner;

38 And one goat *for* a sin-offering, besides the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall do[1] unto the LORD in your set feasts, [u]besides your vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.[2]

40 And Moses [x]told the children of Israel, according to all that the LORD commanded Moses.

CHAPTER XXX.

1 *Vows are not to be broken.* 3 *The exceptions of a maid's vow,* 6 *of a wife's,* 9 *of a widow's, or of her that is divorced.*

AND Moses spake unto the [a]heads of the tribes concerning the children of Israel, saying, [b]This *is* the thing which the LORD hath commanded.

2 If a man [c]vow a vow unto the LORD,[1] or swear an oath to bind his soul with a bond; he shall not break[2] his word, he shall do according to all that proceedeth out of his mouth.

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;[3]

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

5 But if [d]her father disallow her in the day that he heareth, not any of her vows, or of her bonds wherewith she hath bound her soul,[e] shall stand; and the LORD shall forgive her, because her father disallowed her.

A.M. 2552. B.C. 1452.

1 Or, *offer.*

u Le.23.38; 7.11; 22. 23. ch.6. 21; 18.11. De. 16.10,16,17; 12. 6. 1 Co. 10.31. Ro.12.1,2;15.16. 1 Pe.2.5. He.13.16.

2 It should be noted that no amount of free-will or voluntary offerings could absolve any individual from the regular and permanent observance of the ordinary duties of religion. God's worship admits of no compromise.—*P.*

x ch.12. 7. He.3.2. 1 Co. 4. 2. Mat. 28. 20. 1 Co.11.2,23.

CHAP. XXX.

a ch.1.4,16;34.17-28. De. 1. 13, 14. Ex. 18. 25.

b Is. 8. 20. De. 5. 32; 11.32;12.32. Mat.28.20.

c Ge.28.20. ch. 21. 2. Le.27.1-29. Je.4.2. Ec. 5.4,5. De.23.21, 22. Pr. 20.25. Ps.76.11;119.106; 116.14,18; 66.13; 50. 14; 56. 12; 61. 5, 8. A vow is a solemn promise to God, by which we bind ourselves to do or forbear such and such things.

1 From a reference to the foregoing chap. ver. 30, it will appear that the *vows* here intended are chiefly vows of things to be dedicated to God, as they are placed in contact with *free-will offerings* and sacrifices positively enjoined. In this case, the vow being found lawful, a *man* is bound, even were he a son in his father's house, provided the vow were of his own property.—*C.*

2 Heb. *profane.*

d Is. 61. 8. Ho. 6. 6. Ep.6.1,2,22,23. If he did not disallow the vow on the day he first heard it, he was reckoned a consenter to it.

e In vows or promissory oaths, a person, as it were, pledges his soul for the performance of the things vowed or sworn.

3 A *daughter* unmarried, and resident with her father, and a *wife* bound by the law of her husband, may have any vow set aside by the authority of the father or husband; provided it be disallowed so soon as discovered. But this is no *dispensing power* exercised by either. It is accompanied by no *mental reservation;* it is subject to no *positive rule,* or *private* or *unknown interpretation,* whereby it can be disannulled. It is a line marked out by God, previous to the vow, and beyond which the vow cannot pass. If it therefore fail in the *word* it is not *violated* in fact, for it was made *under a condition* that cannot be fulfilled, and therefore falls to the ground, as if it had never been made.—*C.*

A.M. 2552. B.C. 1452.

4 Heb. *her vows were upon her.*

f Lu. 2. 37. Ro. 7. 2. Le.21.7. Ps. 50. 14; 66. 13,14;116.16-18.

g Ep.5.23.1 Co.11.3, 8,9.1 Pe.3.5,6.

h ver.5,8,12. Le.5.1; 20.17-20. Ge.4.13.

5 Boothroyd translates it 'his iniquity,' which seems the true sense, for if the wife *intended* to fulfil the vow, and was *prevented,* she cannot be charged with *iniquity;* whereas the husband is guilty by going beyond the authority conferred by the law of God. *C.*—'Her iniquity.' The pronoun shows in the Hebrew that the woman is meant. In the case cited, should the husband by any act of arbitrary power prevent his wife from fulfilling a just vow, then he would bear the sin which she would have had to bear had she broken the vow of her own accord.—*P.*

6 ¶ And if she had at all an husband, when she vowed,[4] or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it,* and held his peace at her in the day that he heard *it;* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

9 ¶ But[f] every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it,* and held his peace at her, *and* disallowed her not; then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them; then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, and every binding oath to afflict the soul, [g]her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them.*

15 But if he shall any ways make them void after that he hath heard *them;* then he shall [h]bear her iniquity.[5]

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for this last day, and indicating at the same time, through the gradual diminution in the number of sacrificial oxen, the gradual decrease in the festal character of the seven festal days' (*Keil*). *P.*]

Ver. 39. [The annual sacrifices enjoined at the public charge were, according to these chapters of repetition: goats 15; kids 21; rams 72; bullocks 132; lambs 1101: in all, 1241. In addition there were vast numbers of sin, trespass, and peace offerings, by individuals; together with the astonishing number of *lambs* offered at the *passover.* When *Cestius,* the *Roman* governor, sought the number of visitants at Jerusalem, the *priests* answered that the *lambs* killed were 256,500. *C.*]

REFLECTIONS.—In these numerous and complex oblations, and their often-repeated occasions, I remark the insufficiency of the Jewish ceremonies. Yet I cannot but behold and admire the one oblation of the Redeemer himself, so fully completing all justice, pardoning sin, procuring peace, and securing life and comfort for every believer. In virtue and usefulness so answerable to, but in glory so infinitely transcending, them all.—But while I travel through such groups of typical feasts and oblations, let me, illuminated by gospel light, stop to behold in them the blessed new promise of grace; let me view it in its gracious origin, glorious power, wonderful construction, important parts, condition, and promise; its wise, effectual, and infinitely useful administration, and its delightful properties; as all my salvation and all my desire! Here let me contemplate Jesus in his savoury and saving names, his wonderful natures, his glorious person as God-man, his endearing excellences and qualifications, his saving offices of Mediator, Saviour, Redeemer, Prophet, Priest, and King, and his heart-captivating relations to God and men; let me consider his infinitely diversified but necessary states of humiliation and exaltation, his delightful labours of love in undertaking for us, assuming our nature, obeying and suffering in our stead, rising from the dead, ascending to glory, appearing in the presence of God as our advocate, and returning to judge the world, to complete and carry to the highest our eternal salvation; while I admire all his fulness, natural or communicative, as lodged in him for sinful men. Let me behold the ten commandments as a broken covenant of works fulfilled, magnified, and made honourable for me, in having the Lawgiver himself its obedient subject, fulfilling at once both its precept and penalty in the highest degree, and in the most disadvantageous circumstances, amidst poverty, reproach, distress, persecution by men, temptation and harassment by devils, and under an infinite load of sins borne, will of God fixed, and pain inflicted on him.—Thus all my sins, all the sins of a lost world, were borne by the Son of God, suffered for by him, removed from him and from us in our respective justification, destroyed in us by sanctification, marvellously improved by providence for our good, and their fruits shall be finally and perfectly abolished in our glorification. Thus a great and everlasting salvation was effected for sinful men—for ME—devised in God's everlasting deep love, secured with the blood of his Son, freely offered in the gospel, powerfully applied by the Holy Ghost, and in time and eternity is enjoyed in full right of marriage, law, and sonship, and in the most delightful possession. Thus the spirituality, self-existence, infinity, eternity, unchangeableness, independency, greatness, wisdom, power, holiness, justice, goodness, and truth of the most High, the great JEHOVAH, are vindicated from all reproach, all the injury done to them by sin is fully resented, and themselves glorified to the highest; and in consequence hereof they all appear smiling and breathing forth unbounded love and mercy to sinful men—to sinful me. Thus a redeeming Godhead, in all his persons, perfections, purposes, works, fulness, and property, is offered to, bestowed on, enjoyed, and to be for ever enjoyed, by rebellious men—by rebellious me—as my ALL and in ALL.—Let me then observe, that my whole life, whether I fast or whether I feast, whether I weep or whether I rejoice, ought to be a life of faith on the Son of God, who loved me, and thus gave himself for me; and that, while I study to have as many solemn feasts on his death as I can, I ought never, morning or evening, to neglect the daily service of God in my closet and my family.

CHAPTER XXX. REFLECTIONS.—In order to our more perfectly obeying what the Lord requires of us by his gracious authority, it is often useful and necessary that we bind ourselves by new bonds of self-engagement: and the obligation of such engagements is solemn and awful, and therefore should be made with great deliberation, and care be taken that the

16 These *are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 13 *Moses is wroth with the officers for saving the women alive.* 19 *How the soldiers, with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation of the officers unto the treasury of the Lord.*

AND the LORD spake unto Moses, saying,[1]
2 Avenge[a] the children of Israel of the Midianites: afterward shalt thou [b]be gathered unto thy people.

3 And Moses spake unto the people, saying, Arm some of yourselves unto the war, and let them go against the Midianites, and [c]avenge the LORD of Midian.

4 Of every tribe a [d]thousand,[2] throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and [e]Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.[3]

7 And they warred against the Midianites, as the LORD commanded Moses; and [f]they slew all the males.

A.M. 2552. B.C. 1452.

CHAP. XXXI.

1 The frequent repetition of this or some similar form of expression affords one of the strongest incidental evidences of the divine inspiration of the Pentateuch. Everything done by Moses is done in accordance with an express divine command; everything enjoined by him is preceded by the important introductory phrase, 'The Lord spake unto Moses, saying.' The whole record, therefore, must be inspired; or the author must have been guilty of deliberate and systematic deceit.—*P.*

a ch. 25. 1–3, 17, 18. Ro.13.4. De.32.35.Ge. 25.1,2. Ju.vi–viii.

b De. 1. 37; 3. 26, 27; 31. 2; 34. 4, 5. ch.27.13. Ge.15. 15; 25. 8. Phi. 1. 21. He.12.22–24. Lu.2. 29.

c Je.50.28,34. ch. 25. 11,13.

d Ju. 7. 2. 1 Sa. 14.6. Le.26.8.

2 Heb. *a thousand of a tribe, a thousand of a tribe.*

e ch. 25. 7–15; 10.8,9; 14.44. De.20.2–4. 1 Sa. 4.17.2 Ch.13.12–15.

f De.20.13. Ju.21.11; 6.1–3. 1 Sa. 27. 9. 1 Ki. 11.15,16.

3 In Jos. 6. 4, 6 we find the *ark* borne round Jericho, and seven priests following with *trumpets*. Hence it has been inferred that as *Phinehas* carried with him *trumpets*, 'the holy instruments' must include the *ark*. It may have been that the *ark* was with Phinehas, but it will not follow from the passage quoted; for the priests at *Jericho* sounded the *shopheroth*, or trumpets of *jubilee*, Le. 25. 9, but *Phinehas* carried the *chatsotseroth*, or *war trumpet*, Nu. 10. 3. The *ark* was again

A.M. 2552. B.C. 1452.

with the Hebrew army, 1 Sa.4.4,5; but, ver. 7, it is acknowledged that its presence, upon such an occasion, was altogether unprecedented in former wars. In 1 Sa. 14.18 the *ark* is called for by *Saul* in the day of battle; but the Septuagint, and many high authorities, for *ark* read *ephod*, which seems the more probable reading; so that the inference, that the *ark* was ordinarily carried with the Hebrew army is much weakened. But in 2 Sa. 11. 11 the *ark* seems decidedly to have been in the camp in the days, and with the cognizance and approbation, of *David*, and as David was a scrupulous observer of divine ordinances, we are disposed to join with those who conceive that *Phinehas* took the *ark* as one of the 'holy instruments.'—*C.*

g Jos. 13. 21, 22. ch. 22.4,25.15,17.

h ch. 24. 25. Jos. 13. 22. 1 Ti.6.9,10. Ps.9.16. If he had gone away, he speedily returned.

i ver.15–17. 2 Ch.28. 5,8. De.20.14.

4 The word '*all*' is not in the Hebrew, and should not have been inserted. The *women* taken captives were those, ver. 16, who had already contributed, by their licentious manners, to the seduction and ruin of 24,000 Israelites, Nu.25.9.—*C.*

k Jos. 6. 24; 11. 11. 1 Sa.30.1. 1 Ki.9.16.Is.1. 7. 2 Ki. 25. 9. Je.51.58. Re.18.8.

l ver.26,32.

m Ge.14.17.2 Ch.28. 12.ver 19.

n ch.12.3. Ex.32.19. Le.10.16.Ep.4.26.

5 Heb. *host of war*

o De.20.16–18. 1 Sa. 13.3.

p ch. 25. 1–3, 9, 17. 2 Pe. 2. 15. Re. 2. 14. Pr. 23.27,5.3–5. Ec.7.26.

8 And they slew [g]the kings of Midian, besides the rest of them that were slain, *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: [h]Balaam also the son of Beor they slew with the sword.

9 And the children of Israel took *all* the [i]women of Midian captives,[4] and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they [k]burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they took all [l]the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, [m]went forth to meet them without the camp.

14 And Moses was [n]wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the battle.[5]

15 And Moses said unto them, [o]Have ye saved all the women alive?

16 Behold, [p]these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD in the matter of

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fulfilment thereof no way interfere with any relative duty God hates robbery for burnt-offering, and pays the strictest attention to the peace and order of families. Let therefore all my vows be well considered and important. Let them proceed from a serious consulting with Jesus Christ, as my father and husband, in solemn prayer and careful searching of his word. In all my religious concerns let me pay the strictest regard to relative duties; and having opened my mouth unto the Lord, never dare to go back again from my vows.

CHAPTER XXXI. [Ver. 2. This is one of the passages against which infidelity has uttered its fellest and fiercest assaults. We may not pollute the page, nor the reader's eye, with its foul speeches. But we may ask the *infidel*, Do you believe God to be the moral *Lawgiver* and *Ruler* of the world? If you deny, we cease to argue with the *madness* of atheism. But if God be acknowledged as the *Lawgiver* and *Ruler*, then has he not a right to enforce his own laws by appropriate penalties? *Nature*, as it is called—though surely nature is but another name for the will, laws, and government of God—nature has often swept away by earthquake, pestilence, or famine, her *tens* and *hundreds of thousands;* yet surely *nature* has not been arraigned for the deed! Why then should God be arraigned at the bar of proud and unholy infidelity for punishing a wicked people by the hand of man? No sane man will accuse God, under the name of nature, in the one case, and none but a hopeless infidel will accuse him under his real name on the other. *C.*]

Ver. 5. [The muster of the *army*, upon this occasion, seems to be neither in *proportion* to the population of the tribes nor the *military exigency* of the case. That each tribe however comparatively weak, should be required to furnish a *military contingent* as numerous as the strongest, would to *human wisdom* seem unreasonable. But *divine wisdom* intends, by this apparent *disproportion*, to teach some great and important lessons. (1) That every man, and every community, is to furnish for God's service *all* that God requires, according as his providence bestows, without any relative comparison of what means others have, what sacrifices others make, or what service they render, or may be *able* to render, to God and his cause. (2) This *equality* of draught from *unequal* numbers is farther intended to inculcate the important lesson, that all real honour is derived from devotedness and zeal in the cause of God and his truth, and therefore it was necessary that every tribe should have an *equal opportunity* of exhibiting those qualities and securing those honours. See Jn. 12. 26.—*Note*, What an admonition does this *equality* of array suggest to *churches!* Some are few in number, and poor in worldly resources, but as God requires every one of his tribes to send its *thousand* to the war, so does he require each of his churches to make equal sacrifices to provide for his service, and equal exertions to bear witness to his truth. And true it is, for our encouragement, there are churches whose *fewness in number*, and *poverty of means*, have neither damped exertion nor denied success. *C.*]

Ver. 7. [Not *all* the males of the *whole nation*, as appears from Ju. 6. 7, but of the 'garrisons of the cities and castles,' ver. 10, by whom and their accomplices they had formerly been seduced, ver. 16, and were now opposed. And these the Lord commanded them to slay for sins, that when individualized still continue in these countries to be punished with *death*, and which instead of being diminished in atrocity by being *nationalized*, as was the case with the Canaanites and Midianites, became by their *universality* the more abominable in the sight of a holy God. See the horrible catalogue, Le. 18. 21–27, and the sentence of the *righteous Judge*, ver. 24–30. *C.*]

Ver. 14. [From the omission of any reference to *Joshua* as *general*, and the rebuke given indiscriminately to *all the captains*, it seems certain that the army had no *commander-in-chief*, but that each tribe had sent forth its own *quota* under their own leaders. This avoided all suspicion of *favouritism*, and removed every cause of *jealousy*, until circumstances required still greater concentration of counsel, and the character of Joshua as a leader had earned for him an indisputable claim to the first rank. *C.*]

Ver. 17. [*Every male.* The killing of '*every male* among the little ones' has been censured by *infidels* as an act of cruelty unworthy the character of a *merciful* God. That children, however, die in infancy, *infidels* cannot deny, and if that death takes place *by God's will*, wherein does it differ from the death here inflicted by God's command? If it be replied, the *ordinary* death of children is *natural*. The answer is easy: what in this case is *nature* but the result of certain *organic laws?* and what are *organic laws*, but the result of *God's will?* So that we arrive, in spite of *infidelity*, at the point of *God's will* in the one case, and *command* in the other. If the infidel *deny* that death is the result of *God's will*, then he becomes an *atheist*, with whom it is generally vain to argue: for he who is *mad enough* to deny the being and government of a God, is certainly not *sane enough* to comprehend any rational argument. See Ps. 14. 1. The *infidel* who in this case accuses the 'God of the Jews,' accuses, at the same time, the 'God of nature,' whom *infidels*, in general, pretend to acknowledge and worship, and whom, therefore, even upon their own principles, they dare not openly condemn. The sentence against the *males* is against the *perpetuation* of a wicked community; the sentence against the *women* is in condemnation of *lewdness, seduction, and idolatry. C.*]

Ver. 18. [The assertion that *Moses*, in this verse, permitted the people to retain the 'women children' for concubines is one of the most monstrous that frontless infidelity has ever had the hardihood to pronounce. For, not to speak of other parts of the law already promulgated, as Ex. 20. 14; Le. 19. 20, the restrictions, De. 21. 11–14, will sufficiently demonstrate that the direction in the text was merely a *permission* to hold them as *bond-women*, a class who were amply *protected* against every form of oppression, and *endowed* with many privileges, for which see note on Le. 25. 46. *C.*]

REFLECTIONS.—Short-lived is success in sinning, and at last most dearly bought. Enticers to sin therefore ought to be held as our worst enemies, and treated accordingly: especially since God takes the greatest delight in comforting and honouring those who have been singularly zealous for his cause. And it is easy for him to accomplish great exploits, whether by many or by few. Our humane tenderness, carried to an excess, often spares our most dangerous enemies and the most guilty criminals. But everything, even in war, ought to be conducted with a sacred regard to religion, strict equity, and brotherly kindness; and the whole success thankfully ascribed to God. And after

Peor, and there was a plague among the congregation of the LORD.[6]

17 Now therefore [g]kill every male among the little ones, and kill every woman that hath known man by lying with him.[7]

18 But all the women-children, that have not known a man by lying with him,[8] keep alive for yourselves.

19 And [h]do ye abide without the camp seven days: whosoever hath killed any person, and whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.

20 And [i]purify all *your* raiment, and all that is made of skins,[9] and all work of goats' *hair*, and all things made of wood.[1]

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, This *is* the ordinance of the law which the LORD commanded Moses;

22 Only[k] the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless it shall [l]be purified with the water of separation: and all that abideth not the fire, ye shall make go through the water.

24 And[m] ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey[2] that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:[3]

27 And divide the prey into [n]two parts; between them that took the war upon them, who went out to battle, and between all the congregation:

28 And levy a [o]tribute unto the LORD of the men of war which went out to battle; one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep:

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* [p]an heave-offering of the LORD.

30 And of the children of Israel's half thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks,[4] of all manner of beasts, and give them unto the Levites, which [q]keep the charge of the tabernacle of the LORD.

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

A.M. 2552. B.C. 1452.

6 The character of Balaam is most extraordinary. It is full of inconsistencies; and yet on a close and thorough examination of it we are forced to admit that it is not without parallels in the history of the church. Balaam knew God and feared him; but it was the fear of a cringing slave. He was ambitious and covetous; and he was most fertile in schemes for the purpose of hiding his covetousness, and gratifying his ambitious designs, while professing to obey and honour God. He never ventured on an open act of transgression. He had not courage for that. But he adopted secret and indirect measures to accomplish the foul purposes of his heart. He blessed the Israelites with his mouth, because he was compelled to do so by the Spirit of God: but he advised a system of wily, gross, and fiendish temptation, which entailed upon the Israelites a fearful curse. Never did man more richly deserve death than Balaam.—*P.*

g Ju.21.11. He.13.4. Le.20.10.

7 Heb. *a male.*

8 Such as appeared virgins.

h ch. 5. 2; 19. 11-19. Ge.17.13,14.

i Ge.35.2. Ex.19.10. ch. 19. 9, 14, 16, 22. Re. 21.8. Lu.12.3,5.

9 Heb. *instruments* or *vessels of skin.*

1 The *Jews* were a *brave*, but never a *warlike* nation. Their *bravery*, in times of danger, arose from their doctrine of providence, and love of family and country; their *unwarlike* disposition, from their religious institutions (as in the text), that never represented *war*, or *aggression*, or *conquest*, as *glory*, but rather as *pollution* contracted by the *dire necessity of self-defence*, or punishment of crimes committed against God and man.—*C.*

Le.6.28. Mat.8.11, 12. 1Co.3.13. 1Ti.4.4. Is.43.1,2. Mal.3.2,3.

k ch.19.9,19;18.7.

l Le.11.25; 14.9; 15. 13. ch.19.19.

2 Heb. *of the captivity.*

3 The distribution of the spoil was as follows:—Of *sheep*, 675,000: to soldiers 337,500, to God 675, to people 337,500, to Levites 6770. Of *beeves*, 72,000: to soldiers 36,000, to God 72, to people 36,000, to Levites 720. Of *asses*, 61,000: to soldiers 30,500, to God 61, to people 30,500, to Levites 610. Of *persons*, 32,000: to soldiers 16,000, to God 32, to people 16,000, to Levites 320. Did ever legislator act in this manner before or since the time of Moses! To his whole tribe how little!! to himself nothing!! Nay, God was his inheritance! Christ, whom he typified, his unsearchable riches.—*C.*

m Jos. 22. 8. 1 Sa. 30. 24,25.

n 2 Sa.8.11,12. 1 Ch. 26. 27. Is. 18. 7. Pr. 3.9, 10. Mat.22.21. Ro.13.7.

o ch.18.19-32;15.19-21. Le.7.14. Ex.29.27. De.12.11,19. Ro.11.36. 1 Co. 10. 31. 1 Pe. 4.11. Ep.3.21. Lu.2.14.

4 Or, *goats.*

p ch.8.15,22,26;18.1-6,23; iii. iv. Jn.17.12;10. 28,29. Ac.20.28. 1 Co. 12.28. Ep.4.11-13. Col. 4.17. 2 Ti.4.1,2. He.13. 7,17. Thus the Lord furnished the Israelites with cattle and bondmaids.

A.M. 2552. B.C. 1452.

q ver. 29; ch. 18. 8, 19, 20. Is. 53. 12. Mat. 10. 10 1 Co. 9. 10-14. Ga. 6. 6. 1 Ti. 5. 17.

5 It appears that in after-times the kings were wont to appropriate the spoil, or a large portion of it, to themselves; and that this was a common practice among the chiefs of other nations is well known to every one at all acquainted with classical antiquity. But we have no intimation of the least portion reserved by Moses for himself or family. These shared the common lot of the Levites. The disinterestedness of the leader of Israel, and his strict obedience to the Lord's commands, are conspicuous on every occasion. We have had opportunity of remarking this in many instances.—*J.*

r ch. 18. 21-24. De. 12.17-19. 1 Th. 5.12,13. Lu.10.1-8. 1Co.9.7-14. Ga.6.6. 1Ti.5.17.

6 Heb. *hand.*

s Ps.72.14;116.15. Jn. 18.9;17.12.

7 The Israelitish army consisted of but 12,000 men, a mere handful when opposed to the people of Midian. Yet, when the officers made a muster of the troops after their return from the war, they found they had not lost a single man. This circumstance struck them as so decisive an evidence of God's interposition, that, out of the spoils they had taken they offered an 'oblation to the Lord,' 'an atonement for their souls.' *Bishop Hatson.*—The success of this detachment had been very extraordinary, so small a company defeating such multitudes, and taking so large a spoil; but far more extraordinary was the fact that in the enterprise not one individual had been slain. The Midianites, no doubt, would make resistance; but the hand of God was conspicuous in that their resistance was altogether without effect. No wonder that gratitude constrained the captains to present a voluntary offering to the Lord.—*J.*

t Ps.116.16-18;50.14; 66. 13,14; 107. 1,8,15,22. cxxxvi. cxiv.-cl.

8 Heb. *found.*—[Penetrated with gratitude for the singular success that had attended them, the officers of the army now offer to Jehovah the golden jewels they had found among the spoil; an example that has been widely imitated among the nations of antiquity. The Greeks, before distributing the spoils, dedicated a part of them to the gods, by whose assistance they supposed they had attained them, and the soldiers, out of their portions, frequently did the same. For the fulfilment of this purpose, they adopted various methods; sometimes they collected the spoil into a heap and set it on fire, at other times they consecrated them as offerings in their temples. (See Paxton's *Illustrations*, ii. 604.)—*J.*]

u Ex.30.12.

v Heb. *heave-offering*, ver.50.

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man, by lying with him.

36 And the half, *which was* the portion of them that went out to war, was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD's tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD's tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD's tribute *was* threescore and one.

40 And the persons *were* sixteen thousand, of which the LORD's tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD's heave-offering, [u]unto Eleazar the priest; as the LORD commanded Moses.

42 And of the children of Israel's half, which Moses divided[5] from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them [r]unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our charge,[6] and there [s]lacketh not one man of us.[7]

50 We have therefore brought an [t]oblation for the LORD, what every man hath [8]gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make [u]an atonement for our souls before the LORD.

51 And Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [v]offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds,

every action we have need to purify ourselves in Jesus' blood; as, even in the best, there is enough of sin to ruin us, if God deal not with us according to his great mercy, and his Son's infinite atonement. Let then every enticement of my indwelling corruptions provoke my resentment against them, and animate me to put on the whole armour of God; that, directed by Jesus, my Captain of salvation, I may exert myself for their utter destruction. And since the Lord and I have

was sixteen thousand seven hundred and fifty shekels.[9]

53 (*For*[i] the men of war had taken spoil, every man for himself.)

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* a [k]memorial for the children of Israel before the LORD.

CHAPTER XXXII.

1 The Reubenites and Gadites sue for their inheritance on the east side of Jordan. 6 Moses reproveth them. 16 They offer him conditions to his content. 33 Moses assigneth them the land. 39 They conquer it.

NOW the [a]children of Reuben and the children of Gad had a very great multitude of cattle: and when they saw the land of [b]Jazer, and the land of Gilead,[1] that, behold, [c]the place *was* a place for cattle;[2]

2 The children of Gad and the children of Reuben came and spake unto Moses and to Eleazar the priest, and unto the princes of the congregation, saying,

3 Ataroth,[d] and Dibon, and Jazer, and Nimrah,[e] and Heshbon, and Elealeh, and Shebam,[f] and Nebo, and [g]Beon,

4 *Even*[h] the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle.

5 Wherefore, said they, if we have [i]found grace in thy sight, let this land be given unto thy servants for a possession, *and* [k]bring us not over Jordan.

6 ¶ And Moses said unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and shall [l]ye sit here?

7 And wherefore [m]discourage[3] ye the heart of the children of Israel from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.

9 For [n]when they went up unto the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And the [o]LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [p]from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not wholly followed me;[4]

12 Save [q]Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [r]wander in the wilderness forty years, until all the generation that had done evil in the sight of the LORD was consumed.

14 And, behold, ye are risen up in your fathers' stead, an [s]increase of sinful men, to augment yet the fierce anger of the LORD toward Israel.[5]

15 For if ye [t]turn away from after him, he will yet again leave them in the wilderness, and ye shall destroy all this people.

16 ¶ And they came near unto him, and said, [u]We will build sheepfolds here for our cattle, and cities for our little ones:

17 But [x]we ourselves[6] will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.[7]

18 We will not return unto our houses, until the children of Israel have inherited every man his inheritance:

19 For we [y]will not inherit with them on yonder side Jordan, or forward; because our inheritance is fallen to us on this side Jordan eastward.

20 ¶ And [z]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him,

22 And the land be subdued before the LORD; then afterward ye shall return, and be [a]guiltless before the LORD, and before Israel; and this land shall be your possession before the LORD.

23 But [b]if ye will not do so, behold, ye have sinned against the LORD: and be sure your sin will find you out.[8]

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad and the children of Reuben spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 But[c] thy servants will pass over, every

A.M. 2552. B.C. 1452.

9 Calculating these jewels of gold merely at the value of the *metal*, and totally independent of the *workmanship*, which would increase with the fineness of execution, the lowest estimate of this oblation is £37,809, 16*s*. 5*d*. reckoning the talent at 3000 shekels, or £6750.—*C.*

i De. 20. 14.

k Ex 28. 12, 29; 39. 7; 30. 16. Le. 2. 2, 9, 16; 23. 24; 24. 7. ch. 10. 10. Zec. 6. 14 Ac 10. 4. Ps. 115. 1; 18. 29-40.

CHAP. XXXII.

a Ge. 29. 32; 30. 11; 46. 9, 16. ch. 26. 5-7, 15-18.

b ch. 21. 32. Jos. 13. 25. 2 Sa. 24. 5.

1 The particular geography of many cities and districts mentioned in Scripture is often little more than conjectural. Still there are *great landmarks*, so to speak, by which the sacred historian can be followed. The text affords a striking example both of the *conjectural* and the *known*. Of the position and limits of the land of *Jazer*, for example, nothing more is accurately known than that it was somewhere in the neighbourhood of *Gilead*. But the land of *Gilead* is *identified* by means of the distinguished mountain range which has continued since the days of *Moses* so much an object of *history* that its locality cannot be mistaken, and its very name (now written *Djelaad*) continues nearly unaltered. The 'land of Gilead' extended from the river Hieromax on the north to Nebo on the south. Its beauty and fertility have been celebrated by modern travellers with an enthusiasm that well accounts for the anxiety of the *Reubenites and Gadites* to obtain possession, and for the jealousy of *Moses* lest the love of ease, and of the 'pleasant land,' should tempt them to forsake their brethren and provoke their God.—*C.*

c Mi. 7. 14. Je. 50. 19. Ge. 13. 10. De. 32. 14.

2 The pastures upon the table-land of Moab, among the mountains of Gilead, and on the eastern bank of the Jordan, are far superior to any in Palestine, and notwithstanding centuries of neglect and desolation, they are not surpassed in Western Asia. To this day it is 'a place for cattle;' and is a favourite resort of the nomad tribes, whose whole wealth is in their flocks—*P.*

d ver. 33-42. De. 3. 12-17. Jos. 13. 9-23. Is. 15. 2-6. Je. 48. 19-24.

e Beth-nimrah, ver. 36.

f Shibmah, ver. 38.

g Baal-meon, ver. 38.

h ch. 21. 24-34.

i Ge. 6. 8; 19. 19; 32. 5; 33. 10; 39. 4; 47. 29; 50. 4. Ex. 33. 12, 13, 17, &c.

k De. 1. 37; 3. 25, 26.

l Phi. 2. 4, 21. 1 Jn. 3. 16. Ga. 6. 2.

m De. 1. 28; 20. 8. Ac. 21. 13.

3 Heb. *break.*

n ch. 13. 3, 23-33. De. 1. 22-28.

A.M. 2552. B.C. 1452.

o ch. 14. 24, 30; 26. 65. De. 1. 36.

p ch. 14. 33; 26. 64. De. 2. 14, 15. Eze. 20. 15. Ps. 78. 33; 90. 8, 9. He. 3. 17-19.

q Is. 1. 4. Mat. 23. 33.

5 Now, says the objector to the *divine mission* of *Moses*, if Moses was inspired why does he *mistake* the intentions of the *Reubenites* and *Gadites*, and accuse them of designs they deny having ever entertained? The answer is plain—the objector should first *prove* that they did not entertain the purpose that *Moses* deprecates. This *proof* the objector never can furnish; wherefore, further answer is unnecessary.—*C.*

r Le. 26. 14-18. De. 28. 15, &c. Ga. 3. 10.

s Ge. 33. 17. ver. 34-41.

t Jos. 4. 12, 13; 22. 3, 4. De. 3. 18, 20.

6 That is, 'we ourselves,' the *speakers* and *leaders*, will 'all' go, with such *quota* of the tribes as may be required. The two tribes and a half amounted to 110,580, and of these we learn (Jos. 4. 13) that 40,000 went over Jordan, leaving 70,580 to guard the families and flocks against the Midianites, Ammonites, and Idumæans.—*C.*

7 The whole country had been already subdued by Moses, the cities captured, and the people either slain or driven out, see ch. xxii. How is it, therefore, that the 'inhabitants of the land' are mentioned here? The natural explanation is this. On the east of Moab and Gilead lay the wide plains of Arabia, thinly peopled by nomad tribes. Thither the conquered Amorites fled, and they would naturally hover along the borders, watching any opportunity to attack the Israelites, and reoccupy their country.—*P.*

u Ge. 13. 10; 14. 12. 2 Ki. 10. 32, 33. 1 Ch. 5. 25.

x Jos 1. 13-18; 4. 12; 22. 2-4. De. 3. 18-20.

a 2 Sa. 3. 28. ver. 33. De. 3. 18, 20.

b Le. 26. 14-39. De. 28. 15-68. Eze. 18. 4. Ro. 2. 9. Is. 3. 11; 59. 1, 2. Ps. 140. 11. Ge. 4. 7; 44. 34. Je. 2. 17, 19; 4. 18; 5. 25; 6. 19.

8 The Greek and Arab translators render, 'And ye shall know your sin when evils befall you.' If the persons concerned prevaricated and so imposed upon men, or if they afterwards refused to fulfil their engagements, God would most certainly detect and expose their wickedness, and inflict condign punishment on them for it. Sin pursues the criminal as the hound does the hunted animal, and will at length overtake, seize on, and destroy him.—*I.*

c ver. 17, 20, 21, 32. Jos. 4. 12-18; 1. 13-18; 22. 2-4. 2 Co. 10. 4, 5. Ep. 6. 10-18. 2 Ti. 4. 7, 8. These tribes obtained their settlement about seven years before their brethren; but they were much exposed to the Syrians, Ammonites, and others, and were carried into captivity before the other tribes, 2 Ki. 10. 32, 33. 1 Ch. 5. 25.

o ch. 14. 10, 11, 21-35. De. 1. 34-40. He. 3. 8-19. Ps. 95. 11. Eze. 20. 15. De. 1. 35; 2. 14, 15.

4 Heb. *fulfilled after me.*

p ch. 14. 28, 29; 26. 65.

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one common cause, let me, however weak, hope for certain victory. Let me never spare an enticing lust. And let him have the honour; and let the church and my own soul have the advantage of whatever spoil the Lord shall bring to my hand.

CHAPTER XXXII. [Ver. 37. The situation of *Heshbon* is fixed by Eusebius at twenty miles east of *Jordan*, and is described 'over against *Jericho*,' which place is still familiarly known to travellers. Besides these notes of identification, it is still in being, though in ruins, and bears its ancient name, merely transformed by pronunciation into *Hesban*.—*Elealeh* is described by Eusebius as situated a mile from *Heshbon*. It is now called *El Aal*, which in *Arabic* signifies 'the high,' which corresponds to its meaning in the *Hebrew*.—*Kirjathaim* continued a place of importance till the fourth century of our era, but amidst the ruins of *Moab* is not now to be distinguished.—*Nebo* and *Baal-meon* are totally unknown. *C.*]

REFLECTIONS.—The love of the world, and the pride of life, frequently hasten men in their earthly settlements. Though such, even in this world, often issue in early and frequent disasters; and it is a fearful symptom when the rising generation tread in their fathers' sinful steps, and grow worse and worse. How base is it to desire our own rest and ease, when God's

ENTRANCE TO THE AMPHITHEATRE, PUTEOLI—NEAR WHERE ST. PAUL LANDED IN ITALY. [NUMBERS, xxxii: 23.]—"But if ye will not do so, behold, ye have sinned against the Lord: and be sure your sin will find you out." There is no truth better illustrated by the ruins of ancient cities than the one contained in the verse we quote above. In Egypt, in Assyria, in Greece, in Italy, the ruins of great cities teach in mute silence the truth that the sins of nations find nations out and the sins of individuals find individuals out. Before us are the melancholy ruins of a great theatre that stood in Puteoli. Here men and beasts contended for one another's lives for the gratification of a depraved populace. This whole region overlooking the Bay of Naples is now practically deserted. It has been well said that there is no statute of limitation in regard to the debt of sin. Wherever a people disregard the plain laws of God written in nature and in the constitution of their own lives they must pay the penalty of a fearful doom.

man armed for war, before the LORD to battle, as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, If the children of Gad and the children of Reuben will pass with you over Jordan, every man armed to battle before the LORD,[9] and the land shall be subdued before you; then ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, they shall have possessions among you in the land of Canaan.

31 And the children of Gad and the children of Reuben answered, saying, As the LORD hath said unto thy servants, so will we do:

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [d]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh[1] the son of Joseph, [e]the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.

34 ¶ And the children of Gad [2]built [f]Dibon,[3] and Ataroth, and [g]Aroer,

35 And Atroth, Shophan, and [h]Jaazer, and Jogbehah,

36 And [i]Beth-nimrah, and Beth-haran, fenced cities; and folds for sheep.

37 And the children of Reuben built [k]Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, [l](their names being changed,) and Shibmah; and gave other names unto the cities[4] which they builded.

39 And the children of [m]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses gave [n]Gilead unto Machir the son of Manasseh; and he dwelt therein.[5]

A.M. 2552. B.C. 1452.

9 'Before the Lord.' From Nu. 10. 18, 20, 21 it will be seen that the *Reubenites* and *Gadites* marched immediately *before* the *Kohathites*, who bore the *sanctuary*, in which were the *ark* and *mercy-seat*, the visible tokens of God's immediate presence. They are therefore *literally* required to pass over Jordan 'before the Lord.'—*C.*

d De. 3. 12–17. Jos. 13.8–23;21.4.

1 No special reason is stated for giving a settlement in these lands to *the half tribe of Manasseh*, nor are they said to have made any request similar to that of the tribes of Reuben and Gad. The *conquests* of the sons of Manasseh in *Gilead*, as recorded, ver. 40, &c., afford, however, a better reason for the grant to them, than even that which was pleaded by their brethren, see ver. 4, and the validity of which was admitted by Moses, and evidently approved by the whole nation.—*C.*

e ch.21.24–33.

2 'Built,' rather *rebuilt*, for it appears from ver. 38 that these were ancient towns.—*C.*

f ch.21.30;33.45,46.

3 *Dibon* is still distinguished by the name of *Diban*, and is situated in the modern *Kesra*, anciently called 'the plains of *Moab*.' Burkhardt's *Travels in Syria*, p. 372.—'Ataroth:' the particular locality of this town is now unknown; but 'Aroer,' described by Eusebius as situated on a mountain on the north banks of the *Arnon*; where, according to Burkhardt (*Travels in Syria*, p. 372) it is still to be found by the name of *Araayr*.—The localities of *Atroth*, &c., until we come to *Heshbon*, are little more than matters of conjecture.—*C.*

g De.2.36 Is.17.2.

h ver.1,3.Is.16.9.

i ver.3.Is.15.6.

k ch.21.27.Is.15.4.

l Ex.23.13. Ps. 16. 4. Ge.26.18.

4 Heb. *they called by names the names of the cities.*

m Ge. 50. 23. ch. 26. 29;27.1;36.1. De. 3. 15. Jos.17.1. Ju.5. 14. ver. 40.

n Half of it, De. 3. 12,13. Jos.13.29–31.

5 At the time of the exodus Gilead was divided into two parts:—one, south of the Jabbok, belonged to Sihon the Amorite, and was allotted to Gad. The other, lying between the rivers Jabbok and Hieromax, belonged to Og king of Bashan, and was conquered by and allotted to the half tribe of Manasseh. A portion of this northern section of Gilead was captured by Jair, and its villages received the name of *Havoth-Jair*, 'villages of Jair.' Kenath was one of the chief cities of Bashan, and was situated on the western slopes of the mountain range which bounds the plain of Bashan on the east. It is now called Kunawât, and its ruins are some three miles in circuit, and are among the finest east of the Jordan.—*P.*

o De.3.14. Ju.10.3,4. Jos.13.30.1 Ch.2.21,22. 1 Ki.4.13.

A.M. 2552. B.C. 1452.

CHAP. XXXIII.

a De.12.9. ch. 14.33. Ac.14.22.Ca.3.6;8.5.

b Ex.12.37,38,51;13. 18.Ps.77.20.

c ch.9.17–23.

1 Several names of places occur in the itineraries of *Exodus, Numbers, and Deuteronomy*, which are not mentioned in this chapter; and some are mentioned in this chapter which do not appear in the others. Such *omissions* or *insertions*, however, are not *contradictions*, as any one in relating a journey will *omit* towns *little known*, or *uninteresting to his auditors*, or unmarked by any *incident*, while those *omitted towns* he will specially recount to a *new audience* acquainted with them, or in relation to some event that has occurred *since his former narrative*.—*C.*

d Ge.47.11.Ex.1.11; 12 31,37,38.

e Is. 52. 11. Mi. 2.13. Ps.105.38.

f Ex. 12.12,23,29–34.

g Ex.12.12;18.11. Is. 19.1.Re.12.8.

h Ex.13.20.

i Ex.14.2,9.

k Ex.14.21,22,29;15. 22–26.

l Ex.15.27.

41 And[o] Jair the son of Manasseh went and took the small towns thereof, and called them Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the [a]journeys of the children of Israel, which went forth out of the land of Egypt with their [b]armies, under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their [c]journeys by the commandment of the LORD: and these *are* their journeys according to their goings out.[1]

3 And they [d]departed from Rameses in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out [e]with an high hand in the sight of all the Egyptians.

4 (For [f]the Egyptians buried all *their* firstborn, which the LORD had smitten among them: [g]upon their gods also the LORD executed judgments.)

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they [h]departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

7 And they [i]removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

8 And they [k]departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And they [l]removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from Elim, and encamped by the Red sea.

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people are in hardships and need our assistance! But how wise to improve past experiences, as means of preventing future iniquities. Yea, it is prudent to remove every monument of idolatry, lest it should entice us to offend. A holy indignation against sin, in whatever form it appears, is commendable and useful. But since the best of men often uncharitably mistake their neighbours' words or designs, and judge before they hear, it is therefore proper that everybody be allowed to explain himself; that every article of our agreements be precisely stated, and fully understood, at the making of them, that there may be no disputing afterward; and that the strictest equity, and the tenderest affection, may be maintained among the people of God, who are all brethren in Christ Jesus.

CHAPTER XXXIII. [Ver. 2. The Israelites in going from Egypt to Canaan did not proceed along one direct line of route. They were led from place to place, sometimes back, sometimes forward, by a divine guide. For thirty-eight years they were literally 'wanderers,' moving apparently from pasture to pasture, and from fountain to fountain, like one of the great nomad tribes of Arabia. The full history of these wanderings is not given. All the places through which they passed are not mentioned. Even the few stations whose names are recorded cannot all be identified. It is consequently impossible to trace the footsteps of the Israelites in every part of the wilderness journey. There are, however, several leading stations which have been identified; and taking these as landmarks, it is not difficult to determine the general line of march. It would seem that Moses first wrote the diary which is given in Exodus, Leviticus, and the early chapters of Numbers; then by divine command he wrote this summary, supplying the names of many stations not given in the diary. It forms a most valuable topographical document. *P.*]

Ver. 10. [The plain at the mouth of Wady Taiyibeh must be the place of the encampment by the sea. It is a wild lonely spot. The sublime scenery of the Sinai mountains here first bursts upon their view: the glittering granite peaks, the gorgeous colouring of the nearer cliffs, the deep blue sea, and away far beyond it the pale outline of the African coast. *P.*]

Ver. 13. [The sites of Dophkah and Alush are unknown. The route from the Wilderness of Sin to Rephidim was in all probability up Wady Feiran, which affords a tolerably easy and wide approach from the coast-plain of Sin to Sinai. In it is the copious fountain of Feiran; and it ought to be noted that between Sin and Rephidim there was no complaint of want of water. Perhaps Feiran may be identical with Dophkah or Alush. *P.*]

Ver. 36. [The Israelites were twice at Kadesh; once on the second, and once on the fortieth year of their journey, Nu. 12. 16; 13. 2, 26, 33; 20. 1. In this chapter the first visit is not noticed. In the extended narrative in Nu. x.–xii. there are only two stations mentioned between Sinai and Kadesh; here no less than *seventeen* are enumerated. The question arises, Were all these visited during the first journey to Kadesh? or do any of them belong to the second? The former

11 And they [m]removed from the Red sea, and encamped in the wilderness of Sin.

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at [n]Rephidim, where was no water for the people to drink.

15 And they departed from Rephidim, and pitched in the [o]wilderness of Sinai.[2]

16 And they [p]removed from the desert of Sinai, and pitched at Kibroth-hattaavah.[3]

17 And they departed from Kibroth-hattaavah, and [q]encamped at Hazeroth.

18 And they departed from Hazeroth, and pitched[r] in Rithmah.[4]

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at Moseroth.

31 And they departed from Moseroth, and pitched[s] in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at [t]Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at [u]Ezion-gaber.

36 And they removed from Ezion-gaber,[5] and pitched in the [x]wilderness of Zin, which *is* Kadesh.

37 And they [y]removed from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [z]Aaron the priest went up into mount Hor at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.

40 And [a]king Arad the Canaanite, which dwelt in the south, in the land of Canaan, heard of the coming of the children of Israel.

41 And they [b]departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they [c]departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in Ije-abarim,[6] in the border of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they removed from [d]Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched [e]in the plains of Moab, by Jordan *near* Jericho.[7]

49 And they pitched by Jordan, from Beth-jesimoth *even* unto [f]Abel-shittim, in the plains of Moab.[8]

50 ¶ And the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [g]When ye are passed over Jordan into the land of Canaan;

52 Then ye shall [h]drive out all the inhabitants of the land from before you, and destroy all their pictures,[9] and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And [i]ye shall divide the land by lot for an inheritance among your families; *and* to the

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A.M. 2552. B.C. 1452.

m Ex.16.1-31.

n Ex.17.1-16;19.1.

o Ex.xix.-xl. Le.1.-xxvii.ch.i.-x.

2 In this account of the *Hebrew march*, there are *three* stages not recorded in *Exodus*. These are 'the encampment at the *Red Sea*,' ver. 10, at *Dophkah*, and at *Alush*, ver. 13. *Exodus* was written when the events were fresh in the memory of the witnesses, less important removals were therefore omitted; but *Deuteronomy* was written when that generation had died, and the minuter movements of the fathers are recorded for the instruction of their sons. *C.*—In front of the 'mount of God.' Here they remained for a year, and this is the first great stage of the wilderness journey.—*P.*

p ch.11.4-34.

3 That is, *the graves of lust.*

q ch.11.35; xii.

r ch.xiii.xiv.

4 Greenfield describes *Rithmah* as near *Kadesh-barnea*, and the *Pictorial Bible* identifies them. Creighton's map of Palestine places *Rithmah* a little way S.W. of *Kadesh-barnea;* but the map of the Sunday-school Union, London, places it to the south, and at the distance of about 70 geographical miles. The whole is mere conjecture, and therefore void of authority. It is wiser and better to acknowledge ignorance of such details, and to rest in the great historical fact which nothing can gainsay, that the *Hebrews* were now entered upon those 'wanderings' to which they were condemned because they 'tempted the Lord;' and on account of which he 'sware in his wrath they should not enter into his rest.'—*C.*

s De. 10. 6, 7. Ge.36. 27.1 Ch.1.42.

t Or, *Gudgodah*, De.10.7.

u De. 2. 8. 1 Ki. 22. 48;9.26.

5 This place was highly distinguished in the days of Solomon, and having become *transit port* for much of the eastern commerce, 1 Ki. 9. 26, it has retained an historical importance that serves to fix its locality. It was situated about 60 miles nearly south of Sinai. But though its *place* is known by means of the peculiar rocks from which its name was derived, signifying the *backbone of a man*, as well as by historic record, yet its very *ruins* have disappeared. Like other encampments of the Israelites it retains a *name*—more distinguished than some, it has a *local habitation*—but like Israel it has fallen, by sin, under the displeasure of Jehovah, and has been swept of all its commerce and riches by the besom of a righteous destruction.—*C.*

A.M. 2552. B.C. 1452.

x ch.20.1;27.14;33.36, 4.

y ch.20.22-23;21.4.

z ch. 20. 23-29. De. 32.50;10.6.

a ch.21.1-3. Ju.1.16, 17.

b ch.21.4.

c ch.21.10-20.

6 Or, *heaps of Abarim.*

d ch. 32. 34. Eze. 6. 14.

e ch. 22. 1; 25.1; ver. 50.

7 All the stations from Kadesh to Arboth-Moab are not given here. Others at which the people encamped on their route southward to Ezion-gaber are mentioned in De. 10. 6, 7. Immediately after leaving Kadesh they crossed the Arabah to the foot of Mount Hor, where Aaron died. After thirty days' mourning they set out on their long but final journey. The rate of travel must have been very slow. They must have lingered at places, and zigzagged through the desert in search of water and pastures. Passing down the Arabah once more, they turned eastward at Ezion-gaber, which stood at the northern extremity of the Gulf of Akabah. They swept round the southern and eastern borders of Edom, and passed through a desert wild and waterless. At length the territory of the Edomites was passed, and the people encamped at '*Ije-Abarim* ('the mounds of Abarim'), in the border of Moab.' Two more stages brought them to the banks of the Arnon, on crossing which they entered the land of the Amorites. The wilderness was now left behind, but the wanderings had not yet drawn to a close. Their eyes and hearts were fixed upon Canaan — the country west of the Jordan. They wished to enter it by the shortest and easiest road. They consequently asked of Sihon a passage through his borders. It was refused. A new struggle was made, the whole country east of the Jordan was conquered, and two tribes settled there.—*P.*

f *Mournful Shittim*, ch. 25.1-9. Jos.2. 1.

8 Whether this enumeration contains the entire, or only the principal movements and encampments, is unknown. Analogy would lead us to conclude that it records not the various daily marchings, but merely the *departures* and *encampments*. Moses does indeed give a brief epitome of the history of the Jews; but history is not his object. Providence and redemption are his object, and history is the means by which his grand object is attained.—*C.*

g De.7.2. Jos.11.12.

h Ex. 23. 24, 31-33; 34.12-17. De. 7.3-5,16, 25; 12.2,3,30,31; 20.16-18;9.3. Jos.23.7.

9 Boothroyd translates it 'sculptured stones,' Onkelas renders it 'temples.'—*C.*

i ch. 26. 53-55. Jos. xv.-xix.

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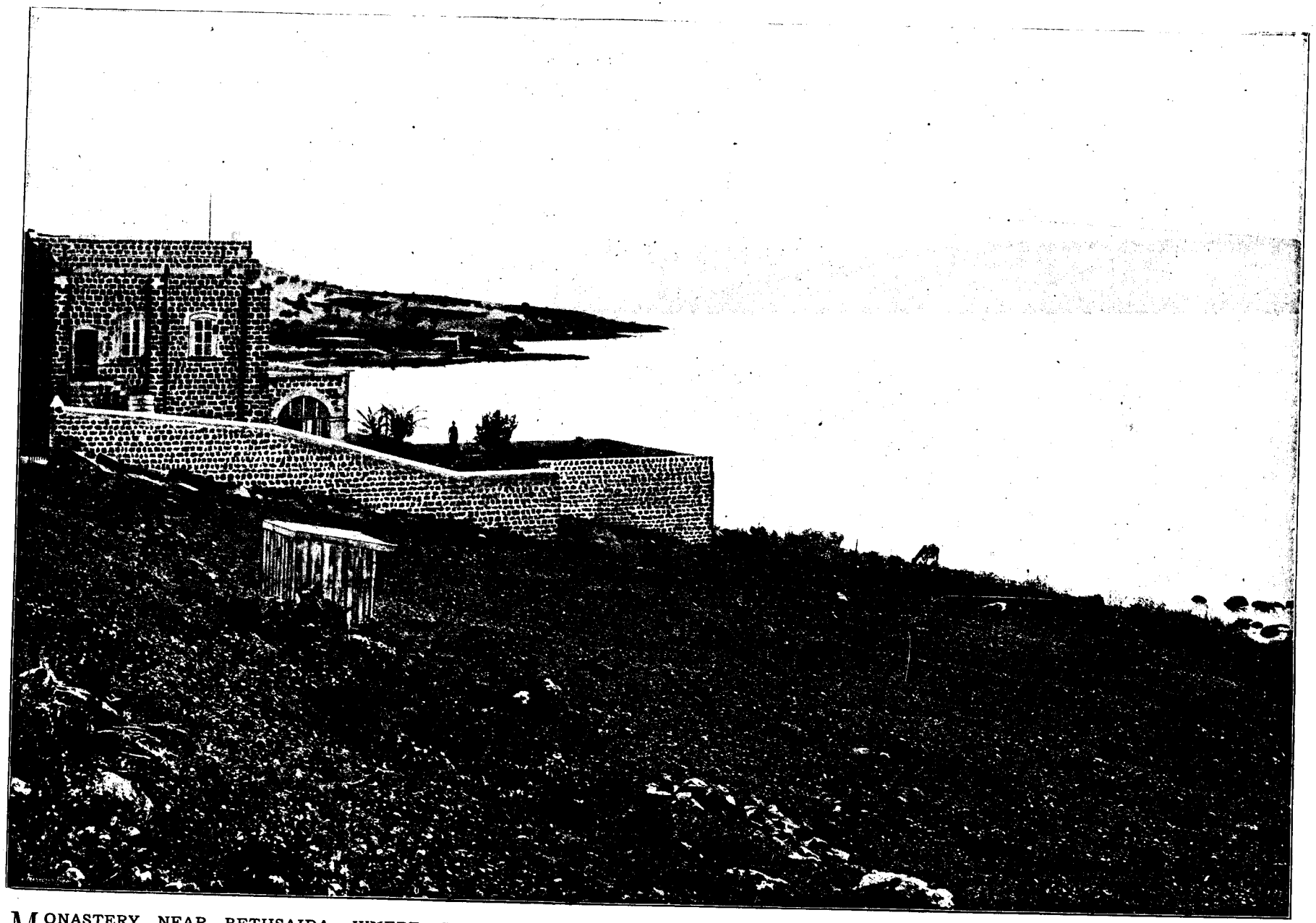
appears more probable. In giving the summary contained in this chapter Moses would scarcely have omitted the first visit to Kadesh, had he been enumerating the stations as well after as before that visit. It is more natural to suppose that he gives a full list of the places of encampment between Sinai and Kadesh; and then, omitting all notice of the thirty-eight years' wandering as not properly pertaining to the journey to Canaan, he takes up the narrative again at the close of the second visit. This theory, however, is not free from difficulties. According to ver. 36 the people marched direct from Ezion-gaber to Kadesh; and the stations from Moseroth to Jotbathah were passed in succession before reaching Ezion-gaber. But these stations are identical with those mentioned in De. 10. 6, 7, where they afterwards encamped when going from Kadesh to Ezion-gaber, comp. Nu. 21. 4; De. 2. 8; they consequently lay between these places, and in the Arabah. The Israelites must therefore have traversed the Arabah several times. The most direct line of route was rarely, if ever, followed. The people appear to have directed their course right and left, back and forward, passing and repassing the same spots, in obedience to their divine guide. Two points alone are fixed between Sinai and Kadesh; these are Hazeroth and Ezion-gaber. The latter they must have approached *from the north;* and after encamping there, they turned back again northward. In going from Hazeroth they probably went down Wadys el-Ain and Wetîr to the shore of the gulf; then along the shore past Ezion-gaber, and up the Arabah; then back down the Arabah to Ezion-gaber, and finally up it to Kadesh. *P.*]



MONASTERY NEAR BETHSAIDA—WHERE CHRIST PERFORMED MANY OF HIS WONDERFUL WORKS. [Numbers, xxxiv:11.]—"And the border shall descend and shall reach unto the side of the sea of Chinnereth eastward." We give this view of the monastery near Bethsaida, because it stands upon the side of the sea of Chinnereth, now called the Sea of Galilee. This monastery is near the city of Bethsaida, one of the towns in which Christ performed so many of his wonderful works and *one of the towns upon which he pronounced a woe.* We are looking here toward the east. We see the upper Gadarene country there beyond the Sea of Galilee, and the gradual falling of the country as it slopes toward the sea on the north. Tourists stop here and find good accommodations in this monastery. According to prophecy, it really has been more tolerable for Tyre and Sidon than for this place.

more ye shall give the more inheritance,[1] and to the fewer ye shall give the less inheritance:[2] every man's *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land[3] from before you; then it shall come to pass, that those which ye let remain of them *shall be* [k]pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.[4]

56 Moreover, it shall come to pass, *that* [l]I shall do unto you as I thought to do unto them.

CHAPTER XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, [a]When ye come into the [b]land of Canaan, (this *is* the land that shall fall unto you for an inheritance, *even* the land of Canaan, with the coasts thereof,)[1]

3 Then [c]your south quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the utmost coast of the [d]salt sea eastward.

4 And your border shall turn from the south to the ascent of [e]Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to [f]Kadesh-barnea, and shall go on to Hazar-addar,[g] and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the [h]river of Egypt,[2] and the goings out of it shall be at [i]the sea.[3]

6 And [k]*as for* the western border, ye shall even have the great sea[4] for a border: this shall be your west border.

7 And this shall be your [l]north border: from the great sea ye shall point out for you mount Hor.[5]

8 From mount Hor ye shall point out *your border* unto [m]the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at [n]Hazar-enan: this shall be your north border.

10 And ye shall point out your [o]east border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to [p]Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side[6] of the [q]sea of Chinnereth[7] eastward.

12 And the border shall go down to [r]Jordan, and the goings out of it shall be at [s]the salt sea: this shall be your land,[8] with the coasts thereof round about.[9]

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe:

14 For[t] the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These[u] *are* the names of the men which shall divide the land unto you; [v]Eleazar the priest, [y]and Joshua the son of Nun.

18 And ye shall take one prince of every tribe, to divide the land by inheritance.

19 And the names of the men *are* these: Of the tribe of Judah, [z]Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

A.M. 2552. B.C. 1452.

1 Heb. *multiply his inheritance.*
2 Heb. *diminish his inheritance.*
3 Either through cowardly *fear*, or worldly policy, or a desire to enslave them, or wilful contempt of God's injunction to cast them out.—*C.*
k Jos.23.12,13. Ju.2.2,3; 1.21-36; 3.5-7. Ps.106.34-42.
4 This was remarkably fulfilled in the case of the Philistines and Phœnicians.—*P.*
l Le. 26. 14-39. De. 28.15-68; 29.19-28; 32.14-27.2 Ki.xvii.xxv.

CHAP. XXXIV.

a ch.15.2.
b Ge. 12.7; 13.15,17; 15.16-21; 17.8; 26.3; 28.13,14; 35.12; 50.24. He. 4.3. Ps.16.5,6. Je.3.19. Ac.26.18. Ep.1.14,18.
1 *Moses* is here furnished with complete materials for a *map*, and by such a visible representation the descriptions will be best understood.—*C.*
c ch. 20.1; 27.14; 33.36. Jos.15.1,3-12; 13.3. Eze. 47.19. Ex. 23.31. Ge.15.18.
d Ge.14.3; 19.24,28. Jos.3.16; 14.2. Eze.47.8,18.ver.12, the sea of Sodom.
e Jos. 15.3. Ju.1.36. ch. 20.1; 27.14; 33.36; ver.3.
f ch. 13.26; 20.1; 33.36.
g Jos.15.3.
h Ge.15.18. Jos.15.4, 47.1 Ki.8.65. Is.27.12.
2 Not the *Nile*, to which the Jewish territory never extended; but a small river, most probably in the vicinity of *El Arish*, N. lat. 31° 15'.—*C.*
i Mediterranean or Great Sea, ver.6,7.
3 The land here described to Moses is much smaller than that originally given in covenant promise to Abraham, see Ge. 15.18. The southern border began at the southern end of the Dead Sea; it ran due south, up the great valley of Arabah, past the ascent of Akrabbim (a line of cliffs across the valley) to Kadesh; thence it turned westward across the 'wilderness of wandering' to the *torrent* (not the *river*, as in Ge. 15.18) of Egypt, *i.e.* Wady el-Arish.—*P.*
k Jos.1.4;15.12.Eze. 47.20.
4 The *Mediterranean*, which was *great* compared with the *Red Sea*, Sea of *Chinnereth*, or *Dead Sea*, the only seas the Israelites could yet have seen.—*C.*
l Jos.13.5,6. Eze.47.15-17.
5 We have already found Mount *Hor* in the land of Moab, on the *south-east*; how then is it the *north* boundary? The Hebrew, *hor-ha-hor*, signifies literally *mountain of mountains*. This is therefore not *Hor* in the land of *Moab*, but another of the same name in *Lebanon*.—*C.*

A.M. 2552. B.C. 1452.

m ch.13.21. Ju.3.3.2 Ki.14.25. 2 Sa.8.9. Am. 6.2. Eze.47.16,17,20.
n Eze. 47. 17, perhaps En-hazor, Jos. 19.37.
o Eze.47.18.
p 2 Ki. 23. 32; 25. 20, 21. Je.39.5,6;52.7.
6 Heb. *shoulder.*
q De.3.17. Jos.11.2; 19.35. Mat.14.34. Jn.6.1.
7 Sea of Tiberias, or Lake of Gennesaret, where our Lord performed so many of his miracles.—*C.*
r Ge.13.11. Jos.3.13. 2 Ki.5.10. Mar.1.5,9.
s Ge. 14. 3; 19. 24,28. Jos.3.16,14.2.ver.3.
8 Not all your land granted, but what should now be divided 'by lot,' ver. 13.—*C.*
9 The eastern border has several well-known landmarks:—Riblah on the Orontes; Ain, the great fountain of the Orontes, a few miles west of Riblah; the Sea of Chinnereth or Galilee; the Salt or Dead Sea. The eastern border, therefore, beginning at Kuryetein, was drawn west by south across the plain to Riblah, thus excluding the territory of Damascus. Thence it turned due south, down the valleys of Cœle-Syria and the upper Jordan to the Sea of Galilee; and then followed the Jordan to the Dead Sea. The whole country east of the Jordan was thus excluded from the land.—*P.*
t ch.32.33. Jos.13.8-12;14.2,3. De.3.12-17.
u ch.1.5-16;13.4-16. 1 Ch.xxvii.
v Ex.6.23,25. Jos.14.1;19.51. He was great-grandson to Kohath, who went into Egypt, Ge.46.11;15.16.
y Ex.17.9,10,13. Jos. xii.-xxi. ch. 14. 6, 38. Ac.7.45. He.4.8.
z ch. 13. 30; 14. 6, 26, 38. Jos.xiv.xv.

REFLECTIONS.—It is useful to remember and record God's providences, for the after direction or comfort of ourselves and others in future trials and temptations; for this world is but a waste howling wilderness, and the condition of churches and saints therein always changing and unsettled.—But the believing recollection of God's dispensations will enable us cheerfully to pass on, while we discover how he preserves his people in all, and sets their mercies and judgments the one over against the other,—guides them with his counsel while here, and afterwards brings them to glory! But dangerous and infectious is intimacy with wicked men, and with the unfruitful works of darkness! Carefully then ought professors of the true religion to avoid it, and to remove out of the way whatever might occasion temptation or stumbling.

CHAPTER XXXIV. [Ver. 3. The *map* commences at the *south*, because that was the quarter with which the Hebrews were best acquainted, as lying next Egypt. *South quarter*, that is, south extremity eastward, before the line turns northwards.—*Coast of the Salt Sea*, that is, *point* of the *Dead Sea*, called *salt*, because it is salter than other seas. So great is the quantity of salt in solution in its water, that bodies float in it that sink in any other water. By *Salt Sea eastward*, some geographers understand *Ezion-gaber*, on the Red Sea, and draw the southern line thence to the eastern or Pelusic branch of the Nile; but ver. 12 seems to fix the name *Salt Sea* to the *Dead Sea*, into which *Jordan* empties itself. *C.*]

Ver. 4. [A trifling and well-authorized change in the translation by Boothroyd completely reconciles this description with the geographical features of the country, and with history. 'Your south border shall *wind* to the ascent of *Akrabbim*, and pass on to *Zin*, and thence extending to the south of *Kadesh-barnea*, and from Azmon the boundary shall wind about to the river of Egypt.' *C.*]

Ver. 9. [The Mediterranean was the western border. On the north the border commencing at the sea ran towards *Hor ha-Hor*, 'the great mountain,' *i.e.* the culminating point of Mount Lebanon on the north, where it attains an elevation of nearly 10,000 feet. From thence the line was drawn towards Zedad, now called *Sudud*, on the great plain due east of the extremity of Lebanon. But before reaching Sudud it bent north to Ziphron, a town near Hamath; and then struck south-east to Hazar-enan ('the town of the fountains'), now called Kuryetein. *P.*]

Ver. 17. [This was a narrow territory when considered as a gift from God. But its very narrowness marks his wisdom as well as his goodness. God intends to make his people his *witnesses* to the world, and their narrow territory *forces* them to do their duty abroad; while their religious institutions are ever recalling them home. Besides, it is a gross mistake that the greatness of a nation depends upon its extent of territory. The most distinguished nations, both in ancient and modern times, have been cooped up in narrow territorial limits. And be it remembered, the great drama of providence, in which Israel still acts so conspicuous a part, is not yet closed. He was a Jew, according to the flesh, who will yet claim 'the heathen for his inheritance, and the utmost ends of the earth for a possession.' *C.*]

REFLECTIONS.—It is necessary to bring our mind to our lot, since God sets the bounds to it: and, though a small portion of this world may be allotted to the people of God, yet is that small portion fertile and well protected. How instructive the boundaries of this promised land! the memorial of Heaven's justice on Sodom at the south-east; the memorial of Egyptian bondage on the south-west; the wilderness of their wandering on the south; the goodly mountain Lebanon on the north; the great sea, that emblem of eternity, on the west; and Jordan, that river of God, on the east. Thus are we surrounded with mementoes of our state. But, in all, infallible is the accomplishment of God's promises, whatever hard warfare and wearisome waiting may be necessary to precede it. Let me therefore, even now, raise up my weary spirit —Jesus, the Prince of all the tribes of ransomed men, shall quickly assign me my share in his celestial Canaan!

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These[a] *are they* whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.[1]

CHAPTER XXXV.

1 *Eight and forty cities for the Levites, with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction to be taken for murder.*

AND the LORD spake unto Moses in the plains of Moab, by Jordan *near* Jericho, saying,

2 Command[a] the children of Israel, that they give unto the Levites, of the inheritance of their possession, cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.[1]

4 And[b] the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits[2] round about.

5 And ye shall measure from without the city on the east side two thousand cubits,[3] and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And [c]among the cities which ye shall give unto the Levites *there shall be* six cities for refuge,[4] which ye shall appoint for the manslayer, that he may flee thither: and to them ye shall add[5] forty and two cities.

A.M. 2552. B.C. 1452.

a ver.17–28. Jos. 19. 51.

1 The tribes are not mentioned here in such order as they were at their first numbering (ch. 1. 5, 6, &c.), or at their second (ch.26.5, &c.); yet great exactness, and a particular direction of God, may be noted in their placing here, for they are set down according to their situation which they had afterwards in the land of Canaan; as if Moses foresaw who should be next neighbours one to another. —*Patrick.*

CHAP. XXXV.

B.C. 1451.

a ver. 8. Jos. 14. 3, 4; 21. 2. Eze. 45. 1, 4, 5; 48. 9, 10, 13. 1 Co. 9. 10, 13, 14. Ga. 6. 6. 1 Ti. 5. 17. Ge. 49. 7.

1 For their oxen and beasts of burden, for their possessions in sheep and goats, and for all their animals of every kind. —*P.*

b They had the suburbs, to the breadth of 608 yards on every side, for barns, stables, gardens, &c.; and the other, of 1216 yards breadth, for cornfields, vineyards, pasture grounds, &c. Comp. Eze. 48. 8–22.

2 Six hundred and eight yards.

3 One thousand two hundred and sixteen yards.

c De. 4. 41. Jos. 20. 2; 21. 3, 8. Ep. 2. 7. He. 6. 18. Ps. 9. 9; 46. 1, 7; 62. 7, 8; 142. 4, 5. Mat. 11. 28. Is. 4. 6.

4 The cities of refuge among the Israelites were widely different from the *asyla* among the Greeks and Romans, as also from the privileged altars among the Roman Catholics. Those among the Hebrews were for the protection of such only as had slain a person involuntarily. They were necessary, because the old patriarchal law still remained in force, viz. that the nearest akin had a right to avenge the death of his relation by slaying the murderer; for the original law enacted, that whosoever shed man's blood by man should his blood be shed; and none was judged so proper to execute this law, as the man who was nearest akin to the deceased. As many rash executions of this law might take place, it was deemed necessary to qualify its claims, and prevent injustice: and the cities of refuge were judged proper for this purpose. —*Clarke.*

5 Heb. *above them ye shall give.*

A.M. 2553. B.C. 1451.

d Jos. xxi. 1 Ch. 6 54–81.

e Ge. 49. 5. De. 33. 8, 9.

f Ex. 16. 18. ch. 26. 54; 33. 54. 2 Co 8. 14. Ga. 6. 6. 1 Ti. 5. 17.

6 Heb. *they inherit.*

g ch. 15. 2. De. 19. 2–8. Jos. 20. 2, 3. Ex. 21. 13.

h Ex. 21. 13. De. 19. 2 –10, 41–43.

7 Heb. *by error.*

i ver. 22, 23. Jos. 20. 3, 5. De. 19. 4, 5.

8 Magistrates of the city where the man was, ver. 12. Jos. 20. 6.

k Jos. 20. 3, 5, 6, 9. De. 19. 6. ver. 25. The *avenger* or *revenger of blood* was the nearest kinsman of the person slain. The *congregation* before which the manslayer stood was the magistrates of the city of refuge, or of the city to which the slain man pertained.

9 These cities were conveniently situated so as to be accessible to the various districts of the land, and we learn that the best provision was made for the manslayer's easy and safe fleeing thither. The roads that led to them were kept in good repair; and that he might not miss the way, posts were erected, where several roads happened to meet, bearing the inscription, 'city of refuge.' Do not these cities of refuge remind us of the salvation of the gospel of our blessed Lord, the only refuge provided for perishing sinners to flee to 'from the wrath to come?' To them there seems to be allusion in He. 6. 17, 18.—*I.*

1 That is, on the east of the Jordan. If Israel conquered more countries after the settlement of the tribes, they were to appoint three additional cities of refuge. De. 19. 8, 9. which chapter gives ample instruction on the subject of this verse. —*Davidson.*

2 Three cities of refuge on the east of the Jordan, and three on the west, which was Canaan proper. —*P.*

l Jos. 20. 7, 8. De. 19. 8, 9; 4. 11–13. Ex. 12. 49. Le. 19. 34. ch. 15. 15, 16, 29.

m Ex. 12. 49. Ga. 3. 28. Col. 3. 11. Jn. 6. 37. Ro. 3. 29, 30. 1 Ti. 1. 13.

n Ex. 21. 12, 14. ver. 17–23, 30, 31, 33. De. 19. 12. Ge. 9. 5, 6. Le. 24. 17.

8 Heb. *with a stone of the hand.*

o ver. 21, 31. De. 19. 12.

p De. 19. 11. 1 Sa. 24 11. Lu. 4. 29; 11. 54. Ac. 23. 21. Ge. 4. 5, 8. Pr. 26. 24. ver. 16.

7 *So* all the cities which ye shall give to the Levites *shall be* [d]forty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give *shall be* [e]of the possession of the children of Israel: [f]from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which he inheriteth.[6]

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come over Jordan into the land of Canaan,

11 Then [h]ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither which killeth any person at unawares.[7]

12 And they shall be unto you cities for refuge, [i]from the avenger; that the manslayer die not, until he stand before the congregation in judgment.[8]

13 And of these cities which ye shall [k]give: six cities shall ye have for refuge.[9]

14 Ye shall give three cities on this side Jordan,[1] and three cities shall ye give in the land of Canaan, *which* shall be cities of [2]refuge.

15 These six cities shall be a refuge, [l]both for the children of Israel, and for the stranger, and for the sojourner among them; [m]that every one that killeth any person unawares may flee thither.

16 And[n] if he smite him with an instrument of iron, so that he die, he *is* a murderer: the murderer shall surely be put to death.

17 And if he smite him with throwing a stone,[3] wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood, wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The [o]revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But [p]if he thrust him of hatred, or hurl at him by laying of wait, that he die;

21 Or in enmity smite him with his hand,

CHAPTER XXXV. [Ver. 4. The Septuagint reads 'two thousand cubits' both in the 4th and 5th verses; but the Hebrew MSS. are decidedly in favour of the present reading: how then are these two accounts of *measure* to be reconciled? Thus—the measure of 1000 cubits, ver. 4, is from *the wall:* the measure of 2000 cubits, ver. 5, is not from *the wall*, but from *the city* itself: the first 1000 cubits constituting the suburbs of the wall, a part which in the neighbourhood of walled cities is often occupied by houses; the second 2000 cubits constituting what is called *the field of the suburbs*, Le. 25. 34, and appropriated to agriculture and cattle. The extent of the *walls* is not given, but *the land* thus measured would form a square of about three-quarters of a mile in every direction from the walls; a very small concession, when the cities thus appropriated were in all but 48, Jos. 21. 41, when it is remembered that the Levites are estimated at 46,000 males and females, Le. 26. 62, a number that must be greatly increased by the requisite servants. Still more distinct will this moderation appear, when it is remembered that the Levites never had *exclusive possession* of these cities, but held them in common with the tribes amongst whom they resided; and what *superiority* in the possession of the whole city and district the secular tribes conceded to the *Levites*, beyond their individual occupancy, does not appear: compare Jos. 21. 17 with Ju. 19. 15, 16; and Jos. 21. 13 with 2 Sa. 5. 5.—*Note*, Amongst the incidental evidences of the divine mission of Moses must be reckoned, (1) This *extreme moderation* in providing for his own tribe. (2) The ready acquiescence of the *Levites* to be literally *disinherited*, and allowed little more than a *lodging-place*, where their brethren were so richly endowed: had either been *impostors*, they must have acted on *worldy motives;* and worldly motives have never yet produced *self-denial*, when there was power and opportunity to attain to self-aggrandizement. Let us be sure that to practise the self-denial of Christ is always our best argument for Christ, Phi. 2. 6. *C.*]

Ver. 11. [According to the Jewish law, the *kinsman* of any one who was killed had a *legal right*, and held it an *imperative duty*, to avenge the death by slaying the aggressor. The appointment, therefore, of these cities was an institution of great wisdom and mercy; while it afforded an expressive and eminent type of Christ as the refuge of sinners. (1) The slayer *flees*, ver. 11, because the *avenger* follows: so the sinner has fled to Jesus, He. 6. 18. (2) They protect till the *judgment* sits: so must all appear at the *judgment-seat* of Christ, 2 Co. 5. 10, when believers obtain a public

CAMELS FEEDING AT NAZARETH—ON THE HILLS OVER WHICH CHRIST WALKED. [Numbers, xxxv:9-34.]—We give here a picture taken from a scene in Nazareth, the city of our Savior, to illustrate the cities of refuge referred to in the thirty-fifth chapter of Numbers. The cities of refuge may hardly be considered a type, but they constitute an illustration of Christ as the sinner's refuge. The cities of refuge were near every portion of the land, and Christ as the Son of God is near us all. Within the cities of refuge there was no condemnation, and so there is no safety for sinners except in Christ. To leave the city of refuge was to meet destruction, so we cannot go away from Christ but at the peril of our hopes. These camels were being taken from Syria into Egypt.

that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly [q]without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then the congregation shall judge between the slayer and the revenger of blood, according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood, and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall [r]abide in it unto the death of the high priest,[3] which was anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [s]he shall not be guilty of blood:[4]

28 Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the slayer shall return into the land of his possession.

29 So these *things* shall be for a [t]statute of judgment unto you, throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the [u]mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.[5]

31 ¶ Moreover, [x]ye shall take no satisfaction[6] for the life of a murderer, which *is* guilty of death;[7] but he shall be surely put to death.

32 And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are;* for [y]blood it defileth the land: and the land cannot be cleansed[8] of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I [z]dwell: for I the LORD dwell among the children of Israel.

CHAPTER XXXVI.

1 *The inconvenience of the inheritance of daughters* 5 *is remedied by marrying in their own tribes,* 7 *lest the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their father's brothers' sons.*

AND the chief fathers of the families of the children of [a]Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes, the chief fathers of the children of Israel;

2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken[1] from the inheritance of our fathers, and shall be put to the inheritance of the tribe whereunto they are received:[2] so shall it be taken from the lot of our inheritance.

4 And when the jubilee[3] of the children of Israel shall be, then [c]shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of Israel, according to the word of the LORD, saying, [d]The tribe of the sons of Joseph hath said well.

6 This *is* the thing[4] which the LORD doth

A.M. 2553. B.C. 1451.

q Ex.21.13. De.19.5. Jos.20.3,5.

r Jos 20.6. Ro.2.24-26. Ep.1.7,12.16-18. He. 7.25,14-16; 10. 19-22; 9.12,15.

3 Maimonides views this in the light of a 'prudent charity to the man-slayer, and to the relations of him that was slain, since by this means the man-slayer was kept out of the sight of the avenger of blood, who might have been tempted some time or other to fall upon him if he had come in his way; but by long absence his anger might be mitigated, at least by the death of the high-priest, the most excellent of all persons, and most dear to any one in the nation, which made the public grief when he died so great that men forgot their private resentments.'—*I.*

s Ex.22.2. De. 19.6, 10.Is.28.16; 30. 15. Jn. 15.4. Phi. 3. 9. Re. 14. 13.

4 Heb. *no blood* shall be *to him.*

t ch.27.11.

u De. 17. 6; 19. 15. Mat.18. 16. 2 Co.13. 1 He.10.28. Jn.8.17.

5 A wise and merciful protection against malice, and of which we may see the wonderful effect on the trial of our Lord, Mar. 14. 56. With such a prejudiced court, and such unscrupulous witnesses, our Lord would unquestionably have been condemned, but the requirement of two concordant witnesses led to that triumphant vindication of his innocence which Pilate was compelled to furnish when he said, 'I find no fault in him.'—*C.*

x Ge.9.6. Ex. 21. 12, 14.Le.24.17.De.19.11-13.

6 Or, 'atonement,' which is here equivalent to *ransom.* The law strictly forbids this unworthy traffic, which was probably in use before the days of Moses. Among the Arabians compensation is admitted, and is very common—having indeed been sanctioned by their lawgiver, but God requires that in every case the murderer shall be punished with death. The design of the cities of refuge was to afford shelter only to the unintentional slayer, but the murderer could be dragged forth to punishment from the very horns of the altar.—*I.*

7 Heb. *faulty to die.*

A.M. 2553. B.C. 1451.

y Ps.106. 38. Je. 2. 2, 9. Mi.4.11.

8 Heb. *there can be no expiation for the land.*

z ch.5.3. Ho.9.3. Ps. 135.21 Is.57.15. Jn.14. 2. 2 Co.6.16,17. Re.21. 3.

CHAP. XXXVI.

a ch.27.1; 26. 29; 32. 39,40.

b ch. 27. 1–7; 26. 52-55;33-45. Jos.17.3,4.

1 It must have descended to their children, who were of another tribe by the father's side, which alone was considered in this case, and not the mother's.—*I.*

2 Heb. *unto whom they shall be.*

3 The jubilee, though ordained for preserving estates in the families to which they originally pertained, will not, in this case, help us.—*I.*

c Le.25.10.

d ch.27.7.

4 This law extended only to heiresses, for many of their great men and priests married wives of other tribes and countries; and other women, who had brethren to inherit, were free to marry into any other tribe, though it seems they generally confined themselves to their own. If their brethren died after they were married into another tribe, they could not inherit, but the estate went to the male heir. The design of this law was to keep the tribes distinct, and hereby to fulfil the prophecies, particularly those respecting the Messiah. As this law affected only heiresses, there are numerous instances of women marrying out of their own tribes. And by reason of such marriages, as Ainsworth remarks, 'there might be kindred between Elizabeth the mother of John the Baptist, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, who was of the lineage of David and tribe of Judah.'—*I.*

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acquittal through his grace, Mat. 25. 34, 40. (3) There were cities of refuge on *both sides* of Jordan, so the sinner finds Christ a refuge on earth, as he will find him his glory in heaven, Jn. 14. 1–3. (4) These cities were not only for *Israel,* but for the stranger and sojourner: so is Christ a refuge for Jew and Gentile, Ro. 2. 10, and all who follow him count themselves strangers and pilgrims on the earth, He. 11. 13. (5) These cities refused protection to the *murderer;* so Christ refuses salvation to the unbelieving and impenitent, the unregenerate and unsanctified, Mat. 25. 41, 46. (6) The *congregation* being the legally constituted judges, were the administrators of this refuge and deliverance, ver. 25; so the church is appointed to afford instruction and comfort by the ordinances, and deliver penitent sinners, by a merciful discipline, from the snare of the devil, Ga. 6. 1. (7) The guilty who have fled for refuge must abide in the city till the death of the high-priest, ver. 25; so must the sinner abide in Christ, Jn. 15. 4, 6, 7, constantly bearing about in his body the dying of the Lord Jesus, 2 Co. 4. 10. (8) At the death of the high-priest the guilty returns to his *possession,* ver. 28; so by faith in the death and resurrection of Christ, as delivered for our offences, and raised for our justification, Ro. 4. 25, we enter into possession of the earnest of the Spirit, 2 Co. 5. 5, and abide in faith, waiting for the adoption, the redemption of the body, Ro. 8. 23. *C.*]

REFLECTIONS.—What care God takes to arrange his ministers in the church and world as best promotes the edification of his people! Often, for that purpose, as in the case of the Levites, he turns a curse into a blessing. At the same time it is his will that his ministers should be suitably provided for, that they may not be embarrassed with carnal care or labour: and to provide for a gospel minister ought to be the great care of every people. Such as minister to us in spiritual things have a right to reap our carnal things; and such as are engaged in gospel administrations should, as far as possible, disengage themselves from every worldly care. Never, therefore, should we receive worldly portions without devoting a part of them to the Lord or the benefit of his church. How heinous is the guilt of hating and murdering our neighbours! And it is presumptuously wicked for such as are in power to permit wilful murder to pass without the due punishment of death. But if men sinfully indulge their escape, God's sword will in due time reach them. Yet, on the contrary, care ought to be taken that none be punished but upon sufficient examination and full proof; and that none be punished with death for anything done contrary to his intention. But what a lively type of Jesus are these *cities of refuge!* What murder of God—of Christ—of our souls—of our neighbour—of time—of ordinances—of mercies and judgments—we commit ignorantly and in unbelief! and if death overtake us loitering in our sins, we must perish in them! But Jesus, in his person, covenant, blood, power, and grace, is a safe and comfortable refuge set before us in the gospel. He is everywhere near to flee to; and the way to him is plain and clear. Strangers, Gentiles as well as Jews, have equal access to him. Him that cometh to him he will in no wise cast out; and in him we must abide for ever, that we may be safe. But how shall we escape if we neglect so great salvation!—if we sin wilfully after we have received the knowledge of the truth!—if we tread under foot the Son of God—count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace!

CHAPTER XXXVI. REFLECTIONS.—It is

command concerning the daughters of Zelophehad, saying, Let them marry[5] to whom they think best; [e]only to the family of the tribe of their father shall they marry:

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall [f]keep himself to the inheritance of the tribe of his fathers.

8 And[g] every[6] daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.[7]

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even [h]as the LORD commanded Moses, so did the daughters of Zelophehad:

11 For[i] Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

12 *And* they were married into the [8]families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

13 These [k]*are* the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.[9]

A.M. 2553. B.C. 1451.

5 Heb. *be wives.*
e Ge.24.57,58.
f Heb. *cleave to the, &c.*, ver.9.1 Ki.21.3. 1 Co.14.33,40. Col.2.5.
g 1 Ch.23.22.
6 This law is here made general, although the Talmudists are of opinion that it was designed only for that generation, and that after the first division of the land by Joshua, even heiresses might marry into any tribe. The restriction in the case of heiresses was recognized by the Attic laws. They ordained that an heiress should not marry out of her kindred; but dispose of herself and her estate to one of the nearest of kin to her. Plato made the same provision, suggesting that if there was a want of near kindred, it should descend to her father's brother, or the children of the grandfather, some of whom he ordains should marry her.—*J.*
7 This restriction

A.M. 2553. B.C. 1451.

was confined to *heiresses* of land, others possessed merely of *moveables* might marry into any tribe.—*C.*
h Le. 24. 12. ch. 15. 34; 27.7–11. Ex. 39.42; 40.16.
i ch.27.1. Jos.17.3.
8 Heb. to some that were *of the families.*
k ch.xxvi.xxxvi. Le. 27.34; 7.37,38; 11.46; 13. 59; 14.54–57; 15.31–33.
9 *Moab* proper lay to the *south* of the Arnon, yet Moses is now considerably to the *north*. How is this geographical difficulty or rather contradiction to be removed? Simply by a common occurrence in the world, *conquest* or *colonization*, and as conquerors and colonists carry *old names* to new countries, so the *Moabites* had called the plains they had conquered or colonized on the *north* by the name adopted by their countrymen on the *south*.—*C.*

prudent to foresee difficulties, that we may avoid them: and in laws, covenants, and other affairs, to have every point so fixed that no disorder or dispute may arise in after-times. But let us remember that it is most profitable to acknowledge the Lord in all our ways; for often he defers his directions till men perceive the necessity of them: and a ready obedience to his command and will, when known, yea, even to those of our superiors, is necessary and becoming. But, whatever power parents have in the marriage of children, none ought to be forced into marriage connections contrary to their inclination.

THE FIFTH BOOK OF MOSES, CALLED

DEUTERONOMY.

This book is so called because it contains a repetition of many laws formerly delivered. It records the history of Israel during one month before Moses' death, and another after it. Here we have scarcely any new history but what relates to Moses' renewal of the covenant between God and Israel, his charge to Joshua, and his death. Never, except in ch. 31. 14–21, and 34. 4, is God exhibited as speaking to Moses or the Israelites as in the three preceding books. But Moses, just going to leave them by death, in the most affecting manner rehearses to them what God had done for them; and the laws which he had given them, with several explications and additions. This rehearsal was extremely necessary and kind. (1) Many of the laws in respect of their matter, and all of them in respect of their Author and intent, were very important and worthy to be again and again inculcated. (2) The weakness of the Israelites made it necessary that the laws which immediately concerned them should be represented separately from those which concerned the priests and Levites. (3) The persons to whom these laws had been originally published were now almost all dead, and a new generation was grown up, to whom God would have his laws repeated by Moses himself, that, if possible, it might make a lasting impression upon them. (4) They were just going to take possession of Canaan; it was therefore proper that they should be expressly admonished of the conditions upon which they were to hold it. In this, his *last speech* and *dying words*, (1) Moses gives a summary rehearsal of what events had happened to them in the wilderness, ch. i. ii. iii.; 9. 7–29; 10. 1–7. (2) He rehearses the moral laws which had been given from Mount Sinai; and, by a variety of motives, drawn from the kindness of God towards them, and from the danger of disobedience, charges and calls upon them to obey them, iv.–xi. (3) With a mixture of moral institutes he inculcates manifold ceremonial and judicial observances: some of which, as of extirpating false prophets and idolatrous cities; making battlements round the roofs of houses; expiating uncertain murder; taking down hanged malefactors in the evening; punishing of rebellious children; distinguishing apparel of the sexes; marriage of captive women and wives of deceased brethren; of divorcing of wives and trial of virginity; of runaway servants, &c., had not before been plainly established, xii.–xxvi. (4) To enforce obedience to these laws, he charges them to surrender themselves solemnly to God at Ebal and Gerizzim as his dutiful servants, who regarded his blessings, and stood in awe of his curses. He solemnly announces the blessings annexed to their obedience, and denounces the curses which would befall them if disobedient, xxvii.–xxxi. (5) After encouraging Joshua his successor, and leaving a song for the people, warning them of their future sins, miseries, and deliverances, and a testamentary benediction for their encouragement, he views the promised land from Mount Pisgah, where he dies, and is buried by God, and lamented by the Israelites, xxxi.–xxxiv.

CHAPTER I.

1 *Moses' speech in the end of the fortieth year, briefly rehearsing the story,* 6 *of God's promise,* 13 *of giving them officers,* 22 *of sending the spies to search the land,* 34 *of God's anger for their incredulity,* 41 *and disobedience.*

THESE *be* the words which Moses spake unto all Israel [a]on this side Jordan in the wilderness, in the plain over against the Red[1] *sea,* between [b]Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

2 (*There are* [c]eleven days' *journey* from Horeb, by the way of mount Seir, unto Kadesh-barnea.)[2]

3 And it came to pass [d]in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of

A.M. 2553. B.C. 1451.

CHAP. I.
a East side of Jordan, Nu.32.5,19,32.34. 35.14. ver.5. ch.3.8.
1 Or, *Suph.*
b Nu.12.16; 13.3,26. Ge.21.21.
c Nu.10.33; 13.26; 33.16–18.
d Nu.20.1; 14.33,34; 33.38. ch.8.2; 29.5. Jos.5.6; 34.10.
2 Some high authorities are for transposing this verse between 19 and 20, and that position would certainly seem the most natural. Still it is dangerous to attempt such violent dislocations, when unauthorized by MSS. Were *the geography* of the journeyings better known, it is more probable the location of the verse would appear both natural

A.M. 2553. B.C. 1451.

TOWER OF CASTLE—NEAR WHERE THE TRANSFIGURATION TOOK PLACE. [DEUT., 1:7.]—Reference is made in this verse to Lebanon, and we give a picture of the great Subeibeh Castle, which stands about three miles above Cæsarea Philippi, at the foot of Mount Hermon, which belongs to the general Lebanon range. The top of this castle is 2,300 feet above the Mediterranean Sea and 1,000 feet above the town of Cæsarea Philippi. This is, perhaps, one of the largest castles in the world, and certainly the most massive fortification in all Syria. It is capable of accommodating a whole army, and stands here by the roadside overlooking the boundary between Syria and Palestine. Standing on the top of the tower, we are in sight of Dan, which is just below us, and which marked the northern limit of the Holy Land. This castle is in a state of remarkable preservation, which is probably owing to the quality of the stone, which is very compact and hard as adamant.

Israel,[3] according unto all that the LORD had given him in commandment unto them;

4 After[e] he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei:

5 On [f]this side Jordan,[4] in the land of Moab, began Moses to declare[5] this law, saying,

6 ¶ The LORD our God spake unto us in Horeb, saying, Ye have dwelt [g]long enough in this mount:

7 Turn you, and take your journey, and [h]go to the mount of the Amorites, and unto all *the places* nigh thereunto,[6] in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

8 Behold, I have set[7] the land before you: go in and possess the land [i]which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you[8] at that time, saying,[k] I am not able to bear you myself alone:

10 The LORD your God hath [l]multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.

11 (The LORD God of your fathers [m]make you a thousand times so many more as ye *are*, and [n]bless you, as he hath promised you!)

12 How can I myself alone [o]bear your cumbrance, and your burden, and your strife?

13 [p]Take[9] you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So [q]I took the chief of your tribes, wise men, and known, and made[1] them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, [r]Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and the stranger *that is* with him.

17 Ye shall not respect persons[2] in judgment: *but* ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment *is* God's: and [s]the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I [t]commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and [u]terrible wilderness, which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto the [x]mountain of the Amorites,[3] which the LORD our God doth give unto us.

21 Behold,[y] the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ And ye came near unto me every one of you, and said, We will send men before [a]us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying [b]pleased me well: and I took twelve men of you, one of a tribe:

24 And [c]they turned[5] and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding [d]ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, [e]Because the LORD hated[6] us, he hath

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A.M. 2553. B.C. 1451.

and necessary. As the verse stands, it can be easily understood by throwing out the words *supplied*, and, instead of reading it as a *parenthesis*, understanding it as commemorating that part of the history which terminated in the exclusion of Moses himself and the last generation from *Canaan*, see ver. 19, 34, 35, 37, and demonstrating upon how brief a period the most important events may depend. —*C.*

3 It is important here to observe, that in this book, with a few exceptions, as ch. 31. 14, 34. 4, JEHOVAH does not speak as a *revealer*, but *Moses* as an inspired *expositor*.—*C.*

e Nu. 21. 21–35. ch. 2. 26–37. 3. 1–11. Jos. 12. 2–6. 13. 10–12. Ne. 9. 22. Ps. 135. 11; 136. 19, 20.

f ver. 1, for Moses never went over Jordan to the west side of it.

4 Hebrew, 'beyond Jordan.' See note on ver. 1.—*P.*

5 Hebrew, 'to expound.' His object was to *explain* what had been previously declared. He made no new revelation; he set forth no *second law*; his task was an humbler one. He simply desired, by divine direction, to enforce, and more fully to explain where necessary, those laws, moral and ceremonial, which were recorded in the previous books. —*P.*

g Ex. xix. to Nu. x.

h Ge. 15. 18–21. Ex. 23. 31. Nu. 34. 3–12.

6 Heb. *all his neighbours.*

7 Heb. *given.*

i Ge. 12. 7; 13. 14, 15; 15. 16, 17; 18. 26; 26. 3, 4; 28. 13, 14; 35. 12.

8 Not unto *you*, whom now I address, but unto *you*, who were in existence at 'that time.'—*C.*

k Ex. 18. 18. Nu. 11. 14. Jethro advised the constitution of inferior governors; God approved it; and, last of all the people consented to it when proposed to them by Moses.

l Ge. 15. 5. 16. 22. 17. 28. 14. Ex. 12. 37. Nu. 26. 51.

m 2 Sa. 24. 3. Ps. 115. 14.

n Ge. 22. 17; 26. 4. Ex. 32. 13.

o 1 Ki. 3. 8, 9. 2 Co. 11. 28. Ex. 18. 18. Nu. 11. 14.

p Ac. 1. 15, 23; 6. 3, 5, 6. Ex. 18. 25.

9 Heb. *give.*

q Ex. 18. 25. ch. 16. 18.

1 Heb. *gave.*

A.M. 2553. B.C. 1451.

r Ps. 58. 1; 82. 3, 4. Jn. 7. 24. Ex. 23. 3, 6, 7. Le. 19. 15. ch. 16. 19. Pr. 24. 23. 2 Ch. 19. 6–10. 2 Sa. 8. 15.

2 Heb. *acknowledge faces.*

s Ex. 18. 22, 23.

t He. 3. 2. Nu. 12. 7. Jn. 15. 15. Mat. 28. 20. Ac. 20. 27. 1 Co. 4. 1, 2.

u ch. 8. 15; 32. 10. Nu. 10. 12. Je. 2. 6.

x Nu. 14. 44. ver. 7, *i.e.* hill-country.

3 The Amorites were the most powerful of the tribes which inhabited Canaan at the time of the exodus. They had conquered nearly the whole country east of the Jordan, and they held more or less of the mountain strongholds on the west, from Kadesh on the south to Lebanon on the north. 'The mountain of the Amorites' here signifies the mountain chain at Kadesh.—*P.*

y ver. 8, 21. Nu. 13. 30; 14. 8, 9. Is. 41. 10, 43. 1, 2. ch. 31. 7, 8, 23; 20. 1, 3, 4.

4 It was their doubting of God's promise that made them incline to send spies.—[The suggestion to send spies emanated from the people; Moses approved of it; he then asked counsel of Jehovah, and He sanctioned it. In the narrative in Nu. 13, 1, 2, the sanction and appointment of God are alone recorded. —*P.*]

z Nu. 13. 2–25. Jos. 2. 1, 2.

a Nu. 13. 23–27.

5 Since the spies *turned*, they did not proceed in the route ordinarily given in the maps, for that represents them as *pursuing directly* the previous line of march.—*C.*

b Nu. 14. 1–3. Is. 63. 10. Ac. 7. 51.

c ch. 9. 28. Nu. 14. 1–3. Ex. 16. 3.

c Unbelief gives two characters to God, according to its circumstances. The unbeliever in prosperity and pleasure describes his God 'all mercy.' The same in adversity and pain, murmurs, rebels, and describes him *all judgment*. So Israel in the wilderness pronounced him. The believer ascribes both these attributes to God, and equally blesses him, and trusts him, and loves him, whether he *give or take away*.—*C.*

CHAPTER I. [Ver. 1. *Unto all Israel.* Taking two scriptural examples as our guides, viz. 2 Ki. 23. 2; Ne. 8. 1–8; 2 Cr. 34. 30, in which we find 'all the people, great and small,' assembled to hear the reading of the law; both 'the men and the women, and all that could hear with understanding;' and considering the great extent to which a strong human voice, with a distinct enunciation, and in a still assembly, may be heard; and remembering that Moses might continue each day as long, at least, as Nehemiah did, ch. 8. 3, 'from morning until mid-day,' and repeat, day after day, the same instructions to different auditors, there will be no difficulty in understanding that he literally addressed this book in consecutive discourses to *all* Israel 'who could hear with understanding.' *C.*——This verse, when its purpose is understood, presents no serious difficulty to the interpreter. The object of the writer is to point out definitely where the words which follow were spoken:—Moses spake 'beyond Jordan;' so it is in the Hebrew. The Hebrew phrase 'beyond Jordan,' like the New Testament *Peraea*, was used as a proper name, to signify the country east of the Jordan independent altogether of the position of writer or speaker. Moses spake 'in the plain;' *i.e.*, as the Hebrew has it, the *Arabah*, or great valley which intersects Palestine. This *Arabah* lay 'over against' the Red Sea; it began at the Gulf of Akabah, and extended from it in a straight line to the Dead Sea and Sea of Galilee. It lay between Paran on the west, and Tophel, a town of Edom (now *Tufileh*), on the east. Three other places are enumerated along its borders, in order to define more fully its extent. *P.*]

Ver. 2. [The mention of the Arabah appears to have suggested this incidental note of distance. A good part of the route of the Israelites from Horeb to Kadesh lay along it, for the Arabah is unquestionably 'the way of Mount Seir.' The mountain chain of Seir, or Edom, skirts the Arabah the whole way from the head of the Gulf of Elah to the Dead Sea. In fact, as the Gulf of Elah is the natural prolongation of the Arabah southwards, *seven* out of the 'eleven days' journey' from Horeb to Kadesh would be through the Arabah. This fact may possibly account for the statement in ver. 2, which most commentators have regarded as out of place. The distance from Horeb to Kadesh is about 160 miles. *P.*]

Ver. 7. [The terms employed in this verse are either proper names, or descriptive appellations, intended to define the country given in covenant-promise to the Israelites:—'The mount of the Amorites (eastern and central Palestine); in the Arabah (plain of Jordan); in the Mountain (hill country of Judah); in the Shephelah (plain of Philistia); in the Negeb (country along the south border of Palestine); by the shore of the sea the land of the Canaanites (Phœnicia); and Lebanon,' &c. This geographical description is exact and exhaustive. *P.*]

Ver. 14. [*To do.* In Ex. 18. 24, Moses, by advice of Jethro, chooses men to be, ver. 25, 'heads over the people, rulers of thousands,' &c., who 'judged the people at all seasons; the hard causes they brought unto Moses, but every small matter they judged themselves.' Again, in Nu. 11. 16, JEHOVAH directs Moses to gather seventy elders to 'bear the burden of the people,' so that he should not 'bear it alone.' But this burden is not the burden of their legal questions, but of their murmurings and complaints; and these are distinct both in time, office, and endowments, from the rulers of thousands, &c.; for these rulers were

brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have discouraged[7] our heart, saying, [d]The people *is* greater and taller than we; the cities *are* great, and walled up to[8] heaven; and, moreover, we have seen the sons of the Anakims there.

29 Then I said unto you, [e]Dread not, neither be afraid of them.

30 The LORD your God, [f]which goeth before you, he shall fight for you, [g]according to all that he did for you in Egypt before your eyes;

31 And [h]in the wilderness, where thou hast seen how that the LORD thy God bare thee, as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [i]ye did not believe the LORD your God,

33 Who[k] went in the way before you, to search you out a place to pitch your tents *in*, in fire by night, to show you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 Surely[l] there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save Caleb the son of Jephunneh; he shall see it, and to him will I give [m]the land that he hath trodden upon, and to his children, because he hath wholly followed the LORD.[9]

37 Also[n] the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which [o]standeth before thee, he shall go in thither: encourage him; for he shall cause Israel to inherit it.

39 Moreover, [p]your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, [q]turn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, [r]We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, [s]Go not up, neither fight; for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, but [t]rebelled against the commandment of the LORD, and went presumptuously[1] up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and [u]chased you, as bees do,[2] and destroyed you in Seir, *even* unto Hormah.

45 And ye [x]returned and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye [y]abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER II.

1 *The story is continued, that they were not to meddle with the Edomites,* 9 *nor with the Moabites,* 16 *nor with the Ammonites: but Sihon the Amorite was given up to be subdued by them.*

THEN we [a]turned, and took our journey into the wilderness by the way of the Red sea, as the LORD spake unto me; and we [b]compassed mount Seir[1] many days.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [c]long enough: turn you northward.

4 And command thou the people, saying, [d]Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in

A.M. 2553. B.C. 1451.

7 Heb. *melted.*

d Nu.13.28-33. ch.9. 1,2;2.10. Ju.1.10.

8 Passion and impatience always *exaggerate*—so we may easily account for this extravagant statement. *C.*—That is, with very high walls, which could not be easily scaled. High walls around houses, &c., in these parts of Arabia, are still deemed a sufficient defence against the Arabs, who scarcely ever attempt anything in the way of plunder except on horseback. The monastery on Mount Sinai is surrounded with very high walls without any *gate;* in the upper part of the wall, thirty-two feet from the ground, there is a sort of window or opening from which a basket, sometimes a rope with a loop at the end, is suspended by a pulley, by which both persons and goods are received into and sent from the place.—*I.*

e ver.21. Is.41.10,14. 15;43.1,2.Ro.8.31.

f Ex.14.14,25. Ne.4. 20. ch.3.22;20.4. Is.31. 4.

g Ex.vii.-xiv.Ps.78. 11-13,43-51; 105.24-36. Ne.9.9-11.

h Ex. xv. xxxiv Is. 63.9-14. Hos.11 3. Nu. xi. Ac.13.18. Ne. 9.12-22.Eze.20.10-22.

i Ps. 78. 22; 106. 24. He.3.12,18,19.

k Ex.13.21,22;40.36, 37. Nu.10.33, 34. Eze. 20.6,10.Ne.9.19. Ps.78. 14;105.39.

l Nu.14.23,24,29; 32. 8,13.ch.2.14,15. Ps.95. 11.He.3.8-19.

m Jos.14.8,9,14.

9 Heb. *fulfilled* to go *after.*—[This promise was fulfilled on the subsequent division of the country by lot. See Jos.xiv.—*P.*]

n Nu.20.12;27.13,14. ch.3.26;4.21;34. 4. Ps. 106.32,33.

o Ex.17. 9,10, 13. ch. 3.28; 31.7,14. Nu.27.18 -23. Jos.1.1-8.

p Nu. 14. 2, 31. Is. 7. 15,16. Ro.9.11.

A.M. 2553. B.C. 1451.

q Nu.14.25. Eze.20. 18.

r Ps. 78. 34-37. Nu. 14.39.40. Pr.19. 3. Le. 26.34,18,23,27. Ro.8.7, 8. Je.17.9.

s Nu.14.42. Ho.9.12. Is.59.1,2;8.9,10.

t Nu.14.44. Je. 17. 9. Ro.8.7. Is.63.10. Ac.7. 51.

1 Heb. *you were presumptuous and went up.*

u Ps.118.12. Nu. 14. 45. Is.7. 18;30.17. ch.28. 25;32.30.

2 Creatures, each of which might be crushed beneath the finger of a child, and yet by their courage, fierceness, activity, and numbers, they either put their strongest assailants to flight, or destroy them by their stings. In well-inhabited and cultivated countries, where *bees* are comparatively few, the force of the comparison will not be easily perceived. Yet, even in the most improved districts they have been known to destroy dogs and horses. Pliny states, that from some districts of Crete they actually expelled the inhabitants, and Ælian declares that some parts of Scythia north of the Danube were so infested with bees as to be inaccessible; and Park, in his *Travels in Africa*, records an instance in which not only himself and his party were put to flight by them, but several beasts of their caravan actually stung to death. It is possible also there may be more in the comparison than meets the eye; for though we may not on a few examples affirm it for a general or universal rule, yet more than once have we seen it tried and verified, that he who has the coolness or courage to stand immovably still, and allow the exasperated bees to alight upon him, will remain untouched and unharmed, while those who run away are the object of their deadly hostility. May not the text, therefore, remind a people well accustomed to the dispositions of bees, that had the Israelites stood still the very show of courage would have repelled their enemies?—*C.*

x Ps.78.34,37.He.12. 1723-11,18,19.

y Nu.14.25-34.

CHAP. II.

a ch.1.40.Nu.14.25.

b Nu.21.4.

1 See note ver. 4.

c ch.1.6;ver.7,14.

d ch.23.7. Nu.20.14. Ex.15.15. Ge.xxxvi. 2 Ch.1.35-54.

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appointed while Jethro was still at Sinai, Ex. 18. 27, but the seventy after Jethro was gone, and Hobab his son remained, Nu. 10. 29, and after the camp had moved from Sinai, Nu. 10. 12. Between the accounts of the appointment of the rulers of thousands, &c., in Exodus and Deuteronomy there is evident difference, but no contradiction. Jethro suggests referring the decision to God, Ex. 18. 23; God directs, and Moses submits the matter to the people's approval, and the rulers to their free election. *C.*]

REFLECTIONS.—It much becomes aged ministers, from time to time, to remind their people of the principal occurrences of Providence towards them, and of their carriage towards God under them: and the nearer their end, the more serious and diligent ought they to be in this work. In repeated views of the providences and oracles of God, some new and affecting circumstances will readily present themselves, to which we had not formerly adverted, and call forth new expressions of gratitude and praise: and it is beautiful when all the kindness of God is enjoyed, as founded on his spiritual promises. What a mercy is it to a nation when they have judges able, patient, pious, and impartial! But heinous is the guilt when, notwithstanding God's gracious promises and kind providences, we wickedly rebel against him; when, discrediting God's promise and care, we obstinately lean to our own understanding; and when we readily credit everything said in opposition to God's record, and disregard every encouragement to believe it! And men's wilfulness frequently manifests itself in such diversified contradictions to God's will! The most eminent saints share along with the wicked in their temporal miseries. And often they are forced to weep for their sufferings who would not weep for their sins. But, alas! to no purpose is weeping when the door of mercy is once shut. It is but the sorrow of the world, which worketh death.

CHAPTER II. [Ver. 1. 'We went round Mount Seir during many days.' This was literally true. Commencing their journey at Kadesh on the west, they travelled along the western side of the mountain range of Seir or Edom to Ezion-gaber; then they turned and passed close to its southern border; then they turned again and traversed the wilderness of Arabia, close to the eastern border; and they finally entered and marched across Moab on its northern border. *P.*]

Ver. 23. [This is a most important ethnological note. It proves that the aborigines of Palestine, both east and west of the Jordan, were of one stock, and were of gigantic stature. The different names by which they were called—Rephaim, Emim, Horim, Anakim, Zamzummim, and Avim—were either descriptive epithets, or the inventions of different races of men. The Caphtorim were better known as *Philistines.* Caphtor was probably a province of Egypt. *P.*]

Ver. 26. [Does not *Moses*, by his 'words of peace,' act disingenuously with *Sihon*, when he knew, if he believed his own record, that he was about to take possession of *Sihon's* kingdom? No; he acted in perfect sincerity. He required an act of courtesy, of kindness and reciprocal benefit. When churlishly refused, he did not commence hostilities; but when *Sihon* came to assail him, he assailed him, as an aggressor, and then took possession of the land which God had promised, and which God, as Creator and Lord, had a paramount right to bestow. *C.*]

REFLECTIONS.—What regard God bears to his faithful children; and what temporal favours he bestows, even on their wicked posterity, for their sake! But he hath appointed times for exercising his people's faith, and permitting his enemies' prosperity. He plants and plucks up nations; keeps them in, or turns them down according as they do not obey him, and the race is not to the swift nor the battle to the strong. Thus the cursed offspring of Ham, after many ages,

Seir,[1] and they shall be afraid of you: [t]take ye good heed unto yourselves therefore.

5 Meddle[f] not with them; for I will not give you of their land, no, not so much as a footbreadth;[2] because I have given mount Seir unto Esau *for* a possession.

6 Ye shall [g]buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath [h]blessed thee in all the works of thy hand: he [i]knoweth thy walking through this great wilderness: these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And when we [k]passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, [l]Distress not the Moabites,[3] neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [m]Ar[4] unto the children of Lot *for* a possession.

10 The [n]Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims; but the Moabites call them Emims.[5]

12 The[o] Horims also dwelt in Seir before time; but the children of Esau succeeded them,[6] when they had destroyed them from before them, and dwelt in their [7]stead; [p]as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over [q]the brook[8] Zered: and we went over the brook Zered.

14 And the space in which we came from Kadesh-barnea,[r] until we were come over the brook Zered, *was* thirty and eight years;[9] until all the generation of the men of war were wasted[s] out from among the host, as the LORD sware unto them.

15 For indeed the hand of the LORD was against them, to destroy them from among the host, until they were consumed.

A.M. 2553. B.C. 1451.

1 'Mount Seir' is not to be taken as a single mountain around which the Israelites continuously moved. It is evidently the name of an extensive mountain range of about 70 miles from south to north, and about 50 from east to west. To 'compass,' in the language of Scripture, signifies either to *go round* or to *be around* a place. Jos. 6. 4, Jn. 4. 20, will furnish an example of each application. In the text it evidently applies to an encampment, of which the occasional movements were *southward* towards the Red Sea. Of these movements Moses gives no special record. A melancholy but accurate emblem of human life, of which much is spent 'in laboriously doing nothing' that is worthy of being rescued from oblivion.—*C.*

e Ep. 5. 15. Col. 4. 5. Mat. 5. 16.

f ch. 23. 7. 2 Ch. 20. 10. Ro. 12. 18. Ge. 36. 8. Jos. 24. 4.

2 Heb. *even to the treading of the sole of the foot.*

g Nu. 20. 19. ver. 28. Mat. 7. 12. Ro. 13. 8. Phi. 4. 8.

h Ge. 30. 27; 39. 5; 24. 35; 12. 2. ch. 8. 2, 3.

i Jn. 10. 27. Ps. 31. 7; 1 6. Am. 3. 2.

k Nu. 20. 21, 22; 33. 35, 36. Ju. 11. 18. 1 Ki. 9. 26. 2 Ki. 14. 22; 16. 6.

l Ge. 19. 37. Ju. 11. 17. Nu. 21. 15, 25, 26. 2 Ch. 20. 10.

3 Or, *use no hostility against Moab.*

m ver. 18. Nu. 21. 13, 15, 28. Is. 15. 1. Ju. 11. 18

4 *Ar* was both the name of a *town* and of a *country*, as *Babylon* was the name both of a *city* and an *empire.*—*C.*

n Ge. 14. 5; 36. 24. Nu. 13. 32, 33.

5 See note on Ge. 14. 5.—*P.*

o ver. 22. Ge. 14. 6; 36. 20–43. 1 Ch. 1. 38–54.

6 Heb. *inherited them.*

7 Or, *room.*

p Nu. 21. 21–35. ver. 26–36; ch. 3. 1–17. Jos. vi.–xxi.

q Nu. 21. 12; 33. 45.

8 Or, *valley.*

r Nu. 13. 26. ch. 1. 19, 46.

9 That is, from the first visit to Kadesh-barnea when the spies were sent out.—*P.*

s ch. 1. 34, 35. Ps. 78. 33; 90. 3, 4. Nu. 14. 28–32; 32. 11, 13; 26. 64, 65. Eze. 20. 15. He. 3. 8–19.

A.M. 2553. B.C. 1451.

t Nu. 26. 64.

u ver. 9. Is. 15. 1. Nu. 21. 13, 28. Ju. 11. 18.

x ver. 5, 9. Ge. 19. 38. 2 Ch. 20. 10.

1 See note on Ge. 6 2.—*C.*

y Perhaps the same as the Zuzims, Ge. 14. 5. ver. 10, 11; ch 1. 28; 3. 11. Nu. 13. 22, 33.

2 Thinkers, plotters of wickedness.—*C.*

z ver 12. Ge. 36. 20–43. 1 Ch. 1. 38–54.

a Jos. 13. 3. 2 Ki. 17. 24.

b Ge. 10. 19. 1 Ki. 4. 24 Je. 25. 20.

c Am. 9. 7. Je. 47. 4. Ge. 10. 9, 14.

3 The expulsion and succession of these now obscure people, of whom we possess but the name, conveys the same lesson with the rise and fall of the mightiest empires, whose fates fill the pages of the most extended history. There is a lesson of mortality upon the gravestone of the unknown stranger, as intelligible to reason as the inscription over the departed friend. The one may awaken more emotion, but gives no louder warning, than the other. But as men read monumental inscriptions for curiosity or amusement, so do nations often study history. They see that others mighty and renowned have fallen; they have the causes in luxury or effeminacy; but seldom think, and if told, will not readily admit, that to 'forgetfulness of God' are national calamities to be traced, and that, in submission to 'the Son' lies the safety and stability of kingdoms. Ps. 9. 17; 2. 10. While *Moses* impresses this solemn lesson of instability upon the *Israelites*, he also encourages them by the example of weaker nations expelling or conquering the mightiest, even as sinners are encouraged to turn to the Lord, by the triumphs of grace in rescuing 'the chief of sinners' from the snare of the devil, 2 Ti. 2. 26.—*C.*

4 Heb. *begin, possess.*

d ch. 11. 25; 28. 10. Ex. 23. 27. Jos. 2. 9–12; 10. 10. Ps. 105. 38; 48. 6.

e Jos. 13. 18; 21. 37.

5 Kedemoth was a town on the eastern border of Moab, and the pasture grounds around it were called 'the wilderness (*midbar*) Kedemoth.'—*P.*

f Ju. 11. 19. Nu. 21. 21, 22; 20. 17–19. ver. 6.

16 ¶ So it came to pass, when [t]all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to pass over through [u]Ar, the coast of Moab, this day.

19 And *when* thou comest nigh over against the children of Ammon, [z]distress them not, nor meddle with them; for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants:[1] giants dwelt therein in old time; and the Ammonites call them [v]Zamzummims;[2]

21 A people great, and many, and tall as the Anakims; but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As[z] he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:

23 And the [a]Avims which dwelt in Hazerim, *even* unto [b]Azzah, the [c]Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)[3]

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; begin[4] to possess *it*, and contend with him in battle.

25 This[d] day will I begin to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers [e]out of the wilderness of Kedemoth[5] unto Sihon king of Heshbon with words of peace, saying,

27 Let[f] me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; only I will pass through on my feet,

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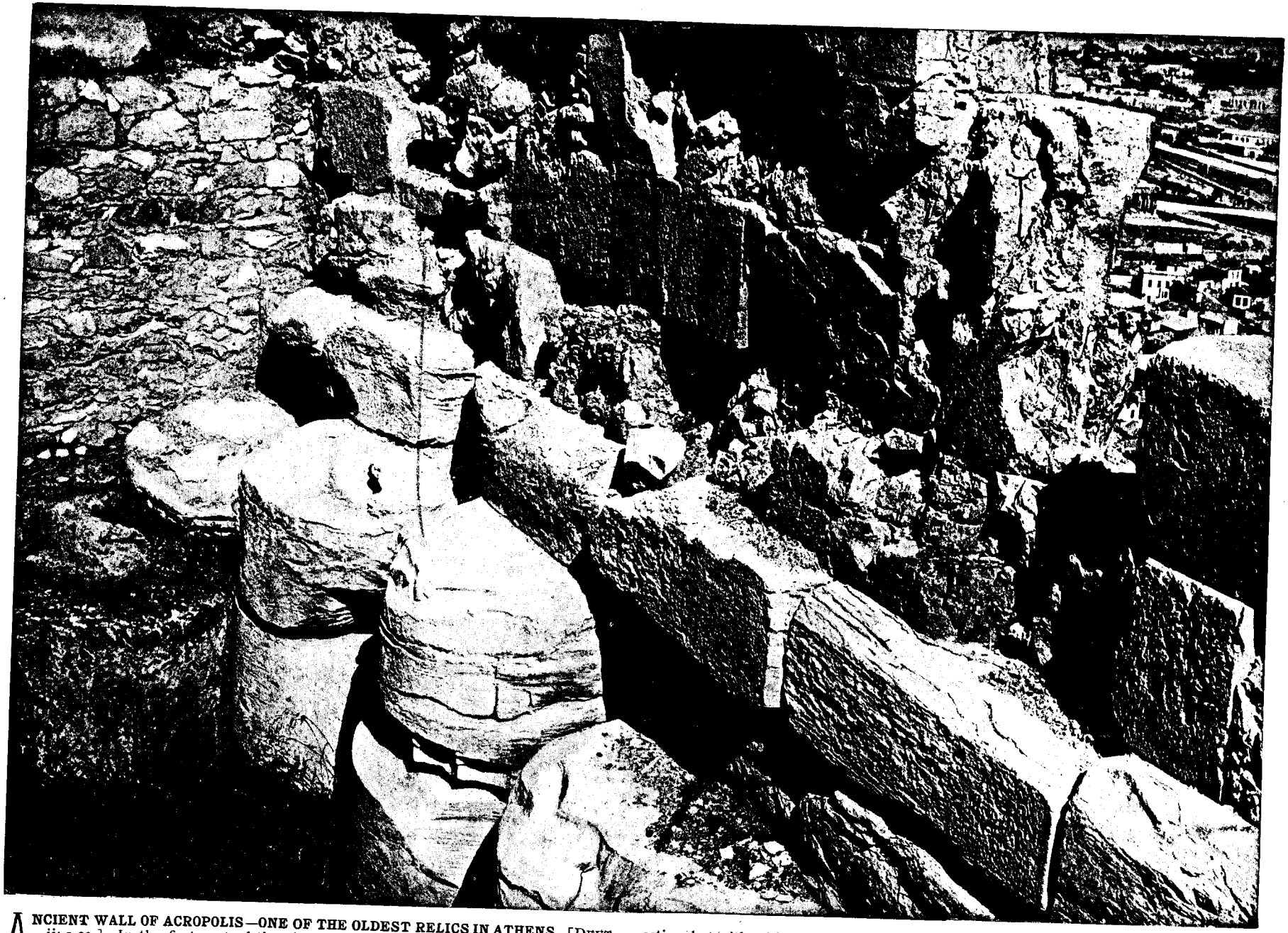
perish under the patriarch's curse. But the people of God ought to be always generous, forgiving, and disinterested; neither injuring their enemies, nor unnecessarily burdensome to their friends. And the more vain and changeable the possessions of this world are, the more solicitous we ought to be to secure a kingdom which cannot be moved. When nations are ripe for ruin, God permits their proud lusts to plunge them headlong into it: and their barbarous refusals of common kindness issue in their own and their neighbours' destruction. Let me be always content with such things as I have; always tender of dispossessing others of what the Lord has given them. Let my portion be the Lord himself, from which neither hell nor earth can turn me out, or mar my enjoyment, while I live in the hopes of exchanging all my wanderings, fightings, and fears, for that city of God, that house eternal in the heavens.

CHAPTER III. [Ver. 5. Argob is, as its name implies, a wild and *rocky* province of Bashan—a great natural fortress in fact, with tortuous ravines and jagged cliffs, inaccessible except to those acquainted with its passes. It is about 22 miles long by 14 wide. It is a plain, but its surface is elevated above the surrounding country about 30 feet; and is entirely composed of a stratum of basalt, which appears to have been emitted from pores in the ground. It is surrounded by the great plain or table-land of Bashan, which is famed for its richness. The surface of Argob, and of a rugged district which extends many miles to the south-east, is thickly studded with ancient cities; and it is a remarkable fact that the massive walls and houses in many of them remain standing; the streets, though long silent and deserted, are in some places complete as those of a modern town. The city gates and the doors and roofs of the houses are all of stone, and bear marks of the most remote antiquity. These are doubtless those 'threescore cities, . . . fenced with high walls, gates, and bars,' of which Moses here speaks. *P.*]

Ver. 11. [*Rabbath of the children of Ammon.* This statement has been employed by objectors as evidence that this book was not written by Moses; while it is charged with an extravagance that is alleged to render the narrative incredible. For neither allegation is there the least ground: (1) Metallic bedsteads have been common in all ages, and are so till this day: in warm countries they would be a real luxury, as preservatives from the annoyance of vermin. (2) That Moses should record the fact for posterity, though well known to his contemporaries, is a matter exemplified in the historical occurrences of every day; and as comparatively few of the Israelites could have actually seen it, to the rest it was therefore a most interesting description. (3) But as *Rabbath* was not yet taken,



ANCIENT WALL OF ACROPOLIS—ONE OF THE OLDEST RELICS IN ATHENS. [DEUT., ii: 1-23.]—In the first part of the above chapter we have some account of international relationships. A careful study of the Old Testament Scriptures reveals the truth that while the Hebrews were God's peculiar people they were not His only people. All peoples were His, and every nation contemporary with the Jews was raised up for some specific purpose. Greece was far away over the Mediterranean Sea from Palestine, but with a history contemporaneous with that of the Hebrews after their entrance into the promised land under Joshua. The heroic period of Greek history is said to date from B. C. 1400 to B. C. 1200. We give in the above picture an illustration of an ancient, rugged, and ragged relic of the old wall built on the northern side of the Acropolis in Athens. It is interesting thus to view from the standpoint of Jewish history 1400 B. C. a scene in Greece.

29 (As[g] the children of Esau which dwell in Seir,[6] and the Moabites which dwell in Ar, did unto me,) until I shall pass over Jordan, into the land which the LORD our God giveth us.

30 But [h]Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit,[7] and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to [i]give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then[k] Sihon came out against us, he and all his people, to fight at Jahaz.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and [l]utterly destroyed the men, and the women, and the little ones,[8] of every city; we left none to remain:

35 Only[m] the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From[n] Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there [o]was not one city too strong for us: the LORD our God delivered all unto us.

37 Only [p]unto the land of the children of Ammon thou camest not, *nor* unto any place of the river Jabbok, nor unto the cities in the mountains, [q]nor unto whatsoever the LORD our God forbade us.[9]

CHAPTER III.

1 *The story of the conquest of Og king of Bashan.* 11 *The size of his bed.* 12 *The distribution of the conquered lands to the two tribes and half.* 23 *Moses' prayer to enter into the land.* 26 *He is permitted to see it.*

THEN we turned, and went up the way to Bashan: and [a]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, [b]Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto [c]Sihon king of the Amorites, which dwelt at Heshbon.

3 So the LORD our God [d]delivered into our hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.

4 And we took [e]all his cities at that time; there was not a city which we took not from them, threescore cities, all the region of Argob, the kingdom of Og in Bashan.

5 All these cities *were* fenced with high walls, gates, and bars, besides unwalled towns a great many.

6 And we [f]utterly destroyed them, as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But[g] all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, [h]the land that *was* on this side Jordan,[1] from the river of Arnon unto mount Hermon;

9 *Which*[i] Hermon the Sidonians call Sirion, and the Amorites call it Shenir;)

10 All[k] the cities of the plain, and all Gilead, and all Bashan, unto Salchah and Edrei,[2] cities of the kingdom of Og in Bashan:

11 For only Og king of Bashan remained of the remnant of [l]giants;[3] behold, his bedstead *was* a bedstead of iron: *is* it not in [m]Rabbath of the children of Ammon? nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.[4]

12 ¶ And[n] this land, *which* we possessed at that time from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.

14 Jair[o] the son of Manasseh took all the country of Argob, unto the coasts of Geshuri and Maachathi, and called them after his own name, Bashan-havoth-jair, unto this day.[5]

15 And[p] I gave Gilead unto Machir.

16 And[q] unto the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley, and the border,

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A.M. 2553. B.C. 1451.

g It appears that the Edomites and Moabites sold them victuals, though they did not permit them a passage through their country, ch. 23. 3,4 Ju.11.17,18.

6 *In Seir.* In Nu. 20. 21 the King of Edom refuses to let Israel pass through his land, and even comes out to battle—here Moses implies that Israel passed through Edom and purchased necessaries: can both accounts be true? perfectly so. The King of Edom refuses to allow Israel to pass through his immediate personal territory; but the Edomites of another part of *Seir*, acknowledging, it may be, an imperial superiority; but exercising at the same time a local and independent jurisdiction, allow them to pass through and trade in their peculiar province. This is a state of things, of which both the ancient and modern history of Europe could furnish many examples.—*C.*

h Nu.21.23.Ex.4.21. Jos.11.20.Ju.11.20.

7 See note on Ex.4. 21.—*C.*

i ch.1.8,24.

k Nu. 21. 23, 24. Ps. 120.7;135.11;136.19;Ju. 11.20-23.Ne.9.22.

l ch.20.16-18; 7.2,16. Jos.11.14. Nu.21.2.Le. 27.28.

8 Heb. *every city of men, and women, and little ones.*

m Nu.31.9,11.ch.20. 14.Jos.8.27;11.11,14.

n ch. 3. 12;4. 48. Jos. 13.9. Nu.21.24; 32.34. 2 Sa. 24. 5. Is.17. 2. 1 Ch. 5.8.

o Jos. 1.5. Nu. 13. 30; 14. 8, 9. Ps. 44. 3. Ko. 8. 31. Is.41.10,15,16.

p ver. 5, 9, 19. Ju. 11. 15.ch.3.16.Ge.32.22.

q ch. 12. 32; 4. 2; 5. 32; 11. 32. Mat.28.20. 1 Sa. 15.22.

9 The Ammonites originally possessed the country extending from the Arnon on the south to Gilead on the north, and bounded on the west by the valley of the Jordan. But some time before the advance of the Israelites the warlike Amorites had driven them out from the western part of their territory, and they took refuge along the banks of the upper Jabbok, and in the fastnesses on the eastern slopes of the mountains of Gilead. There they were when Moses made his successful campaign in Gilead and Bashan.—*P.*

CHAP. III.

They went still northward on the east of Jordan.

a Nu. 21. 33, &c. ch. 29.7;1.4.

b Nu. 21.34. ch.2.31. Is.41.10,14-16.Jos.1.5. Nu.13.30;14.8. Ps.44.3. Ro.8.31.Pr.21.30.

c Nu.21.23-25. ch.2. 24-37.Ps.136.19. Ju.11. 19-21.

d Nu.21. 35. Ps. 135. 11; 136.19,20. Jos. 12.4; 13.12,30.Ne.9.22.

A.M. 2553. B.C. 1451.

e Nu. 32. 33-42. Jos. 12.4,5;13.11,12. 1 Ki. 4. 13.

f ch. 2. 34; 20. 16-18. Jos.11.14. Nu.21.2. Le. 27.28.

g Nu.31.9,11. ch.20. 14;2.35. Jos.8.27; 11.11, 14.

h Nu.32. 33-42. Jos. 12.2-6;13.9-12.

1 Hebrew, 'beyond Jordan.'—*P.*

i ch.4. 48. Ps. 133. 3; 29.6.Ca.4.8.

k ch.4. 49. Jos. 13.5-11.

2 Salchah lay on the summit of a conical hill at the southern extremity of the mountain range on the south-east border of Bashan. Edrei lay about forty miles to the north-west towards Hermon, on a projecting point of Argob. Both cities still exist, but Salchah is deserted, and Edrei a ruin.—*P.*

l Rephaim, Ge.14.5. Am.2.9.Is.17.5.

3 Or, 'remnant of *Rephaim*,' a tall, athletic, and warlike race.—*C.*

m 2 Sa.23.26. Je.49. 2.Eze.21.25. Am.1.14.

4 It was sixteen feet and a half long, and seven and a third broad.—[The name gigantic stature, and wonderful exploits of Og still live in an exaggerated form in the traditions of the East. The Hebrew words translated 'iron bedstead' may mean 'sarcophagus of iron-coloured basalt.' Thousands of these exist in the country. That of Eshmonaser recently found at Sidon, and now in the museum of the Louvre, is a good example of their form and character.—*P.*]

n Jos. 13.8-32; 12.6; 22.7-10. Nu. xxxii. Ju. 5.15-17. 2 Ki. 10. 33. 1 Ch.5.26.

o 1 Ch.2.22. Nu. 32. 41.42. Jos.13.13. 2 Sa. 10.6.

5 Bashan-havoth-jair must not be confounded with the Havoth-jair mentioned in Nu. 32. 41. The latter were in Gilead, the former in Bashan. That they were distinct and far apart is proved by the following passages:—Jos.13.30. 1 Ki.4.13. 1 Ch.2.22,23. The word *Havoth* is from an Arabic root, which signifies 'to collect,' and it therefore means a collection of dwellings of any kind, whether tents, mud huts, or stone houses. The towns called Bashan-havoth-jair appear to have been identical with the 'threescore great cities' of Argob (comp. 1 Ki. 4. 13), of which Kenath was one.—*P.*

p Nu. 32. 39, 40. Jos. 13.29-31;17.5.

q Nu.32.33-38.

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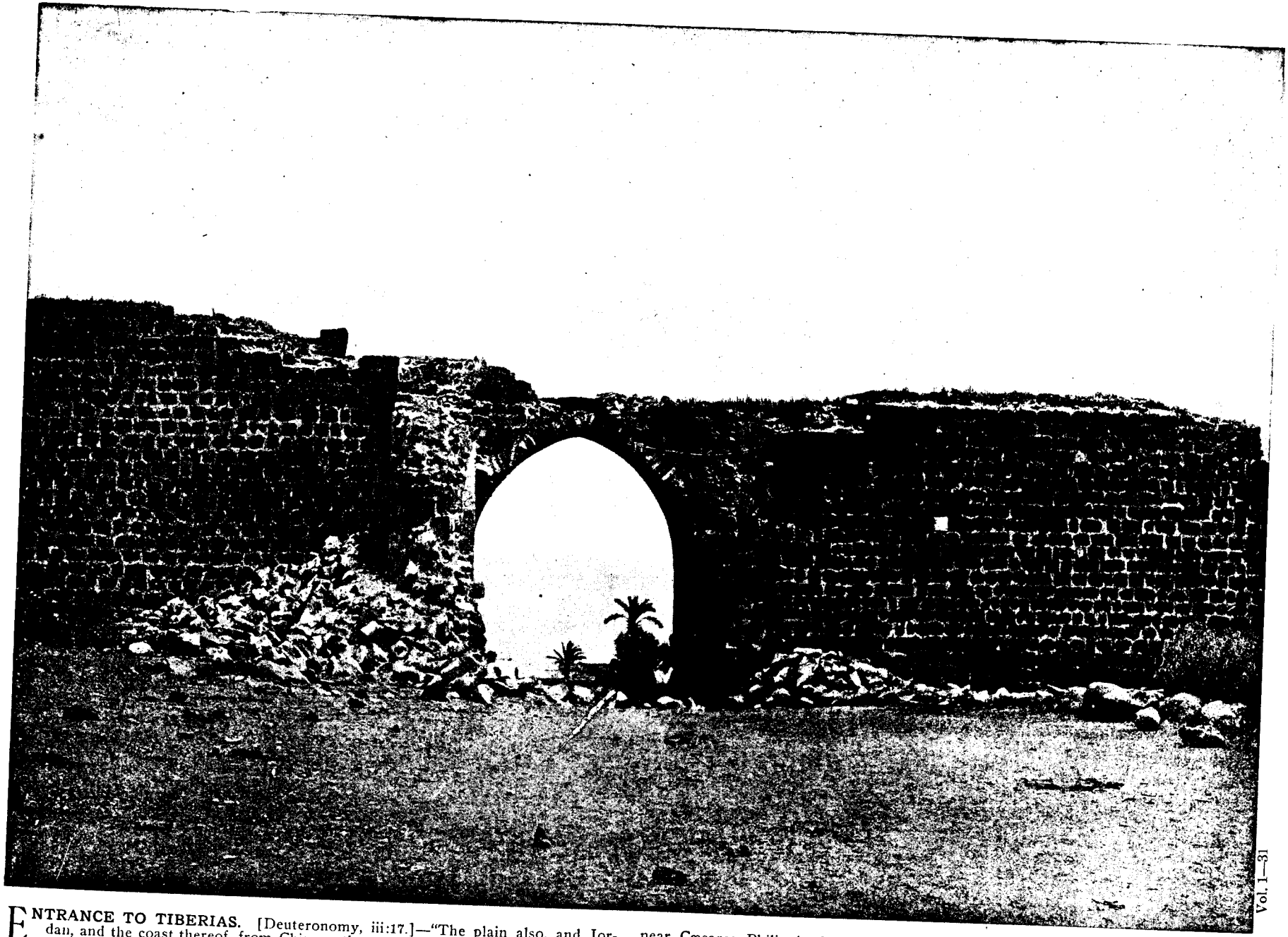
how could Moses tell where the bedstead was? Without our referring to the constancy of divine revelation, does the objector seriously mean to insinuate that no man can tell where any article of curiosity is unless he has actually been in the place? No! this would be too much even for infidelity to assert. (4) But then what shall we say to the *dimensions* of the bedstead? 'the cubit of a man,' about *eighteen inches*, would give for the bedstead 13½ feet in length and 6 in breadth; and allowing the bedstead to be, according to common computation, *one-third* longer than the body, Og would be about 9 feet in height. (5) To escape from the apparent difficulties of the narrative, Boothroyd and others pronounce the passage an *interpolation;* but for the there appears no sufficient authority; nor does the gigantic size of the monarch present any insuperable difficulty; for, remembering the reverence paid by a semi-barbarous people to gigantic height and strength, and allowing that Og might take advantage of this feeling, and do as other unusually tall men have done, elevate himself a few inches on his sandals, and we find a height rarely indeed attained, but still at times actually exemplified in Europe. *C.*]

REFLECTIONS.—Haughty sinners scorn to be warned by their neighbours' fall, and dare to provoke their own judgments, in which they perish. But, amidst the strongest enemies, all slavish fears are altogether groundless when we have the Lord on our side: he kindly proportions his encouragements to his people's fears, and the terrible appearances of their enemies. There is no might nor counsel against him. The race is not to the swift nor the battle to the strong. Created force is of little avail when God is the opposer. He can deal with giants as with grasshoppers.—It highly becomes those who by faith have entered into their spiritual rest, to look not on their own things, but every man also on the things of others; and to labour till their brethren, and especially Zion, enjoy rest along with them. Every experience of God's power and kindness ought to be improved as an antidote against slavish fears, and an encouragement to follow God in the hardest service: and every glimpse of God's glory quickens the desires after more abundant displays of it. Thankfulness for former mercies is an excellent mean to obtain what blessings we need: and



Vol. 1—31

ENTRANCE TO TIBERIAS. [Deuteronomy, iii:17.]—"The plain also, and Jordan, and the coast thereof, from Chinnereth even unto the sea of the plain, even the salt sea, under Ashdoth-pisgah eastward." The Chinnereth referred to in the 17th verse of the third chapter of Deuteronomy is Lake Galilee which we see through this gate of entrance into the city of Tiberias. Herod Anticas was the founder of the city of Tiberias. Through him Roman luxury was introduced into the northern part of Palestine, which extends from the sea of Tiberias to the sources of the Jordan near Cæsarea Philippi. He surrounded the palace which he built in Tiberias with the dwellings for his court, with amphitheaters, bath houses, and temples. Josephus says that in order to make room for all his buildings he was under the necessity of removing several graves found upon the site of the city which he wished to build. There is a tradition that Christ refused to enter Tiberias because it was built upon the graves of the dead of his country.

even unto the [r]river Jabbok, *which is* the border of the children of Ammon;

17 The[s] plain also, and Jordan, and the coast *thereof,* from Chinnereth even unto the sea of the plain, *even* the salt sea, [t]under Ashdoth-pisgah eastward.[6]

18 ¶ And[u] I commanded you at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* meet for the war.[7]

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you,

20 Until the LORD have given rest unto your brethren, as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [x]return every man unto his possession, which I have given you.

21 ¶ And [y]I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye [z]shall not fear them: for the LORD your God he shall fight for you.

23 ¶ And I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to show thy servant thy [a]greatness, and thy mighty hand: for what God *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see [b]the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.[8]

26 But the LORD [c]was wroth with me for your sakes, and would not hear me: and the LORD said unto me, [d]Let it suffice thee; speak no more unto me of this matter.

27 Get [e]thee up unto the top of Pisgah,[9] and lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [f]charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

29 So we abode in the [g]valley over against Beth-peor.

A.M. 2553. B.C. 1451

[r] Ge. 32. 22. Nu. 21. 24. Jos. 12. 2.

[s] Nu. 34. 11, 12. Ge. 13. 10, 11; 14. 3. ch. 4. 49; 33. 23; 34. 1.

[t] Or, *under the springs of Pisgah,* or *the hill,* Nu. 20. 20. Jos 12. 3; 13. 20.

6 The possessions of the Reubenites and Gadites are grouped together in ver. 16, 17. The English version is somewhat obscure: but the following literal rendering of the Hebrew will show the meaning: — 'I gave from Gilead (on the north), even unto the valley of Arnon —the middle of the valley (on the south); and the border *reached* even to the valley of Jabbok (on the north), *which is* the border of the children of Ammon; and the Arabah and the Jordan (bank); and the border (on the west) *reached* from Chinnereth even to the sea of the Arabah—the Sea of Salt, under Ashdoth-pisgah toward the east.' —*P.*

[u] Nu. 32. 20–24. Jos. 1. 12–18; 4. 12, 13; 22. 1–10.

7 Heb. *sons of power.*

[x] Jos. 22. 4. Nu. 32. 22.

[y] Nu. 27. 18–23. Ps. 9. 10. 1 Sa. 17. 35, 37. 2 Ti. 4. 17, 18. 2 Co. 12. 8, 9. Phi. 4. 6.

[z] ch. 1. 30. Nu. 21. 34. 2 Ch. 13. 12. Is. 63. 1. Re. 19. 11, 12. Ps. 18. 28–40; 118. 9–14.

[a] ch. 11. 2. Ex. 15. 11. Ps. 35. 10; 86. 8; 147. 5; 92. 5; 89. 8; 145. 4. Ex. 18. 11. Je. 10. 6; 32. 18, 19. 2 Sa. 7. 22.

[b] Eze. 20. 6. Ex. 3. 8. ch. 11. 11, 12; 8. 7–9.

8 When these words were spoken Moses stood in the deep valley of the Arabah; the whole of Canaan west of the Jordan then appeared to him like a vast chain of mountains, and away on the far distant northern horizon rose the pale blue summits of Lebanon. What could be more graphic, therefore, than the words, 'Let me go over and see *this goodly mountain* (Palestine) and Lebanon?'—*P.*

[c] Nu. 20. 12; 27. 14. Ps. 106. 32, 33. ch. 1. 37; 4. 21.

[d] 2 Co. 12. 8, 9. He. 13. 5.

[e] Nu. 27. 12. ch. 34. 1–4; 4. 21, 22.

9 Or, *the hill.*

[f] Nu. 27. 18. ch. 31. 23; 1. 38; ver. 21. Ju. 1. 1, 7. He. 7. 18, 19; 10. 1. Ga. 3. 13, 14.

A.M. 2553. B.C. 1451.

[g] Nu. 22. 1; 25. 1; 33. 48, 49. ch. 34. 1, 6.

CHAP. IV.

[a] Le. 19. 37; 20. 8; 22. 31. ch. 7. 12; 11. 13; 15. 5; 28. 13; 27. 9.

[b] Ex. xx.–xxiii. Le. i.–xxvii. Nu. v. vi. xv. xviii. xix. &c.

[c] Ge. 12. 7; 13. 15; 15. 18. Ex. 3. 8; 12. 25. Le. 14. 34; 23. 10; 25. 2. Nu. 15. 2. ch. 2. 29; ver. 21, 40; ch. 11. 17, 31; 12. 1, 10; 15. 4, 7; 16. 20; 17. 14.

[d] ch. 5. 1. Ro. 2. 13; 10. 5. Ga. 3. 12. Le. 18. 5. ch. 12. 32. Jos. 1. 7, 8. Pr. 30. 6. Re. 22. 18, 19. Mat. 15. 9; 5. 18.

1 In this chapter the practical lessons deducible from the foregoing recapitulation of their history are here enforced upon the Israelites; and the rule by which they are to be guided is the revealed will of God, to which nothing is to be added, as binding upon the consciences of men, and from which nothing is to be taken away.—*I.*

[e] Nu. 25. 1–9; 31. 3, 7, 8. 1 Co. 10. 8. Jos. 22. 17. Ps. 106. 28–30.

[f] ch. 10. 20; 13. 4. Jos. 22. 5; 23. 8. Ru. 1. 14, 16. Ac. 11. 23. Ro. 12. 9. Eze. 9. 4, 6. Is. 56. 20; 3. 10. Ps. 91. 9, 10. Job 5. 19, 20; 22. 29.

[g] Job 28. 28. Ps. 19. 7; 111. 10; 119. 98, 99. Pr. 1. 7; 4. 5, 7; 2. 2, 5, 6. 2 Ti. 3. 15. Mal. 3. 12.

[h] 2 Sa. 7. 23. Ps. 46. 1; 145. 18; 148. 14. Is. 55. 6; 41. 10; 43. 1, 2. He. 10. 22; 13. 5, 6. Ja. 4. 8. Ro. 8. 31.

2 In the sense of *place,* God is equally *near* to all men; but in the sense of *knowing* him by the understanding,—*seeing* him in all things and events, in the conclusion of reason—*loving* him as *our God,* in the depth of the affections—and *living* in him, and to him, as the *living God,* in this sense God is near only to those who are 'brought *nigh* by the blood of Jesus,' and have 'fellowship with the Father and his Son,' and who, still on earth, have yet their 'conversation in heaven.'—*C.*

3 Heb. 'for what nation so great, which hath gods near to it as JEHOVAH our God (is to us) in all that we ask of him?'—*P.*

[i] Ps. 19. 7–9; 147. 19, 20. 2 Ti. 3. 16, 17. Ex. xii.–xxxi.

[k] ver. 15, 23. Pr. 4. 21–23; 3. 1, 3. ch. 7. 18; 8. 2; 32. 7. Ps. 105. 5; 77. 11.

[l] ch. 6. 7; 11. 19. Ps. 78. 5, 6. Pr. 22. 6. Ep. 6. 4. Ge. 18. 19. Is. 38. 19.

[m] Ex. xix. xx. He. 12. 18. ch. 5. 2.

29 So we abode in the [g]valley over against Beth-peor.

CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on the east side of Jordan.*

NOW therefore [a]hearken, O Israel, unto [b]the statutes, and unto the judgments, which I teach you, for to do *them,* that ye may live, and go in and possess [c]the land which the LORD God of your fathers giveth you.

2 Ye[d] shall not add unto the word which I command you, neither shall ye diminish *ought* from it, that ye may keep the [1]commandments of the LORD your God which I command you.

3 Your eyes have seen [e]what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that [f]did cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore and do *them;* for [g]this *is* your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation *is* a wise and understanding people.

7 For what nation [h]*is there so* great, who *hath* God *so* nigh[2] unto them, as the LORD our God *is* in all *things that* we call upon him *for?*[3]

8 And what nation *is there so* great, that [i]hath statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [k]keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but [l]teach them thy sons, and thy sons' sons:

10 *Specially* the [m]day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that

contentment under disappointments is a good evidence that our prayers were not rejected, though we obtain not what we ask. One single slip in the conversation of a saint sometimes renders his most earnest supplications unsuccessful; for God makes his own faithful children the most distinguished examples of his righteous judgments. Often, for their own good, as well as for the good of others, he removes them by death in a considerate manner, when the continuance of their life seems to be most necessary; and yet readily he gratifies their innocent desires, as far as his own honour permits, whenever he finds them penitent. What a comfort is it for dying rulers, in church or state, to leave the flock of God in the hands of faithful successors! and it is pleasing to see aged saints on their death-beds encourage their younger brethren.

CHAPTER IV. [Ver. 8. *I set before you this day.* The great evidence for the divine origin of the Bible is in the Bible itself, just as the great evidence for the being and perfections of God is in the works that he has made. 'The heavens declare the glory of God.' None but a God of power, and wisdom, and goodness, could frame a world so mightily, so wisely, and so excellently. And just so, none but God could reveal a law so excellent as that of Moses. It stands as much above all other laws, as the works of God in nature do above the works of men in art. The philosophers and legislators of the world, if met in one great conclave, could not if they would, and would not if they could, compose and promulgate the ten commandments. Were the stars extinguished, and did the sun alone remain in heaven, it would evince, in its solitary majesty, the divinity of its Creator; and were the Bible lost in another deluge, and did the ten commandments alone survive, they would manifest, even to the sinner whom they condemned, that they were the work of a God of infinite wisdom and holiness. *C.*]

Ver. 33. [*Hear the voice of God speaking out of the midst of the fire.* The tribes were numbered from twenty years old and upwards, Nu. 1. 3, and of these none now remained alive save Caleb and Joshua, Nu. 26. 64, 65; but multitudes were still alive who, at nineteen years of age and downwards, had been present at Sinai, and had heard 'the voice of God speaking out of the midst of the fire.' These now form a host of witnesses to the truth of the Mosaic narrative, to which no event in merely human history can furnish any parallel. Had their parents had the slightest ground of suspicion against the reality of the miracles of Sinai, or the slightest charge against the veracity of Moses,

they shall live upon the earth, and *that* they may teach their children.

11 And ye [n]came near, and stood under the mountain; and the mountain burned with fire unto the midst[4] of heaven, with darkness, clouds, and thick darkness.

12 And the LORD [o]spake unto you out of the midst of the fire: ye heard the voice of the words, [p]but saw no similitude; only *ye heard* a voice.[5]

13 And he [q]declared unto you his covenant, which he commanded you to perform, *even* ten commandments; and he wrote them upon two tables of stone.

14 And the LORD commanded me at that time to teach you [r]statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 ¶ Take[s] ye therefore good heed unto yourselves, (for ye [t]saw no manner of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire,)

16 Lest ye [u]corrupt *yourselves*, and make you a graven image, the similitude of any figure, the likeness of male or female,

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air,

18 The likeness of anything that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:[6]

19 And lest [x]thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, *even* all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided[7] unto all nations under the whole heaven.[8]

20 But the LORD hath taken you, and brought you forth out of [y]the iron furnace,[9] *even* out of Egypt, to be unto him a [z]people of inheritance, as *ye are* this day.

21 Furthermore, the LORD [a]was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land [b]which the LORD thy God giveth thee *for* an inheritance;

22 But [c]I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take [d]heed unto yourselves, lest ye forget the covenant of the LORD your God, which

A.M. 2553. B.C. 1451.

n Ex. 19.17,18;20.21; 24.17. ch.5.23. Ne.9.13. He.12.18,21.

4 Heb. *heart.*

o ver. 15, 33, 36; ch. 5. 4. Ex. 19. 18; 20. 1–19; 24. 16, 17. He. 12. 19.

p ver. 15. Is. 40. 18. Ac. 17. 29. Ex. 20. 22, 23. Jn. 4. 24. 1 Ti. 1. 17; 6. 16.

5 Heb. *save a voice.*

q ch. 5. 1–22. Ex 20. 1–17; 24. 12; 31. 18; 34. 28. Ne. 9. 13, 14.

r ver. 1. Ex. xxi. – xxiii.

s ver. 9, 23. Jos. 23. 11. Je. 17. 21. Mal. 2. 15.

t ver. 12, 33, 36. Jn. 4. 24. 1 Ti. 1. 17; 6. 16. Is. 40. 18. Ac. 17. 29.

u Ex. 20. 4, 5. ch. 5. 8. Ro. 1. 22, 23. Ps. 106. 19, 20; 115. 4–8. Is. 44. 9–19; 40. 18, 19. Je. 10. 3–9, 14. Eze. 8. 10.

6 Not the waters of any *central abyss*, as some have imagined, for astronomy can prove that the centre of the earth is heavier than water; but the waters that are *lower* than the earth, and, in that sense, *beneath* it.—*C.*

x ch. 17. 3. 2 Ki. 21. 3; 17. 16. Am. 5. 25, 26. Job 31. 26, 27. Je. 8. 2.

7 Or, *imparted.*

8 *Sun worship* has been common in all heathen countries, and subordinately the *moon and stars* have shared this honour. They are glorious creatures: but to the Creator only is worship due. Ro. 1. 25. They have not *divided* themselves, but God has *divided* them (Ge. 1. 6) 'unto all nations under heaven,' that is, has divided them so as to give light to all countries, of which the economy of the *Arctic regions* may be considered the standing astronomical miracle. *C.*—This is a most sweeping condemnation of every form of idolatry. God was to be worshipped directly—not through picture, statue, or image of any form or semblance whatsoever.—*F.*

y 1 Ki. 8. 51. Je. 11. 4. Ex. 13. 14; 1. 11, 14. Ps. 81. 6; 68. 13. *i.e.* cruel bondage.

9 An image that renders it highly probable that the purification of iron from the ore had been practised in *Egypt*, and that the *Israelites* had been condemned to this severe labour.—*C.*

z ch. 9. 26, 29; 32. 9; 7. 6; 14. 2. Ex. 19. 5, 6. Ps. 28. 9; 33. 12; 135. 4. Tit. 2. 14. 1 Pe. 2. 9. Ge. 17. 7.

a ch. 1. 37; 3. 26; 31. 2. Nu. 20. 12; 27. 13, 14. Ps. 106. 32, 33.

b ver. 1. Ge. 17. 8.

c 2 Pe. 1. 13–15. Nu. 14. 30. Am. 3. 2. He. 12. 6–10.

d ver. 9, 15–19. Ps. 59. 11; 103. 2. Ex. 19. 8; 20. 4, 23; 34. 13–17; 32. 8. Le. 19. 4. ch. 5. 7, 8; 6. 12–14; 7. 5, 6, 25; 12. 1–4. ch. xiii.; 17. 1–7.

A.M. 2553. B.C. 1451.

e ch. 9. 3; 5. 9; 32. 22. Ps. 21. 9, 10; 78. 21. Is. 33. 14; 27. 4; 42. 8. Je. 21. 12, 14. Zep. 1. 18. Na. 1. 2. He. 12. 29. Ex. 20. 5; 34. 7.

1 This awful image of a fire that consumes, is contrasted with the *furnace* that merely *purifies!* Hear, ye unbelievers, lest he '*consume* you in a moment.'—*C.*

f ch. 31. 16–18; 32. 14–21. Ju. 2. 8–15. 2 Ki. 17. 7–23. Ne. 9. 26. Eze. 16. 15–43; 20. 28, 31; xxiii.

g ch. 30. 18, 19; 31. 28; 32. 1. Is. 1. 2. Je. 2. 12; 6. 19; 22. 29. Eze. 36. 4. Mi. 6. 1, 2.

h Le. 26. 14–39. ch. 8. 19; 28. 15–68; 29. 18–28; 30. 15; 31. 16, 17; 32. 19–26. 2 Ki. xvii. xxiv. xxv.

i ch. 28. 64. Le. 26. 33. Ne. 1. 8. Lu. 21. 24.

k ch. 28. 36, 64. Je. 16. 13. Ac. 7. 42. 1 Sa. 26. 19.

l Ps. 115. 4–7; 135. 15–17. Je. 10. 3–9. Is. 45. 20; 46. 7; 44. 9–19; 40. 19.

m ch. 30. 1–10. 2 Ch. 15. 15. Ne. 1. 9. Je. 29. 12. Am. 5. 4, 6, 8, 14, 15. Zec. 2. 3. Mat. 7. 7, 11. Mar. 11. 24.

n Le. 26. 38–45. 1 Ki. 8. 46–53. Ge. 17. 7. Zec. 13. 9.

2 Heb. *have found thee.*

o Ex. 34. 6, 7. Ne. 1. 5. Ps. 80. 5, 15; 103. 11, 17; 145. 8; 130. 7. Nu. 14. 18.

p Le. 26. 40–45. ch. 30. 1–10; 32. 36–43; 7. 9, 12. 1 Ki. 8. 46–53. Ps. 111. 5, 9. 2 Ki. 13. 23. Is. 54. 10; 49. 15, 16.

q Job 8. 9. Ps. 44. 1; 145. 4–12; 78. 3–6. ch. 32. 7.

r ch. 30. 4. Mat. 24. 31. Mar. 13. 27.

s Ex. 20. 19; 33. 20. ch. 9. 10. Ju. 13. 22; 6. 22.

3 Hitherto God had called only individuals or families, as Abraham and his family; now he calls a whole nation—emblem of the glorious time when 'the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.' Re. 11. 15; and this nation he calls, (1) by *temptations*, preparing them for liberty by the yoke of bondage; (2) by *signs* of power, and of mercy, and of truth, understood by Moses; (3) by *wonders*, which produced in Pharaoh and his court amazement, without knowledge of their true origin or meaning; (4) by *war*, as in the warlike pursuit of Pharaoh; (5) by a *mighty hand*, in working those miracles of power, which even Jannes and Jambres acknowledged to evidence 'the finger of God;' (6) by a *stretched-out arm*, even that of Moses, which God commanded him to *stretch* over the river and the sea, Ex. 7. 19; 14. 26, the emblem of the power of God, from whom he derived his commission; and (7) by *great terrors*, as that of Pharaoh and the Egyptians when God smote the first-born, Ex. 12. 33.—*C.*

t ch. 7. 19; 11. 2–4; 26. 8; 29. 3. Ex. 3. 19; 6. 1; 9. 20, 27; 10. 7; 12. 30. Ps. 78. 12, 48–53; 105. 26–36; 136. 10–15. Jos. 24. 5–7. 1 Ki. 8. 9, 10, 11. Je. 32. 20, 21. Eze. 20. 9, 10. Ac. 7. 36. 2 Sa. 7. 23.

he made with you, and make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For [e]the LORD thy God *is* a consuming fire,[1] *even* a jealous God.

25 ¶ When thou [f]shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall do evil in the sight of the LORD thy God, to provoke him to anger;

26 I [g]call heaven and earth to witness against you this day, that [h]ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall [i]scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there [k]ye shall serve gods, the work of men's hands, wood and stone, which [l]neither see, nor hear, nor eat, nor smell.

29 But [m]if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him with all thy heart, and with all thy soul.

30 When [n]thou art in tribulation, and all these things are come upon thee,[2] *even* in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

31 (For [o]the LORD thy God *is* a merciful God,) he [p]will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

32 ¶ For [q]ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and *ask* from the [r]one side of heaven unto the other, whether there hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people [s]hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God assayed to go *and* take him a nation[3] from the midst of *another* nation, by [t]temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was showed, that thou

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they would have trained up a generation still more unbelieving, more fickle, more ungrateful, and more rebellious than themselves. But truth and grace have triumphed in the conversion of the children, while appetite and habit have effected the destruction of the parents.—*Note*, How exactly do these two generations correspond, on the great national scale, with the condition of every descendant of Adam! The 'old man' walks by 'sight,' disbelieves, and dies disinherited; the 'new man' walks by 'faith,' lives, and enters into rest. *C.*]

REFLECTIONS.—Blind and hardened indeed are the hearts of men, which need such earnest and repeated inculcation of the plainest duties. And greatly important are the statutes and testimonies of God, which are worthy of all these enforcements. Oh with what solemnity and fervour ought ministers then to preach the truths of God! His glory, and the eternal salvation or ruin of mankind, are deeply concerned in them. Let me receive every article of their divine message with the deepest awe and the most solemn regard: and while I have an ear to hear, let me hear what the Spirit saith to the churches, as said to myself. Let me walk in all the commandments of the Lord blameless. Let every carnal representation of the true God, every deviation to idols, be the detestation of my soul. And, remembering God's tenderness with me, and relation to me, let me exert all my care and skill in raising up men to the honour of Jesus Christ my elder brother. Let every manifestation of God's character or providence encourage and animate me to close walking with him. And if I choose not that sin should become my punishment, let me never make it my pleasure. But let the immutability of God's love, and his readiness to show mercy to returning prodigals, lead me to a speedy and a

mightest [u]know that the LORD he *is* God; *there is* none else beside him.

36 Out[x] of heaven he made thee to hear his voice, that he might instruct thee; and upon earth he showed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And [y]because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

38 To[z] drive out nations from before thee, greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, as *it is* this day.

39 Know[a] therefore this day, and consider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt [b]keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong *thy* days upon the earth, [c]which the LORD thy God giveth thee, for ever.[4]

41 ¶ Then Moses [d]severed three cities on this side Jordan,[5] toward the sun-rising;

42 That the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*, [e]Bezer in the wilderness, in the plain country of the Reubenites; and [f]Ramoth in Gilead, of the Gadites; and Golan in Bashan, of the Manassites.[6]

44 ¶ And this *is* the law which Moses set before the children of Israel:

45 These *are* the [g]testimonies, and the statutes, and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On [h]this side Jordan, in the valley over against Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom Moses and the children of Israel [i]smote, after they were come forth out of Egypt:

47 And they possessed his land, and the land [k]of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 From[l] Aroer, which *is* by the bank of the river Arnon, even unto mount [m]Sion, which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the [n]springs of Pisgah.

A.M. 2553. B.C. 1451.

[u] Ps.83.18;58.11. Is. 45.5. Mar.12.29,32.ch. 32.39. Ex.18.11. 2 Sa.7. 22.

[x] Ex.19.9, 19; 20. 18, 22; 24. 16, 17. Ne.9. 13. He.12.18.ver.12,15,33.

[y] ch.7.7,8. Ex.32.13 3.6-8; vii.-xiv. 2 Ch.16. 9. Eze.20.5-24. Ps.105. 6-12,24-38; 78. 12,13,43 -54; 136.10-26. ver. 34. Is.63.7-13;51.9-11.

[z] ch.7.1; 9. 1, 2. Ex. 33. 27-31; 34. 11. Nu. xxi. Jos. vi. xxi. Ps. 44. 2; 78. 55; 68. 12; 80. 8, 9; 105.44.130.21,22. Ne.9. 24,25.

[a] 1 Ch.28.9. ch.30.1. Jos.2.11. Da.4.35. ver. 35. Ps.46.19. Is.46.9.

[b] Le.26.1-13. ch.28. 1-14;5.16. Ps.19.11; 31. 11-15. Is.1.19;3.10. Je. 22.15. Mat.6.33. 2 Co.4. 17,18. Ep.6.3. 1 Ti.4.8. He.11.26. 1 Co.15.58.

[c] ver.1. Ge.17.8.

4 If the words of *Moses* were from God, and if the land was given by God *for ever* to *Israel*, why are they totally cut of possession for nearly 2000 years? Can the Bible be the word of God, if it have failed so long? It can;—for 'God is not slack concerning his promise, as some men count slackness,' 2 Pe. 3. 9; the temporary, though long-continued, exile of the Jews, being one of those very prophecies, the visible fulfilment of which will rise up in judgment against infidelity, convicting its contentious children of disbelieving their own senses, as much as of rejecting the word of the Lord.—*C.*

[d] Nu.35.9-15.ch.19. 1-8. Ex.21.12.

5 Hebrew, 'beyond Jordan.'—*P.*

[e] Jos.20.8; 21. 36, 38. 1 Ch.6.7,71,78,80.

[f] 1 Ki.4.13; 22, 3,4,6, 12.2 Ki.8.28;9.1,14.

6 The site of Bezer is unknown. It lay on the open plateau of Moab, probably not far distant from Heshbon. Ramoth-Gilead has been identified with the modern town of *Salt*, which stands high up amid the mountains of Gilead, just about the centre of the country east of the Jordan. The exact position of Golan is not known; but it gave its name to the Greek province of *Gaulanitis*, which is now called *Jaulan*, and lies east of the Sea of Galilee. The cities of refuge were thus judiciously located; one in the north, another in the centre, and a third in the south.—*P.*

[g] ch.6.17; 10.7. 1 Ki. 2. 3. ver. 1. Le. 27. 34. Nu.36.13.

[h] Nu.32.19,32;34.15; 35. 14. ch.1.1,5. *i.e.* on the east side of it, ver.47.

[i] Nu.21.24. ch.1.4;3. 8.

[k] Nu.21.33. ch. 3. 1-14;29.7,8. Jos.13.24-32; 12.1-6. Ne.9.22. Ps.135. 11;136.19,20.

[l] Jos. 13. 16. Nu. 21. 24.

[m] ch.3.9. Ps.133.3.

A.M. 2553. B.C. 1451.

[n] ch. 3. 10, 17; 34. 1. Jos.13.20.

CHAP. V.

[a] ver. 23; ch. 29. 10; 31.1. Ex.20.19. Jos. 23. 2;24.1.

1 How could 'all Israel,' even limiting the phrase to all males from twenty years old and upwards, attend in one place to hear this discourse of Moses? The answer is easy: (1) It is not said they all attended, but that all were called. (2) But even if all, in the widest application of the word, were required to attend, and actually did attend, at one place, it is not necessary to infer that they attended at one time; but successively.—*C.*

[b] ch.4.1.

2 Heb. *keep to do them.*

[c] Ex.19.5,6; 24.8.ch. 4.23.

[d] Ge.17.7-14. ch.29. 10-15. Ga.3.17,21. He. 8.9. Ps.105.8,10. Je.50. 5.

3 The full meaning appears to be:—'Not with our fathers who subsequently died in the wilderness—not with them only, but with them specially, did God make this covenant; but with us who are here alive this day, and in the act of entering on the country which he promised—to us who are in the enjoyment of the promised blessings.—*P.*

[e] Ex.20.22; 33.11; 19. 9,19. Nu.12.8. ch.4.12, 15; 33.36. Ne. 9. 13, 14. He.12.18,19. ver.22,24 -26.

[f] Ex.20.18,19,21; 19. 16. Ga.3.19. He.12.18-21.ver.24-27.

[g] Ex. 20. 2, &c. Le. 26.1.ch.6.4. Ps.81.10.

4 Heb. *servants.*

[h] Ex.20.3. 1 Jn.5.21. Mat.4.10.

[i] Ex. 20.4-6. Le. 26. 1.

[k] Ex.34.7; 20.5. Na. 1.2.ch.4.24. He.12.29.

[l] Je. 32. 18. Jn.15.15. ver.31; ch.8.2; 28.1-14. Le.26.1-13.

5 The mercy of God is held out as a motive to obey the law of God, though the law itself holds out no mercy to the transgressor. In the preface God speaks to them as their Redeemer, and it is only in this view that a sinner can yield it obedience. The mercy of God is here promised to thousands; not only of individuals, or to great multitudes to the third and fourth generation, but to successive generations to the end of time. The Lord's dealings with the posterity of Abraham, who believed his word, loved him, and kept his commandments, illustrate this promise.—*I.*

[m] Ex. 20.7. ch.6.13. Je.4.2. Ja.5.12. Mat.5. 33. Le.19.12.

[n] Ex.20.8-11; 16.23-26;31.13-17;35.2. Is.58. 13;56.6. Mat.24.20.

[o] Ge.2.2. He.4.4. Ne. 13.15. Le.25.44. Is.58. 13. Ex. 16. 29,31; 35. 2; 31.14-17.

[p] Ex. 12. 49. Le. 19. 34. Nu.15.15,16,29,30.

[q] ch.15.15; 16.12; 24. 18,22. Ex i.-xiv. Is.63. 9. Lu.1.74,75. Ps.116. 16.2 Co.5.14,15.

CHAPTER V.

1 *A commemoration of the covenant in Horeb, 6 the ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called [a]all Israel,[1] and said unto them, [b]Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do [2]them.

2 The [c]LORD our God made a covenant with us in Horeb.

3 The LORD [d]made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.[3]

4 The[e] LORD talked with you face to face in the mount, out of the midst of the fire,

5 (I stood [f]between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ I[g] *am* the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.[4]

7 Thou[h] shalt have none other gods before me.

8 Thou[i] shalt not make thee *any* graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou shalt not bow down thyself unto them, nor serve them: [k]for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And[l] showing mercy unto thousands[5] of them that love me, and keep my commandments.

11 Thou[m] shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 Keep[n] the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 Six days thou shalt labour, and do all thy work;

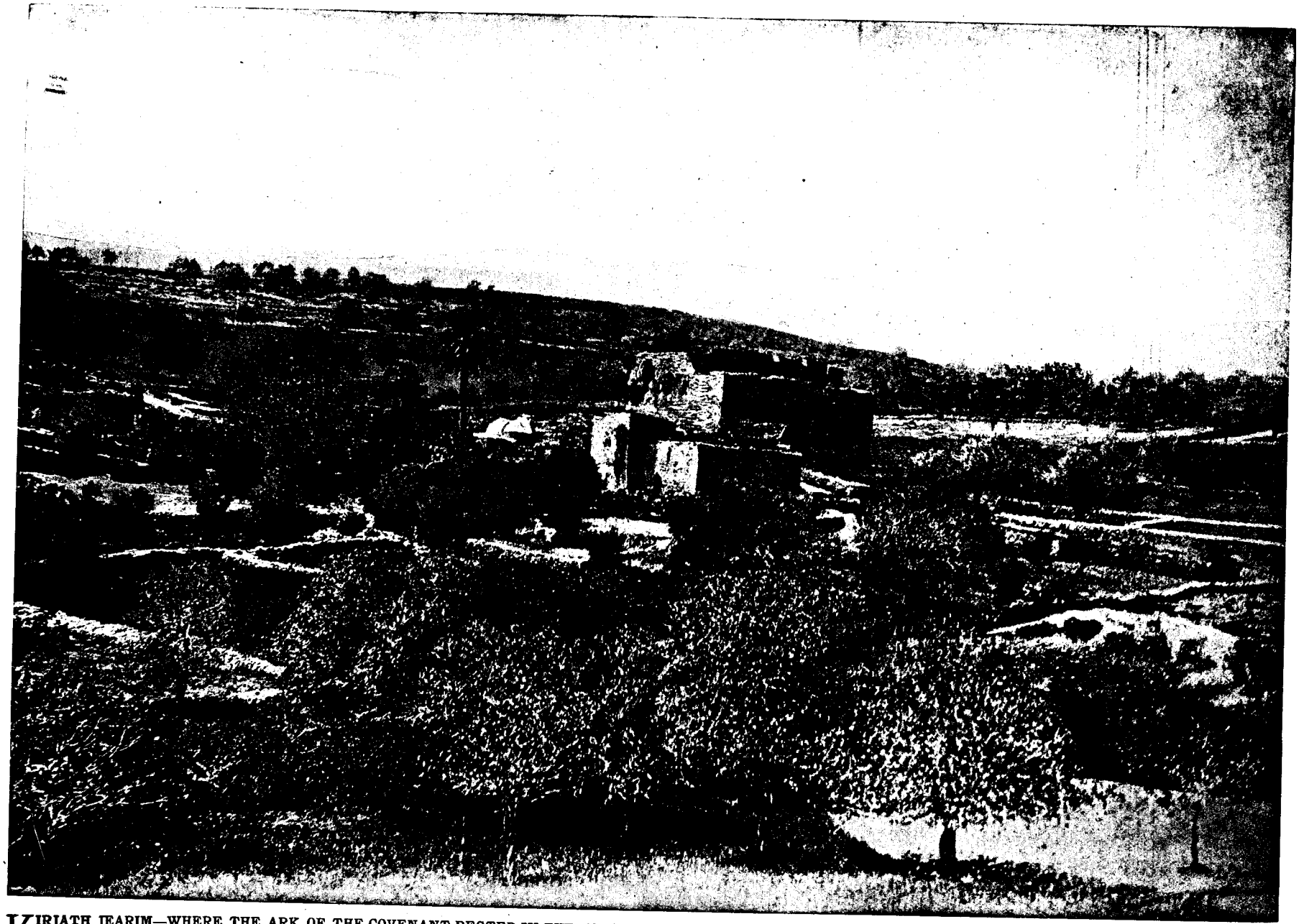
14 But the seventh day *is* the [o]sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor [p]thy stranger that *is* within thy gates; that thy man-servant and thy maid-servant may rest as well as thou.

15 And [q]remember that thou wast a servant in the land of Egypt, and *that* the LORD thy

hearty repentance for sin. And, recollecting the manifold, the distinguishing manifestations of God to me, and to his people, let me never forget my superior obligations; but, while I enjoy his peculiar blessing, return him peculiar honour.

CHAPTER V. [Ver. 21. The varieties of expression used, in relating the same thing, by 'holy men of God,' who spoke as they were moved by 'the Holy Ghost,' is never without some important use, that will sooner or later be found out. A remarkable instance occurs in this verse. In many of the catechisms and other books authorized by *Romanists*, the *second commandment*, forbidding image worship, is omitted; but to make up the number *ten*, the tenth commandment is divided into *two*. The *transposition*, however, in the text demonstrates the invalidity of the division, and the folly as well as sin of adding to or diminishing from the words of the Lord. *C.*]

REFLECTIONS.—Sinful men must have God's will declared to them, line upon line, precept upon precept. But the promise of grace, made in Jesus Christ, is the great foundation of all our holy obedience; and there can be no happy promise of



KIRJATH JEARIM—WHERE THE ARK OF THE COVENANT RESTED IN THE HOUSE OF ABINADAB. [DEUT., v: 22.]—"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more; and he wrote them in two tables of stone and delivered them unto me." We give here a picture of Kirjath Jearim because when the ark of the testimony was brought from Bethshemesh it rested in this place in the house of Abinadab. The immeasurable distance of the religion of Israel from that of surrounding nations may be determined from the fact that the Israelite bowed himself before a holy place in which God was represented in His law and as revealing Himself as holy and just and demanding corresponding traits in His people. The Egyptian bowed before a shrine also, but when that which was contained in it was disclosed it was seen to be a cat or a crocodile or some animal lower in nature than man. The Israelite looked above him, the Egyptian looked beneath himself.

MOSQUE OF OMAR AND TURKISH QUARTER, JERUSALEM—IN THE PLACE OF THE TEMPLE WHERE CHRIST TAUGHT. [DEUT., v: 33.]—"Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." We give a picture here, as illustrating the results of failing to observe God's law, the Mosque of Omar, a Mohammedan place of worship standing on the very site of the magnificent temple built by the people of God. Every Jew and every Christian who makes a visit to Palestine resents in his own feelings the presence of an alien people in the land of the Hebrews and of Christians. But we are all forced to admit that this land would have belonged to Jews and Christians forever had they been true to the ten commandments and to the Son of God, the embodiment of the ten commandments in living form.

God brought thee out thence through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ Honour[r] thy father and thy mother, as the LORD thy God hath commanded thee; [s]that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou[t] shalt not kill.

18 Neither shalt thou commit adultery.

19 Neither shalt thou steal.

20 Neither shalt thou bear false witness against thy neighbour.

21 Neither[u] shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field,[6] or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.[7]

22 ¶ These[x] words[8] the LORD spake unto all your assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and he [y]wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, [z]when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the [a]heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath showed us his glory, and his greatness, and we[b] have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? [c]for this great fire will consume us. If we hear[9] the voice of the LORD our God any more, then we shall die.

26 For [d]who *is there of* all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go [e]thou near, and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [f]they have well said all that they have spoken.

29 Oh[g] that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever![1]

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and I will [h]speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye [i]shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left.

33 Ye shall [k]walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.* 20 *What they are required to teach their children concerning it.*

NOW these *are* the [a]commandments,[1] the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go[2] to possess it;

2 That thou mightest [b]fear the LORD thy God, to keep all his statutes, and his commandments, which I command thee; thou, and thy son, and thy son's son, all the days of thy life; and that [c]thy days may be prolonged.

3 ¶ Hear[d] therefore, O Israel, and observe to do *it;* that it may be well with thee, and that ye may increase mightily, as the LORD God of thy fathers hath promised thee, in the land that floweth with milk and honey.

4 Hear, O Israel; [e]The LORD our God *is* one LORD:

5 And[f] thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

6 And [g]these words, which I command thee this day, shall be in thine heart;

7 And thou [h]shalt teach[3] them diligently

A.M. 2553. B.C. 1451.

r Ep. 6. 1, 2. Ex. 20. 12. ch. 27. 16. Le. 19. 3. Mat. 19. 19. Col. 3. 20.

s ch. 4. 1, 40; 6. 2, 3; 8. 1; 11. 8, 9.

t Ex. 20. 13–17. Mat. 5. 21; 7. 12; 19. 18. Ro. 13. 9. Ja. 2. 11. Ga. 5. 14. Ep. 4. 31, 32; 6. 3–5.

u Ro. 7. 7. He. 13. 5. 1 Ti. 6. 10. Tit. 2. 10. 1 Th. 4. 6. Col. 3. 5.

6 Moses in this *repetition and comment* appropriately introduces the word 'field,' as the people were now about to enter the promised land.—*C.*

7 On comparing Ex. xx. with De. v. there appear such varieties in the fourth, fifth, and tenth commandments, that infidels have charged the whole with contradiction; and consequently either part or whole with untruth—whilst the opponents of the full divine *inspiration* of Scripture have adduced them as evidence that whilst the thought was inspired, the words were resigned to the selection of the writers. A single answer will serve to refute the objection of the infidel, and to remove the difficulty of the believer—the answer lies in recollecting (1) That Israel had now been in possession of the *ten commandments* for almost forty years, and must therefore have been well acquainted with such a brief original document. (2) That to such well-known and original document Moses refers when he says, 'Keep the Sabbath-day to sanctify it, as the Lord thy God hath commanded thee;' that is, not as he does now for the first time command, but as he hath already commanded at Sinai. This view is farther confirmed in ver. 15, where the time of the commandment is again referred—not to the present *repetition and comment*, but to a past and acknowledged occasion. Again, it is said in ver. 16, 'Honour thy father and thy mother, as the Lord thy God hath commanded thee,' clearly referring to the *Sinai original* of the commandment, a reference which evidently continues to the end of ver. 21.—*C.*

x ch. 4. 12–15, 33, 36. Ex. 19. 18, 19; 20. 18, 19. He. 12. 18–21. ver. 4, 24, 26.

8 'These words,' not the words that, by divine authority, I have now given in *explanation* of the commandments, but the words I have referred to as what 'the Lord God commanded thee,' formerly in the covenant at Sinai.—*C.*

y Ex. 31. 18; 24. 12.

z Ex. 20. 18, 19. He. 12. 18–21.

a ch. 1. 15. Ex. 18. 21, 25.

b Ex. 19. 19. ch. 4. 10, 15, 33, 36. Ge. 16. 13; 32. 30. Ju. 13. 22; 6. 22, 23.

c ch. 33. 2. 2 Co. 3. 6, 7. Ga. 3. 10. Ex. 19. 18; 20. 18, 19; 24. 17.

A.M. 2553. B.C. 1451.

d ch. 18. 17. Nu. 27. 7; 36. 5.

e ch. 32. 29; 4. 9. Ps. 81. 13. Is. 48. 18. Je. 4. 14; 6. 8; 44. 4. Mat. 23. 37. Pr. 4. 23; 33. 26.

1 The verse may be translated thus: *who will grant that there may be such a heart in them!* as much as if he had said, Notwithstanding all their professions, they refuse to receive such a heart from me: how then can they produce it of themselves, or derive it from another source?—*C.*

f ch. 12. 32; 4. 1, 2, 5, 6; 11. 32; 17. 11, 20; 28. 14. Jos. 1. 7. Pr. 4. 27.

g Ps. 119. 6; 19. 11. Lu. 1. 6. Ro. 2. 12. 1 Co. 15. 58. 1 Ti. 4. 8. ch. 4. 1, 2, 40.

CHAP. VI.

a ch. 4. 1, 40, 45; 5. 31. Le. 27. 34. Nu. 36. 13.

1 *Commandments.* These include all things ordered, permitted, or prohibited, whether they be things moral, ceremonial, or evangelical.—*Statutes.* These include the delineations, descriptions, types, shadows, and likenesses, by which 'outward and visible signs represent inward and spiritual grace.'—*Judgments.* These include God's purposes, determinations, and decisions, in regard to actions past, as the monitions to present duty, and the exemplars of judgments to come.—*C.*

2 Heb. *pass over.*

b ch. 10. 12, 20; 13. 4; 4. 1, 2, 9, 40; 5. 16, 33. Ps. 111. 10. Pr. 16. 6. Mat. 4. 10. Is. 29. 13. Ge. 18. 19. Ps. 78. 4–8.

c ch. 5. 16; 22. 7. Pr. 3. 2. 1 Pe. 3. 10. 1 Ti. 4. 8. Ps. 34. 15.

d ch. 4. 1, 5, 6, 40; 5. 33; 8. 1. Ge. 12. 2; 15. 5; 22. 17; 26. 4; 28. 14. 2 Sa. 24. 9. 2 Ch. 17. 14–18.

e 1 Ch. 8. 6. Mar. 12. 29. Je. 10. 6–11. Is. 42. 8; 45. 22. 1 Jn. 5. 20. Jn. 17. 3.

f ch. 10. 12. Mat. 22. 37. Mar. 12. 30. Lu. 10. 27. 1 Ti. 1. 5.

g ch. 11. 18. Ps. 37. 31; 40. 8; 119. 11. Pr. 3. 3; 7. 3. Is. 51. 7. 2 Co. 3. 3.

h ch. 4. 9; 11. 19. Pr. 6. 22, 23; 22. 6. Ac. 8. 28. Ps. 78. 4–8. Ge. 18. 19. Is. 38. 19. Ex. 12. 26, 27; 13. 8, 14, 15. ver. 20–25.

3 From a word that signifies to *reiterate, repeat, do the same thing again.* This is the great principle of all instruction—line upon line, precept upon precept. When some *children* had answered admirably in a scriptural examination, a stranger inquired by what mystery they had made such attainments? The answer was most instructive, 'By having the same thing repeated to them perhaps five hundred times.'—*C.*

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duty between God and a soul but through his mediation. Public promises of duty between God and parents bind the children to all generations, and it is at their peril if they become ashamed of them. But all obedience to God's law must be immediately founded on what God is, and is to us, and hath done for us. And, oh! what great pleasure God takes in granting himself to be our God in Christ! Often he repeats this grant even in the short abridgment of his law; and many hundred times in the Bible,—that wherever we read, hear, or meditate, we may be constrained to believe that he is God, even our own God, by his spiritual grant of himself to us. Indeed, every peculiar circumstance which men can be in hath its own peculiar enforcements of duty to God and our neighbour. In what a solemn manner was God's law delivered! and it is a mercy that we have his word written for us, for the greater certainty and the better spreading thereof. But it is still a greater mercy that we have one Mediator between God and men—the man Christ Jesus; and so receive the law as fulfilled in Christ: and it is most acceptable to God when sinful men, terrified by the holy law, kindly flee to Jesus and his mediation; when our hearts are right with him; and especially when the views of his promise, his law, and the mediation of Christ and our own vows, concur in animating us to the greatest exactness in all holy obedience.

CHAPTER VI. [Ver. 4. *Hear, O Israel.* This is one of the passages the Jews inscribe on their phylacteries, and which they regard as one of the most pregnant with divine truth and instruction. The words are spoken not merely as instructions from Moses to Israel, but as a confession of faith common to Moses and Israel: 'Hear, O Israel, JEHOVAH *our Elohim* is one JEHOVAH.' The words assert most emphatically the *unity* of the Godhead in the singular—JEHOVAH; while they equally assert the *plurality* of the persons by the plural—ELOHIM. The *unity* of the Godhead is asserted in opposition to 'the gods many and lords many' of the heathen; while the *plurality* of persons is asserted as the foundation and key to the great mystery of redemption. That the Jews understood ELOHIM to be *plural*, and that it included the doctrine of the TRINITY,

MOSQUE EL-AKSA, WITH BASIN—WHERE OUR SAVIOR HELD THE CONVERSATION WITH THE LAWYER. [DEUT., vi: 4-10.]—Upon one occasion Christ was approached by a lawyer tempting him and enquiring of him concerning the law. The language our Savior used in replying to this lawyer is found in this sixth chapter of Deuteronomy between the fourth and tenth verses. We give a picture of the Mosque el-Aksa which stands upon part of the grounds once occupied by the temple, and is doubtless near the spot where our Savior stood when he held the conversation with the lawyer. The language used in this part of Deuteronomy is made more sacred because it was quoted by our Savior during his temptation in the wilderness. The Mosque el-Aksa is not far from the Mosque of Omar. North of the Gothic porch of the mosque is a marble fountain called the cup, and beneath this fountain is a very large reservoir or basin into which it is said the water from the Pools of Solomon were once conveyed.

unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And thou [s]shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt [k]write them upon the posts of thy house, and on thy gates.[4]

10 And it shall be, when the LORD thy God shall[l] have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not;

11 And houses full of all good *things*, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; [m]when thou shalt have eaten, and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.[5]

13 Thou [n]shalt fear the LORD thy God, and serve him, and shalt swear by his name.[6]

14 Ye [o]shall not go after other gods, of the gods of the people which *are* round about you;

15 (For[p] the LORD thy God is a jealous God among you;) lest the anger of the LORD thy God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ Ye[q] shall not tempt[7] the LORD your God, as ye tempted *him* in Massah.

17 Ye [r]shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And [s]thou shalt do *that which is* right and good in the sight of the LORD; that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers;

19 To [t]cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ *And* [u]when thy son asketh thee in time to come,[8] saying, What *mean* the testimonies,[9] and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, [x]We were Pharaoh's bondmen in Egypt, and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD showed signs and wonders, great and sore,[1] upon Egypt, upon Pharaoh, and upon all his household, [y]before our eyes;

23 And he brought us out from thence, that [z]he might bring us in, to give us the land which he sware unto our fathers.

24 And the [a]LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, as *it is* at this day.

25 And [b]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded [2]us.

CHAPTER VII.

1 *All communion with the seven nations of Canaan is forbidden for fear of idolatry,* 6 *for the holiness of the people,* 9 *for the nature of God in his mercy and justice,* 17 *for the assuredness of victory which God will give over them.* 25 *Images must be wholly destroyed.*

WHEN the [a]LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;[1]

2 And when the LORD thy God [b]shall deliver them before thee, and thou shalt smite them, *and* utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them:

3 Neither [c]shalt thou make marriages[2] with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they [d]will turn away thy son from following me, that they may serve other gods: [e]so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; [f]ye shall destroy their altars, and break down their

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A.M. 2553. B.C. 1451.

i Ex.13.9,16. Nu.15.39,40. Pr.3.3; 6.21; 7.3. ch.11.18.

k ch. 11.20. Is.30.8. Ex.12.7. Hab.2.2.

4 The Jews in the present day strangely observe this in the letter, but neglect it in the spirit. At their stated hours of prayer they bind upon one arm a little case containing strips of parchment, on which this and other portions of the law are written. They also bind a similar case, containing other texts, on the forehead. It is a universal custom, too, in the East for Jews to inscribe over their doors, and round the walls of their rooms, long texts of the Pentateuch. Thus do they fulfil the law outwardly; but in thought, word, and act they deliberately and systematically neglect it.—*P.*

l Ge.12.7;13.17;26.3; 28.13. Ex.3.8. ch.8.7–9; 11.10–12; 26. 3,9; 32.13, 14. Jos.24.13. Ne. 9. 25. Ps. 105.44;44.2;78.55; 135.11,12;136.21,22; 80. 8–10;66.12.

m ch.8.10–18; 32.15. Pr.30.8,9. Ju.3.7. Ps.44. 20; 106.21. Je. 3. 21; 18. 15;2.32. Ho.13.6.

5 Heb. *bondmen* or *servants.*

n ver.21; ch.10.12,20; 13.4. Mat.4.10. Lu.4.8. Ps.63.11;119.106. Is.45. 23;65.16. Je.4.2;5.7;12. 16.

6 Our Lord quotes this passage, Mat. 4. 10, with the addition of the word 'only,' as it was in the Septuagint, and is found in the Coptic and Vulgate. It is not, however, found in any Hebrew MS.; but is clearly *implied* when the verse is compared with Ex. 20.3. De.6.4, 5. Our Lord therefore gave the *meaning*, though not the *words* of the original.—*C.*

o Ex.20.3,4,23; 34.14 –16. ch.4.16,19, 23; 7. 5, 25; 8.19; xii.; 17.1–7; 32. 15–21. 1 Jn.5.21.

p Ex.20.5. ch.4.24; 7. 4,25,26; 8.19, 20; 32. 21–26.

q Mat.4.7. Ex. 17. 2, 7. Nu. 20. 3,4; 21. 4. Ps. 95.9. 1 Co.10.9.

7 To *believe* and implicitly to *rely* upon the promises of God is a perpetual duty; but doubtfully, presumptuously, and unnecessarily to put the *truth and power* of God upon their trial is sin.—*C.*

r ch.4.1,2,9,40,45; 5. 32, 33; 10. 12, 13; 11. 13, 22, 32; 12. 32. Is. 8. 20. Mat. 28. 20. Ps. 119.4. Ex.25. 26. 1 Co. 15. 58. Tit.2.11, 12; 3. 8, 14. 1 Sa.15.22.

s ch.8.12, 25. Ex. 15. 26. Jn.8.29. Ro.12.2. Ps. 19.11. Is.3.10; 1. 19. ch. 4.1,2;5.33; ver.2,3,10.

t Ju.2.1–3;3.1–4. Nu. 33.52. Ex.23.28–30; 34. 11, 24. ch. 7. 20–24. Ps. 44.2,3.

u Ex.12.26;13.14. Ps. 44.1;78.5,6. Ep.6.4. Pr. 22.6. Is.38.19. ver.7.

8 Heb. *to-morrow.*

A.M. 2553. B.C. 1451.

9 '*Testimonies*'—derived from a word that implies *futurity*, include those ordinances that had reference to some future circumstance, beyond, or above their present exhibition. Thus the tables of stone are called 'tables of testimony,' as not only pointing out God's present will, but as necessarily conducting to Christ 'the end, or aim of the law for righteousness to every one that believeth,' Ro.10.4.—*C.*

x ch. 26. 5–9. Ex.i.ii. v.–xiv. Ps. 105. 25–38; 78. 42–55; 135. 8–12; 136. 10–21. Ne. 9. 9,10. Je.32.20,21. ch.4.34.

1 Heb. *evil.*

y Ps.91.8; 58.10. Ex. 6.6,7.

z Ex.3.8. ch.4.37,38; ver. 10, 11; ch.7.7, 8; 8. 5; ver.10,11.

a ver.1,17,18. Job35. 8. Pr.9.12. Ro.6.18,22. Is.3.10. Ps.19.11. Mat. 6.33. 1 Co.15.58. 1 Ti.4. 8. Tit.3.8.

b Le. 18. 5. Eze. 20. 11. Mat. 19.17. Ro.10. 5, 6. Ga.3.12. Ja.2.10. Ps. 119.6. 1 Co.15.58. 2 Ti.4. 7,8.

2 Ceremonial righteousness is here meant—a righteousness which consisted in fulfilling the requirements of the Mosaic law. By so doing the Israelite was entitled to the privileges of his religion, and as a reward for it he was to obtain and retain his promised possessions in Canaan.—*P.*

CHAP. VII.

a Nu. 15. 2. ch.31.2; 9.1–3; 11.23–25. Ge.15. 18–21. Ex.23.27–31; 34. 11,24. Ac.13.7. Ps.44.3; 78.55;136.18–22;135.11, 12;105.44. ver.20–24.

1 *Ten nations* are enumerated in Ge.15. 18–21; and it is not surprising if, in the course of about 400 years, some of them should have changed their names by absorption into greater tribes, or changed their dwellings by expulsion or emigration. Such events are constantly taking place in the history of nations.—*C.*

b ver. 16, 23, 24; ch. 20.16,17. Ex.23. 20; 23. 32,33;34.12–16. Nu. 33. 53,55. Jos.6.17;8.24;10. 13,40; 11.11,12; 6.25; 9. 15. Ju.1.24. Ps.106.34.

c Ju. 3. 6, 7; 14. 2, 3. Ezr.9.1,2. Ne.13.23,25. 2 Co.6.14. Ge.6.2.

2 Unless they became proselytes to the worship of JEHOVAH.—*C.*

d Ex. 34. 15, 16. Ne. 13.26. 1 Ki.11.2,4,9.

e Ex. 20. 5. Ju. 2.11–20;3.7,8; 10.6, 7. ch. 32. 15–27; 6. 15; 4. 24–26;8. 19; 30. 17, 18; 29.18–27; 31.16–18.

f ch. 12. 2, 3. Ex. 34. 13; 23. 24. 2 Ki.18.4;23. 6,14. Nu.33.52. ver.25.

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is beyond question. Hear Simeon Ben Joachi, 'Come and see the mystery of the word *Elohim*. There are three *degrees*, and each degree is by itself *alone;* and yet they are all *one*, and *joined together* in *one*, and are not divided from each other.' *C.*]

REFLECTIONS.—Godliness is profitable for all things—it hath the promises of this life and of that which is to come: and unbounded is the happiness of all those who have the one only God for their all and in all. But in the important business of religion, it is necessary to lay a good foundation, by faith in God as our God, and to attend to the various duties thereof according to the degree of their importance. In this respect the word of God is a most precious treasure and useful instructor; and contains the most extensive ground of holy meditation and heavenly discourse. With awful reverence should God be regarded and enjoyed, particularly in swearing of oaths. And it is altogether inconsistent with the truth of religion to entertain sloth and unconcern for the glory of God or the lasting welfare of his church. What an important and laborious work ought we to make of the religious education of our children and servants! It is very necessary to instruct them in the knowledge of God's remarkable appearances for his church, as well as in the doctrinal principles or laws of revelation; and that no obedience can be accepted of God, but what is performed in regard to him as our God in Christ, and is universal respecting all his commandments.

CHAPTER VII. [Ver. 1. The Hittites were descended from Heth, the second son of Canaan; they were located in the time of Abraham in and around Hebron, Ge. 10. 15; 23. 3, sq. The Girgashites were also descended from a son of Canaan, and appear to have settled near the Sea of Galilee, Mat. 8. 28. The Amorites appear also to have been Canaanites, and were the most numerous and powerful tribe in the country. They spread widely, were a warlike race, and occupied large districts of the mountain ranges both east and west of the Jordan. Canaanite is sometimes used as a generic name for the whole descendants of Canaan; sometimes as the special name of the Phœnicians. In the latter sense it is employed here. The Perizzites were not of the same race as the others. They were an aboriginal tribe like the Rephaim, and occupied strongholds among the mountains of Judah and Ephraim. The Hivites, descendants of Canaan, founded Shechem, Gibeon, Beeroth, and a little principality under Mount Hermon, Ge. 34. 2; Jos. 9. 3, &c. The Jebusites had their stronghold on Zion; and they held it and the surrounding territory down to the time of David. *P.*]

Ver. 2. [*Nor show mercy.* Was not this prohibition of *mercy* cruel? No. It is a prohibition enforced upon every judge who tries and condemns a criminal. The judge who shows *mercy* to the *murderer* is himself a guilty copartner in the next murder the culprit perpetrates. See Le. xviii. for the fearful counts of the indictment upon which these nations were most right-

images,[3] and cut down their groves, and burn their graven images with fire.

6 ¶ For[g] thou *art* an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD [h]did not set his love upon you, nor choose you, because ye were more in number than any people; (for ye *were* the fewest of all people;)[4]

8 But [i]because the LORD loved you, and because he would [k]keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 ¶ Know therefore that the LORD thy God, he *is* God, the [l]faithful God, which keepeth covenant [m]and mercy with them that love him and keep his commandments, to a thousand generations;

10 And [n]repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore [o]keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, [5]if [p]ye hearken to these judgments, and keep and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he [q]will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou [r]shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD [s]will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest,[6] upon thee; but [t]will lay them upon all *them* that hate thee.

16 And thou shalt [u]consume all the people which the LORD thy God shall deliver thee; thine eye shall have[7] no pity upon them: neither shalt thou serve their gods; for that *will be* a snare unto thee.[8]

17 If thou [x]shalt say in thine heart, These nations *are* more than I; how can I dispossess them?

18 Thou [y]shalt not be afraid of them; *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt:

19 The[z] great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God[9] do unto all the people of whom thou art afraid.

20 Moreover,[a] the LORD thy God will send the hornet[1] among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, [b]a mighty God and terrible.

22 And the LORD thy God will [c]put [2]out those nations before thee by little and little: thou mayest not consume them at once, lest the beasts of the field increase upon thee.[3]

23 But the LORD thy God shall deliver them unto[4] thee, and shall [d]destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.

25 ¶ The[e] graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be snared therein: for it *is* an abomination to the LORD thy God.

26 Neither [f]shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.

CHAPTER VIII.

An exhortation to obedience in regard of God's mercy and goodness in his dealings with Israel.

ALL [a]the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And [b]thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments or no.

3 And he humbled thee, and [c]suffered thee to hunger, and fed thee with manna, which thou

A.M. 2553. B.C. 1451.

3 Heb. *statues* or *pillars.*

g ch.14.2;26.19;28.9; 4.7;32.9. Ps.135.4. Ez. 19.5,6. Je.2.3. 1 Pe.2.9. Am.3.2. Tit.2.14. 1 Co. 6.19,20.

h Ro.9.11–15,18, 21; 11.6. 1 Jn.3.1; 4.10. Ps. 115.1.

4 *Abram* was called alone; and when God confirmed his covenant, Ge. 12. 1–3; 15.1,2, he had no children, and in 200 years after his posterity, *according to the promise*, amount but to 70 persons, Ge. 46.27. —*C.*

i ch.4.37;9.4,5;10.15. 1 Sa.12.22. 2 Sa. 22. 20. Ps.44.3. Zep.3.17. Mat. 11.26.

k Ex.32.13. He.6.17, 18. Ps.105.9,42. Ge.17. 7,8; 22.17; 26. 4; 28. 13–15.

l Is.49.7. 1 Co.1.9;10. 13. 2 Co. 1. 18. 1 Th. 5. 24. 2 Th.3.3. 2 Ti.2.13. He.11.11;10.23. 1 Jn.1. 9. Tit.1.2.

m Ne. 1. 5. Da. 9.4. ch. 5.10. Ex.20.6. Ge. 17.7. Ps.105.8,10.

n ch.32.41. Pr.11.31. Is. 65. 6. Na. 1.2. Eze. 18.4. Ps. 21.8,9;90.7,8; 68.1,2,21.

o ch.4.1,9; 6. 1; 5. 32, 33; 8.1; 10.12,13; 11.32; 12.32. Tit.3.8. Mat.28. 29. 1 Sa.15.22. 1 Co.15. 58.

5 Heb. *because.*

p Le.26.3–13. ch.28. 1–14; ver.8,9. Ps.105.8, 9. Mi.7.1, 20. Lu. 1. 72, 73. 1 Ti.4.8. 1 Co.15.58.

q ver. 7. Ju.14.21,23. ch.28.4. Pr.20.7. Ex.23. 25. Ps.11.7;1.3;144.12–15.

r ch.28.1–14. Le.26. 3–13. Ex. 23.25,26. Ps. 144.12–15.

s Ex.9.14;15.26. Ps. 105.37. ch.28.27,60.

6 All diseases, as the *progressive forms* of death, are the 'wages of sin.' And whilst man's observation traces them, and traces them justly, to what are termed *second causes*, such as climate, food, clothing, mental and bodily habits, &c., yet beyond *all these* lies that righteous judgment of God, of which these circumstances are but the outlets or instruments. Egypt was, and still is, notorious for some diseases, such as the *plague, ophthalmia*, &c., and these, though *mediately* produced by climate, habit, or infection, are yet as *immediately* the judgments of an invisible providence, as the *ten plagues* were the immediate followers of the visible outstretching of the rod of *Moses.*—*C.*

t Ge.12.3. Ps. 37. 12–16.

u ver. 2. Ex. 23. 33; 34. 12–16. Nu. 33. 55. Jos.23.12, 13, 16. Ju. 2. 3.12;3.6. Ps.106.34–39.

7 See note on ver. 2.—*C.*

x ch.8.17. Nu. 13.32. Jos.17.16. Mat.15.31.

8 There is an express divine command given here, and a reason assigned for it. To any one who will reflect that God is the ruler of the world; that he rules by wise and just laws; that he employed the Israelites as his executioners, just as he employs lightning, tempest, and earthquake; and that the Canaanites had rebelled against him, had degraded humanity, and were continuing to spread moral corruption over the earth; any one who will reflect on these things must admit that the command here given was righteous, and that the reason assigned for it was sufficient. —*P.*

A.M. 2553. B.C. 1451.

y Is. 41. 10, 14–16. Mar. 5. 36. He. 13. 6. Ro. 8. 31. Ps. 78.11,42–51; 105. ch. 4. 34. Ex. vii.–xiv.

z Ge.15.14. Ex. 3. 8; 6.1,5–7; vii.–xiv. ch.11. 2–4;10.21. Jos.24.5–7. 1 Sa. 12. 8. Ne. 9. 10, 11. Ps.78.11,42–51;105.27–38. Je. 32. 20, 21. Eze. 20.6,9.

9 See note on ch. 4. 34.—*C.*

a Ex. 23. 28–30. Jos. 24.12.

1 A species of *wasp*, about an inch in length, strong and voracious. Instances of whole nations being driven out by insects are fully attested by ancient writers, and in particular *Aelian* makes mention of the *Phaselians*, a people descended from the *Canaanites*, being driven out of their country by *wasps*.—Bochart, *Hieroz.* lib. iii. c. 13.—*C.*

b Ge.17.1; 18.14. Je. 32.17,27,20.11. Sa.4.7, 8. Ps.89.7; 47.2; 66.3,5; 45.4. ch.10.17. Ne. 1.5; 4.14.

c Ex. 23. 29, 30. Jos. 15.63. Ju.2.21–23;3.1.

2 Heb. *pluck off.*

3 The population of Syria and Palestine at the present time is about two millions, *i.e.* about equal to the number of the Israelites at the exodus; and now more than three-fourths of the country lies desolate. Many parts of it are infested with wild beasts, which commit great ravages upon the crops, the flocks, and even sometimes upon the people. Were it not for the rifle some districts would be almost uninhabitable. It was a wise and merciful arrangement, therefore, that the ancient inhabitants were expelled by little and little; for had they been driven out at once, at a period when wild beasts were far more abundant than now, and when the rifle was unknown, the occupation of the country would have been almost an impossibility.—*P.*

4 Heb. *before the face.*

d ch.2. 15; 8. 20. Ex. 14.24. Jos.10.24;12.7,9–24;1.5.ver.16.

e ch.12.3. Nu. 33.52. Ex.23.24;32.28; 34.13. Jos.7.1, 21. 1 Ch.14.12. Is.30.22.ver.5.

f Jos.6.17,19,24; 7.1. ch.13.17. Le.27.28,29.

CHAP. VIII.

a ch.4.1–3;6.1–3. Ps. 119.4,6; 19. 11. 1 Co.15. 58. Mat.6.33. 1 Ti. 4. 8. Tit. 3. 8. Is.3.10; 1. 19. Ro.2.7,10.

b ch.7.18,19; 1.31;2.7; 13.3. Ex.10.4. 2 Ch. 32. 31. 1 Pe.1.7. Ja.1.12. Jn. 16.33. Ac.14.22. 2 Ti.3. 12.

c Ex.16.3–34. Mat.4. 4. Lu.4.4. ver.10. 1 Ti. 4.4,5. Ps.104.29,30.

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eously condemned; and let infidels dare to tell what milder sentence they would have passed. *C.*]

Ver. 6. [*Holy people.* A special or peculiar people, as quoted from the Septuagint, 1 Pe. 2. 9: the original import of the word is that of a *private property fenced around* for protection. This protection lies in God's special providence which watches over and guards his people, and in the promises and provisions of the 'everlasting promise, ordered in all things and sure,' 2 Sa. 23. 5. *C.*]

Ver. 10. [*Hate.* Thoughtless sinners often imagine or pronounce it impossible to *hate* God. But did not *Ahab hate Michaiah* because he told him the truth of God; and did not the *Jews hate Christ* even to death, because he preached mercy to the chief of sinners, while he discovered and rebuked the hypocrisy of the *Pharisees*, and denounced the immorality of an adulterous generation? To *hate* God, is not merely to hate him personally—which thoughtless sinners think impossible—but it is to *hate* the restraint of his commandments, or the holiness of his injunctions, which the feelings and the conduct of sinners do constantly exemplify. *C.*]

REFLECTIONS.—God in love rules mar

knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy[d] raiment waxed not[1] old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also consider in thine heart, that, [e]as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to [f]walk in his ways, and to fear him.

7 For the LORD thy God [g]bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills;

8 A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive[2] and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a [h]land whose stones *are* iron, and out of whose hills thou mayest dig brass.[3]

10 When[i] thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 Beware[k] that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest *when* thou [l]hast eaten and art full, and hast built goodly houses, and dwelt *therein;*

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be [m]lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [n]led thee through that great and terrible wilderness, *wherein were* [o]fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint;

16 Who[p] fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end;

17 And thou [q]say in thine heart, My power, and the might of *mine* hand, hath gotten me this wealth.

18 But thou shalt [r]remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, [s]if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish;[4] because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, 7 by rehearsing their several rebellions.

HEAR, O Israel; Thou *art* to pass over Jordan [a]this day,[1] to go in to possess nations greater and mightier than thyself, [b]cities great, and fenced up to heaven;

2 A people great and tall, the children of the Anakims, whom thou knowest, and *of whom* thou hast heard *say,* Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which [c]goeth over before thee; *as* a consuming fire he [d]shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak[e] not thou in thine heart, after that

A.M. 2553. B.C. 1451.

d Ne.9.21. ch. 29. 5. Mat.6.31,32.

1 If, as some learned expositors think, these words merely intimate that the wool of their sheep, their own skill in spinning and weaving, and their purchases from the Arabs, supplied them with *continuous change of new raiment,* as the old was worn out—why mention these things as a matter worthy of such special record? Does not the reference to *raiment,* in immediate contact with the *manna*—confessedly a miraculous food continued for forty years—lead rather and decidedly to the conclusion that the *raiment* was also miraculously preserved?—a beautiful emblem of that indestructible 'wedding garment' of a Saviour's 'righteousness, which is unto all and upon all them that do believe,' Mat. 22.11. Ro.3.22.—*C.*

e Pr. 3. 11, 12. Job 5. 17, 18. 2 Sa.7.14. He.12. 5–10. Ps. 89. 32; 94. 12. Re.3.19.

f Ex.18.20. Ps. 25. 4; 128. 1; 112.1. ch.6.2,13; 10.12.2 Ch.6.31.

g ch.6. 10, 11; 11. 10, 11. Ps.104.10, 11; 65. 9, 10,13. Ex.3.8. Eze. 20. 6. Ne.9.22–25.

2 Heb. *of olive-trees of oil.*

h ch.33.25. Job 28.2.

i ch.6.11,12. Ps. 103. 2; cv. cxxxv. cxxxvi. Mat.14.19,20. 2 Ch.17. 5,6. 1 Th.5.18. 1 Ti.4.5. Ro.14.6.

k ver.14; ch.6. 12; 4. 9,23. Je.2.36. Ho.13.6.

l ch.28.47; 31. 20; 32. 15. Pr. 30. 9. Ho. 13.6. Eze.16.48. Je. 5. 8. Ps. 73.3–9. Job 21.7–15.

m ch.32.15; 17.20; 6. 12. 2 Ch.26. 16. 1 Co. 4. 7. Je.2.31. Ex.i.–xiv.

n Je. 2. 6. Is. 63. 13. Ps. 136. 16. Ex. 13. 21. ch.1.19.

3 In several parts of Lebanon, and of the mountain chain south of it, iron-ore abounds; and smelting operations have been carried on very recently. Traces of extinct copper works have also been discovered in the same regions. *P.*—The three characteristics of *Canaan* are, its abundant variety of *brooks and springs,* in which it contrasted with the great and solitary *Nile* in Egypt; its various *vegetable productions,* in the number of which it likewise excelled; and in those *mineral stores,* contained in the bosom of its hills, to which the valley of Egypt produced no parallel. All these, as exhibitions of beauty, stimulants of industry, and sources of riches and enjoyment, faintly shadow forth that 'better country,' where God hath provided a 'continuing city,' He. 11. 16; 13.14.—*C.*

o Nu.21.6; 20.11. Ho. 13. 5. Is.35. 7. Ex.17.6. ch.32.13. Ps.114.7.

p ver.2,3. Ex. 16. 15. Ne.9.20, 21. Ps. 78. 24, 25; 94. 12. He.12.10,11. Je.24.5; 29.11. 1 Pe.1.7. Ja.1.12. Ro.8.28. 2 Co. 4.17.

q ver. 14. Is. 10. 13. Da.4.30. Pr.1.13.

r Pr.10.22; 17.2. Ho. 2.8. Is.28.26. Ps.144. 1; 127. 1, 2; 122 3; 75. 6, 7. Ge.24.35. Mat. 6. 33. 1 Ti. 4. 8. 1 Ch. 29. 12. 2 Ch.1.12. Ja.1.17.

s ch.4. 25, 26; 31. 16, 17; 32. 15–26; 28. 15–68. Le. 26. 14–39; 30. 19. Zep 1. 18. Da. 9. 12. Am.3.2. Lu. 12. 47, 48; 13.3,5. 1 Sa.12.25.

4 This threatening, afterwards fulfilled, suggests the answer to a common infidel objection, that the cruelties inflicted on the Canaanites were unworthy of God, and could not have his authority, viz. that they were not to gratify the passions of the Israelites, but the just judgments of God on their signal wickedness, and that the Israelites would be, and actually have been, subjected to the same judgments when they practised the same crimes against God.—*I.*

CHAP. IX.

a Shortly, ch.11.23; 1.28.

1 Not actually to pass over *Jordan* 'this day,'—for Moses spoke these words on the *first* day of the *eleventh* month, ch. 1. 3, and they passed over *Jordan* on the *tenth* day of the *first month,* Jos. 4.19; but, contrary to former orders of marching towards the *Red Sea* and around *Mount Seir,* they were 'this day' directed to begin preparations for passing over, and taking possession of the cities and lands of *Canaan.*—*C.*

b ch. 1. 28; 3. 5; 2.10. Jos.14. 1, 15; 11. 22; 15. 14. Nu.13.22,28,33.

c Ex.23.20; 33.14–17; 34.9. Nu.14.9. ch. 4.24. He.12.29. Na. 1. 2. Is. 27.4; 33.14; 30.27, 30.

d Ex.23.29, 30; 34.11. ch.7.1, 2, 16. Is. 41. 10, 15, 16. Ro.8. 31. Pr. 21. 30.

e ch.7.7, 8; 8.17. Eze. 36. 22, 32. Tit. 3.5. Ro. 11. 6, 20. 1 Co. 4. 7. Ps. 115.1.

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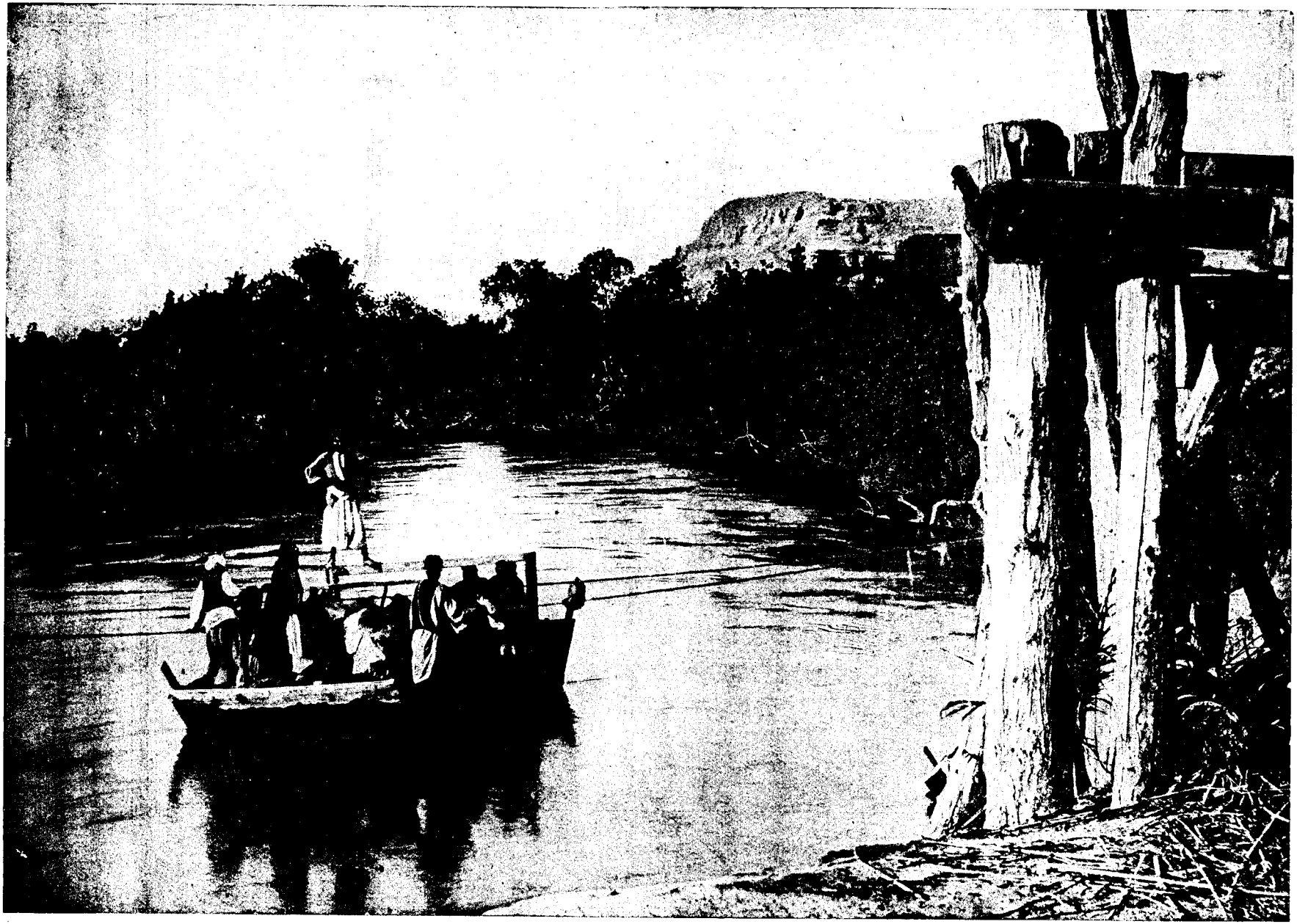
kind, even with respect to their life or death; they may submit whatever they have into the hands of his justice. It is dangerous to contract marriage or cultivate intimacy with wicked persons, particularly such as are of a false religion; and absurd is the expectation, that by such means we shall convert them, when God hath warned us that they will corrupt and seduce us. The faith of God's free love and mercy in keeping and redeeming us most graciously constrains to holy obedience; and what profit and pleasure is there in the faithful service of God! the most difficult duties are easily performed when we attempt them in the faith of God's promised presence and assistance. Why should we fear our strongest enemies, though greater and mightier than we are! If God be for us, who or what can be against us! Though our conquest be gradual, it shall be complete at last: and in all our strugglings let us beware of covetousness; for to enrich ourselves, even with the spoils of a false religion, may issue in our ruin; and it is therefore very important to remove and avoid every temptation to sin.

CHAPTER VIII. [Ver. 2. *To know.* Not as if God sought to make a discovery of something unknown to God in the heart of man; 'for he knew what was in man,' Jn. 2. 25; but that, by showing man to himself, he might humble him, by making him sensible of 'the plague of his own heart.' 1 Ki. 8. 38. *C.*]

Ver. 3. [*By every word that proceedeth out of the mouth of the Lord doth man live.* Our Lord quotes these words in answer to the temptation of Satan, Mat. iv., exciting him to command 'stones to be made bread.' They contain three important facts: (1) That man is naturally supported by food. (2) That the production of food, and the power of digestion and nutrition, greatly and mainly depend upon the 'word of God.' The truth of this statement is evidenced by the productive powers of all countries where the gospel even comparatively prevails, when contrasted with the 'parched land' of the 'rebels' against God, Ps. 68. 6; and still farther, when the power of conscience is taken into account in all its bearings upon guilt, enmity, pardon, or peace with God; the influence of which, upon bodily health, is matter of daily experience. (3) That the real life of man resides not in the body, that bread can sustain, but in the soul; of which 'the word of God,' heard and believed, is the only efficient nutriment, Is. 55. 3. *C.*]

Ver. 8. [Olive-oil was, and still is, one of the staple products of Palestine. The Hebrew word *debash,* here translated 'honey,' may signify a conserve or syrup of grapes, which is now largely used in Palestine as an ordinary article of food. Its Arabic name is *dibs,* manifestly identical with the Hebrew. *P.*]

REFLECTIONS.—With great care and skill should ministers promote holiness among their people; and there is need to turn promises and providences every way, to lead men to Jesus, the tree of life. To mortify our pride—commemorate our peevishness—and render the wisdom, holiness, and mercy of God familiar, let us observe the frowns and smiles of God's providence towards us. Trials are as necessary as deliverances; nor can anything hinder God from supplying us in the greatest straits. If the enjoyment of an earthly Canaan, much more should the faith of the heavenly inheritance, animate to an earnestness in universal holiness and gratitude. But how difficult is it to maintain humility of mind amidst remarkable prosperity! or fellowship with God amidst a flow of earthly enjoyments! for this purpose, let me always remember that forgetfulness of God, ingratitude, and pride, bring into the prosperity by which they are occasioned the most fearful curse; and let me wisely observe the providences of God in my lot. To humble me, and discover my own naughtiness, let me remember the wilderness-straits to which I have been reduced. To recommend JEHOVAH to my heart, let me consider what he hath done for me, and promised to me. Let every peculiar excellency in my lot be a mean of elevating my heart to God himself, my goodly inheritance. In the day of my adversity, let me be joyful in him; and in the day of my prosperity, let me consider that all comes from him, and may be withdrawn at his pleasure; and while the loving-kindness of God allures me to holiness, let his terrors awe and deter me from sin.



CROSSING THE JORDAN—THE SACRED RIVER OF CHRISTENDOM. [DEUT., ix: 1.] —"Hear, O Israel; Thou art to pass over Jordan this day, to go in to possess nations greater and mightier than thyself, cities great, and fenced up to heaven." We give here a picture of the natives crossing the Jordan in a ferry-boat. The manner of crossing illustrated above, however, was totally different from the way the children of Israel crossed that river under the leadership of Joshua. They forded it. There are a great many fords in the river. Dr. George Adam Smith describes the Jordan as a rapid, muddy water with zigzag curves, and the depth varying from ten to twelve feet in the sixty-five miles of descent. The descent is 610 feet from the sea of Galilee and is sometimes over forty feet a mile. Jordan means down-comer.

the LORD thy God hath cast them out from before thee, saying, For my righteousness[2] the LORD hath brought me in to possess this land; but [f]for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and [g]that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, [h]that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* a stiff-necked people.[3]

7 ¶ Remember,[4] *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also[k] in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When I was [l]gone up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights; I neither did eat bread[4] nor drink water:

10 And[m] the LORD delivered unto me two tables of stone, written with the finger of God: and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* the [n]tables of the covenant.

12 And the LORD said unto me, [o]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted *themselves;* they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, [p]I have seen this people, and, behold, it *is* a stiff-necked people.

14 Let[q] me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier and greater than they.

15 So [r]I turned and came down from the mount, and the mount [s]burned with fire: and

A.M. 2553. B.C. 1451.

2 Let us mark with what *specialty* God dwells upon the fact, that the children of Israel were not installed in *Canaan* for their *righteousness*, but that the seven nations were driven out before them for their *wickedness*. *Self-righteousness* is the constitutional disease of human nature, a disease ever recurring, even under the regimen of grace. God therefore suits the remedy to the disease; and no less than *three times* (ver. 4, 5, 6) repeats the solemn denial of Israel's righteousness as the moving cause of his providential decisions. — *Note.* The abundance of grace is the sole ground of salvation; the *wickedness* of men the sole ground of judgment.—*C.*

f Ge. 15. 16. Le. 18. 25. ch. 18. 9–14. 1 Ti. 1. 9, 10. Pr. 13 17. Is. 3. 11. Je. 2. 17, 19. Ro. 2. 8, 9.

g Ge. 12. 7; 13. 15; 15. 18; 26. 3, 4; 28. 13, 14. Ro. 15. 8.

h Eze. 36. 32. Ex. 32. 9; 33. 3; 34. 9. Ro. 5. 20, 21. ver. 4, 5, 13. Tit. 3. 5. Ps. 115. 1.

3 That will neither bow, as a man, out of complaisance or respect, nor be guided, even as a trained beast, in obedience to the rein. See Ge. 23. 7. Ps. 32. 9.—*C.*

i ch. 32. 5, 6. Ex. 14. 11; 16. 2; 17. 2. Nu. 11. 4; 14. 1–4; xvi.; 20. 2; 21. 5; 25. 3. Ne. 9. 16–18. Ps. 95. 8–11; 106. 7–33; 78. 8–58. Is. 63. 10. Ez. 20. 5–26 Ne. 9. 16–18.

k Ps. 106. 19–22. Ex. 32. 4–10. Ne. 9. 18.

l Ex. 24. 12–18. ver. 17.

m Ex. 31. 18; 20. 2–16. ch. 10. 4; 5. 6–21.

n 1 Ki. 8. 9. He. 9. 4. Nu. 10. 33. ch. 5. 2–22.

o Ex. 32. 7, 8. Ge. 6. 11, 12. ch. 32. 5.

p Ex. 32. 9–12. ver. 6; ch. 10. 16; 31. 27. 2 Ki. 17. 14.

q Ex. 32. 10. Nu. 14. 11, 12. Je. 14. 11. ch. 29. 20. Ps. 9. 5; 119. 118, 119. Pr. 10. 7.

r Ex. 32. 11, 14, 15.

s Ex. 19. 18; 20. 18; 24. 17. ch. 4. 2, 15, 33, 36; 5. 22–26. He. 12. 18.

4 Unlike most of the miraculous recitals of Moses, for which we have the *national attestation;* for this we have no direct evidence beyond his own personal testimony; and wherefore should infidelity question, doubt, or deny that testimony? What end of self-interest had Moses to serve by it? what vainglory could he derive from it? — None! Independent of the evidence which his miraculous works and prophetic endowments bear to his divine commission, his character alone is sufficient pledge for the veracity of his statement. Should infidelity deny the truth of the statement on any alleged impossibility of Moses sustaining so long a fast; it must do so, not merely by denying the miraculous power of God, but by forgetting all the laws by which mind operates upon body; and by which

A.M. 2553. B.C. 1451.

certain organic functions may be indefinitely suspended, while the vital energy of the mass is still unimpaired. — *Note.* This miraculous fasting is intended to afford a practical illustration of the fact declared (ch. 8. 3), that 'man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord.'—*C.*

t Ex. 32. 8, 19. Ps. 106. 19, 20. Ne. 9. 18. Ac. 7. 40, 41.

u Ex. 32. 19. Ps. 69. 9; 119. 139. Ep. 4. 26. Zec. 11. 10.

5 Not as an act of *passion* or effect of *provocation*, but an emblem of the total breach of God's covenant, which the idolatry of the people had produced, and of that terrible judgment to which they were righteously liable.—*C.*

x ver. 9. Ex. 32. 31. 2 Sa. 12. 16. 2 Ch. 20. 18. Ps. 106. 23. Mat. 4. 1.

y Ex. 32. 11–14. Ps. 76. 7; 119. 120. Hab. 3. 16. Na. 1. 2–7.

z Ps. 50. 15; 91. 15; 65. 2; 34. 4, 6. Ex. xxxii xxxiii. He. 12. 29.

a Ex. 32. 2–4. He. 12. 6. Re. 3. 19. Ja. 5. 15, 16. Job 42. 8. Ge. 20. 17.

b Is. 31. 7; 30. 22; 2. 18–21. Ex. 32. 20.

c Nu. 11. 1, 3, 5, 34. Ex. 17. 7.

d Nu. 13. 3, 26; 20. 1; 32. 18, 37. ch. 1. 19, 46.

e Nu. 13. 3; 14. 2–4; ch. 1. 32, 33. Ps. 106. 24, 25; 78. 22. Is. 63. 10.

f ver. 6, 7. ch. 31. 27. Is. 63. 10, 31. Ac. 7. 51.

6 The whole object of Moses in recounting the various acts of sin and rebellion on the part of the Israelites is to show them that it never could have been on account of any righteousness on their part that God was pleased to give them Canaan. Instead of reward they richly deserved punishment. That punishment was only averted by the repeated and earnest intercession of Moses. The Canaanites were driven out of their country because of sin: and the Israelites were introduced into it in the richness of divine mercy.—*P.*

g ver. 18.

7 From comparing ver. 9 with ver. 18, 25, some have concluded that *Moses* fasted at *three* several times, forty days and forty nights; but a more attentive examination of ver. 25 will show that it is not a *third* fast, but merely a reference to the *second* (ver. 16), for it does not say 'then,' but, '*thus* I fell down.'—*C.*

h Ex. 32. 9, 11–13; vii.–xiv.; ver. 29. Ps. 74. 1, 2, 18–23. Nu. 14. 13–19. Jos. 7. 7–9.

i Ex. 32. 13; 3. 6, 16; 6. 3–8; 34. 9. Ps. 25. 11. Ro. 5. 20, 21.

k Ex. 32. 12. Nu. 14. 15, 16. Jos. 7. 7–9, *i.e.* lest the Egyptians should reproach thee on our account, ch. 32. 27.

the two tables of the covenant *were* in my two hands.

16 And [t]I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And[u] I took the two tables, and cast them out of my two hands, and brake them before your eyes.[5]

18 And [x]I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For [y]I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [z]But the LORD hearkened unto me at that time also.

20 And the LORD [a]was very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [b]I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust; and I cast the dust thereof into the brook that descended out of the mount.

22 And at [c]Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise when the LORD sent you from [d]Kadesh-barnea, saying, [e]Go up and possess the land which I have given you; then ye rebelled against the commandment of the LORD your God, and ye believed him not, nor hearkened to his voice.

24 Ye have been [f]rebellious against the LORD from the day that I knew you.[6]

25 Thus [g]I fell down before the LORD forty days and forty nights,[7] as I fell down *at the first;* because the LORD had said he would destroy you.

26 I [h]prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 Remember[i] thy servants, Abraham, Isaac, and Jacob: look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;

28 Lest[k] the land whence thou broughtest us out say, Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath

CHAPTER IX. REFLECTIONS.—The greater our enemies and impediments in the way of our duty, the more shall the power of God be magnified in our overcoming them. God can easily find instruments to execute his justice upon a people devoted to destruction; and his promises and threatenings are most certainly performed in their due time. Though judgment may be delayed, yet sin will at last make the most fearful havoc in nations and families, however great and powerful; and yet it is hard to keep the very worst of men from trusting and glorying in their own fancied works of righteousness. But to keep us humble amidst many and great mercies, let us search the records which conscience keeps of our sins. Nothing but obstinate blindness can support us in a good opinion of ourselves. But thanks be to God that, where sin abounded, grace doth much more abound; thanks for that infinite mercy, that such a wicked generation have

brought them out to slay them in the wilderness.

29 Yet they *are* thy [l]people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAPTER X.

1 God's mercy in restoring the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses' suit for the people. 12 An exhortation to obedience.

AT that [a]time the LORD said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables, which thou breakest, and thou shalt put them in the ark.

3 And [b]I made an ark *of* shittim-wood,[1] and hewed[c] two tables of stone like unto the first, and [d]went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables,[2] according to the first writing, the ten commandments,[3] which the LORD spake unto you in the mount, [e]out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

5 And [f]I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, [g]as the LORD commanded me.

6 ¶ And[4] the children of Israel took their journey from Beeroth of the children of Jaakan to Mosera: [h]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD [i]separated the tribe of Levi, to [k]bear the ark of the covenant of the LORD, to stand before the LORD to minister unto him, and to bless in his name, unto this day.

9 Wherefore[l] Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.[5]

10 ¶ And [m]I stayed in the mount, according to the first time,[6] forty days and forty nights; and [n]the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, [o]Arise, take *thy* journey[7] before the people, that they may go in and possess the land, which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [p]what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [q]for thy good?

14 Behold, [r]the heaven, and the heaven of heavens, *is* the LORD's thy God; the earth *also*, with all that therein *is*.

15 Only the LORD [s]had a delight in thy fathers to love them, and he chose their seed after them, *even* you, above all people, as *it is* this day.

16 Circumcise[t] therefore the foreskin of your heart, and be no more stiff-necked.

17 For the LORD your God *is* [u]God of gods, and Lord of lords, a great God, a mighty, and a terrible, which [x]regardeth not persons, nor taketh reward.

18 He doth [y]execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love[z] ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou[a] shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

21 He *is* thy [b]praise, and he *is* thy God, that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt [c]with threescore and ten persons; and now the LORD thy God hath made thee [d]as the stars of heaven for multitude.[8]

A.M. 2553. B.C. 1451.

l Ps.95.7; 100.3; 119. 94; 135.4. Je.14.9. Ex. 32.11†33.16;34.9;6.6;19. 5,6; i.-xiv. ch.4.9-34;7. 6,18,19; 14.2; 32.9; ver. 26,27. Ge.17.7.

CHAP. X.

a ch.9.25-29. Ex.34. 1,2;25.10-16.

b Ex. 25. 10-16; 37. 1-9.

1 In Ex. xxxvii. the formation of the ark is ascribed to *Bezaleel*, here to Moses. But this is no contradiction, inasmuch as, in all languages, a man is said to do that which another does under his direction and authority. Thus Solomon is said to have built the temple, not by his own hands, but by the expenditure of his money, and the agency of his servants.—*C.*

c Ex.34.4.

d Ex.34.28.ch.9.10.

2 The stone tablets were hewn and prepared by Moses; but the commandments were written upon them by Jehovah himself. This the Lord promised to do, as is stated in Ex. 34. 1: 'I will write upon these tables,' &c. From ver. 28 of the same chapter, it might at first sight appear that the words were written by Moses: 'And he wrote;' but a close examination shows that the pronoun refers to JEHOVAH.—*P.*

3 Heb. *words.*

e ch. 4. 11, 12, 15, 33, 36; 5. 22-26. Ex. 19. 17, 18. He.12.19.

f Ex.34.29.

g Ex.25.16; 40. 3, 20. 1 Ki.8.9. He.9.4.

4 Why the Holy Ghost hath inserted this and the following verse here; or whether the places here mentioned are the same as Bene-jaakan, Moseroth, Hor-hagidgad and Jotbathah, mentioned Nu. 33. 31-33, or rather different, I scarcely dare determine.

h Nu.20.22-28;33.38.

i Ex. xxix. Le. viii. ix. Nu.iii.iv.viii.;16.9.

k Nu. 4. 15; 6. 23-26. ch.1.38.

l Nu. 18. 20; 26. 61. Eze.44.28. ch.12.12;14. 27,29;18.1,2. Jos.13.14, 33;14.9.

5 It seems probable that the reason for the insertion of the note of travel in ver. 6, 7, was the fixing of the exact time and place when the Levites were formally declared to have no allotted possessions because they were the Lord's ministers. The journey here noted was part of the final one from Kadesh to the plains of Moab. The route lay down the Arabah, and was consequently in or near that course which they had taken on a previous occasion (see note on Nu. 33. 36). Some of the stations are the same; Gudgodah is doubtless Hor-hagidgad. The whole narrative, however, is very obscure. It ought to be remembered that we have here only an outline of Moses' final address to Israel. Such isolated facts of history are mentioned as bore upon the object he had specially in view—to press upon them the necessity of full obedience to the law. —*P.*

m Ex. 34. 24; 24. 18. ch.9.9,18.

6 Or, *former days.*

n Ex.32.14,32,33;33. 17. ch.9.19. Ps.98.6;106. 23.

o Ex.32.34;33.1.

7 Heb. *go in journey.*

p Mi.6.8. ch.6.5,13; 11.13,22. 1 Ti.1.5. Mat. 22.37. Ps.119.4. Je.7.23. 1 Pe. 1.15,16. Tit. 2.11, 12. Lu.1.74,75.

q ch.4.1,40; 5.16,29, 33; 6. 1, 3,18, 24; 7. 12-14. Pr.9.12. Je.32.39.

r 1 Ki.8.27. 2 Co.12.2. Je.51.19. Ne.9.6. Is.66. 1. Ps.115.16;24.1;89.11. 1 Ch.29.11. 1 Co.10.26.

s ch.7.7,8; 4.37. Ex. 33.18. Ro.9.11-23. Ep. 2.4-8.

t Je.4.4,14. Ro.2.28. Col.2.11; 3.5. Ep.4.21-24. ch.30.6;9.6.

u Ex.18.11. ch.7.21. Ps.136.2-4. Jos. 22. 22. Da.2.47;11.36. 1 Ch.16. 25,26. Re.17.14;19.16.

x 2 Ch.19.7. Job 34. 19. Ac.10.34. Ro.2.11. Ga.2.6. Ep.6.9. Col.3. 25. 1 Pe.1.17.

y Ps.103.6; 68.5; 146. 7,9; 82.3. Is.1.7. Je.49. 11.

z Le.19.33,34. Ja.2. 15,16. 1 Jn.3.17,18. Ex. 22.21;3.7.

a ch.6.13;13.4. Mat. 4.10. Lu.4.8.

b Ex.15.2; i.-xx. Is. 12.2; 60.19; 64.3. Ps.22. 3,4; 106.22; 118.29. Je. 17.14; 32.20,21. Nu.xi. xiv.xvi.xxi. ch.4.34;11. 1-7.

c Ge. 46. 27. Ex. 1.5. Ac.7.14.

d Ge. 15. 5. ch.1.10. Nu.26.51,62. Ne. 9.23. He.11.12.

8 This is mentioned as a miracle of divine mercy. Notwithstanding all the sufferings and persecutions they endured in Egypt, God blessed them with such increase as had never been known. Moses employs every art and power—threats, promises, entreaties, appeals to patriotism, gratitude—for the purpose of inciting the people to love and serve God.—*P.*

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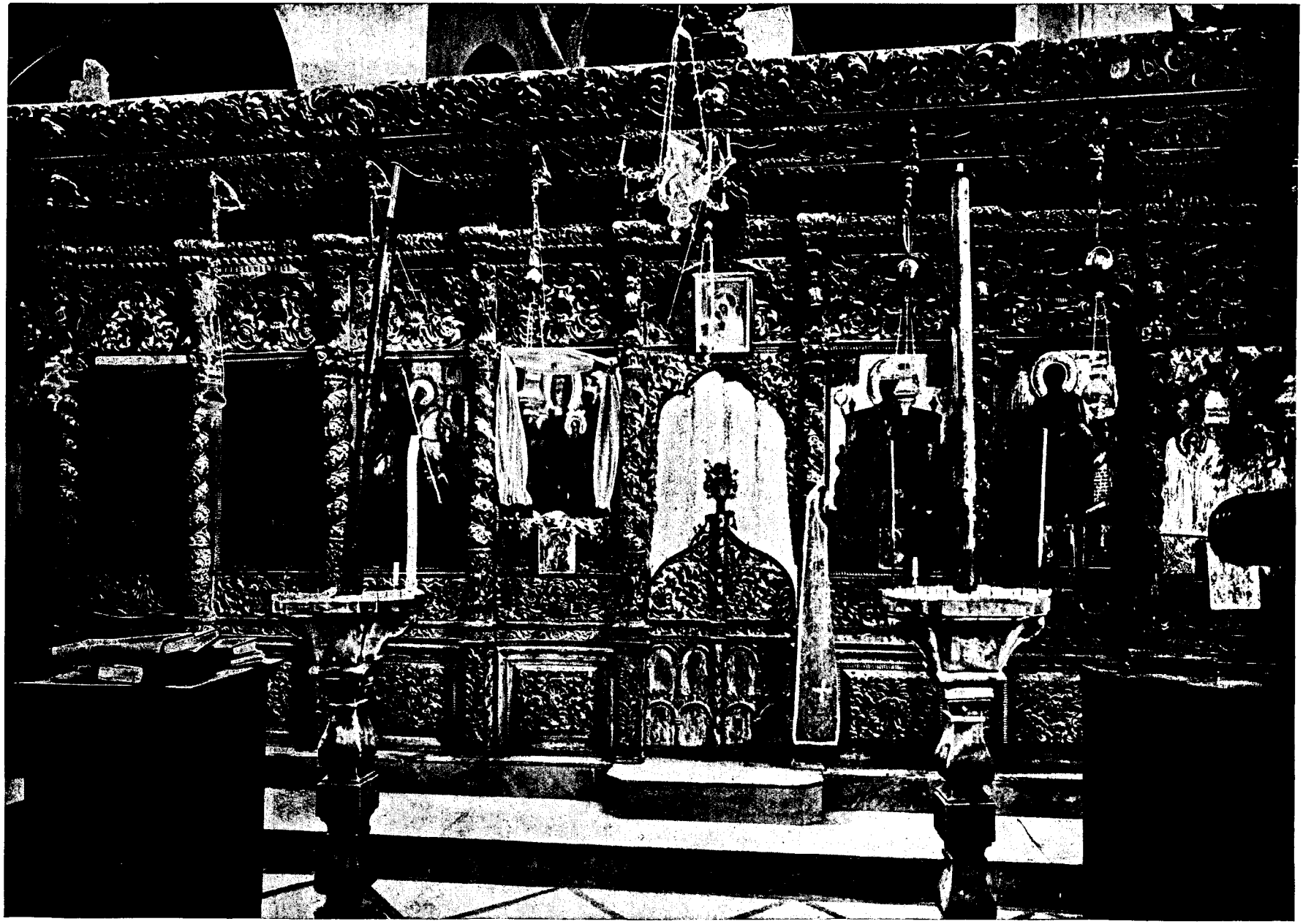
a most prevailing intercessor to stand in the gap to turn away the Lord's wrath and indignation from them.

CHAPTER X. [Ver. 6. *Mosera.* Biblical critics generally concur in rejecting ver. 6-9 as an interpolation originating in the mistake of some transcriber. But this is a mode of solving a difficulty always to be regarded with much jealousy; and when, as in this case, it is unsupported by authority of Hebrew MSS., it is utterly to be rejected. The two itineraries stand thus: Nu. xxxiii., *Moseroth, Bene-jaakan, Hor-hagidgad, Jotbathah.* De. x., *Beeroth* of *Bene-jaakan*, that is, of the children of Jaakan, *Mosera, Gudgodah, Jotbath.* Now where in all this lies any insuperable difficulty? Let Bene-jaakan, as is common with other names, signify both a large district and a particular place, and the whole difficulty disappears. Thus, in the itinerary of Deuteronomy, they depart from Beeroth in the district of Bene-jaakan, and encamp at Moserah, another name of the place called Bene-jaakan; and in the itinerary of Numbers, they depart from Moseroth, another name for Beeroth, and encamp in the particular place called Bene-jaakan, another name for Mosera. The difficulty supposed to arise from the separation of the tribe of Levi at Mount Sinai, and not at Jotbath, as here asserted, will be solved by recollecting that the special separation of Levi here recounted refers to the disinheritance of the tribe, ver. 9. Upon the apparently different localities assigned to the death of Aaron no stress can be laid, inasmuch as we are totally ignorant of the exact geographical positions of the several stages of the journeyings, and of the extent of the districts designated by the different names. To account for the introduction of these four verses without any seeming connection—let it be recollected, that it is to account for the safe-keeping of the tables of the law and the ark, by the special appointment of Eleazar to succeed Aaron in the priesthood, and the whole tribe of Levi to attend upon the ordinances. *C.*]

REFLECTIONS.—What a mercy is it that the law, as a command, is fulfilled and hid in Christ, our gospel-ark! And what a sure token of divine favours yet in store for a people when God raises up faithful ministers and earnest wrestlers at a throne of grace! Marvellous indeed are God's returns of love for hatred—of mercies for rebellion and provocation; and inexcusable, therefore, is disobedience to a God so great and gracious! But it is honourable and becoming to walk in love, as God himself walketh. It is a most fearful proof of the corruption of our nature, and the necessity of a gracious change, that we need so much urging to that which is so remarkably at once our great duty and interest. But let me always retain in mind the wonderful character and the peculiar mercies of my God, the God of Israel; esteem it my glory to belong to him; and make him the only object of my fear, my praise, and joy.

CHAPTER XI. [Ver. 12. The changing seasons, which God himself regulates, made Palestine fertile. In Egypt *human* labour and skill regulated the irrigation by which the land was made productive. In Palestine the 'early rain' of autumn moistened the



GREEK CHURCH, NAZARETH—NEAR ST. MARY'S WELL. [DEUT., x: 12-22.]—"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways and to love him, and to serve the Lord thy God with all thy heart and with all thy soul," etc. Above we have a picture of the Greek Church in Nazareth, the city of our Savior. This can be very aptly placed in connection with this portion of the Word of God concerning the importance of the Law, for without Jesus Christ the Law cannot be obeyed, for "what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." The Greek Church in Nazareth is just above St. Mary's Well, where the Mother of Jesus often came to draw water.

CHAPTER XI.

1 An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatenings. 18 A careful study is required in God's words. 26 The blessing and curse is set before them.

THEREFORE [a]thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 ¶ And [b]know ye this day: for *I speak* not with your children which have not known, and which have not seen [c]the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched-out arm,

3 And [d]his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots; how he made the water of the Red sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And[e] what he did unto you in the wilderness, until ye came into this place;

6 And [f]what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben; how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the substance[1] that *was* in their possession,[2] in the midst of all Israel:

7 But your eyes have seen all the great acts of the LORD which he did.[3]

8 Therefore[g] shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye [h]may prolong *your* days in the land, which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot,[4] as a garden of herbs:

11 But [i]the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven;

12 A [k]land which the LORD thy God careth[5] for: the [l]eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.[6]

13 ¶ And it shall come to pass, [m]if ye shall hearken diligently unto my comandments, which I command you this day, to love the LORD your God, and to serve him with all your heart, and with all your soul,

14 That [n]I will give *you* the rain of your land in his due season, the first rain, and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And [o]I will send[7] grass in thy fields for thy cattle, that thou mayest eat, and be full.

16 Take[p] heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And *then* the LORD'S wrath be kindled against you, and he [q]shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye [r]lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes.

19 And[s] ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou [t]shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your [u]days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the days of heaven upon the earth.

22 ¶ For [x]if ye shall diligently keep all these commandments which I command you, to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then[y] will the LORD drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.

24 Every[z] place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.[8]

25 There [a]shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, [b]I set before you this day a blessing and a curse;[9]

27 A[c] blessing, if ye obey the command-

A.M. 2553. B.C. 1451.

CHAP. XI.

a Lu.1.74,75. ch.10.12;6.5,13;12.1. Le.8.35; 18.30.

b ch.4.9,23,36.

c Le.26.18. ch.8.2,3,5;3.24;4.34;9.26.

d Ex.vii.-xiv. Ps.78.11-15;105.25-38; 136.10-15. Ne.9.10. ch.7.18,19. Jos.24.5-7. Ju.10.11. 1 Sa.12.8. Is.63.9-14. Je.32.20,21. Ac.7.36;13.17.

e Ex.xv.-xl. Le.i.-xxvii. Nu.i.-xxxvi. Ps.lxxviii.cv.;106.1-33.

f Nu.16.31;26.9,10; 27.3. Ps.106.17.

1 Or, *living substance which followed them.*

2 Heb. was *at their feet.*

3 All those who at the exodus were twenty years old and upwards died in the wilderness; but thousands of those who were under twenty when they left Egypt had witnessed all the miracles of mercy and judgment in Egypt, in the Red Sea, and in the whole wilderness journey. To these Moses now made his appeal.—*P.*

g Ps.116.12-16. Jos.1.6,7. Is.60.21; 65.9. ch.4.12,34; 5.16,29,33; 6.1,3,24; 7.12,13; 8.6,7,13; ver.21-23.

h ver.21; ch.5.16;6.2,3. Pr.9.11;10.27.

4 With thy own labour, digging trenches for rills of water, or by watering pans. —[Moses proceeds to contrast Egypt and Canaan. The *first* point of contrast lies in the irrigation of Egypt, where rain scarcely ever falls. This work is done by 'the foot,' that is, the laborious turning of a wheel by treading successively upon steps in the circumference, while the water is brought up in buckets, and thence conveyed through the level ground in trenches; whereas Canaan was watered without labour, by 'drinking in the rain of heaven.' The *second* point of contrast lies in the tame uniformity of Egypt, and the lovely succession of hills and valleys in Canaan, thus affording a succession of landscape pictures which in a level country such as Egypt the eye searches for in vain.—*C.*]

i ch.8.7-9; 6.10,11. Ge.27.28. Ex.3.8. Eze.20.6. Je.2.7.

k Ps.65.9-13; 132.13,14;87.2,3. Is.62.12.

5 Heb. *seeketh.*

l 1 Ki.9.3. Je.24.6. Ezr.5.5. Ps.33.18; 34.15. ver.14. Ho.6.2,3. Joel 2.23.

m ver.22. Ps.119.4. ch.4.1,5,6,9; 6.1-7; 10.12,13. 1 Co.15.58. 1 Ti.4.8.

6 In countries near the equator the seasons of wind and calm, and rain and drought, are almost perfectly uniform, and their changes can be prognosticated with considerable certainty; as we approach the north or the south, they become more variable

A.M. 2553. B.C. 1451.

and uncertain in time, duration, and degree. Still, that the seasons follow a *law of nature,* both observation and analogy confirm. But what is a *law of nature* but another name for the *will of God* impressed upon any part of his works? The seasons therefore are neither from blind chance, nor material elements, but from the Almighty; and, like all his other servants, are made at his will the vehicles of his wrath or of his blessing. Happy the husbandman whose eyes, enlightened by grace, can read both the mercies and judgments of God in the shower and the sunshine, in the drought and in the storm, who, when his 'labour fails,' can yet 'joy in the God of his salvation,' and who, when his 'barns overflow' with plenty, forgets not the hand that gave it.—*C.*

n Eze.34.25,26. Ho.6.3. Joel 2.23. Ja.5.7. Ps.65.9-13. The first or former rain fell about October, and the latter in March, before their harvest.

o Ps.104.14,15. Joel 2.19,22,24.

7 Heb. *give.*

p ch.4.9,23; xiii.; 29.18;8.19. He.3.12;2.1;4.1,13. Job 31.27. 1 Jn.5.21.

q 1 Ki.8.35; 17.1. 2 Ch.6.26;7.13. ch.28.23,24. Am.4.7. 1 Sa.12.25. Je.14.1-6. Hag.1.9-11; 2.10,17.

r Ps.119.11. ch.6.8. Ex.13.9,16. Pr.3.1;7.2,3;6.20-23.

s ch.4.10; 6.7.9. Ps.78.5,6. Pr.22.6; 4.1-10; 3.1;2.1. Ep.6.4. Is.38.19.

t Constantly remember them, ch.6.9. Ex.12.7. Is.30.8. Hab.2.2.

u ver.9. Ex.20.12. ch.5.16. Pr.4.10. Ps.89.29,30;72.5.

x ver.13. ch.4.2;6.1,3. Mat.22.37; 4.10. Ac.11.23. Tit.2.11,12. 1 Ti.4.8.

y Ex.3.8; 23.27-31; 34.11,24. ch.7.1,2,22,23;9.1-3.

z Jos.1.3;14.9. Ge.15.18-21. Ex.23.23,31; 34.11-13. Ju.2.1-3. 2 Ch.9.26. Nu.34.3-12. 1 Ki.4.21,24.

8 The possession of the whole 'land of promise,' 'from the river of Egypt to the great river, the river Euphrates' (Ge.15.18), was thus made conditional. If the people were faithful and obedient they would obtain it: if not, then the promise was null. The people did not fulfil the condition, and therefore they never possessed the whole country.—*P.*

a ch.2.25. Jos.1.5; 2.9;5.1. Ex.23.27.

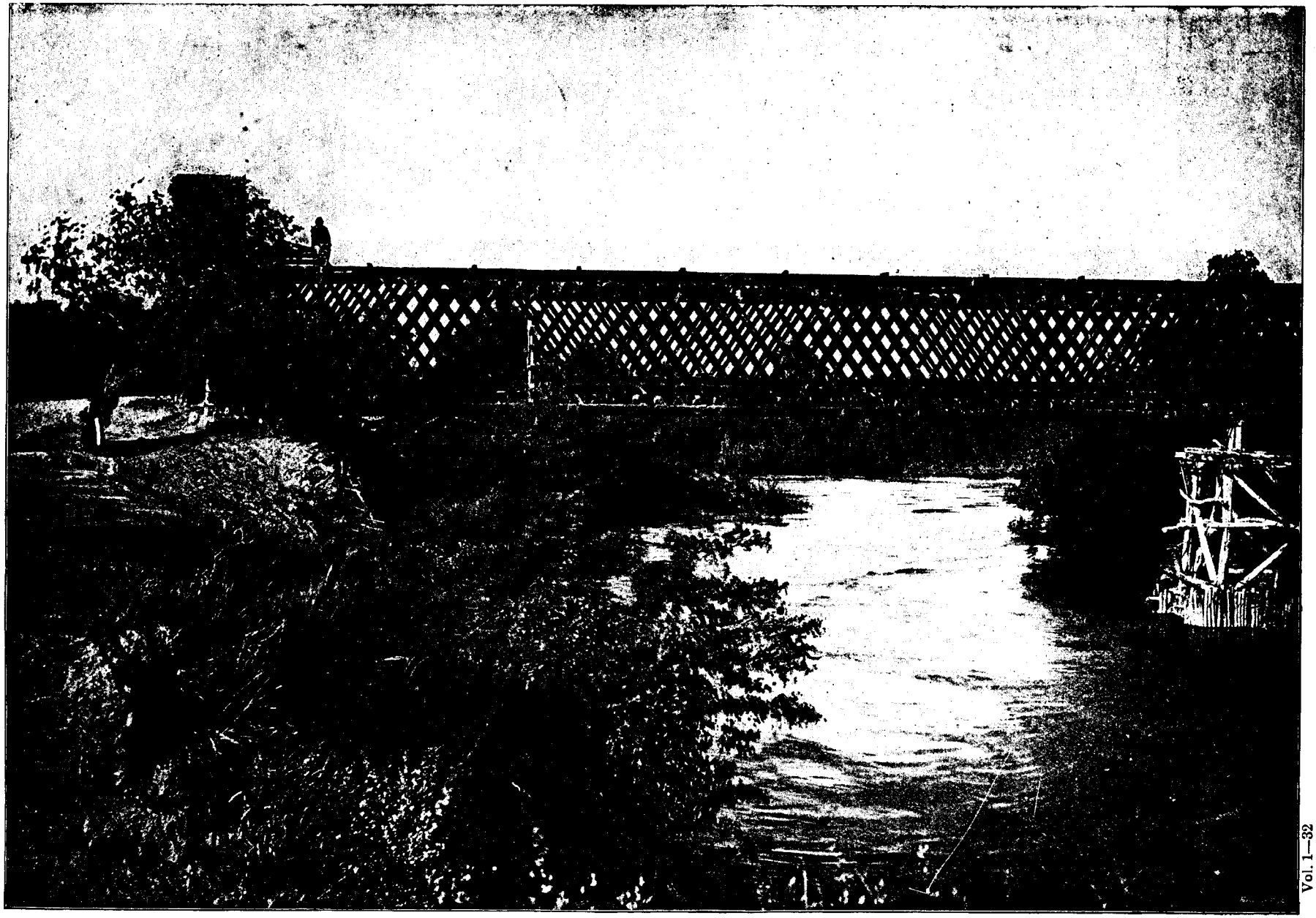
b ch.30.15-20. Le.xxvi. ch.xxvii.-xxxii.

9 For the meaning of a *blessing* and a *curse,* see notes on Ge.1.22,28; 2.14,17.—*C.*

c ch.28.1-14. Le.26.3-13. Is.3.10; 1.19. Ro.2.7,10. Ps.19.11. 1 Ti.4.8. 1 Co.15.58.

parched soil, and prepared it for the sowing of the seed. The 'latter rain' of early spring brought the grain crops to maturity. The bright sun of summer ripened the grapes and other fruits. Thus were 'the eyes of the Lord always upon' the land. *P.*]

REFLECTIONS.—Thus let my love to the LORD always work in holy obedience to all his commandments. Let the remembrance of his early kindness to me and mine, and his awful judgments on others around me, stir me up to the utmost circumspection in my conduct. God's mercies should leave an impression on us which neither time nor age should ever efface. And while sins shorten men's days, and cause countries to spue out their inhabitants, yea, often into ruin, let me carefully observe God's kindness, even in outward things. Mercies coming from the immediate hand of God are doubly sweet. Godliness hath the promise of the life that now is, as well as of that which is to come. But if we refuse to be influenced by God's mercies, we must sink under his judgments. When the heart is filled with the knowledge and love of God's word, the tongue will be as the pen of a ready writer in speaking of divine things. Let me, therefore, by all means, labour to fix a deep sense of spiritual things upon my own soul, and be careful to transmit the knowledge of them unto men: for true religion stamps a reverence on its professors, which keeps even their enemies in awe of them; and godliness, transmitted with our possessions, is the surest way to perpetuate them in our families. How plain and evident, in God's word, is the way to happiness and misery! And if men will not see, will not walk aright, their blood must be on their own head. Since, then, the blessings and curses



THE BRIDGE OVER THE JORDAN—NEAR WHERE THE JEWS SET UP IN DAN THE GOLDEN CALF. [DEUT., xi:31.]—"For ye shall pass over Jordan, to go in to possess the land which the Lord your God giveth you, and ye shall possess it, and dwell therein." The particular bridge illustrated in the picture is over the Hasbany prong of the Jordan. It is called the Bridge of Jacob's Daughters. It is three miles from Dan, and on the direct road from Jerusalem to Damascus. The Jordan as we see it in the picture is very wild because of the deep gorge through which it dashes down. The banks on either side are lined with oleanders, willows, honey-suckles and other sweet and flowering shrubs. The noise of the water, and the charming scent of the flowers, together with the natural scene combine to make this place romantic and beautiful. The bridge is very old, and is assigned by tradition to the time of the Romans.

ments of the LORD your God, which I command you this day:

28 And a [d]curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt[e] put the blessing upon mount Gerizim, and the curse upon mount Ebal.[1]

30 *Are* they not on the [f]other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the[2] champaign [g]over against Gilgal, beside the plains of Moreh?[3]

31 For ye [h]shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe [i]to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 4 *The place of God's service is to be kept.* 15, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatrous practices are not to be inquired after.*

THESE *are* the [a]statutes and judgments which ye shall observe to do [b]in the land which the LORD God of thy fathers giveth thee to possess it, [c]all the days that ye live upon the earth.

2 Ye[d] shall utterly destroy all the places wherein the nations which ye shall possess[1] served their gods, upon the high [e]mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow[2] their altars, and [o]break their pillars, and burn their groves with fire; and ye shall hew down the graven images [s]of their gods, [f]and destroy the names of them out of that place.

4 ¶ Ye [g]shall not do so unto the LORD your God.[3]

5 But [h]unto the place which the LORD your God shall choose out of all your tribes to put his name there, *even* unto his [i]habitation[4] shall ye seek, and thither thou shalt come:

6 And [k]thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and heave-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds and of your flocks:

7 And there ye [l]shall eat before the LORD your God;[5] and ye [m]shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall [n]not do after all *the things* that we do here this day, every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the rest [o]and to the inheritance which the LORD your God giveth you.[6]

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that [p]ye dwell in safety;

11 Then there shall be [q]a place which the LORD your God shall choose to cause his name to dwell there: thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice[7] vows which ye vow unto the LORD.

12 And ye shall [r]rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as he hath [t]no part nor inheritance with you.

13 Take[t] heed to thyself, that thou offer not thy burnt-offerings in every place [u]that thou seest:

14 But [u]in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [x]the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only[y] ye shall not eat the blood; ye shall pour it upon the earth as water.

17 ¶ Thou[z] mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heave-offering of thine hand:

18 But[a] thou must eat them before the LORD thy God in the place which the LORD thy God

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A.M. 2553. B.C. 1451.

d ch.28.15-68;27.14-26. Le.26.14-39. Is.1.20;3.11. Ro.2.8,9. Ga.3.10. Pr.13.21. Je.2.17,19;4.18;5.25;6.19;16.19. Eze.xvi.xx.xxiii.

e ch.27.12-26. Jos.8.30-35.

1 These two mountains lie to the westward of Jordan, in the lot of Ephraim. They are in height from 2,700 to 2,800 ft., extending from east to west in lines nearly parallel, with the beautiful valley of *Shechem* or *Sychar*, now called *Nablous*, about 200 paces in width, between them. They are about a league in length, and approach in form to a semicircle, Mount Ebal to the north. Travellers have represented Mount *Gerizim* as more fertile and picturesque than *Ebal*, so that the two mountains in their natural aspect and condition were, in some degree, emblems of the blessing of fertility and beauty, and the curse of barrenness and deformity.—*C.*

f West side of it, ch.1.1,5;3.8;ver.31.

2 Plain country.

g Jos.5.9. Ge.12.6,7. Ju.7.1.

3 This verse is obscure, and has been a source of difficulty to commentators. Its full meaning appears to be as follows:—Are they not beyond Jordan, that is, on its western side, in the direction in which the sun sets; are they not in the land of the Canaanites, who live in the Arabah facing Gilgal; are they not beside the terebinths (or plains) of Moreh? The mention of the Arabah and Gilgal is connected with the territory of the Canaanites, and not with the situation of Ebal and Gerizim; while the last clause of the verse refers to the mountains, and has no connection with the Arabah or Gilgal. —*P.*

h ch.9.1. Jos.3.13-17;xv.-xix. Ps.44.2,3;78.55;66.6,12;105.43,44;135.12;136.21,22.

i ch.4.2,40;5.29,32;12.32. Ro.2.13. Ps.15.5;119.6. Mat.28.20.

CHAP. XII.

a ch.4.1,2,5,6,9;5.1;6.1-3;xii.-xxvii.

b Nu.15.1.ch.4.1.

c ch.11.1. 1 Ki.8.40. Ps.104.33. Job 17.9. Pr.4.18.

d ch.7.5,25. Ex.23.24;34.12-17. Nu.33.51,52. Ju.2.2. 2 Ki.18.4;23.6,14. 1 Ch.14.12.

1 Or, *inherit.*

e Nu.22.4. 2 Ki.17.10,11. Je.3.6. Eze.20.28,29. Ho.4.13.

2 Heb. *break down.*

f Ex.23.13. Ps.16.4. Zec.13.2. Is.2.18,20;30.22.

g ver.30,31; ch.16.21,22;20.18. Le.20.23.

3 Ye shall not erect altars, or statues, or high places, to Jehovah. Ye shall not set up his worship in any of the idolatrous sanctuaries of the land.—*P.*

h ver.11. Ps.78.67,68. 1 Ki.8.16,29;14.21. 2 Ch.7.12. 2 Ki.21.4. Da.9.18. Jos.9.27.

i Ex.25.22. Nu.7.89;27.2. Le.17.8,9. Jos.18.1. Ps.80.1;76.1,2;87.1,3;78.60,68,69;132.13,14.

k Le.17.3,5,9;27.32. Eze.20.40. ver.11,17,18;ch.14.22,23;26.2;15.19,20. Nu.18.15,17.

4 The divine institutions of Moses all looked forward to a *fixed place* of worship, instead of the *movable tabernacle* constructed in the wilderness; and while they inculcated the worship of God in spirit everywhere—saying, 'Thou shalt *love* the Lord thy God with all thine heart'—yet certain outward acts of worship were strictly reserved for *one place*. This precaution was intended to guard against the inventions of *will-worship* and peril of *idolatry*, while it also typified the merging of all divine institutions into the one temple of the 'body of Christ,' and the concentrating of all worshippers around his one sacrifice, Jn.2.21. Re.7.15;21.22.—*C.*

l Nu.18.10. ver.12,18.

5 One great object of the Mosaic ordinances was to associate the idea of God's goodness and presence with food, so that every call of bodily hunger or thirst might lead the soul to *hunger and thirst* after his righteousness, and that every gratification of the appetite might lift up the heart in thankfulness to the Giver of all good.—*C.*

m Ps.128.2. ch.15.10;23.20;28.3-13. Le.26.3-13.

n Am.5.25. Ac.7.42. 2 Sa.19.6. 1 Ch.13.4. Ju.17.6;21.25.

o 1 Ki.8.56. 1 Ch.23.25. He.4.3,9,10. Mat.11.28,29. Is.57.2. Re.14.13.

6 It seems that when the Israelites were in the wilderness, many of the ceremonial observances enjoined in the law were omitted. It was often matter of necessity to do so. To these violations reference is made here; and it is stated that when settled down in Canaan all such violations and omissions should cease. There would no longer be any excuse or plea for them. —*P.*

p Ex.34.24. Le.25.18,19. Ju.8.11;18.7. 1 Ki.4.25.

q ver.5,6,14. Je.7.12. Jos.18.1. 1 Ki.8.13-44. Ps.78.60,67-69. 2 Ch.6.6;8.16;33.7.

7 Heb. *the choice of your vows.*

r ver.7,18,19. Ne.8.10. Ex.23.14-17;34.23,24. 1 Sa.1.3,4. ch.14.26,27;16.9.

s Nu.18.20,23,24;26.62. ch.10.9;14.27,29;18.1,2.

t ver.6,7,11. Nu.22.41;13.1,14,28,29. 1 Ki.12.28. 2 Ki.17.9-11.

u ver.5,6,11,13. Ps.78.60,68,69. ch.14.23;15.20;16.2-16;17.8;18.10;26.2;31.11. Jos.18.1. 1 Ki.8.13,29;9.3.

x ver.22; ch.15.22;14.5, all may eat it as common food.

y ch.15.23. Ge.9.4. Le.17.10,12,13;3.17;7.26,27;19.26. 1 Sa.14.32. Eze.33.25. ver.23-25.

z ver.6,7,11-14; ch.14.22,24, *i.e.* the second tithe and firstlings.

a ver.5-7,11,12; ch.14.23;15.20.

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of time and eternity are set before me in the gospel, let me choose Jesus and his inexhaustible fulness of blessings, as my portion, and my everlasting ALL!

CHAPTER XII. [Ver. 12. *Ye shall rejoice.* The Mosaic institutions had their days 'to afflict the soul,' because of sin, but their general aspect was joy, because of righteousness. Nor was this joy merely *personal*, but extended to all the *household*, embracing in its benevolence the Levite, the widow, the poor, and the stranger —*Note*, Family religion is an indispensable Christian duty, but to be efficient it must be united with that 'charity which is kind,' and instead of being exhibited in moroseness or austerity of aspect, manner, or government, should be conducted with that 'joy in the Holy Ghost' that 'adorns the gospel of God our Saviour,' and governs the *household* by the authority of love, rather than by the hand of power. *C.*]

REFLECTIONS.—Abominable to God is all will-worship. And it is impossible to reconcile the worship of God and mammon—of Christ and Belial. But, in the best-ordered churches on earth, something will still be defective. Perfect purity is reserved for the heavenly Canaan: and therefore, in cases of necessity, some ordinances of worship may be omitted, which in other circumstances would render us highly culpable. The excellency of worship lies not in any pompous form, but in its exact correspondence with God's prescriptions. Let me then not merely cease from evil, but learn to do well. Let me attend to, and improve, every instituted ordinance of fellowship with God. Let his institutions, not any custom or law of men, whether under the best or the worst of governments, be the standard

shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant,[8] and [b]the Levite that *is* within thy gates: and thou shalt rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 ¶ Take[c] heed to thyself that thou forsake not the Levite[9] as long as thou livest[1] upon the earth.

20 ¶ When the LORD thy God [d]shall enlarge thy border, as he hath promised thee, and thou shalt say, I will eat flesh, (because thy soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If[2] the place which the LORD thy God hath chosen to put his name there be too far from thee, then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even[e] as the roe-buck and the hart is eaten, so thou shalt eat them; the unclean and the clean shall eat *of* them alike.[3]

23 Only be [4]sure [f]that thou eat not the blood: for the blood *is* the life; and thou mayest not eat the life with the flesh.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; that it may go well[g] with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

26 Only[h] thy holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose.

27 And thou [i]shalt offer thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: and the blood of thy [k]sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 Observe[l] and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When[m] the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou succeedest[5] them, and dwellest in their land,

30 Take[n] heed to thyself, that thou be not snared by following[6] them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.[7]

31 Thou[o] shalt not do so unto the LORD thy God: for every abomination[8] to the LORD which he hateth have they done unto their gods; for even their sons and their daughters they have [p]burnt in the fire to their gods.[9]

32 What[q] thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

1 *Enticers to idolatry,* 6 *how near soever unto thee,* 9 *are to be stoned to death.* 12 *Idolatrous cities must be utterly destroyed.*

IF there arise among you a [a]prophet, or a dreamer of dreams, and giveth thee a [b]sign or a wonder,

2 And the sign or the wonder [c]come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt [d]not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your [e]God proveth you, to know whether ye love the LORD your God with all your heart, and with all your soul.

4 Ye [f]shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

5 And that prophet, or that dreamer of dreams, shall be [g]put to death; because he hath [h]spoken to turn *you* away[1] from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou [i]put the evil away from the midst of thee.[2]

6 ¶ If [k]thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine own soul, [l]entice thee secretly, saying, Let us go and serve other gods, [m]which thou hast not known, thou, nor thy fathers;

7 *Namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

A.M. 2553. B.C. 1451.

8 Whilst the union of the 'man-servant and maid-servant' in the prohibition of the fourth commandment inculcates the important religious principle that no man should break, through the agency of another, any law of God which he acknowledges himself bound to observe; their still continued union, in the religious ordinances of sacrifice and thanksgiving, inculcates another, even the *religious care, tenderness, and sympathy* which superiors owe to their servants, so that while the active agents of their earthly labours, they may also be partakers of their spiritual joy.—*C.*

b ch.10.9;ver.19.

c ch.14.27.Ne.10.39. 1 Co.9.10-14. Ga.6.6. 1 Ti.5.17.Mal.3.8,9.

9 The Levite here spoken of probably is intended to denote those of the Levites that were dispersed in the country to instruct the people. As they had no part, or portion, or inheritance assigned them, as God himself was said to be their portion, as their service in assisting at the worship of God, and teaching the people his law, were of the highest value and importance; justice, gratitude, benevolence, and wisdom alike enforced the duty of kindness to them.—*I.*

1 Heb. *all thy days.*

d Ge.28.14;15.18-21. ch.19.8; 11.24. Ex.23.31.

2 It seems that in the wilderness they killed all their animals for food at the door of the tabernacle; but that was not required in Canaan.

e ver.15; ch.14.5; 15.22.

3 This was for the ordinary purposes of food, not as sacrifices. All sacrifices were to be presented at one chosen spot; but animals killed for food might be killed and eaten anywhere.—*P.*

4 Heb. *be strong.*

f ver.16. Ge.9.4. Le.3.17; 7.26; 17.10-14. ch.15.23. 1 Sa.14.32. Eze.33.25.

g Is.3.10; 1.19; 48.18, 19. Ps.112.2. ver.28;ch.13.18.

h ver.6,7,11,18.

i Le.1.5,8,13.

k Peace-offering, Le.i.iii;7.15. Nu.vii. 1 Ki.8.63.ver.7.

l Mat.28.20. 1 Co.15.58. ver.1,25. Ps.19.11. Is.3.10; 1.19. Tit.2.11, 12;3.8. 1 Ti.4.8.

m Ge.15.18-21. Ex.23.31; 34.11, 24. Ps.78.55; 44.3; 135.10-12;136.17-22. ch.7.1,16,24;9.3; 11.23-25. Jos.vi.-xxi.

5 Heb. *inheritest* or *possessest them.*

n ch. 7. 4, 16, 25, 26. Ex.23.13,33. Le.18.3. Ju.2.2,3. Nu.33.52. Ps. 106.34-38;16.4. Eze.20.28. 1 Jn.5.21. 1 Th.5.26. ver.3,4.

6 Heb. *after them.*

A.M. 2553. B.C. 1451.

7 The heathen in general believed that each country, city, and village had a special or tutelary deity, which watched over its welfare; and that in order to prosper, that deity must be propitiated by appropriate offerings.—*P.*

o ver.4.

8 Heb. *abomination of the.*

p Le.18.21; 20.2. Je.7.31; 32.35. Eze.20.31; 23.37. Mi.6.7,ch.18.10.

9 This horrible worship was notoriously practised by the Carthaginians, a people who had emigrated from Canaan. Christians can now scarcely imagine such combined folly and wickedness possible. But, alas! if they look around them on society, do they not see 'sons and daughters' as recklessly sacrificed to the 'pomps and vanities,' and 'fashion of this world that passeth away,' 1 Co.7.31.—*C.*

q ch.4.2; 13.18; 5.29, 32;11.32,33. Jos.1.7. Pr.30.6. Re.22.18,19. Mat.28.20.

CHAP. XIII.

a 2 Pe.2.1. Is.9.15; 28.7. Je.23,25; 2.8; 14.14; 27.9. 1 Ki.18.19-22. Eze.13.3,4. Zep.3.4.

b Ex.7.22. 1 Ki.13.3. Mat.24.24.

c ch.18.22. Re.13.13, 14. 2 Th.2.9-11. Mat.24.24;7.22.

d 1 Jn.4.1. Ep.4.14. 1 Co.11.19. 1 Jn.2.19. Ac.17.11.

e Ge.22.1. Ex.15.25. ch.8.2.2Ch.32.31. 1 Pe.1.7. Ja.1.12.

f ch.10.12,20; 6.13. Mat.4.10. 1 Jn.5.21. Mi.6.1. Tit.2.11,12. Phi.4.8.

g ch.18.20. Je.14.15. Zec.13.3.

h ver.1,2. Ex.vi.-xiv.

1 Heb. *spoken revolt against the LORD.*

i ch.17.7, 12; 19.19; 21.22; 22.24; 24.7. 1 Co.5.13. He.12.15,16. 2 Ti.2.16, 17. Re.2.2,6. ver.11.

2 The government of Israel was a pure theocracy. God was their king. The sin here described was a casting off of God's authority, and consequently amounted to high-treason.—*P.*

k ch.17.2. Ge.43.34. Mi.7.7. Pr.18.24. 2 Sa.1.26. 1 Sa.18.1.

l Col.2.4. Ep.4.14. 2 Ti.3.6. Jude 4. 1 Jn.5.19. Ps.147.19,20.

m ch.32.16-18. Ju.5.8; 2 13; 10.6. 1 Ki.11.5, 7.2 Ki.17.30,31.

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of my religious observances. Let not only my solemn eating and drinking at his table, but even my ordinary refreshments, be conducted according to his prescriptions, and intended chiefly for his glory. And never should his ministers be straitened, or his poor starved, while I am able to relieve them.

CHAPTER XIII. [Ver. 3. *Proveth you.* Our Lord informs us, Mat. 24. 24, that 'there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that (if it were possible) they shall deceive the very elect.' And Josephus relates the fulfilment of this prophecy (*Ant.* xx. 7; *Wars*, ii. 13), when many impostors persuaded the people to follow them into the desert, promising to show them great signs and wonders in evidence of their commission; and again (*Wars*, vii. 11) he records the influence of one to entice the Jews to go up into the temple, which being set on fire, even contrary to the anxious wish of Titus, by one of his soldiers, 6000 perished in the flames. A sign or wonder requires three things to render it evidence of a divine commission: (1) Prophecy, in which we have the assertion of omniscience. (2) Fulfilment, in which we have the evidence of power. (3) Consistency with known and divinely established principles, in which we have the evidence of truth, which is uniform and necessarily accordant in all its parts. The first evidence might be imitated by great sagacity; the second, by extraordinary skill; and therefore the third is required, which never can be imitated by any impostor. *C.*]

REFLECTIONS.—Provoking to God, and dangerous to men, is the sin of idolatry, with respect to the object or means of worship; yet sinners are much set upon it, and need to be held back by the greatest restraints. With what care, what zeal, what impartiality, ministers and magistrates ought therefore to oppose the very first appearance of it! No testimony, however strongly supported, is admissible against the revealed truths of God. No pretence of inspiration from God, no semblance of miracles, no tie of natural affection, ought to make us connive at the seducers. Though

8 Thou shalt [n]not consent unto him, nor hearken unto him; neither shalt thine eye [o]pity him, neither shalt thou spare, neither shalt thou conceal him;

9 But [p]thou shalt surely kill him: thine hand shall be first upon him to put him to death,[3] and afterwards the hand of all the people.

10 And thou shalt [q]stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage.[4]

11 And [r]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If[s] thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, [t]the children of Belial, are gone[u] out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known;

14 Then shalt thou [x]inquire, and make search, and[5] ask diligently: and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely [y]smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God; and it shall be an heap for ever; it shall not be built again.

17 And there shall cleave nought of the cursed[z] thing to thine hand; [a]that the LORD may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers;[6]

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

z Or, *devoted*, Le.27.29.ch.7.26.Jos.6.17,18;7.1,11,12;22.20.Is.30.22. *a* Le.26.40-45.ch.30.2, 3;12.15.32.Ge.18.25.Is.1.19;3.10.Ro.2.7,10.1 Co.15.58.Ps.19.11.Tit.3.8,14.1 Ti.4.8.Mat.6.33.

A.M. 2553. B.C. 1451.

n 2 Jn. 10. Ex. 20. 3. Pr.1.10,15. Ga. 1.8,9. 1 Jn.5.21.

o ch.7. 16; 19. 13, 21; 25.12.

p ch.17.7. Le.24.23.

3 There is nothing more remarkable in the Mosaic institutions than the perfect publicity of trial in the court, the accuser and the witnesses. Such publicity is, far above all other devices, the best protection both of private safety and public liberty. Even where the cause is more the cause of God than of man, and where idolatry is the charge, the accuser can whisper nothing in the private ear of jealous and self-interested authority; the accused cannot be charged with a crime unknown to himself, and entrapped by examinations, or forced by torture to bear witness against himself. The accusation must be public; the court must be public; the witnesses must be two or more; they must be confronted with the accused; witnesses must agree; and, finally, the accuser, if the accused be found guilty, must, in this case become, in his own person, one of the public executioners, thus committing his character in the openest manner to the truth of the charge alleged.—*C.*

q Le.20.2, 27;24. 14. 16,23. Nu.15.35,36. ch. 17. 5; 21. 21; 22. 21, 24. Jos. 7. 25. 2 Ch. 24. 21. Ac.7.58.

4 Heb. *bondmen.*

r ch.17.13; 19.20; 21. 21.Pr.21.11,19.25. 1 Ti. 5.20.

s Jos.22. 11, &c. Ju. 20.1,2.

t Lawless naughty men, Ju.19.22. 1 Sa. 1. 16; 2.12; 10.27; 25.25. 2 Sa.16.7; 20. 1. 1 Ki. 21. 10.Pr.19.28.2 Co.6.15.

u 1 Jn.2.19. Jude 19. ch.4.19.2 Ki.17.21.

x ch.17.4; 19.18. Job 29.16.

5 Here again the excellence of the divine law is most apparent; nothing is to be taken on vague report, no encouragement is to be given to private *pique* or public *jealousy*, no lure is held out to *covetousness*; but as the whole city cannot be sued in court, and are perhaps too strong for the law, so long as their guilt is unproved; the authorities must (1) *inquire*; (2) make *search*; (3) ask *diligently*; and, if there remain the *benefit of a doubt*, the city must receive it; and, until the report be proved *certain*, no proceedings can be taken against them.—*C.*

y ch.7.2,16;2.34. Re. 19.16;18.19;19.3. Jos.6. 21,24,20.Ex.22.20. Le. 27.28.

6 The total destruction of all property in the guilty city was a wise arrangement, for it prevented the possibility of false accusation and partial judgment, for purposes of plunder.—*P.*

A.M. 2553. B.C. 1451.

CHAP. XIV.

a Ju.1. 12. Ga. 3. 26. 1 Jn.3.1–3.2 Co.6.18.

b Le.19.27, 28; 21. 5. 1 Ki.18. 28. Je. 16, 6, 7; 41.5;47.5;48.37.1 Th.4. 13.

c ch.7.6; 26.18, 19; 4. 7;28.9;32.9. Je.2.3. Am. 3.2. Ps.135.4. ver. 21. 2 Sa. 7. 24. Ex. 19. 5, 6. 1 Pe.2.9. Tit.2.14.

d Le. 11. 10–12, 20, 23,41,42. Eze.4. 14. Is. 65.4. Ac.10.13.

e Le.11.2–20.

1 Or, *bison.* Heb. *dishon.*

2 Derived from a Greek word, intimating that the 'hinder part of the body is *white*. The Arabic translators consider it a species of wild goat. Gesenius, deriving it from a word signifying to spring or bound, refers it to a species of *gazelle* or *antelope*.—*C.*

3 These animals are now specified for the first time, probably because the people were about to enter Canaan, where they abounded. In the desert most of them were not found, and consequently it was useless to name them when the law regarding clean and unclean beasts was first promulgated. The *ail*, 'hart,' is perhaps a generic name for all animals of the antelope kind having *twisted* horns. *Tsebi*, 'the roe-buck,' is the ordinary gazelle, which is so common on the plains of Syria. *Yachmur*, 'the fallow-deer,' is the oryx, a large species of antelope with long horns, twisted like a piece of rope. It abounds among the mountains of Arabia and Eastern Syria. I have seen some splendid specimens near Palmyra. *Akko*, 'wild goat,' is probably a species of gazelle, for the Hebrew name of wild goat is *yael*. See 1 Sa. 24. 2. *Dishon*, 'pygarg,' is the *Oryx addax*, a large antelope with long twisted horns. The *teo*, 'wild ox,' is supposed to be the Nubian oryx, which is found in Arabia. *Zemer*, 'chamois,' is in all probability the *wild sheep*, formerly abundant in Southern Palestine, and still found on the borders of Egypt.—*P.*

f Le.11.3. 1 Co.2.15. Lu.1.6. Ac.1.11; 24.16. Ps.1.2.

g Le. 11. 4–8. Tit. 1. 16.2 Ti.3.2–5. Re.21.8, 27.2 Pe.2.18–22.

h Le.11.9. Ro.13.14. Ac.20.21. Ga.5.6.

i Le. 11. 10. Ga.6.15. Jn.3.3,5. Lu.13.3,5.

4 The *classes* of unclean beasts, birds, and fishes, can be easily distinguished, but the *species* can seldom be more than conjectured. Such minute knowledge was unnecessary to the great ends of the law, and therefore is wisely withheld. The Scriptures do indeed possess everything than can excite curiosity and study, so far as they are useful; but whenever we approach the limits of mere arrangement and nomenclature, the Scriptures become silent.—*C.*

CHAPTER XIV.

1 God's children are not to disfigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of itself must not be eaten. 22 Tithes of divine services. 23 Tithes and firstlings of cattle to be eaten before the Lord. 28 The third year's tithe of alms and charity.

YE *are*[a] the children of the LORD your God. Ye[b] shall not cut yourselves, nor make any baldness between your eyes for the dead:

2 For[c] thou *art* an holy people unto the LORD thy God; and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou[d] shall not eat any abominable thing.

4 These[e] *are* the beasts which ye shall eat: The ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the [1]pygarg,[2] and the wild ox, and the chamois.[3]

6 And [f]every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless [g]these ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcass.

9 ¶ These[h] ye shall eat of all that *are* in the waters; all that have fins and scales shall ye eat:

10 And [i]whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat:[4] the [k]eagle, and the ossifrage, and the osprey,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the [l]owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

k Le.11.13–15.Ps.14.1–5.Ro.iii.–xiv.Tit.3.3.Ep.2.2,3.2 Ti.3.2–5. *l* Le.11.16–19.Is.27.11 1 Th.5.7.Ep.5.8;4.18,19.

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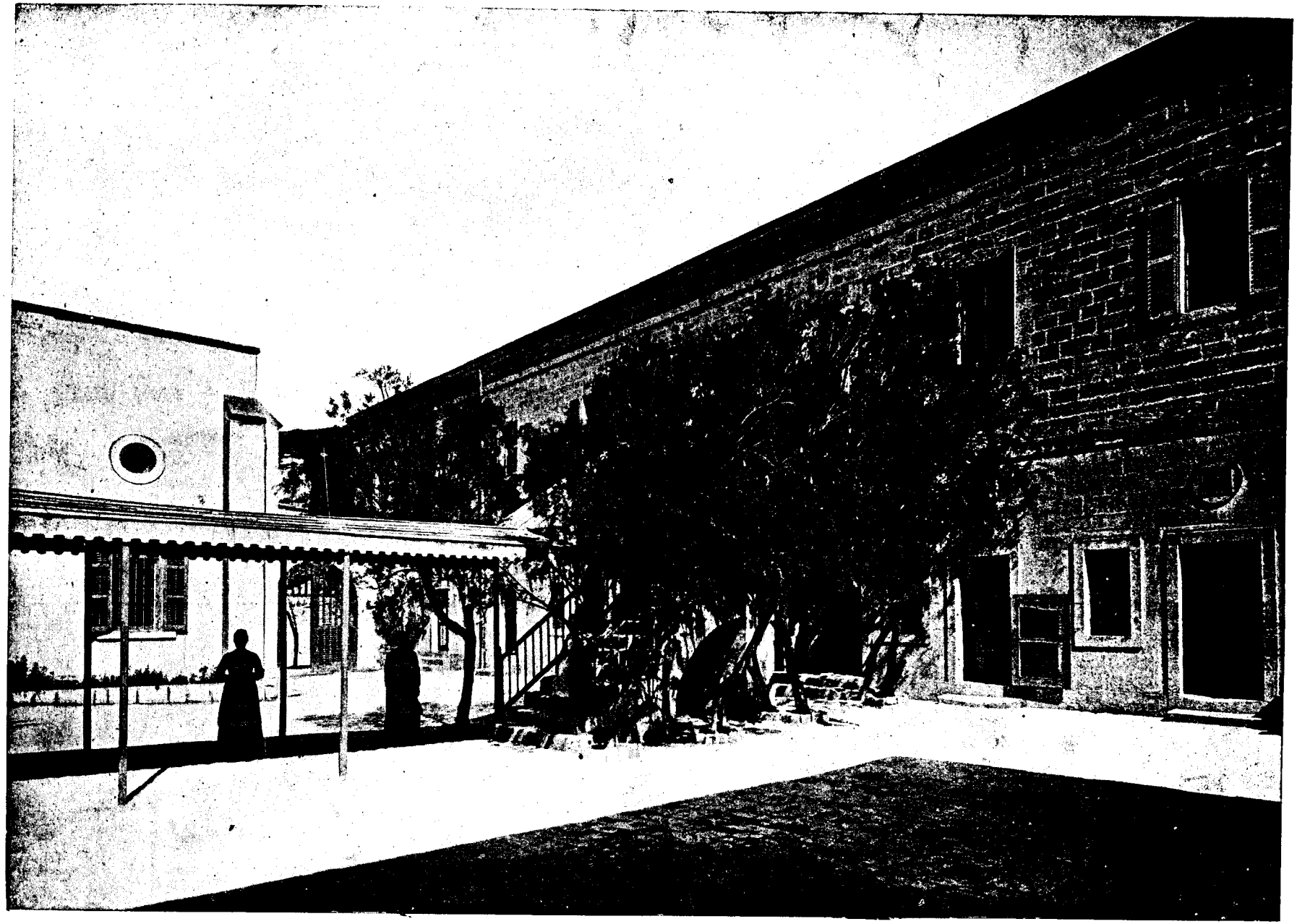
temptations be doubly bewitching which come through those whom we love, and hope of secrecy and security in sin is a great snare to lead men into it, yet let us remember, that to conceal or protect such criminals is to render ourselves partakers in their crimes. If they are become obstinate in their evil way, they ought no longer to be reckoned as conscientiously mistaken persons, but as children of Belial, who are perfectly lost to all manner of virtue, and become nuisances and plagues to both church and state. If their quality or multitude protect them from human justice, the justice of God will shortly find them out; for all that depart from him shall surely perish. But in our zeal for the pure worship of God, we must at once testify our detestation of idolatry or superstition, and plainly manifest that in our zeal we have no eye to promote our own carnal advantage. And whatever power magistrates may have from God to punish such evil-doers, for the preservation of the true religion where it is, they can show no warrant for the exertion of force in the propagation of it.

CHAPTER XIV. REFLECTIONS.—If I am the Lord's—it, by his love, his blood, through my faith, he hath saved me from the world—let me never affect conformity to the foolish, sinful, and barbarous customs of it. If God himself be my God and my ALL, let me never idolatrously mourn for the death of relations, as if I had nothing left, or had no hope. If my body be the temple of the Holy Ghost, bought with Jesus' blood, let me never disfigure or deform it. If I live on meat which cometh down from heaven, let me never dishonour my Provider and Portion by a base lusting after, or catching at, anything earthly and vile. Such as are not satisfied with the lawful gratifications which God allows them, will never be satisfied in the gratification of their lawless lusts. And though, under the gospel, I am not so restricted from the flesh of animals, yet I am no less restricted from intimacy and fellowship with unclean sinners, and their works of darkness and death. Here likewise I may learn, that there is need of frequent and diligent



COURTYARD OF THE ENGLISH ORPHANAGE—NEAR THE SITE OF THE HOME OF JOSEPH AND MARY. [DEUT., xiv: 21.]—"And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God." All the sacrifices and offerings made to God in the Old Testament history of the church were types of the sinless One who was to come, and who was to bear in his own body the sins of the whole world. "For by one offering, He hath perfected forever them that are sanctified."—Hebrews, x: 14. "But with the precious blood of Christ as of a lamb without blemish and without spot."—I. Peter, i: 19. "That he might present it to himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy, and without blemish."—Eph., v: 27. We give as an illustration of this portion of Scripture a scene in Nazareth where the great offering without blemish, Jesus Christ, grew up.

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [m]every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But*[n] *of* all clean fowls ye may eat.

21 ¶ Ye [o]shall not eat *of* any thing that dieth of itself: thou shalt give it unto the [p]stranger that *is* in thy gates, that he may eat it;[5] or thou mayest sell it unto an alien: [q]for thou *art* an holy people unto the LORD thy God. [r]Thou shalt not seethe a kid in his mother's milk.

22 ¶ Thou shalt [s]truly tithe all the increase of thy seed, that the field bringeth forth year by year.

23 ¶ And thou [t]shalt eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 ¶ And [u]if the way be too long for thee, so that thou art not able to carry it; *or* if the place be too far from thee, [x]which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:

26 And thou shalt [y]bestow that money for whatsoever thy soul lusteth[6] after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth:[7] and thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household.

27 And [z]the Levite that *is* within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the end of three years thou [a]shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because [b]he hath no part nor inheritance with thee,) [c]and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; [d]that the LORD thy God may bless thee in all the work of thine hand which thou doest.[8]

A.M. 2553. B.C. 1451.

[m] Le. 11. 20 Phi. 3. 18, 19. 2 Ki. 17. 28-41. Tit. 1. 16. 2 Ti 3-5.

[n] ver. 11, all that are not prohibited, ver. 12-19. Le. 11. 13-30.

[o] Le. 11. 39; 17. 15. Is. 52. 11. Ep. 5. 7, 11.

[p] Ex. 12. 43, 45.

5 Why give *gratis* to a stranger, or sell to an alien, that which the Jew was himself forbidden to eat? (1) Because many beasts die of acute diseases, whose flesh is in a perfectly sound and nutritive condition; and this permissive law afforded an opportunity of bestowing in mercy to a stranger what must have gone to feed the dogs or the wild beasts. (2) It seems to have been intended by this law to teach the Jew that God gave not the law to the Gentile by the standard of the ceremonial law; a lesson which, under the New Testament, it required a miraculous vision and a messenger from heaven to inculcate upon an apostle; and the outpouring of the Holy Spirit to render tolerable in the church, Ac. 10. 3, 9-15; 11. 1-18.—*C.*

[q] ver 2; ch. 7. 6. Da. 8. 24; 12. 7. Is. 62. 12; 60. 21.

[r] Ex. 23. 19; 34. 26. 1 Th. 5. 22. Ro. 12. 2.

[s] Le. 27. 30-33. Nu. 18. 21. ch. 18. 1; 12. 17, 18; 26. 12; ver 28, 29.

[t] ch. 12. 6, 7, 11, 12, 17, 18; 15. 19, 20, *i.e.* second tithe and firstling.

[u] Ge. 15. 18. Ex. 23. 31. ch. 12. 21; 11. 24.

[x] *Shiloh*, Jos. 18. 1. Ps. 78. 60. Je. 7. 12, and afterwards *Jerusalem*, Ps. 78. 68, 69. 2 Ch. 6. 6.

[y] Mat. 21. 12. ch. 12. 12, 18.

6 *Lusteth*, the original meaning of the word is strongly *desireth* or *loveth*. This permission gave no license to gluttony, epicurism, or drunkenness, the eating or drinking being 'before the Lord.' Did men eat and drink under the full faith of the words—'thou, Lord, seest me,' in the spirit of thanksgiving to him that 'furnishes their table,' and to 'the glory of him whose glory should be their 'chief end,' their table would never become 'a snare' to their souls, nor 'the wine in their banquets' banish God from 'all their thoughts.'—*C.*

7 Heb. *asketh of thee.*

[z] ch. 12. 12, 18, 19; ver. 29. Ne. 10. 39. Ga. 6. 6. 1 Co. 9. 13, 14. 1 Th. 5. 12, 13. 1 Ti. 5. 17.

[a] ch. 26. 12. Am. 4. 4, *i.e.* a third tithe, or the second tithe on the third year.

[b] Nu. 18. 20. ch. 10. 9; 18. 1.

A.M. 2553. B.C. 1451.

[c] Ex. 22. 22. ch. 24. 19 21; 26. 12, 13; 16. 11, 14, 10. 19, 20.

[d] Pr. 3. 9, 10; 11. 24, 25; 10. 22. Eze. 44. 3. Mal. 3. 10, 11. 2 Co. 9. 6-10. Ge. 22. 17; 30, 27, 30; 39. 3. ch. 28. 2-14. Le. 26. 3-12.

8 It appears from this command that the whole tithe produce of every third year, instead of being taken up to the sanctuary, and dedicated to God there, was to be collected in each town and village, and distributed among Levites, strangers, fatherless, and widows. To encourage the people to exercise this act of self-denial and charity, a special promise is attached to it in the last clause of ver. 29.—*P.*

CHAP. XV.

[a] Le. 25. 2-4. Ex. 21. 2; 23. 10, 11. ch. 31. 10. Je. 34. 14. Lu. 4. 18. Is. 61. 1, 2; 63. 4.

1 Heb. *master of the lending of his hand.*

[b] ch. 23. 20. Eze. 46. 17. Mat. 25. 14. Lu. 19. 13. Jn. 8. 35.

2 Or, *to the end that there be no poor among you.*

3 The translators have placed on their *margin* a different rendering, thus—'To the end that there be no poor among you,' which brings this verse into perfect consistency with ver. 11, which says, 'The poor shall never cease out of the land,' that is, the poor will never cease from time to time to arise for trial and exercise of your compassion and liberality; and you shall never cease from time to time to pity and supply their wants, to the end that there be no *permanent* poor among you, because none unrelieved.—*C.*

[c] Pr. 14. 21; 11. 24, 25; 28. 27. Is. 58. 10, 11.

[d] ch. 4. 1; 6. 1, 3; 11. 13, 23. Phi. 1. 27. Ps. 19. 11. Is. 1. 19, 20; 3. 10, 11. 1 Co. 15. 58. 1 Ti. 4. 8. Tit. 3. 8.

[e] ch. 28. 12, 44. Ps. 37. 21, 26. Pr. 22. 7.

4 Wealth is here set forth as the source of real power. It is exemplified at the present moment in Europe and Western Asia. The influence which rich Jews exercise upon the affairs of nations can scarcely be conceived.—*P.*

[f] 1 Jn. 3. 16, 17. Ja. 2. 15, 16. Pr. 21. 13; 19. 17. Mat. 18. 30. Is. 32. 8. Ac. 20. 35.

[g] Mat. 5. 42. Lu. 6. 34-36. 2 Co. 9. 5, 6. Ps. 104. 28; 145. 16. Pr. 31. 20. ver. 11.

[h] Pr. 23. 6; 28. 22. Mat. 20. 15. ch. 28. 54, 56.

5 Heb. *word.*

6 Heb. *Belial.*

CHAPTER XV.

1 The seventh year a year of release for the poor. 7 It must be no hindrance to lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling males of the cattle are to be sanctified unto the Lord.

AT the end of [a]*every* seven years thou shalt make a release.

2 And this *is* the manner of the release: Every creditor that lendeth[1] *ought* unto his neighbour shall release *it;* he shall not exact *it* of his neighbour, or of his brother; because it is called the LORD's release.

3 Of[b] a foreigner thou mayest exact *it again,* but *that* which is thine with thy brother thine hand shall release;

4 Save[2] when there shall be no poor among you;[3] for the LORD shall [c]greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 Only[d] if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [e]thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee.[4]

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, thou [f]shalt not harden thine heart, nor shut thine hand from thy poor brother;

8 But[g] thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware[h] that there be not a thought[5] in thy wicked[6] heart, saying, The seventh year, the

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assembling before God, to render us faithful in his service; that the ways of religion abound with joys and pleasures, and afford the surest grounds of thankfulness; and that there is the greatest advantage in kindness to God's ministers, the poor, the fatherless, and widows. Let him therefore demand what he will for his service out of my outward estate, and may I give it cheerfully and seasonably! God loveth a cheerful giver; and will supply all my need, according to his riches in glory by Christ Jesus.

CHAPTER XV. [Ver. 1. *Release.* The intelligent Brown Patterson, in his note on this passage in the commentary of his revered relative, understands by *release,* a mere suspension of the demand for the current year. Le Clerc and Michaelis are of the same opinion, and Josephus must be understood as agreeing with them, as he mentions the extinction of debts every fiftieth year, and is silent about it on the seventh. From considering the whole passage to ver. 12, we are nevertheless convinced that this was another specimen of the Mosaic poor-laws, and that it required the entire extinction of all the money debts (but no others) of the absolutely poor. A law which, as an auxiliary to the other Mosaic poor-laws, we believe to be more preservative of good character in the poor, more exciting to benevolence in the rich, more encouraging to individual industry, and in the end more economical to the nation, than any other poor-law of mere human devising. *C.*]

Ver. 6. [*Lend.* The Jews, ever since the time of their dispersion, have been known in Europe as the most active money-agents; the very circumstance of their dispersion giving them means of intelligence and management which no other people possess; and by their power over the rates of exchange, and of giving or withholding credit to governments, they have largely influenced the destinies of many nations in whose counsels they never appeared. *C.*]

Ver. 8. [*Lend.* Ex. 22. 25 provided against the extortion of usury from the poor; the text enforces the duty of *lending.* Together they form an important branch of the Mosaic poor-laws, and an essential requisite in Christian character. *C.*]

Ver. 9. [*Cry unto the Lord against thee.* Not in the language of imprecation or curse against him who refuses to supply the idle or the profligate, but in the language of a suffering child, crying to its heavenly Father in its distress, and making known its wants to him who 'feeds the ravens when they cry,' and 'will not disregard the sighing of the needy.' *C.*]

REFLECTIONS.—In this year of release I behold the acceptable, the evangelical, and the eternal year of God's redeemed; in which we, infinite debtors to the law and justice of God, are justified from all things: and we, bond-sinners of mankind, are restored to our liberty, and enriched by his grace with blessings innumerable and everlasting. But let me think also how irreligious and inhumane is severity towards poor but honest debtors; it entails a curse upon our property. And it is base to make God's kindness to the poor an occasion of our unkindness to them. To refuse lending to them, if industrious, when we have God to be their surety, who will repay us with usury, is absurd: but especially it is dangerous to have their cry ascending to heaven against us. And often will it be found, what we call prudence, in withholding from them, is held extremely sinful and criminal before God. He knows and remarks every thought of our hearts;

year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the LORD against thee, and it be [i]sin unto thee.

10 Thou shalt [k]surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.[7]

11 For the [l]poor shall never cease out of the land: therefore I command thee, saying, [m]Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [n]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.

13 And when thou sendest him out free from thee, thou [o]shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-press: *of that* wherewith the LORD thy God hath blessed thee thou shalt give unto him.

15 And thou [p]shalt remember that thou wast a bondman in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, [q]if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant [r]for ever:[8] and also unto thy maid-servant thou shalt do likewise.[9]

18 It shall not seem [s]hard unto thee when thou sendest him away free from thee; for he hath been worth a [t]double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All[u] the firstling males that come of thy herd, and of thy flock, thou shalt sanctify unto the LORD thy God: thou shalt do no work with the [x]firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou shalt eat *it* before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And[y] if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God:

22 Thou shalt eat [z]it within thy gates; the unclean and the clean *person shall eat it* [1]alike as the roe-buck, and as the hart.

23 Only[a] thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 *The feast of the passover,* 9 *of weeks,* 13 *of tabernacles.* 16 *Every male must offer, as he is able, at these three feasts.* 18 *Of judges and justice.* 21 *Groves and images are forbidden.*

OBSERVE the [a]month of Abib, and keep the passover unto the LORD thy God: for [b]in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore [c]sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there.

3 Thou[d] shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, *even* the bread of affliction; (for [e]thou camest forth out of the land of Egypt in haste;) that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And[f] there shall be no leavened bread seen with thee in all thy coast seven days; [g]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not [h]sacrifice the passover within any of thy gates, which the LORD thy God giveth thee:

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [i]at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

7 And thou shalt [k]roast and eat *it* in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.[1]

8 Six[1] days[2] thou shalt eat unleavened bread, and on the seventh day *shall be* a solemn assembly[3] to the LORD thy God; thou shalt do no work *therein.*

9 ¶ Seven[m] weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with[4] a[n] tribute[5] of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God,* according as the LORD thy God hath blessed thee:

11 And thou [o]shalt rejoice before the LORD

A.M. 2553. B.C. 1451.

[i] Pr.24.9. Jn.15.24. 1 Jn.3.15,17. Ja.2.16.

[k] Ro.12.8. 2 Co.9.7. Lu.7.30,35. Is.58.10, 11. Pr.11.24,25;19.17.

7 It is manifest from this verse that in regard to the poor at least the release was to be absolute. Whatever had been lent, if it could not be repaid before the year of release—if poverty rendered payment impossible—then the debt was to be cancelled.—*P.*

[l] Mar.14.7. Jn.12.8. Mat.26.11.

[m] ver. 8, 10. Ex. 23. 11. Le.19.10. Job 16.19. Pr.14.21,31;19.17;22.9; 28.27;31.20. Ps.112.9.

[n] Ex.21.2. Je.34.14. Le. 25. 39–41. Jn. 8.35, 36. Ro.7.4. 1 Co.9.21.

[o] Le.25.42,45. Pr.30. 9; 3.27,28. Ep.1.3;3.19. 1 Co.3.22. Ro.8.32. Col. 2.10;3.11.

[p] ch.16.12. Le.25.42. Ex. 20. 2. &c. Ep. 2.1–22. Tit.2.11–14. Lu. 1. 74,75.

[q] Ex.21.5–11. Ps.40. 6–8.

[r] Le. 25. 39–42. till death, or the year of jubilee.

8 *For ever.* This phrase always signifies that the thing of which it is spoken is unlimited in time. It is an absolute *for ever* where no limit exists, as when it is said, 'The Lord shall endure for ever,' Ps. 9. 7; or a relative *for ever*, where such limit as in the text is either implied or declared.—*C.*

9 This form of procedure was gone through under the cognizance of the magistrate, Ex. 21. 5, 6. Whatever was the meaning or origin of this practice, it was one common in the East, and is very frequently alluded to by ancient heathen writers. Some such regulations were of great importance both to the slave, to show that there was on the one hand no claim to detain him beyond the period of release if he did not desire it; and on the other no pretence for turning him off when old or enfeebled, or unable to provide for himself. It appears from the passage that female servants were purchased for labour only as well as males, and that they were under the same regulation.—*J.*

[s] ver.14.

[t] Lu. 17. 7, 8. Is. 16. 14; 21. 16. Hired servants stayed three years, and this stayed six.

[u] Ex 13.2,12; 34. 19. Le.27.26. Nu.3. 10; 18. 17. Col.1.15,18. Re. 14. 4.

[x] Second firstlings, ch.12.5–7,17, 18; 14. 23. Nu.18.15.

[y] ch.17.1. Le.22.20–25; 1.3,10; 3.1,6; 4.3,28; 9.3; 14. 10; 15.5, 18; 6. 6. Nu.19. 2. Mal. 1. 8, 13, 14. He.7.26. 1 Pe.1.19.

[z] ch.12.21,22.

A.M. 2553. B.C. 1451.

1 As common food.

[a] ch.12.16,23. Ge. 9. 4. Le.3.17; 7. 26; 17. 10, 12,14. 1 Sa.14.32. Eze. 33.25.

CHAP. XVI.

[a] Ex.12.2–11. 43–49, &c. Le.23.5. Nu.9.2–5; 28.16. 1 Co.5.7,8.

[b] Ex.xii. xiii.; 34.18; 23.15.

[c] Nu. 28. 16–23. Ex. 12.5. 2 Ch.35.7. ch.12.5, 6; ver.5–7.

[d] Ex.12.15,18,19; 13. 6,7; 34.18; 23.15. Le. 23. 6. Nu. 28.17. 1 Co. 5. 8. Zec.12.10.

[e] Ex.12.33,34, 39; 11. 8.

[f] Ex.34.18,25; 23. 15; 12.15,18,19; 13.6,7. Le. 23.6. Nu.28.17. 1 Co. 5. 7,8.

[g] Ex.12.10. Le.7.15 2 Co.6.2.

[h] Or, *kill*, ver.2; ch. 12.5,6.

[i] Ex.12.6. He. 1.2,3; 9.26. 1 Pe.1.19,20. Mat. 27.46–50.

[k] Ex.12.8. Ps.22.13–15.

1 When the passover was first instituted, the lamb was ordered to be killed in each house, the blood sprinkled on the door-posts, and the flesh roasted and eaten within. Here a great change is made. They were expressly forbidden to kill the paschal lamb in their houses; the lambs were all to be taken to the tabernacle or temple, and killed there by the priests alone. It will be observed, too, that the killing of the lamb is here called a sacrifice, *i.e.* an animal slain and offered to God as an expiation for sin. So the apostle says, 'Christ, our passover, is sacrificed for us.' The passover was one of the three great feasts which it was necessary for all adult males to observe in Jerusalem.—*P.*

[l] ver.3,4. Ex. 12. 15, 16; 13.6. Nu. 28. 17–19. Le.23.6–8.

2 There is no contradiction between ver. 3 and 8: ver. 3 requires seven days of unleavened bread, but ver. 8 prescribes a *solemn assembly* on the seventh, which had not been specified in ver. 3.—*C.*

3 Heb. *restraint.*

[m] Ex. 23. 16; 34. 22. Le.23.15–21. Nu.28.26–30. 1 Co.16.8. Ac. ii.–xix. It prefigured the descent of the Holy Ghost.

4 Or, *sufficiency.*

[n] Besides Le. 23.17–20. Nu. 28. 27–31. ch. 26.1–11.

5 Rather, a contribution.—*C.*

[o] ver.14; ch.12.12,18; 26.11. Phi.4.4. Ro.5.11. Ga.3.28. Col.3.11.

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and it is not so much the gift as the temper of the giver that he regards. Servants likewise ought to be treated with tenderness and kindness, especially if found faithful.—It is important to watch against every suggestion which may divert us from our duty, or discourage us in it.—But while in these firstlings I see Jesus, and all his redeemed, devoted to the honour of God, according to their respective purity and stations, let me think with what exactness everything belonging to the Lord ought to be used in his service in the very manner prescribed by himself.

CHAPTER XVI. [Ver. 21. *Trees near unto the altar of the Lord.* The famous Roman law of *the twelve tables* enjoined the planting and preservation of sacred groves—the law of God expressly and repeatedly denounces them, De. 12. 3. The reason of the difference is plain; heathenism sanctioned a system that not only *legalized* but attempted to *sanctify* impurity, by the character of its deities and the nature of their worship; nay, according to the testimony of Pliny (b. xii. c. 1), the heathen not only adored the images glittering with gold and silver, but the groves themselves, and their solemn silence. In a warm climate, the temptation to retire to shady groves being great, God proportions to that circumstance the frequency and speciality of their prohibition. *C.*]

thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And [p]thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou[q] shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine.[6]

14 And[r] thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.[7]

15 Seven[s] days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 ¶ Three[t] times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [u]they shall not appear before the LORD empty.

17 Every [x]man *shall give* as he is able,[8] according to the blessing of the LORD thy God which he hath given thee.[9]

18 ¶ Judges[y] and officers shalt thou make thee in all thy gates,[1] which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou[z] shalt not wrest judgment: thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words[2] of the righteous.

20 That[a] which is altogether just[3] shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee [b]a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither[c] shalt thou set thee up *any* image,[4] which the LORD thy God hateth.

CHAPTER XVII.

1 *The things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Hard controversies are to be determined by the priests and judges.* 12 *The contemner of that determination must die.* 14 *The election,* 16 *and duty of a king.*

THOU shalt[a] not sacrifice unto the LORD thy God *any* bullock or sheep[1] wherein is blemish, *or* any evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, [b]man or woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [c]the sun, or moon, or any of the host of heaven, which I have not commanded;

4 And it be told thee, and thou hast heard *of it,* and [d]inquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then [e]shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates, *even* that man or that woman, and shalt stone them with stones till they die.

6 At[f] the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.[2]

7 The[g] hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: so thou shalt put the evil away from among you.

8 ¶ If[h] there arise a matter too hard for thee in judgment,[3] between blood and blood, between plea and plea, and between stroke and stroke, *being* matters of controversy within thy gates; then [i]shalt thou arise, and get thee up into the place which the LORD thy God shall choose:

9 And thou [k]shalt come unto the priests the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment.

10 And thou shalt do according to [l]the sentence which they of that place which the LORD shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, *to* the right hand, nor *to* the left.

12 ¶ And the man that [m]will do presumptuously, and will not hearken[4] unto the [5]priest that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: [n]and thou shalt put away the evil from Israel.

A.M. 2553. B.C. 1451.

[p] ch. 15.15; 5. 15; 24. 18, 22; 7.18. Ex. 1. ii. v. -xiv.

[q] Ex. 23. 16; 34. 22. Le. 23.34-36. Nu.29.12 -38.

[6] Heb. *floor, and thy wine-press.*

[r] ver.11; ch.12.12,18; 26.11. Ne. 8. 9, &c. Is. 12.1-6. 1 Th.5. 16. Ro. 5.11.

[7] How beautiful and well worthy of their divine and gracious Author are these Mosaic institutions! The corn has been reaped and gathered into barns, the vine has yielded its luxuriant clusters, and the rich possessors are called to the feast. But mark the assembled party. The *lord* and his *servant,* the *mistress* and her *handmaid,* the *Levite* in his official dignity but unprovided dependence, the *stranger* from another land, the *fatherless* and the *widow* of their own, are all assembled around one abundant joyous board. There is no extinction of ranks, neither is there any extinction of privileges, but all the grades of society blend and harmonize together in obedience and gratitude to their covenant God. —*C.*

[s] Nu. 29. 12-38. Le. 23.34-39.

[t] Ex.23.14-17; 34.22, 23.

[u] Ex. 23. 15; 34. 20. Pr.3.9,10. Ro.12.1.

[x] Le.27.8. Ezr.2.69. 1 Pe. 4. 11. 1 Co.16.2. 2 Co.8.12-14.

[8] Heb. *according to the gift of his hand.*

[9] This was in addition to all tithes and regular sacrifices. The legal provision for divine ordinances and the voluntary offerings of a God-fearing people were admirably combined under the Mosaic economy.—*P.*

[y] Ex.18.25. 2 Ch.19. 8.ch.20.5.1 Ch.23.4;26. 29. Jn 7.24. Ps. 82. 2, 3; 58.1,2.

[1] The constant reference to *gates* indicates a state of society in the midst of enemies; these gates were consequently not merely the places of exit and entrance, but of watch and guard. This state, requiring the presence of civil and military officers, rendered the gate or the adjoining guard-rooms the most convenient places of *summary jurisdiction;* for cases requiring more deliberate consideration, places of greater privacy and retirement were provided; and these in Jerusalem seem to have been either in the private palace appropriated to the high-priest, Mat. 26. 3, 58-69, or a public court of civil and criminal law, Jn. 18.28,29,33;19.9.—*C.*

[z] Ex.23.6, 8. Le. 19. 15.ch.24.17;27.19. 1 Sa. 8.3. Ac.24.26. Pr.17.23; 19.6. Is.1.23. Ec.7.7.

[2] Or, *matters.*

[a] ch.25.16. Ps. 82.2,3. Mi.6.8. Phi.4.8. Ro.13. 7,8. Mat.7.12.

[3] Heb. *justice.*

[b] Ju.3.7. 1 Ki. 14.23; 16.33.ch.12.4,30,31.

[c] Le.26.1. Ex. 20. 4; 34.13.ch.5.8;27.15. Ac. 17.29.

[4] Or *statue, or a pillar.*

CHAP. XVII.

[a] ch.15.21. Ex.12.5. Le. 1.-viii.; 22. 20-25. Mal 1.8,13,14.

[1] Or, *goat.*

A.M. 2553. B.C. 1451.

[b] ch.13.6.ver.3.

[c] ch.4.19. Job 31.26. Eze.8.10.2 Ki.17.16;21. 3. Is.34.4. Je.8.2;33.22; 7.22,23.

[d] ch.13.14;19.18. Jn. 7.51.

[e] ch.22.24;13.10. Le. 24.14,16. Jos.7.25.

[f] Nu.35.30. ch.19.15. Mat.18.16. Jn. 8. 17. 2 Co.13.1. 1 Ti.5.19. He. 10.28.

[2] See note on Nu. 35. 30, and on De. 13. 9.—*C.*

[g] ch.13.5, 9; 19. 19. Ac.7.58. This made witnesses cautious in their testimony, and afraid to imitate what they had seen.

[h] Ex.18.26;21.13,20, &c. 2 Ch.19.8-10. Nu. 35.10-33. 1 Ki.3.16, &c. ch.19.4,10,11.

[3] The necessity of courts of appeal, and of final resort, has been discovered in all civilized countries; but in such courts of human institution much is left to the opinion of the judge, in cases of a novel form; and much to the influence of former decisions, without any very special regard to the principle upon which they were founded. The Mosaic supreme court differed from such courts chiefly in this: it allowed no latitude for the personal opinions or feelings of the judge; no influence to precedent, by whomsoever pronounced; but tied both the interpretation of the living judge and the influence of ancient precedent down to the letter and spirit of the divine law, ver. 11, as strictly as it bound the people to implicit obedience. —*C.*

[i] ch.12.5;19.17. 2Ch. 19.8-10. Ps.122.5.

[k] ver.12; ch.21.5;19. 17. Je.18.18. Mal.2.7, 8 Ch.19.8-11. Hag.2.11.

[l] Mat. 23. 2, 3. ch. 3. 32,33.

[m] Nu.15.30. Ezr.10. 8. Ho.4.4. ch.10.8; 13.5, 11. He.10.26-29. Mat. 10.14.

[4] Heb. *not to hearken.*

[5] This passage has been confidently pleaded for the power assumed by the priests of Rome in matters of faith, and for the implicit obedience she exacts to her decrees. But the decretal power here allotted to the Jewish priests, ver. 9, 12, is not extended to any authoritative definitions or expositions in matters of doctrine or faith, but to *civil cases,* between plea and plea; cases of assault, between stroke and stroke; and cases of felony, between blood and blood. In fact, the Levitical priests were not merely the servants of the *altar,* but certain of them were the *civil and criminal judges* of the land; and, in this point of view, serve as no example to the Christian minister, who, like his Master, must say to all such secular offices and duties, 'Who hath made me a divider over you?' Lu.12.14.—*C.*

[n] ver.7; ch.15.11;10. 20; 21.21; 13.11. Pr.21. 11;19.25. 1 Ti.5.20.

REFLECTIONS.—Is it not shameful, that even the most solemn ordinances of our fellowship with God should need to be so frequently inculcated upon us? But since Jesus, our passover, hath been sacrificed for us, and our pentecost, the effusion of the Holy Ghost by an ascended Saviour, is fully come, and the tabernacle of God is in manhood, and is with men upon earth; with holy joy and gladness let us, and others instigated by us, observe our solemn feasts, and keep our eyes always fixed upon the Lamb of God. And while we ourselves are comforted of Christ, let us remember that it is both honourable and godlike to follow his example, and to manifest a tender regard to the poor and afflicted. Let us observe likewise, that magistrates are necessary for the regulation of mankind: and should be so placed that people may have easy access to them; and it is becoming that, in all their ministration, they show themselves of proper abilities

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When[o] thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [p]I will set a king over me, like as all the nations that *are* about me;

15 Thou [q]shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not [r]multiply horses[6] to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: forasmuch as the LORD hath said unto you, [s]Ye shall henceforth return no more that way.

17 Neither shall he [t]multiply wives to himself, that his heart turn not away; neither shall he [u]greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of [x]this law in a book, out of *that which is* before the priests the Levites:

19 And [y]it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

20 That [z]his heart be not lifted up above his brethren, and that he turn not aside from the commandment, *to* the right hand, or *to* the left; to[a] the end that he may prolong *his* days in his kingdom, he and his children, in the midst of Israel.[7]

A.M. 2553. B.C. 1451.

o Nu.15.2,18. ch.7.1; 18.9;26.1,9. Jos.1.13.

p 1 Sa.8.5-7.

q 1 Sa.9.15,16;10.24; 10.12, 13.1Ch.22.10. Je. 30.21.

r 1 Ki.4.26; 10.26,28. Ps.20.7. Is.31.1-3. Je. 42.10,&c. Eze.17.15.

6 This prohibition is founded upon principles natural and moral. (1) Canaan was a land of mountains and defiles, and unfit either for the rearing of horses or the use of cavalry. (2) God seeks to prevent intercourse with Egypt, which was anciently famous for horses. (3) He would restrain the spirit of conquest, which, in eastern countries, has been chiefly fostered by the possession of a numerous cavalry. (4) He would repress that spirit of extravagance and gambling—though the world calls them by gentler names—which is generated, especially among the rich, by the competition of horses; and which, in all countries where it has been fostered, has resulted in the dissolution of the manners of all ranks.—*C.*

s Ex.14.13. Nu.14.3, 4.ch.28.68. Ho.11.5. Je. 42.15.

t Ge.2.24. Mal.2.15. Mat.19.5. 1 Ki.11.1-4. Ne.13.26.

u Pr. 30. 8. 9; 28. 22. Mat.6.24;13.22. 1 Ti.6. 9,10,17.

x ch.31.9,26. 2 Ki.22. 8.

y Jos.1.8. Ps.119.24, 97-100. ch.6.6-9; 11.18 2 Ti. 3. 15-17. Jn. 5.39; 20.31.

z Ps.131.1,2. ver.11; ch.4.2; 12.25,28,32; 5 29,32;11.32.

a Ps.19.11; 132.12. 1 Ki.11.12,13,34,36. 2Ki. 10.30. 1 Sa.13.13,14;15. 23.

A.M. 2553. B.C. 1451.

7 The law here referred to, which the king was to copy, or have copied, for his private use and guidance, unquestionably signifies the Pentateuch—the whole of it as it was preserved in the keeping of the priests. What a noble lesson this is for the kings and rulers of the earth! The law of God should be their constant study; their guide in the management of public affairs; their rule of life in private.—*P.*

CHAP. XVIII.

a Nu. 18. 9-21,23,24; 26.62. Jos.13.33; 18.7; 14. 3. ch.10.9; 12.19; 14. 27,29. 1 Ti.5.17. 2 Ti.4. 7,8.1Pe.5.3,4.

b The offerings of the Lord, Jos. 13. 14, 33;18.7.

c Peace-offerings, ch. 12. 6,27. Ex. 10. 25; 29. 22-28. Le. 10.14,15; 7.30-34. Nu.18.18.

d Ex. 22. 29; 23. 19. Le. 23. 10, 17. ch.26.9, 10. Nu.18.12,24.

e Ex.28.1; 29. 1, &c. Le. viii. ix. Nu. 3. 10; xvi.xvii.; 25.13. 1 Co.9. 11-14. He.5.4.

f Nu.35. 2. Ps. 27. 4; 26. 8. ch. 12. 5, 6; 16. 2. Some Levites rendered themselves constant attendants at the tabernacle or temple.

g 1 Ch.24.1,2.

h Heb. *his sales by the fathers*, Le. 25. 32. He might sell what property he had in his own city.

1 That is, any private property his father might obtain by purchase and leave to his son. 1 Ki. 2. 26. Je. 32.7,8. Ac. 4 37.—*C.*

CHAPTER XVIII.

1 *The Lord is the priests' and Levites' inheritance.* 3 *The priest's due.* 6 *The Levite's portion.* 9 *The abominations of the nations are to be avoided.* 15 *Christ the prophet is to be heard.* 20 *The presumptuous prophet is to die.*

THE priests the Levites, *and* all the tribe of Levi, [a]shall have no part nor inheritance with Israel: they shall eat the offerings of the LORD made by fire, and his inheritance.

2 Therefore shall they have no inheritance among their brethren; [b]the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that offer a [c]sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The[d] first-fruit *also* of thy corn, of thy wine, and of thine oil, and the first of the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath [e]chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come [f]with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [g]as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, [h]besides that which cometh of the sale of his [1]patrimony.

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and remarkable integrity. But dangerous is it, in the worship of God, to copy after the example of wicked and idolatrous men; his worship is pure and spiritual; he regards not the external appearance; but they who worship him, must worship him in spirit and in truth.

CHAPTER XVII. [Ver. 12. At first sight this seems a hard law, and even cruel, that the person who should object to or fail to carry out the sentence of priest or judge in any civil case should be put to death. It would have been both unjust and cruel had the priest been a mere temporal ruler; but he was the commissioned minister of God, and it is implied here that in cases of great difficulty and delicacy, such as those referred to, he should ask counsel of God. God, therefore, was the real judge in the case; and a refusal to submit to his judgment was treason against heaven. *P.*]

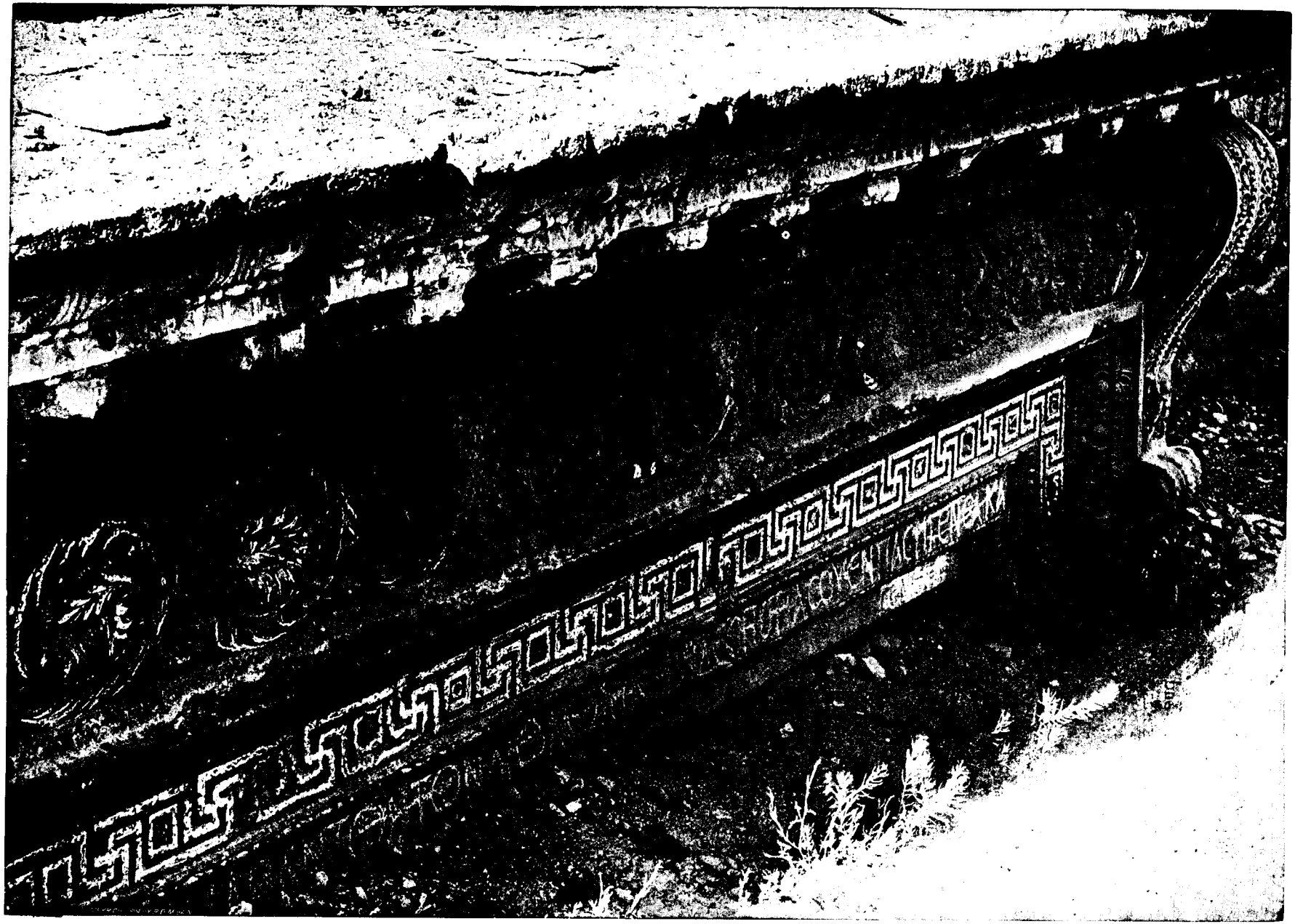
Ver. 14. [*I will set a king over me, like as all the nations that are about me.* Moses, foreseeing by the prophetic spirit that the tide in popular opinion would one day turn in favour of monarchy, so far from pronouncing any authoritative opinion concerning theoretical *forms of government*, addresses himself, by divine direction, to propound the true maxims and principles of all government. And when the period foreseen by Moses arrived, and the people demanded a king, 1 Sa. viii., the displeasure of Samuel neither arose from any sense of wounded pride or disappointed ambition, nor from any abstract objection to the kingly form of government, but from the self-will and practical atheism of the people, who never thought of consulting God upon so great an organic change, though Samuel was with them with Urim and Thummim. *C.*]

REFLECTIONS.—We ought to honour the Lord with the best that we have—the best of our time and abilities, the best of our age and strength. But apostasy from the true religion to the worship of idols is extremely wicked and ruinous. It is necessary that the execution of malefactors be as public and solemn as possible, that others may hear and fear. But, in matters of life and death, nothing less than the clearest evidence should be admitted. Great care must be taken at once to maintain the just rights of subjects and the lawful authority of magistrates: and we must obey, not only for wrath, but also for conscience' sake. To rebel against the lawful orders of government is to commit treason against the majesty of heaven. But, in order to secure respect to their government, magistrates ought to be deliberately set up: they ought to avoid whatever gratifies their lust or tends to corrupt them. God's word should be the supreme standard of their determinations. Piety, prudence, humble condescension, and equity should run through the whole of their conduct. No day should pass without reading of God's word. The fear of God powerfully induces to an obedience to his commands. And the higher our station is, the more exemplary and humble our conversation ought to be. Religion is the best security of thrones, and every other honour: and even in this world there is a great reward in keeping God's commandments.

CHAPTER XVIII. [Ver. 3. *And the two cheeks and the maw.* There is a difference between the Levitical portion here described, and that in Le. 7. 3. The reason of the difference seems to be, that the direction in *Leviticus* referred to the temporary allowance in the wilderness, that of the text to the permanent provision in Canaan; see De. 12. 1. *C.*——Delitzsch says, 'That this arrangement was not at variance with the command in Le. 7. 32, sq., but simply enjoins a further gift to the priests on the part of the people, in addition to those portions which were to be given to the Lord for his servants, is sufficiently evident from the context, since the heave-leg and wave-breast belonged to the offerings of Jehovah mentioned in ver. 1, which the priests had received as an inheritance from the Lord; . . . and also from the words of the present command, viz. that the portions mentioned were to be a right on the part of the people, on the part of those who slaughtered slain-offerings. *P.*]

Ver. 10. [*Divination.* This appears to be a general name for all the particular forms that follow, viz.—*Observer of times.* Some derive it from a word signifying a *cloud;* others, amongst whom is Gesenius, from a word signifying an *eye.* This is the most probable meaning, and includes every form of *threatened injury* to person or property from what is called *an evil eye.* —*An enchanter.* A pretended diviner by *serpents*, or the positions and movements of other animals.—*A witch.* One who resorts to charms, &c., for the injury of another.—*A charmer.* Most probably those who pretended to charm serpents, and produce strange effects by rhymes and incantations.—*Consulter with familiar spirits.* According to the Hebrew, a consulter with *Ob.* Thus, the *Pythoness* at *Delphi*, in *Greece*, pretended to be inspired by *Apollo.*—*Wizard.* 'A cunning man,' one who pretended to know secret things, past, present, or future.—*Necromancer.* One who pretended to consult or raise the dead, as the word signifies. —All these pretended arts are the products of ignorance, the nurses of superstition, and the forerunners and abettors of idolatry, and therefore most righteously condemned of God. *C.*]

REFLECTIONS.—Since God hath provided subsistence for ministers, they ought never willingly to entangle themselves in worldly business—farming, merchandise, or the like: for those who love God's ordinances as they ought, will not grudge to contribute to their support. None ought to supplant another with respect to what the Lord hath allotted him. But a worldly-minded minister is a SCANDAL to his profession —a LIVING LIE! God, indeed, most highly regards such ministers as leave their worldly all, and follow him, and do more in the church than men could desire of them. But it is shocking to find in countries privileged with gospel light, affecters of fellowship with devils, in charms, fortune-telling, witchcraft, and the like! and what a mercy it is if God has preserved us



INSCRIPTION ON BRIDGE, GRAND MOSQUE, DAMASCUS—WHERE ST. PAUL WAS CONVERTED. [DEUT., xviii : 15-19.]—"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken." The prophet referred to in this verse is the Lord Jesus Christ. He was the one who was to come in the fullness of time, who, according to Isaiah, was to be called the Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, and who was to sit upon the throne of David, and upon his kingdom to order it, and to establish it with judgment, and with justice from henceforth even forever. How strange that upon the Grand Mosque in Damascus we should find written in Greek on the bridge: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The Grand Mosque, an illustration of which we give above, is the most famous place of Mahommedan worship in Damascus.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There [h]shall not be found among you *any one* that maketh his son or his daughter to pass through the fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer.

12 For[k] all that do these things *are* an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be [l]perfect with the LORD thy God.

14 For these nations, which thou shalt possess,[2] hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath [m]not suffered thee so *to do*.

15 ¶ The[n] LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, [o]like unto me; unto [p]him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, [q]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, [r]They have well *spoken that* which they have spoken.

18 I[s] will raise them up a Prophet[3] from among their brethren, like unto thee, and [t]will put my words in his mouth; and he shall speak unto them all that I shall command him.[4]

19 And it shall come to pass, *that* [u]whosoever will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

20 ¶ But the prophet [x]which shall presume to speak a word in my name, which I have not commanded him to speak, or [y]that shall speak in the name of other gods, even that prophet shall[z] die.

21 ¶ And [a]if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a prophet speaketh in the name of the LORD, [b]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

1 *The cities of refuge.* 4 *The privilege thereof for the man-slayer.* 14 *The landmark is not to be removed.* 15 *Two witnesses at the least to prove a fact.* 16 *The punishment of a false witness.*

WHEN the LORD thy God [c]hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest[1] them, and dwellest in their cities, and in their houses;

2 Thou[b] shalt separate three cities for thee in the midst of thy land,[2] which the LORD thy God giveth thee to possess it.

3 Thou shalt prepare thee a way,[3] and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that [c]every slayer may flee thither.

4 ¶ And this *is* the case of the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past;[4]

5 As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head[5] slippeth from the [6]helve, and lighteth[7] upon his neighbour, that he die; [d]he shall flee unto one of those cities, and live:

6 Lest the [e]avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him;[8] whereas he *was* [f]not worthy of death, inasmuch as he hated him not in time past.[9]

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [g]enlarge thy coast, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers:

9 If[h] thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add[1] three cities more for thee, besides these three:[2]

10 That[i] innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [k]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him[3] mortally that he die, and fleeth into one of these cities;

12 Then the elders of his city shall send [l]and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine[m] eye shall not pity him; but thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou[n] shalt not remove thy neighbour's land-mark,[4] which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One[o] witness shall not rise up against a man for any iniquity, or for any sin, in any

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A.M. 2553. B.C. 1451.

i Le.18.21; 19.26,31; 20.2,6, 27. Ex. 22. 18. 1 Sa.28.7. ver. 11–14. Is. 8.19.
k Le.18.24–30. ch.9. 4.
l Or *upright*, or *sincere*, Ge.6. 9; 17. 1. Mat.5. 48. 1 Co. 2. 7. 2 Co.1.12. Tit.2.12.
2 Or, *inherit.*
m Ac.14.16. ver.15. Ps.147.19,20.
n Jn.1.45. Ac.3.22;7. 37. He.3.1;11.1. Col.2.3. Is.61.1.
o ch.5.5.1 Ti.2.5. Jn. 1. 17; 6. 40. He. 3. 2–6. Lu.24.19.
p Mat.17. 5. Lu. 10. 16. He.2.3;12.25.
q Ex.20.19. ch.5.24–28;9.10. He.12.19.
r ch.5.28.
s Jn.1.45. Ac.3.22;7. 35. He.3.1; 11. ver.15. Christ was like to Moses in respect of personal excellencies, intimacy with God, power over the church, and erection of a whole system of worship.
3 In place of all these imaginary and vain attempts to dive into futurity, or ascertain present duty, Moses promises a *Prophet like to himself.* This passage the ancient Jews always expounded of *Messiah;* and so it is applied, Ac. 3. 22; 7. 37. See also Jn.1.45; 6.14. The points of resemblance are many—specially, early persecution—rejection by brethren—exile—divine commission—familiarity with God—miracles—faithfulness—above all, the office of *Mediator*, as Prophet, Priest, and King.—*C.*
t Is.50.4; 51.16; 49.2; 61.1,2. Ps.45.2-5. Jn.4. 25;8.28;12.49,50;15.15.
4 It will scarcely be denied by any thoughtful critic, who closely examines the connection of this remarkable passage with the context, that the prophecy was intended to refer to prophets in general. The Israelites were commanded not to apply in any difficulty to enchanters, wizards, &c.; and to show that such a course was unnecessary as well as impious, the promise is given them, 'The Lord thy God will raise up unto thee a prophet,' &c. If we *restrict* the reference exclusively to the Messiah, then the connection with the context is broken, and the force of the passage in a great measure destroyed. But while this is the case, it must be remembered that all the prophets were types of Christ; this prophecy was fulfilled in them, not in their *personal*, but in their *typical* character. It received, however, its final and complete fulfilment only in Christ, the great Antitype.—*P.*
u Jn.7.16. Lu.10.16. Ac.3.23.1 Th.2.16. He. 2. 3; 10.26,27; 12.25,26. Mat.11.20,24.
x ch.13.5. Eze. 13.6. Je.14.14;27.15. Zec.13. 3.
y Je.2.8;23.13,14; 13. 1.2 Ki.18.19.
z ch.13.5,9;17.5.
a ch.7.17; 8. 17; 9. 4. Je.13.22.
b Je.28.8,9. He. 2. 3. 2 Pe. 1. 5,6. 2 Ki. 20. 1. Jonah 3. 4. But the happening of the foretold event did not, in some cases, prove the foreteller to have been inspired by God, ch.13.2.

CHAP. XIX.

a ch.6.10, 19; 7. 1, 2; 17.14. Nu.15.2.

A.M. 2553. B.C. 1451.

1 Heb. *inheritest* or *possessest.*
b Ex. 21. 13. Nu. 35. 10,11. Jos.20.2.ch.4.41–43.
2 These *three* cities were to be selected 'in the midst of the land,' and were thus distinguished from the former *three* (Nu. 35. 14) selected on the east of Jordan. To the believer they are a striking emblem of the refuge on this side death, and the refuge provided beyond it in eternity.—*C.*
3 The way to them was to be kept always clear, and marked with directive signs.
c ver.4. Nu.35.15,20. Ex.21.13. Jos. 20. 3, 5. ch.4.42. He.6.18. 1 Ti. 1. 13. Jn. 6.37. Mat.11. 28.
4 Heb. *from yesterday the third day.*
5 Heb. *iron.*
6 Heb. *wood.*
7 Heb. *findeth.*
d Nu.35.25. Jos.20.2 –6. Jn.10.27–29. 1 Ti.1. 13. Is.45.17,22.
e Nu. 35. 12. Jos. 20. 5. Ga.3.10,13. He.2.3.
8 Heb. *smite him in life.*
f ch.21.22. Je. 26.11, 16. Lu.24.20.1 Ti.1.13.
9 Heb. *from yesterday the third day.*
g ch.12.20; 11. 24,25. Ge.15.18–21;28.14. Ex. 23.31.
h ch.12.32; 6. 25; 10. 12. Mi.6.8. Lu.1.6.
1 Whether these last three were ever added, is uncertain.
2 The Israelites did not keep all God's commandments. They did not love God; on the contrary, they were guilty of repeated and gross acts of rebellion. Consequently 'all the land promised' to Abraham (Ge. 15. 18) was not given to them. The portion allotted to the tribes—from Dan to Beersheba—was only a fragment of the 'Land of Promise,' which extended from the Nile to the Euphrates. It does not appear, therefore, that the three additional cities of refuge were ever required.—*P.*
i ver. 6. Ex. 21. 13. Jos.20.3–6.
k Nu. 35. 16–21, 30–32. Ex.21.12,14,23. Ge. 9.6. ver.13;ch.27.24.
3 Heb. *in life.*
l Ex.21.14. 1 Ki.2.28 –34.
m Ge.9.6. Ex.21.12, 14,23. Le.24.17,20. Nu. 35. 30–34. Ro. 13. 4. Mat.26. 52. Re. 13. 10. ver.11.
4 In a country where walls, hedges, and other such fences were, and still are, entirely unknown, except around gardens and orchards, and sometimes vineyards, the preservation of *landmarks* was a matter of no slight importance. A law forbidding their removal, and admission of their antiquity, intimate that they must have been generally *stones*, and of no great size. *Covetousness* is one of the first general forms of sin—for it was a constituent of the original transgression—and covetousness of *land* more than covetousness of *money*, or any other specific form of this sin, has been the enemy of private peace, and the scourge of kingdoms. God, accordingly, prohibits this sin, by sanctioning the prescriptive usages of antiquity, and asserting his own original gift of the land to Abraham and his descendants.—*C.*
n ch.27.17. Job 24.2. Pr.22.28;23.10. Ho.5.10. 13.1. He.10.28.1 Ti.5.19.
o Nu.35.30. ch.17.6. Mat.18.16. Jn.8.17.2 Co.

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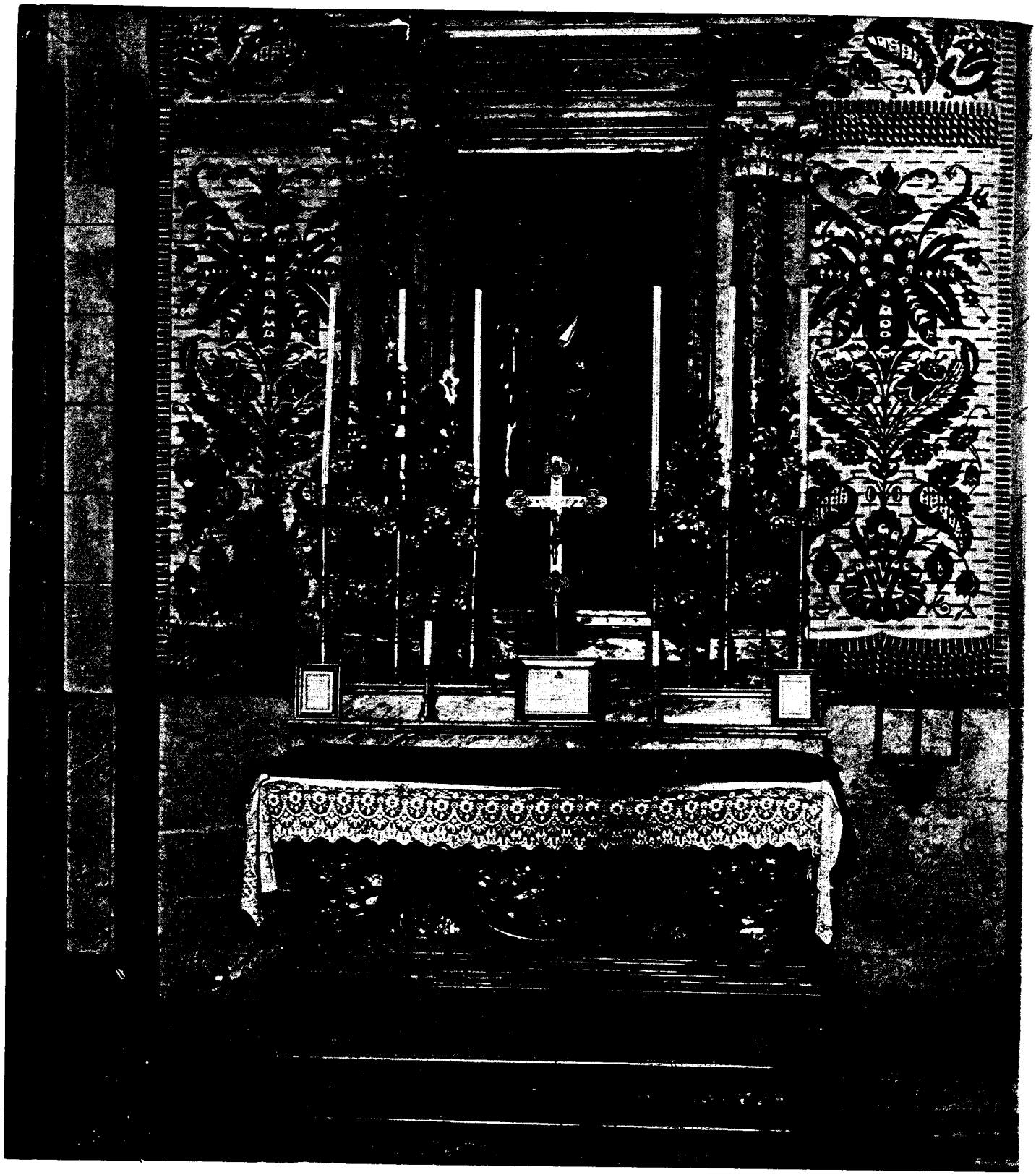
from these abominations! But, O! infinite grace! in order to destroy the work, and deliver us from the delusions of the devil, God raises up his Son, a prophet, who knows the whole mind of God, and who reveals a complete system of worship! Blessed are those who hear his voice; and infinite is the hazard and ruin of such as refuse to regard him! But since seducers arise in the church of God, it is necessary to try all, and to censure and punish such as are found notorious impostors.

CHAPTER XIX. REFLECTIONS.—While ir



SIDE ALTAR, LATIN CHURCH, NAZARETH—SUPPOSED TO STAND OVER THE SITE OF JOSEPH'S HOME, IN WHICH JESUS GREW UP. [DEUT., xix.]—The 19th chapter of Deuteronomy speaks of the laws concerning the cities of refuge. We give as an illustration of this portion of Deuteronomy the side altar of the Latin church at Nazareth. This church stands in the city of our Savior's boyhood, and is said to be built on the site of the house in which with His parents He lived. The cities of refuge in a very important sense were all types of Christ. Christ is the great city of refu and all are safe who flee from their sins to Him, and none are s who are away from Him. The penitent one who has fled to Christ refuge may sing:

"Should storms of seven-fold thunder roll,
And shake the globe from pole to pole,
No flaming bolt shall daunt my face,
For Jesus is my hiding place."

sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If a false witness rise up against any man, to testify against him *that which is* wrong,[5]

17 Then both the men, between whom the controversy *is*, shall stand [p]before the LORD,[6] before the priests and the judges which shall be in those days:

18 And the judges shall [q]make diligent inquisition: and, behold, *if* the witness *be* a false witness,[7] *and* hath testified falsely against his brother;

19 Then[r] shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you.

20 And those which remain shall [s]hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [t]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

1 *The priest's exhortation to encourage the people to battle.* 5 *The officers' proclamation who are to be dismissed from the war.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be devoted.* 19 *Trees for man's meat must not be destroyed in the siege.*

WHEN thou [a]goest out to battle against thine enemies, and seest horses and chariots, *and* a people more than thou, [b]be not afraid of them; for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that the [c]priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: let not your hearts faint;[1] fear not, and do not [2]tremble, [d]neither be ye terrified because of them:

4 For the LORD your God *is* he that goeth with you, to fight for you against your enemies, to save you.

5 ¶ And the [e]officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [f]dedicated it?[3] let him go and return to his house, lest he [g]die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* [h]eaten of it? let him *also* go and return unto his house, lest he die in the battle, and another man eat of it.

7 And[i] what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, [k]What man *is there that is* fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint[4] as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make[5] captains of the armies [l]to lead the people.

10 ¶ When thou comest nigh unto [m]a city to fight against it, then [n]proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, *that* all the people *that is* found therein shall be [o]tributaries unto thee, and they shall serve thee.

12 And if it will [p]make no peace with thee, but will make war against thee,[6] then thou shalt besiege it:

13 And when the [q]LORD thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14 But the women, and the little ones, and [r]the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou take[7] unto thyself; and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the [8]cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 ¶ But [s]of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:[9]

17 But thou shalt utterly destroy them: *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they [t]teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.[1]

19 ¶ When thou shalt besiege a city a [2]long time, in making war against it to take it, thou

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A.M. 2553. B.C. 1451.

5 Or, *falling away.*

p ch.17.8,9. Ps. 82.1, 2 Ch.19.6.

6 Suits at law frequently originate from dishonesty, from covetousness, or from a contentious and revengeful spirit. But such is the obscurity of rights, and the uncertainty of evidence, that they may originate where both parties are honest, disinterested, and peaceable. The only case in which a Christian may go to law in defence of his rights is when he can 'stand before the Lord,' and refer to his examination and decision both the justice of his cause and the purity of his motives.—*C.*

q ch.13.14;17.4.1 Ki. 8.31,32.2 Ch 19.6,7.

7 On few points is modern jurisprudence more defective, and by consequence more injurious to the cause of truth and justice, than in the case of *false witness* or perjury—in fact so difficult, so problematical, if not impossible, is conviction, that a *false witness* is seldom prosecuted in a European Christian court of law. The *Mosaic jurisprudence* proceeded on a different principle, and pointed its judgment, not against constructive malice, but against simple intentional falsehood, and required no second prosecution, but proceeded at once to convict upon the review of the evidence on record. *Note*, Christian legislators have yet much to learn from Moses in whose inspired laws, eternal moral principle, and not temporary expediency, constitutes the rule of procedure and decision.—*C.*

r Pr.19.5,9. Da.6.24. Ex.21.24,25. Mat. 7.2. ver.21; ch.13.5; 18. 20; 17.7,21.21;24.7. Je. 14. 15. Zec.13.3.

s ch.13.11; 17.13; 22. 21,22,24; 21. 21. Pr. 21. 11;19.25.1 Ti.5.20.

t Ge.9. 6. Ex. 21. 12, 14, 23-25. Le. 24. 20. Mat.5.38.

CHAP. XX.

a ch.2.21; 7.1; 25.17, 19. Ju.3.12,28;11.4.12. 2 Sa.10.8,6. Ps.33.16,17.

b ver.3,4,8. 2 Ch. 13. 7,12;32.7,18. Is.7.4; 41. 10-16. Ps.118.6;28.7;20. 7.

c Nu.10.9; 31. 6. Ju. 20.27,28. 1 Sa. 14. 18. 2 Ch.13.12.

1 Heb. *be tender.*

2 Heb. *make haste.*

d ver.1;ch.1.30;3.22. Is.41.10,15,16. Ps.27.3; 56.He.13.6. Ro. 8. 31. Pr.21.30. Ex.14.14. Ne. 4.20.

e ch.16. 18, *i.e.* general officers of the army.

f Ne.12.27.

3 Every Jewish house being constituted a school of religious instruction, De.6.6,7, and a place of prayer, Da. 6. 10, was as much to be *dedicated* to God as the tabernacle or temple, Nu. 7.10.1 Ki. 8.63. Ezr.6.16.—*C.*

g 2 Sa.11.25. Ac. 20. 22.

h Heb. *made it common*, Le.19.23,24. ch.28.30.

A.M. 2553. B.C. 1451.

i ch. 24.5. Pr. 5. 18, 19.

k Ju.7.3. Ps. 103. 13, 14.

4 *Melt.* Thus only such as were hearty and courageous went to the battle.

5 Inferior officers.

l Heb. to be *in the head of the people*, 2 Ch.13.12.

m ver.15.

n 2 Sa.20.18,19. Zec. 9.10. Ep.2.17. Is.57.19.

o Ju.1.28,30. Jos. 16. 10.1 Ki.9.21,22. Le.25. 42,44.

p Ps.120.7;68.30.

6 The Mosaic institutes were decidedly opposed to wars of aggression and the spirit of foreign conquest and acquisition. A single example will establish this fact:—'Three times a year shall all thy males appear before the Lord God.' Ex. 23.17. A people so organized could never become aggressively warlike. The text, however, admits that there might be wars beyond the borders of Canaan, but provides only for cases where enemies will not make peace, and where, consequently, safety is best and soonest secured by seeking the enemy in his own country. Hasten, O Prince of peace! hasten the time when 'nation shall no more rise against nation, nor kingdom against kingdom, and men shall learn war no more!'—*C.*

q Ps. 44. 2-4; 18. 37-42;118.10-12. Ex.23.33. ch.7.2,4. Pr.13.14. ver. 18.

r Jos.8.2;22.8; 11.14. Nu.31.9,11.2 Ch.20.25; 14.13-15.

7 Heb. *spoil.*

8 All cities of the nations which lay around Canaan, of Edomites, Moabites, Ammonites, Syrians, &c.

s The cities of Canaan, Nu. 21.2. ch. 7.1-3,16. Jos. 6. 17, 25; 8.24;10.28,40;11.11, 12; 9.15.

9 See note on Le. 18. 28 for the special sentence of extirpation pronounced against the seven nations.—*C.*

t Nu. 33. 55. Jos. 23. 13. Ju.2.3. ch. 7. 4. Ps. 106.34-38.

1 Let it be remembered that this command emanated from God, the Judge of all the earth—not from man. It was a part of God's just and wise government. As a holy ruler, having regard to the best interests of mankind, it was necessary entirely to sweep away a nation so steeped in the grossest corruption.—*P.*

2 In these times cities often stood a siege of several years, as the besiegers had no cannon, mortars, bombs, &c.

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these cities of refuge I again view a crucified Redeemer, as my near and all-sufficient protection, and his ministers as assisting and directing me in my flight to it, plain and open is my way to it, and my warrant to enter. Yet so great is our ignorance, our unconcern, our unbelief, that we need many and repeated descriptions of him, and encouragements to flee to him; and God graciously affords them in his word. Happy are they who embrace the promise! But desperate is their case who sin presumptuously, and refuse this great salvation! Nay, how criminal, in God's sight, must wilful murder be, when nothing less than the blood of the offender can be admitted as the punishment of it! Everything that marks out and ascertains men's property should be exactly preserved, that so disputes and unjust evasions may be prevented: and witnesses should be examined in the courts of judicature with accuracy and care, that none may suffer unjustly through false witnessing, and none that dare to bear false witness may escape condign punishment.

CHAPTER XX. REFLECTIONS.—While we remark how carefully piety towards God, tenderness towards others, and prudence towards ourselves, should be carried into war itself, let us ponder how necessary it is that armies and churches should be furnished with faithful ministers to encourage them in the Lord their God! Hopeful is the most difficult work when we are assured of God's presence in it, and encouraged with the former experience of what he hath done for us! Then we can triumph, in hopes of being more than conquerors through him that loved us. But there is little hope of men's prospering in their duty when their affections are engaged elsewhere: and therefore carnal worldlings, who are intoxicated with pleasure in temporal enjoyments, or the fearful and unbelieving, are

shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down, (for[3] the tree of the field *is* man's *life*,) to employ[4] *them* in the siege:

20 Only the trees which thou knowest that they *be* not trees for meat,[5] thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued.[6]

CHAPTER XXI.

1 *The expiation of an uncertain murder.* 10 *The usage of a captive taken to wife.* 15 *The first-born is not to be disinherited upon private affection.* 18 *A stubborn son is to be stoned to death.* 22 *The malefactor must not hang all night on a tree.*

IF *one*[a] be found slain in the [b]land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him;[1]

2 Then [c]thy elders and thy judges shall come forth,[2] and they shall measure unto the cities which *are* round about him that is slain:

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders of that city shall take an [d]heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a [e]rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; (for them the LORD thy God [f]hath chosen to minister unto him, and to bless in the name of the LORD;) and [g]by their word[3] shall every controversy and every stroke be *tried*.

6 And all the elders of that city, *that are* next unto the slain *man*, shall [h]wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, [i]Our hands have not shed this blood, neither have our eyes seen *it*.

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and [k]lay not innocent blood unto[4] thy people of Israel's charge. And the blood shall be forgiven them.

9 So shalt thou put away the *guilt of* innocent blood from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against [l]thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman, and hast a [m]desire unto her, that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house, and she shall [n]shave her head, and [5]pare her nails;

13 And she shall put the raiment of her captivity from off her, and shall remain in thine house, and [o]bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.[6]

14 And it shall be, if thou have no delight in her, then thou [p]shalt let her go whither she will; but thou shalt not sell her at all for money, thou shalt not make merchandise[7] of her, because thou hast humbled her.

15 ¶ If a man [q]have two wives,[8] one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, when he [r]maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he [s]shall acknowledge the son of the hated *for* the first-born, by giving him a double portion of all that[9] he hath: for he *is* the beginning of his strength; the right of the first-born *is* his.[1]

18 ¶ If a man [t]have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and *that*, when they

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A.M. 2553. B.C. 1451.

3 Or, *for, O man, the tree of the field is to be employed in the siege.*

4 Heb. *to go from before thee.*

5 In warm climates, fresh or preserved fruits constitute a principal article of food: a law for the preservation of fruit-trees was therefore an ordinance of equal wisdom and humanity. But this law, like other of the divine institutions, was still further intended to check and restrain the spirit of aggressive war, which, like the wolf in the fold, destroys what it can neither retain nor carry away.—*Note*, The distinguishing humanity of the Mosaic laws stands prominent amongst the evidences of their divine origin.—*C.*

6 Heb. *it come down.*

CHAP. XXI.

a Ps.9.12;5.6.

b ch.4.1.

1 This follows very properly after the law he had delivered about making war; because then the bodies of dead men were most frequently found; about which the wisest lawgivers took the greatest care that inquisition should be made how and by whom they were slain. This appears by Plato, who, in his ninth book, *De Legibus*, hath a law something like to this, though far short of the solemnity that is here required to be used.—*Patrick.*

c ch.16.18. Ro.13.3, 4.

2 The institution of the coroner's inquest in British legislation is the nearest approach in modern times to this ancient and divine ordinance. This ordinance answers all the ends of the inquest, and with circumstances of more *search* and *solemnity*—while the religious aspect and management of the whole process gives evidence of an appointment from God, and not from man.—*C.*

d Nu.19.2. Ga.4.4. Jn.10.18.

e Ro.2.8,9; 3.19; 8.3. Is.53.2-10. Phi.2.6,7. 1 Pe.2.24; 3.18. Ga.3.13; 4.4.

f Le.viii.ix. Nu.6.22-27.ch.10.8.1Ch.23.13.

g ch.17.8,9. Mal.2.7.

3 Heb. *mouth.*

h Ps. 26. 6; 29. 12. Mat.27.24,25.

i Ps.7.3,4. Ac.23.1.

A.M. 2553. B.C. 1451.

k Ju.9.24. Ps.51.14. Jonah 1.14.

4 Heb. *in the midst.*

l ch. 20. 10-16. Nu. 31.18.

m Ge.34.8; 29.18,20. Ju.14.2,3.

n 1 Co.11.6. Ep.4.22. Ro.13.13,14.

5 Or, *suffer to grow.* Heb. *make*, or *dress.*

o Ps.45.10. Lu.14.26. Mat.10.37.

6 This law forms a national barrier against military licentiousness, while it provides a home and a protector for the fair and defenceless captive. The words '*she* shall shave her head,' '*she* shall put off the raiment of her captivity,' evidently imply that the marriage was not an act of coercion, but of choice—*C.*

p Ex.21.26,27.ch.22. 13,19;24.17. Eze.22.10.

7 If, after treating her as his wife, and she lost his favour, and he would not continue her as his wife, he was not permitted to keep her as a slave, or to sell her, but must give her liberty, and make provision for her.—*J.*

q Ge. 4. 19; 29.27,28, 31. 1 Sa.1.4,5.ch.17.27. It is here supposed, not allowed, that a man should have two wives.

8 This may, and I think ought, to be translated, 'If a man have had two wives.' It does not sanction bigamy. It refers to the case of a man who was twice married, and for some reason entertained a deeper affection for one of his wives than for the other; and consequently desired to favour the first-born of her who had been most beloved.—*P.*

r 2 Ch.11.21,22. 1 Co. 14.40. Phi.4.8.

s 1 Ch.5.1,2. Ge.49.3; 25.5,6,33.

9 Heb. *that is found with him.*

1 The right of primogeniture existed from the earliest ages, and is here formally sanctioned by an express enactment of the divine law. But the amount given to the first-born is restricted to a double portion.—*P.*

t Pr.28.24; 30.17; 23. 24;10.1;15.20;17.2,25.

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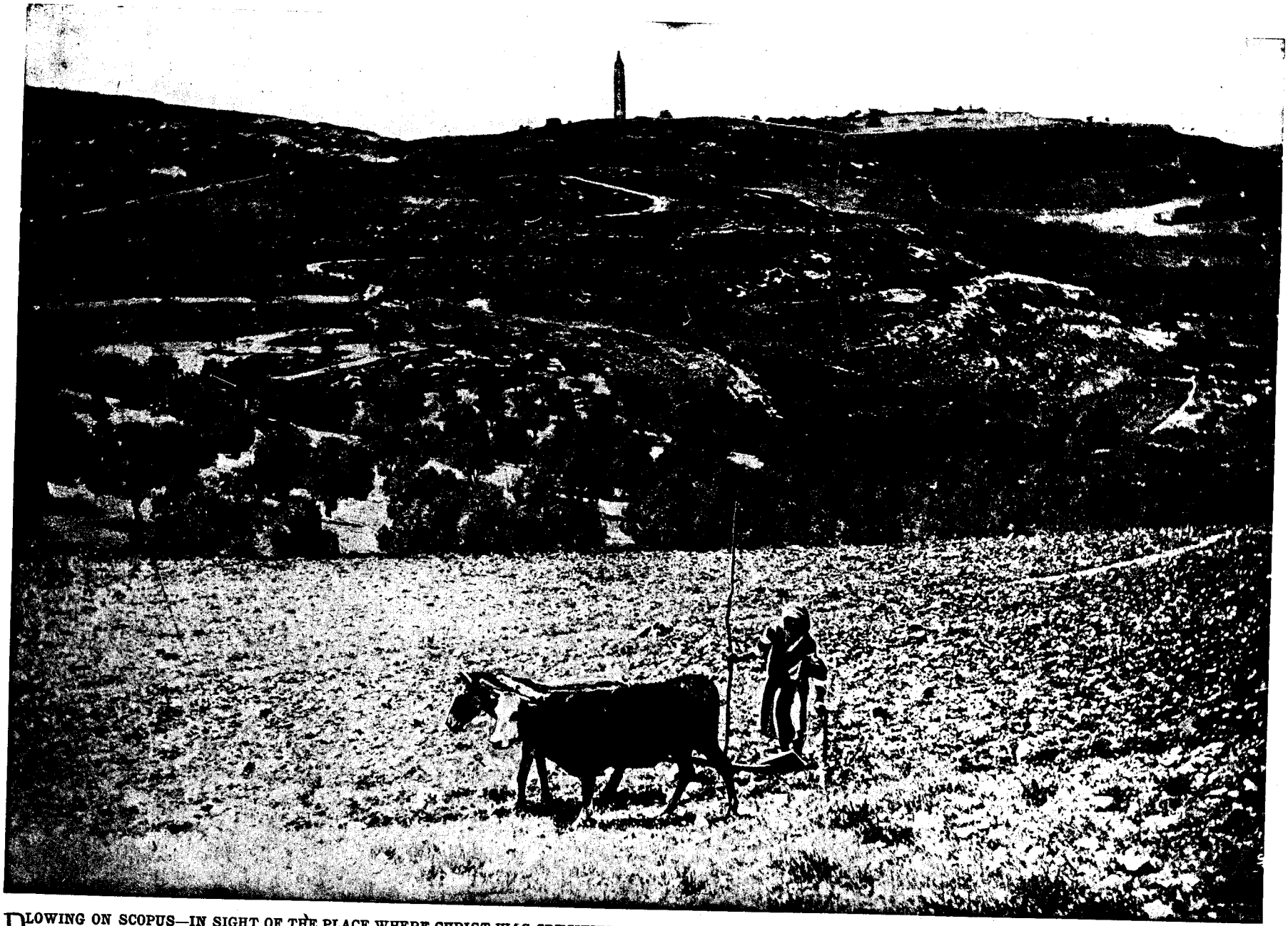
unfit to fight with principalities and powers. God must be served heartily and willingly, or not at all. And though every saint ought to be courageous, yet ministers, who go before the host in fighting the Lord's battles, need distinguished boldness. Amazing is the mercy and long-suffering of God; he is not willing that any should perish, but that all should come to repentance! And surely then we ought to be forward in accepting, or even offering, terms of peace to such as have offended us! But dreadful is the case if men will not hear the calls of God's mercy, or if the preservation of his people make it necessary to ruin them: for infallibly certain is the success of those enterprises in which God is the director! It is necessary to remove all occasions and temptations to idolatry, or other wickedness, and to preserve every means of comfort, as God pleases to direct us.

CHAPTER XXI. [Ver. 18. *A stubborn and rebellious son.* This provides for an extreme case of filial rebellion; for nothing but an extreme case could ever induce both a father and mother deliberately to accuse and witness against their own child. The sentence of death against drunkenness and gluttony, ver. 20, 21, may, to the modern inventors of fine and imprisonment, appear unreasonably, or even inhumanly, severe. But, let it be remembered, the sentence could not be inflicted, unless in the scarcely supposable case in which a father and mother were the hapless accusers; and then let it be remembered, that this was the sentence of him 'who knew what was in man,' and who never applied the judgment of severity till the remedies of mercy had been found unavailing; and whose judgments of severity were, in the end, the most merciful to the individual whom they sought to intimidate and deter from sin; and to society, whom they relieved from a nuisance, an infection, and a curse. O! that drunkards and gluttons would read first this sentence, and then sentences ten thousand times more awful, 1 Co. 6. 10 and Phi. 3. 19. *C.*]

REFLECTIONS.—Murder ought by all means to be rendered as horrible and detested as possible: and every mean should be used to discover and bring murderers to condign punishment, and to avoid being partakers with other men in their sins; but, at the same time, no selfish affection ought to be regarded either in the giving or executing justice. However secretly sin be committed, God will discover and punish it at last: and if we cannot put away sin from our land, let us labour to pray it away.—Converts from idolatry ought not too rashly to be admitted into close connection with us: and before we take a partner for life, it is of infinite moment that we agree in religion.—Sudden passions ought to be restrained, till grace be given, and time taken for reflection: and we should labour to wean our affections from that which we inordinately love.—Kindness ought to be shown to such as God has mercifully reduced to misery and trouble; and indulgence be allowed to sorrows which flow from natural affection.—Our engagements ought never to be rashly formed, lest our honour or conscience be afterwards wounded by them; and such as have been anyways wronged by us are entitled to all possible satisfaction. But surely still greater regard ought to be shown to human souls, and care taken to prevent men's everlasting infamy and woe. But in these figures let me behold Jesus, the seed of the woman, brought down to our world, and slain by the rulers of Israel as a sacrifice for our awful crimes!—Jesus reserving



PLOWING ON SCOPUS—IN SIGHT OF THE PLACE WHERE CHRIST WAS CRUCIFIED. [DEUT., xxi: 22.]—"And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree." We give this view of plowing on Scopus because it is in sight of the Mount Calvary, outside of the walls of Jerusalem, where the leading authorities now believe Christ was crucified. Scopus is a hill to the north of Jerusalem, and in reaching it from the Damascus gate we go directly by the Place of a Skull, where in all probability Christ was crucified. To be put to death on a tree was the most ignominious manner of death known among the Jews. None but the vilest criminals were subjected to such disgrace. So Peter knew how the Jews would regard his words when he said: "The God of our fathers raised up Jesus whom ye slew and hanged on a tree."

have chastened him, will not hearken unto them;

19 Then shall his father and his mother lay hold on him, and bring him out [u]unto the elders of his city, and unto the gate of his place;

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; [x]*he is* a glutton and a drunkard.

21 And [y]all the men of his city shall stone him with stones, that he die: so [z]shalt thou put evil away from among you; and all Israel shall hear, and fear.

22 ¶ And if a man have committed a sin worthy[a] of death, and he be to be put to death, and thou [b]hang him on a tree,

23 His body shall not [c]remain all night upon the tree, but thou shalt in any wise bury him that day; (for [d]he that is hanged *is* accursed[2] of God;) that [e]thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *The sex is to be distinguished by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *Every house must have battlements.* 9 *Confusion is to be avoided.* 12 *Fringes upon the vesture.* 13 *The punishment of him that slandereth his wife.* 22 *Of adultery,* 25 *of rape,* 28 *and of fornication.* 30 *Incest.*

THOU [a]shalt not see thy brother's ox or his sheep go astray,[1] and hide thyself from them; thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not;[2] then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.

4 Thou [b]shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; thou shalt surely help him to lift *them* up again.

5 ¶ The [c]woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:[3] for all that do so *are* abomination unto the LORD thy God.

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam sitting upon the young, or upon the eggs, thou[d] shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go, and take the young to thee; that it may be well with thee, and *that* thou mayest prolong *thy* days.[4]

A.M. 2553. B.C. 1451.

u ch.16.18;25.7;17.5; 22.15,24; ver.2. Ge.23. 10,18; 34.20. Ex.21.6. Ju.5.11. Ru 4.1. Job 29. 7. La.5.14. Pr.24.7.

x Pr.23.20. Lu.21.34. 1 Co.6.9,10.

y Le. 24. 16. Nu. 15. 35. ch. 13.10; 17. 5. Many were employed in these executions, that they might be the more affected with the crime, and hate it the more.

z ch.13.11; 22.21–24; 19.19,20. 1 Ti.5.20. Pr 19.25;21.11.

a ch.19.6.1 Sa.26.16

b Jos.10.26. 2 Sa.4. 12;21.9.

c Jos.8.29; 10.26,27. Jn.19.31.

d Nu.25.4. Ga.3.13.

2 Heb. *the curse of God.*

e ch.4.1.

CHAP. XXII.

a Ex.23.4. Le.20.4. 1 Th.4.6. ver.3,4. Eze. 34.4,16. 1 Pe.2.25. Ja.5 19,20.

1 This law, so benevolent in every state of society, was peculiarly important in a country unenclosed, and where the *straying* of animals would be proportionately frequent and dangerous. The laws of man's devising, in case of *straying* animals, bind to restitution or justice: human laws, in some other instances, reward humanity with honour or emolument; the divine laws alone bind to humanity and benevolence on the ground of principle, and that without fee or reward beyond the approbation of conscience and the will of our God.—*C.*

2 That is, if you find the animal straying, and do not know to whom it belongs, it is your duty to keep it safe until the owner comes to seek it.—*P.*

b Ex.23.5. Mat.5.44.

c 1 Co.11.4,5;14.34.

3 Minute legislation, when confined to detail, is always, in the end, perplexing and inefficient, and is the chief both of the marks and miseries of human laws—ever generating doubtful definitions, opening new doors for evasion, and ministering to the spirit of litigiousness. When, as in the text, the laws of Moses descend to minuteness, it is the minuteness of principle, and not of detail; and in this they manifest a legislative wisdom which should prove to every *jurisconsult* that their origin was from God. This law provided for propriety and modesty, in a climate where male and female dresses approached near to each other in character, and guarded against the licentiousness of idolatry to which the interchange of male and female attire greatly contributed.—*C.*

d Le. 22. 28. Ge. 32. 11; 33.13,14. Pr.12 10. Ho.12.14.

4 Maternal affection renders most birds easily caught during incubation, or while the brood is very young. This law may therefore be considered (1) As a sacrifice of respect to maternal affection wherever found (2) As an inculcation of humanity to the inferior creatures. (3) As a guard against the extirpation of birds, which are providentially appointed as checks upon the overgrowth of various insects.—*C.*

A.M. 2553. B.C. 1451.

e 2 Sa. 11. 2. Is 22.1. Je 19. 13. Mat. 10. 27. Ac. 10 9. 1 Co.10.32. 1 Th.5.22.

5 Eastern roofs are generally flat, and, in common houses, merely clay smoothed with a roller—a battlement was therefore a necessary defence against falling, the more requisite because the climate frequently invited to sit, eat, and even sleep, on the roof, and in the open air.—*C.*

6 During my residence in the East I knew several cases of serious and fatal accidents by falling from the roofs of houses. Not less than one-half of the inhabitants of Palestine sleep on the flat roofs during the warm summer nights. To have them without battlements or railings would expose the children especially to constant danger.—*P.*

f Le. 19. 19. Mat. 9. 16.

7 Heb. *fulness of thy seed.*

8 A useful agricultural law, and founded upon a fact well known to botanists, but intended to inculcate a higher moral lesson, which forbids to sow the seed of the word beneath the shade of the thorns, Mal.13.7.—*C.*

g Le. 19. 19. 2 Co. 6. 14–16.

h Le.19.19. Ro.3.28. Tit.3.5. Phi.3.9.

9 In warm countries an important law in relation to health, and the prevention of infection; in commercial countries, important to the honesty of manufactures; and, in religion, emblematical of that singleness of eye and of heart so essential to the constitution of a child of God.—*C.*

i Nu.15.38,39. Mat. 23.5.

1 See note on Nu. 15.38.—*C.*

2 Heb. *wings.*

k Mat. 1. 18. Ju. 14. 10;15.1. Ep.5.28.

3 *Gr.* 11, 8*r.*

l ch.24.1. Mat.19.8.

4 This law (ver. 13–21), like many others, was intended to prevent wickedness by the fear of detection and punishment. The dread of a future discovery, productive of such tremendous consequences, could not fail to increase the natural barriers of chastity, and counteract the effects of sinful passions and strong temptations among the young women of Israel. And it would also prevent a hard-hearted husband from robbing his injured wife of her reputation, when his affections were transferred to another object.—*Scott.*

m Le.24.16. Nu.15. 35. ch.13.10;17.5;21.21.

n Ge. 34. 7. 2 Sa. 13. 13. Le.21.9.

o ch. 13. 5, 11; 17. 13; 19. 19, 20; 21.21. Pr.21 11;19.25. 1 Ti.5.20. ver 22.

p Le.20.10. Jn.8.4,5. ver.21

q Mat.1.18. Ge.34.2. Le.20.10.

8 ¶ When thou buildest a new house, [e]then thou shalt make a battlement[5] for thy roof, that thou bring not blood upon thine house, if any man fall from thence.[6]

9 ¶ Thou[f] shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed[7] which thou hast sown, and the fruit of thy vineyard, be defiled.[8]

10 ¶ Thou shalt not plow with [g]an ox and an ass together.

11 ¶ Thou[h] shalt not wear a garment of divers sorts, *as* of woollen and linen together.[9]

12 ¶ Thou shalt make thee [i]fringes[1] upon the four quarters[2] of thy vesture, wherewith thou coverest *thyself.*

13 ¶ If any man [k]take a wife, and go in unto her, and hate her,

14 And give occasions of speech against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her, I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her,* saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver,[3] and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel, and she shall be his wife: he [l]may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel[4] to the door of her father's house, and the men of her city shall [m]stone her with stones that she die; because she hath wrought [n]folly in Israel, to play the whore in her father's house: [o]so shalt thou put evil away from among you.

22 ¶ If[p] a man be found lying with a woman married to an husband, then they shall both of them die, *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.

23 ¶ If a damsel *that is* a virgin be [q]betrothed unto an husband, and a man find her in the city, and lie with her;

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a bride for himself, a glorious church of the Gentiles, and betrothing her to himself for ever in loving-kindness and in mercies!—Jesus, with whom there is no respect of persons, redeeming us from the curse of the law, and by our faith in sacrifice removing the iniquity of the land in one day!

CHAPTER XXII. REFLECTIONS. — What love, what decency, what humanity, what order, the laws of God inculcate! Surely it highly becomes us

24 Then[r] ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's wife: so[s] thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man [t]force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel [u]cried, and *there was* none to save her.

28 ¶ If[x] a man find a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father [y]fifty *shekels* of silver, and she shall be his wife; because [z]he hath humbled her, he may not put her away all his days.

30 ¶ A[a] man shall not take his father's wife, nor discover his father's skirt.

CHAPTER XXIII.

1 *Who may or may not enter into the congregation.* 9 *Every wicked thing to be avoided in the host.* 15 *Of the fugitive servant.* 17 *Of filthiness.* 18 *Of abominable sacrifices.* 19 *Of usury.* 21 *Of vows.* 24 *Of trespasses.*

HE that is wounded in the stones, or hath his privy member cut off, shall not [a]enter into the congregation of the LORD.[1]

2 A [b]bastard[2] shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.[3]

3 ¶ An[c] Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:[4]

4 Because[d] they met you not with bread and with water in the way, when ye came forth out of Egypt; and [e]because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless [f]the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

6 Thou [g]shalt not seek their peace[5] nor their prosperity[6] all thy days for ever.

A.M. 2553. B.C. 1451.

[r] Jn.8.4,5.ver.21,22; ch.13.10; 17.5; 21.21. Nu.15.35. It was supposed that she had not cried so as that she might be heard.

[s] ver.21,22;ch.21.21; 13.5.1 Ti.5.20.

[t] Or, *take strong hold of her*, 2 Sa.13.14. It was supposed that she had cried for relief, but had not been heard.

[u] 1 Co.13.7.

[x] Ex.22.16.

[y] £5, 14*s*. Ex.22.17. ver.19.

[z] ver.19,24;ch.21.14. Ju.19.24.

[a] Le.18.8;20.11. ch. 27.20.1 Co.5.1.

CHAP. XXIII.

a Be admitted to any public office, sacred or civil, ver.2, 3,8.

1 This law was intended to operate as a check upon the unnatural and inhuman practice of mutilating children to prepare them for admission to the palaces of eastern despots—such as the Persian and Babylonian monarchs became—and in whose service such persons frequentiy rose to the highest posts of honour and emolument.—*C.*

b Ga.3.28; 6.15. Col. 3.11.

2 The word so translated occurs only in the text and in Zec.9.3. Michaelis and other high authorities translate it by 'stranger or alien.'—*C.*

3 The Hebrew word translated 'bastard' probably signifies one begotten in incest, as the forefathers of the Moabites and Ammonites were. This is the opinion of the Jewish rabbins.—*P.*

c Ne.13.1,2 Co.6.14-18.

4 'Tenth generation,' and 'for ever,' are not equivalent, as some have supposed: 'for ever' is merely intended to say that the exclusion to the *tenth generation* must never fall into desuetude.—*C.*

d Zec. 2. 8. Is. 63. 9. Mat.25.45. Ac.9.4.

e Nu.22.5,6. Mat.25. 42,43. Jos.24.9.

f Nu.xxii.-xxiv. Jos. 24.10. Mi.6.5. Ro.8.31. 2 Co.4.17.

g Ezr.9.12. 2 Sa.8.2; 12.31. Ne.13.23-25.

5 It is vain to seek the peace of wolves; it were mad to seek their *prosperity*. But wicked, idolatrous, and licentious nations are worse than they. The precept does not, however, forbid to seek the instruction, conversion, and improvement of wicked men; but merely such companionship as would endanger our becoming 'partakers of their sins and their plagues,' 1 Ti. 5. 22. Re.18.4.—*C.*

6 Heb. *good.*

A.M. 2553. B.C. 1451.

h Ge. 25. 30. Ob. 10, 12. Nu.20.14. Mal. 1.2, 3.

i Ge.46.7;47.6,12,27. Ps.105.23.

k Ro.3.29, 30. Ep. 2. 12,13,19,20;3.7,8.

l Jos.7.11-13. Lu. 3. 14.

m Le.15.16. Nu.5.3. 1 Co.5.11,13.

n Le.11.25;15.16,27. 1 Co.13.12. Ep.5.26,27.

7 Heb. *turneth toward.*

8 Heb. *sittest down.*

o Is.4.4. Eze. 24. 12. Phi.3.9.

p Le.26.12. Ps.5.4-6; 44. 10. Je.32.40. Ho 9. 12. Is.52.1,2.

9 Heb. *nakedness of any thing.*

1 Cleanliness of person, raiment, and furniture formed an essential and prominent part of the Mosaic law; and, even when uncleanness was accidental, and incurred in the darkness of night, which might well have been pleaded as an excuse, no excuse is allowed, but a temporary exile from the family and the camp, and washing with water, were peremptorily enjoined, and the next sun must go down before a return is permitted. The importance of this law to health and decency is apparent: but its great use was to teach men to 'cleanse themselves from all pollution of the flesh and spirit, and to perfect holiness in the fear of the Lord.'—*C.*

q Ex.21.26, 27. 1 Sa. 30.15. Is.49.24-26.

2 Even when the slave-trade was tolerated and sanctioned by Great Britain, the moment a slave touched the shore he was free; and would not, upon any account, have been restored to his former master, whether a native or a stranger. Let this jealous watchfulness of civil liberty stir up the anxiety of God's freemen to open in their hearts, and even in their houses, an asylum for the slaves of Satan, 'who are led captive at his will;' and, when any are 'clean escaped,' let none, through negligence or inhospitality, permit them to return.

3 Heb. *is good for him.*

r Ex.22.21. ch.24.14.

s Or, *Sodomites*, ch.22.21,29. Ge. 19. 35. Le.19.20.2 Ki.23.7. Pr. 2.16. Ro.1.26,27.

t Eze.16.33. Is. 61.8. Hab.1.13. Ps.5.4-6.

4 This may be understood literally, as a dog in the East is regarded as the lowest of animals; or it may be a term of infamy applied to an unclean person, addicted to the abominable crimes here spoken of.—*P.*

u Ex. 22. 25. Le. 25. 35-37. Ps.15.5. Ne.5.2-4. Lu.6.34,35. ver.20.

x ch.14.21;15.3.

y ch.4.2;26. 1-4;24. 19. Is.1.19. Ps.15.5. Pr. 19.17.1 Co.15.58.

z Ec.5.4-6. Nu.30.2. Le. 27. 1, 2. Ge. 28. 20. Ps.76.11;119.106;56.12; 61.5,8;66.13;116.14,18. Pr.20.25.

7 ¶ Thou shalt not abhor an Edomite; for he *is* [h]thy brother: thou shalt not abhor an Egyptian; because thou wast a [i]stranger in his land.

8 The children that are begotten of them shall [k]enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then [l]keep thee from every wicked thing.

10 ¶ If there [m]be among you any man that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, [n]when evening cometh on,[7] he shall wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:

13 And thou shalt have a paddle upon thy weapon; and it shall be, when thou wilt [8]ease thyself abroad, thou shalt dig therewith, and shalt turn back and [o]cover that which cometh from thee:

14 For the LORD thy God [p]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no[9] unclean thing[1] in thee, and turn away from thee.

15 ¶ Thou shalt [q]not deliver unto his master the servant which is escaped from his master unto thee:[s]

16 He shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates where it liketh him[3] best: thou [r]shalt not oppress him.

17 ¶ There shall be no [s]whore of the daughters of Israel, nor a sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the [t]hire of a whore, or the price of a dog,[4] into the house of the LORD thy God for any vow; for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou[u] shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto[x] a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; [y]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ When[z] thou shalt vow a vow unto the

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to remember and observe them. In what detestation God holds slanderers, whoremongers, adulterers, and unclean persons! Let them then be detestable among all Christians, especially in my heart. Let me be ever ready for friendly offices towards my neighbour. Let me never retain anything of his that came secretly into my hands. Let it be my care to please God in my apparel: for indecency in dress is not the less sinful because it is fashionable. And while I regard the life of my neighbour, let me shun every unhallowed mixture of works with grace, of nature with the Spirit of God, of my own righteousness with that of Jesus Christ: but never be ashamed to wear the distinguished badge of a true Christian. Let me reckon chastity a very precious jewel; and yet a tender plant that can easily be blasted; and the loss of which is very infamous and sinful. Always let me use every mean of resisting temptation, and particularly crying to Jesus for relief. And if I wrong any, let me repair the injury as far as lies in my power, according to the law of God.

CHAPTER XXIII. [Ver. 9. *Keep thee from every wicked thing.* War is at all times, and in all cases and events, to be deplored; and, whenever it is possible, to be avoided. But when defensive war is inevitable, there is no military code, there are no articles of war, comparable to the Mosaic. In all Gentile nations

LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But [a]if thou shalt forbear to vow, it shall be no sin in thee.

23 That which is gone out of thy lips thou shalt[b] keep and perform; *even* a free-will-offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest into thy neighbour's vineyard, then thou [c]mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [d]then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 *The law of divorce.* 5 *A new married man is exempt from war.* 6, 10 *Of pledges.* 7 *Of manstealers.* 8 *Of leprosy.* 14 *The hire is to be given.* 17 *Of justice.* 19 *Of charity.*

WHEN a [a]man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness[1] in her; then let him write her a bill of divorcement,[2] and give *it* in her hand, and send her out of his house.[3]

2 And when she is departed out of his house, she may go and [b]be another man's *wife.*

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 Her[c] former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that *is* abomination before the LORD: and thou shalt not [d]cause the land to sin, [e]which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When[f] a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business,[4] *but* he shall be free at home one year, and shall cheer up his wife which he hath taken.

6 ¶ No[g] man shall take the nether or the upper millstone to pledge: for he taketh *a man's* [h]life to pledge.

7 ¶ If[i] a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die: and thou shalt put evil away from among you.[5]

8 ¶ Take[k] heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you; as I commanded them, *so* ye shall observe to do.

9 ¶ Remember[l] what the LORD thy God did unto Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When thou dost lend[6] thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge:

13 In[m] any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it [n]shall be righteousness[7] unto thee before the LORD thy God.

14 ¶ Thou[o] shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

15 At[p] his day thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [q]setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The[r] fathers shall not be put to death

A.M. 2553. B.C. 1451.

a Ec.5.5. Ac.5.4. *i.e.* in matters of indifference.

b Unless it be sinful, contrary to God's law, Je. 44. 25-27. Ac. 23.12,21. 1 Sa.14.24.

c 1 Co.9.7;10.26. He. 13.5.

d Mat.12.2. Mar. 2. 23. Lu.6.1.

CHAP. XXIV.

a Mat.5.30,31;19. 7-9. Mar.10.4.

1 Heb. *matter of nakedness.*

2 Heb. *cutting off.*

3 Divorce is not here commanded, but permitted, and the manner of it prescribed; and, to prevent rashness, it was to be transacted very solemnly.—[This is to be understood as part of the judicial law, and to be carried into effect under the eye of the civil magistrate. The moral law of the seventh commandment, and all that is implied in it, as illustrated and enforced by our Lord, still remained the same. And the permission of separation on the terms here specified was not a relaxation of the moral law, but an accommodation of the judicial to the existing habits and circumstances of the people of Israel, with the benevolent intention of preventing cruelty to those wives who might be discovered to have some bodily defect, disease, or ceremonial defilement. But to prevent rash and capricious divorces, the husband in such a case must have a regularly prepared and authenticated legal instrument; and the parties can never come together again. Our Lord tells us the reason of this permission of the judicial law: 'because of the hardness of their hearts — but from the beginning it was not so.' In the moral law, as interpreted by him, it is expressly prohibited.—*I.*]

b 1 Co.7.15.

c Je.3.1. Mal.2.16.

d Jos.22.17. Je.3.1,8.

e ch.4.1.

f ch.20.7. Pr.5.18,19. Thus their affection was fixed.

A.M. 2553. B.C. 1451.

4 Heb. *not any thing shall pass upon him.*

g Ex.22.26,27. They used handmills for grinding.

h Means of it, Ge. 9.4.

i Ex.21.16. ch.21.14. 1 Ti.1.10.

5 It is no longer the crime and disgrace of Great Britain, that 'if one stayed at home and stole a horse or sheep, he was put to death;' but if he took a voyage to Africa, he might steal, or purchase of those who do steal, hundreds of men and women, and not only escape with impunity, but grow great 'like a prince;' this horrid traffic having been prohibited.—*I.*

k Le. xiii. xiv. Ac. 17. 11. He. 13. 7, 17. Here the people are commanded to abide by the decision of the priests.

l Nu. 12. 10. Lu. 17. 32. 1 Co.10.6-11. How God punished her, and she humbled herself.

6 Heb. *lend the loan of anything,* &c. The giver of the pledge had it in his power to give what he could best spare.

m Ex.22.26. Job 31. 16-20. 2 Ti. 1. 16-18. 2 Co.9.8-14.

n Ps.106.31; 112.5,9. ch.6.25; 15.9,10.

7 'Abraham believed God,' and both Moses and Paul testify that 'it was counted to him for,' or rather, as it should be translated, and would then be less exposed to misapprehension — 'it was counted to him *unto* righteousness.' That is, as leading his view to Christ, the promised seed, and who alone is 'the end of the law for righteousness,' Ro. 10. 4. Not Abraham's faith, but Abraham's Saviour, was his righteousness. So in the text, the act of obedience becomes *righteousness,* being, like the faith of Abraham, an instance and evidence of a soul 'looking unto Jesus,' who is alone 'the Lord our righteousness.'—*C.*

o ver.15. Ja. 5.4. Pr. 14.31; 22.16. Eze.22.7.

p Le.19.13. Je.22.13. Pr.3.27,28. Mal.3.5. Ja. 5.4.

q Heb. *lifteth his soul unto it,* Ps. 25. 1; 86.4.

r 2 Ki. 14. 5, 6. 2 Ch. 25.4. Je.31.29,30. Eze. 18.20. Ex.20.5. Mat.23. 32,35. Le.26.39.

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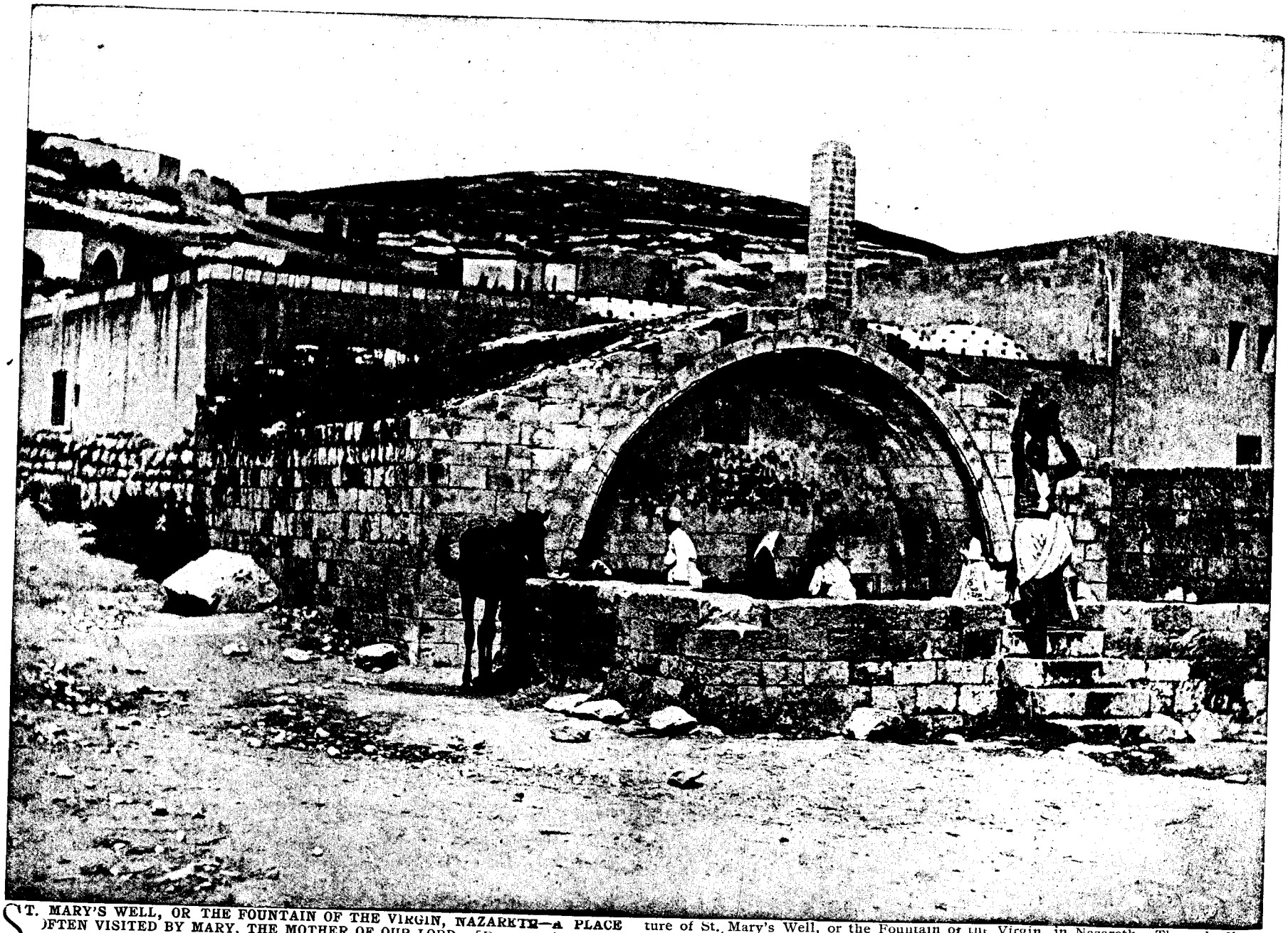
glory has been the excitement of the brave; plunder of the mercenary; licentiousness of the profligate: but of the Jewish soldier it is required that 'when the host goeth forth against enemies, he keep himself from every wicked thing.' Translate this ancient ordinance into modern words, and it will form 'an order of the day' unparalleled in the annals of nations. *C.*]

Ver. 18. [*Abomination unto the Lord thy God.* Impurity constituted a part of heathen worship, and a dedicated prostitution was employed to support some of their temples. The Egyptians worshipped Anubis under the form of a dog; and hence such unhallowed gains are specifically rejected from the house of the Lord.—*Note,* God abominates the principle that makes the price of sin the purchase of pardon. *C.*]

Ver. 19. [*Thou shalt not lend upon usury to thy brother.* The former laws of loan, Ex. 22. 25; Le. 25. 36, forbade the exaction of usury from the poor only. Here there is a total prohibition of usury for money lent by one Jew to another, whether rich or poor. Why this addition? why this prohibition? and why especially when the Jew is freely permitted to lend on usury to a stranger? (1) This addition, like several others, is now made to the law, with a view to the state of society in Canaan, into which the people were about to enter, De. 12. 1. While they were in the wilderness, without any fixed residence, there could be little if any occasion for the rich to borrow, and as little apparent security for any to lend. The poor only required protection. (2) The prohibition of usury between Jew and Jew rests first, upon the implied principle of brotherhood in the whole nation; secondly, upon the fact, that God did not intend them for a commercial but for an agricultural people, as all their institutions testify. (3) The permission, and implied encouragement, of lending on usury to a stranger, founded upon the general principle that a fair profit on the loan of money is in itself as just as profit upon any other property, was a wise speciality; as, by bringing commercial men, the great political peace-bonds of the world, into contact with the Jews, some knowledge of the true religion would be diffused in the nations; and, when prospectively considered, it was mercifully calculated to accustom the Jews to such foreign management of money, as would prepare them either for the disasters of threatened exile, or for the period of their promised return to their own land. *C.*]

REFLECTIONS.—It is unseemly for saints to connect themselves in intimacy or marriage with profane persons: but whoremongers unnaturally mark their innocent posterity with shame and disgrace. God severely resents the injury done to his people in the day of their distress. But we ought quickly to forget the evil done to us by our relations or others; and carefully to remember the favours which we have received. Purity and cleanliness should be studied together with godliness, as they are both healthful and honourable, especially that of the heart and life, before God. How becoming is a tender compassion towards the afflicted, especially young converts to Christ! For great is the mercy of God to such—he will never deliver up a poor fugitive, that flees to him from the servitude of sin or of the broken law. Let me admire his grace, and imitate his goodness—let me carefully abstain from fleshly lusts, which provoke God and war against my soul. In all my dealings, let brotherly love continue. And if I have vowed unto the Lord, let me in no wise go back. Let me be kind to strangers, ready to distribute, and never insist upon trifling rights and claims.

CHAPTER XXIV. REFLECTIONS. — Harmony in sin often issues in mutual hatred and angry separation. And it is mournful to observe, that, for the cruelty and hatred of husbands to wives, or other injurious effects of sin, God should see it necessary to permit the divorcement of them. But such a separation ought to be taken with great deliberation, as there is such hardship connected with it, and no recalling of



ST. MARY'S WELL, OR THE FOUNTAIN OF THE VIRGIN, NAZARETH—A PLACE OFTEN VISITED BY MARY, THE MOTHER OF OUR LORD. [DEUT., xxiv: 19-22.] —"When thou cuttest down thine harves in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in all the work of thine hands." We place to illustrate the conclusion of the 24th chapter of Deuteronomy a picture of St. Mary's Well, or the Fountain of the Virgin, in Nazareth. Through all the precepts of this 24th chapter there are to be seen intimations and suggestions of the charity and humanity and good will that Christ came into the world to teach and to express through his own life. So this picture of the Virgin's Fountain in Nazareth, where Christ grew up, is a good illustration of that spirit of humanity and good will and blessing we see emphasized in Christ.

for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou[s] shalt not pervert the judgment of the stranger, *nor* of the fatherless, nor take the widow's raiment to pledge:

18 But [t]thou shalt remember that thou wast a bondman in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When[u] thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God [x]may bless thee in all the work of thine hands.[8]

20 When thou beatest thine olive-tree,[9] thou shalt not go over the boughs again:[1] it shall be for the stranger, for the fatherless, and for the widow.

21 When thou [y]gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward:[2] it shall be for the stranger, for the fatherless, and for the widow.

22 And[z] thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising up seed unto a deceased brother.* 11 *Of the immodest woman.* 13 *Of unjust weights and measures.* 17 *The memory of Amalek is to be blotted out.*

IF there[a] be a controversy between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* worthy [b]to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number.[1]

3 Forty[c] stripes he may give him, *and* not exceed: lest, *if* he should exceed, and beat him above these with many stripes,[2] then thy brother should seem vile unto thee.[3]

4 ¶ Thou[d] shalt not muzzle the ox when he treadeth[e] out *the corn.*

5 ¶ If[f] brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her [g]husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* the first-born which she beareth shall succeed in the name of his brother *which is* dead, that his name be not [h]put out of Israel.

7 And if the man like not to take his brother's wife,[4] then let his brother's wife go [i]up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it,* and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [k]loose his shoe from off his foot, and spit in his [5]face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house.

10 And his name shall [l]be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and [m]the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, thine eye shall not pity *her.*

13 ¶ Thou[n] shalt not have in thy bag divers weights,[6] a great and a small.

14 Thou shalt not have in thine house divers measures,[7] a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have; that thy days [o]may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* [p]all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember[q] what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and [r]he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou [s]shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it.*[8]

A.M. 2553. B.C. 1451.

s Ex. 22. 21,26; 23. 2, 6. Pr. 22. 22; 23. 10. Ps. 82. 3. ch. 16. 19; 27. 19. Je. 5. 28; 22. 3. Eze. 22. 29. Zec. 7. 10. Is. 1. 23. Ja. 1. 27.

t ver. 22; ch. 5. 15; 16. 12; 7. 8. Is. 51. 1.

u Le. 19. 9, 10; 23. 22. Ru. 2. 16. ver. 20, 21.

x ch. 23. 20; 28. 1-14. Pr. 11. 25, 26; 14. 21; 19. 17. Mat. 25. 40, 45.

8 Another example of the Mosaic poor-laws; and, like every other provision, at once an example of benevolence and excitement to industry. —*C.*

9 When the olive-berries are ripe, the trees are shaken by vigorous hands, and the branches *beaten* with long rods and canes to bring down the fruit.—*P.*

1 Heb. *thou shalt not bough it after thee.*

y Le. 19. 9.

2 Heb. *after thee.*

z Is. 51. 1. ch. 15. 15; 16. 12; 7. 8; ver. 18.

CHAP. XXV.

a ch. 16. 18, 20; 17. 8. Ex. 23. 6, 7. Ps. 58. 1, 2; 82. 2, 3. 2 Ch. 19. 6-10

b Mat. 10. 17. Lu. 12. 47. Ac. 5. 40; 16. 22-24, 37. 2 Co. 11. 25.

1 It is a remarkable fact, that for the more effectual repression of certain crimes, the most experienced magistrates and legislators of this 19th century have felt compelled to adopt the Mosaic punishment of 'whipping.'—*P.*

c 2 Co. 11. 24, 25.

2 To a people accustomed to witness the punishment of criminals almost exclusively by imprisonment, fine, hard labour, or exile, the punishment by *stripes* may appear rude and barbarous; but when guarded from the possibility of vengeful and destructive severity, and while inflicted as punishment, yet severed from degradation, it will be found a wiser, and, in the end, a more merciful law than those imprisonments that, in spite of the most careful classification of criminals, and the best regulated discipline, still render the jail a school where the culprit often retires, and nothing intimidated by restraint, but better instructed by companionships in the ways of renewed criminality.—*C.*

3 Being used as a slave or beast.

d Pr. 12. 10. 1 Co. 9. 9. 1 Ti. 5. 17, 18.

e Heb. *thrasheth,* which they did either by treading on it, or drawing a cart over it, Is. 28. 27.

f Mat. 22. 24. Mar. 12. 19. Lu. 20. 28.

g Or, *next kinsman,* Ge. 38. 8. Ru. 4. 1, 13.

A.M. 2553. B.C. 1451.

h ch. 9. 14; 29. 20. Ps. 109. 13. 2 Sa. 14. 7. Ru. 4. 10.

4 Or, *next kinsman's wife.*

i ch. 21. 19; 22. 17, 24. Ru. 4. 1-7. Thus the refusal was to be deliberate, solemn, and obstinate, and attended with great shame to the refuser.

k Ps. 60. 8. Nu. 12. 14. Is. 50. 6. Mat. 25. 30; 22. 2, 7. Lu. 19. 12-27. Ro. 6. 21.

5 See note on Nu. 12. 14. There was no disgrace intended by this law for him that refused: for disgrace, as a penalty, would imply disobedience, and to sanction disobedience would be to nullify the law itself. The whole institution was a mere legal testimony of renunciation.—*C.*

l Da. 12. 2. Is. 45. 24; 65. 15. Mi. 7. 10. Ro. 6. 21. 1 Sa. 2. 30.

m Ro. 3. 8. Pr. 7. 13. 1 Ti. 2. 9.

n Le. 19. 35, 36. Mi. 6. 11. Pr. 20. 10, 23; 11. 1. Eze. 45. 10.

6 Heb. *a stone and a stone* ——[This indicates that stones, the due weight of which was properly ascertained, were the weights then most commonly in use. The phrase 'a stone weight' indicates the same to have been, and indeed it still is, used among ourselves. It is obvious that as stones vary greatly in their weight in proportion to their size, deception was easy in this way. The dealer having a stone of different weights, one light to sell with, and another heavier to buy with, even when the apparent size was the same, could not be so easily detected. They were forbidden therefore to have such weights in their houses, and it is called, like the greatest crimes, an abomination to the Lord. —*J.*]

7 Heb. *an ephah and an ephah.*

o Ex. 20. 12. ch. 4. 40; 5. 16, 33; 6. 2; 11. 9; 17. 20.

p Pr. 11. 1; 20. 23. 1 Th. 4. 6. Am. 8. 5, 7.

q Ex. 17. 8. Nu. 24. 20.

r Ps. 36. 1; 10. 4, 11, 13; 14. 1; 50. 21. Eze. 8. 12. Je. 5. 22. Lu. 18. 2.

s Ju. 6. 3; vii. viii. 1 Sa. 14. 48; xv. 1-27, 8; 30. 1, 17. 1 Ch. 4. 43. Est. vii. viii.

8 This order has been stigmatized by infidels as implacable resentment and unnatural perpetuation of an old injury. It is, however, neither the one nor the other. It is a righteous command to punish a wicked nation according to their wickedness. Time may appease resentment, but can never change crime. Murderers who had escaped punishment long have been condemned to death by the most civilized modern nations after a lapse of half a century. Why should the infidel censure Moses for what all just laws enforce?—*C.*

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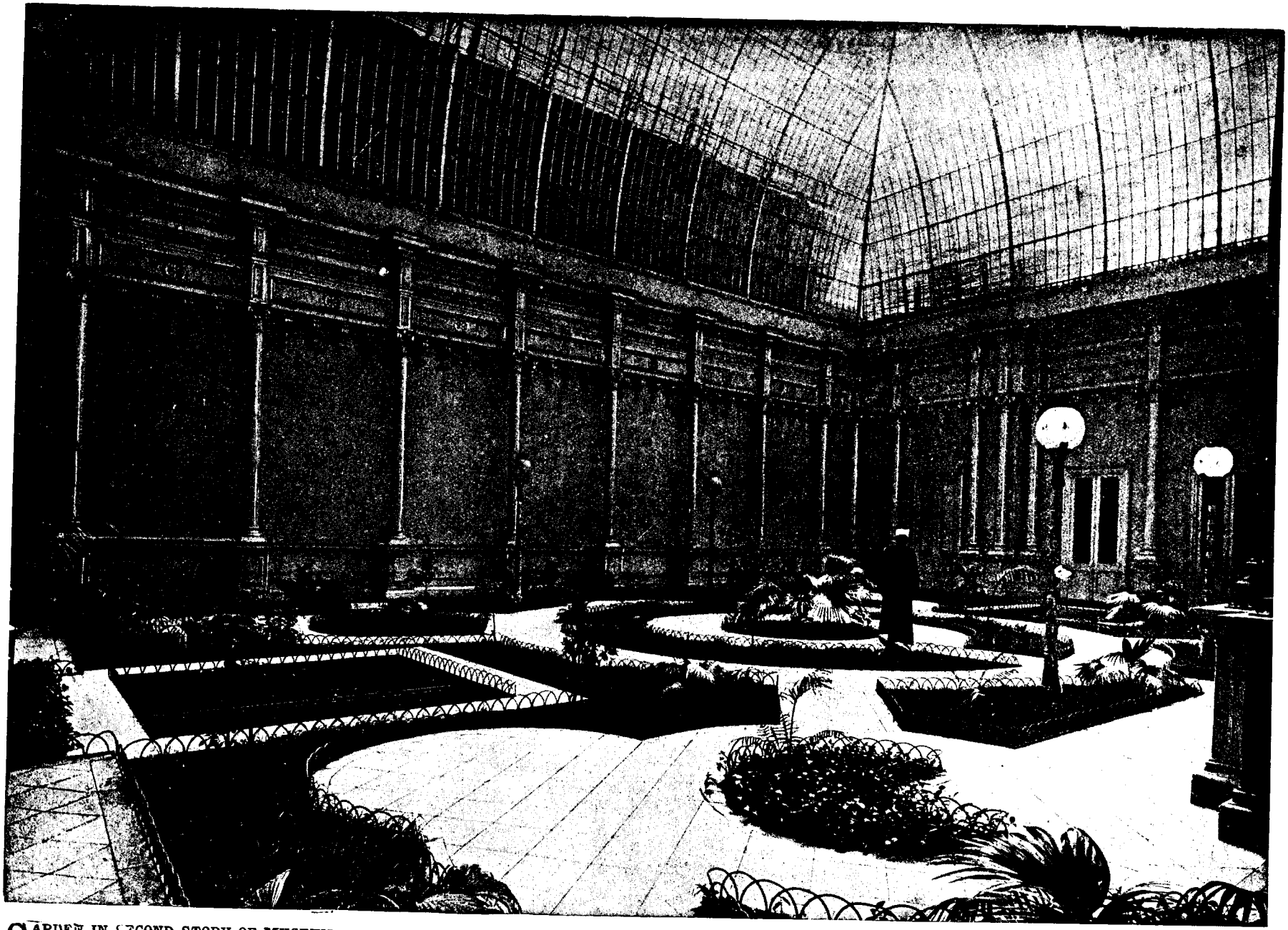
it. Happy is it when the mutual affection of married persons is fixed at first, and remains with prudent tenderness. How necessary is it to observe God's ordinances, however shameful they may be to us! It is better now to confess our sin and be pardoned, than to conceal it and be lost. Superiors, and especially judges, who are the substitutes of God, ought to conduct themselves in every case with equity and truth. And with great compassion ought we to treat our neighbours, especially the poor, as their circumstances may require: though they cannot recompense us with their wealth or labour, they may do it with their prayers. And let us consider the great compassion God has towards them. But how great his kindness in leaving to us, sinners of the Gentiles, in his word, such plentiful gleanings of divine truth!

CHAPTER XXV. REFLECTIONS.—Inhuman cruelty, even towards evil-doers, nay, towards brute beasts, especially when serviceable to us, is very unbecoming the professors of Christianity. It is impossible to force affection, or to render a marriage happy without it. But the Christian in every situation must attend to the path of duty: and they deserve reproach themselves who give occasion to cast reproach on others. What fearful shame and dishonour must then await those ministers and Christians who reproach, and attempt to



GARDEN IN SECOND STORY OF MUSEUM—PALACE OF A MODERN PHARAOH OF EGYPT. [DEUT., xxvi: 6.]—"And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage." The disposition of the reigning classes in Egypt to oppress the toiling masses and to afflict them with hard bondage continues unto this day to be a characteristic of the rulers here. This great palace of Gizeh, built by Ismail-Pasha at a cost of about $25,000,000, literally represents so much wealth extracted from the poor laboring people of Egypt. Ismail-Pasha put upon the Egyptian government the enormous debt of $500,000,000. The people so groaned under the burden of debt that the powers at Constantinople were forced to depose him, and to confiscate his landed properties and residences. The view above given represents a scene in the garden of the second story of this palace known as the Harem Garden.

"There the young flowerets with sweet perfume blow,
There every evening comes the after-glow,
Tipping the leaflets with liquid gold."

CHAPTER XXVI.

1 *The confession of him that offereth the basket of first-fruits.* 12 *The prayer of him that giveth his third year's tithes.* 16 *The covenant between God and the people.*

AND it shall be, when [a]thou *art* come in unto [b]the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein,[1]

2 That thou [c]shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [d]go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go [e]unto the priest that shall be in those days, and say unto him, [f]I profess this day unto the LORD thy God, that I am come unto the country which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down [g]before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, A [h]Syrian[2] ready to perish[3] *was* my father; and he went down into Egypt, and sojourned there with a [i]few, and became there a nation, great, mighty, and populous:

6 And the Egyptians [k]evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression:

8 And the LORD [l]brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And [m]he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now, behold, [n]I have brought the first-fruits of the land which thou, O LORD, hast given me. And thou shalt set it before the LORD thy God, and worship before the LORD thy God.

11 And thou [o]shalt rejoice in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase the [p]third year, A.M. 2553. B.C. 1451.

CHAP. XXVI.

a Nu.15.2,18. ch.17. 14;18.9.

b ch.4.1;27.2,3; ver. 2,3,9,10,15.

1 This was to be an annual offering, to take effect immediately after they had obtained possession of Canaan. It was intended to be a visible acknowledgment, 1st. That the country was God's, and that he had given it to them. 2d. That it was by God's blessing the fruits of the field had been made to spring up. 3d. That the people dedicated their property to God's service.—*P.*

c Ex.23.16,19; 34.26. Le.2. 12–16. ch. 16. 10. Pr.3.9,10. 1 Co. 15. 21–23. Ro. 15. 16. Ja. 1.18. Re.14.4.

d ch.12.5,6,11,14,18 Ex.34. 22. Jos. 18. 1. 2 Ch.6.6.

e Le.2.12–16. He.13. 15.

f Ps.cv.–cvii. cxxxv. cxxxvi.

g Mat.23.19. He.13. 11–15 ver.10.

h Ho. 12. 12. Ge.27. 41;31.40–42.1.1s.51.1,2. Eze.16.3.

2 An *Aramæan.* Jacob is so called not only because of his long residence in Aram, but also because his sons were Aramæan, his children with one exception were born there, and the foundation of his fortune was laid there.—*P.*

3 Some translate the words, *A Syrian persecuted my father*—alluding to Laban's persecution of Jacob; others translate them *a wandering Syrian*—alluding to the unsettled life of Abraham and his posterity. It is evidently intended as a corrective of the undue pride of ancestry, into which the Jews subsequently fell. See Jn.8.33.—*C.*

i Ge.46.27;47.27. Ex. 1.7,12;12.37. Ps.105.24. ch.10.22.

k Ex.1.8–22;2 23–25; 3.6–17;v.16.5–9.

l Ex.vii.–xiv.; 3.19, 20;6.6. ch.4.34;6.10,11; 8.8,9;11.10,11. Ne.9.9–11. Is.63.9–13. Ps.78.42, 54; 105.27–44; 114.1–8; 106.8,9; 135.8–12; 136. 10–22. Je.32.20–22;2.6, 7. Eze.20.5–28. *i* Ch.17. 21,22. Ac.7.34–36; 13. 17.

m Ex.3.7,8; xv. to Jos.xx. Ne.9.12,22. Ps. cv.; 78.55; cvi.cxxxv. cxxxvi.

n ver. 2, 4; ch. 18. 4. Nu.18.11,13. Ex.22.29; 34.22,26.

o ch.12.7,17–19; 14. 22–29;16.11ch 1–14. Le. 7.11–16. Mat.7.11;6.33. Ro. 8. 28, 31. Ps.84.11; 85.12 Phi 4 19.

p ch.14.28,29. Pr.14. 21. The Jews had at least two yearly tithes, the first belonged only to the Levites, the second was used by the giver and Levites. Perhaps this on the third year was entirely given to Levites and poor, to be eaten at home.

A.M. 2553. B.C. 1451.

4 Another example of the Mosaic poor-laws, in which, as in other instances, the introduction of the word *stranger* seems to imply that there was not, in this charitable institution, any regulations that, in modern language, would be called *law of settlement.*—*C.*

q Le.7.20. Ho.9.4. ch.16.11.

5 Rather to the *dead*—that is, to dead idols.—*C.*

r Is.63.15;64.1. Zec. 2.13. Ps.90.17; 28.9; 29. 11;115.12–15.

6 This related to the second tithe before considered, ch. 14.22–29. 'Two years together they paid the Levites' tithe, and the festival tithe; but in the third year, they paid the Levites' tithe, and the poor man's tithe; that is, what was wont in other years to be spent in feasting, was wholly spent every third year upon the poor.'—*Mede*, quoted by *Patrick.* Once in three years this solemn protestation was required from every proprietor of land in Canaan, probably in the presence of the priests at the tabernacle. They all declared that the whole of this second tithe had been employed to those purposes for which it was appropriated, and that no part had been used by them in mourning, or at funerals, which rendered them unclean; or in any superstitious ceremony, in imitation of the idolaters around them. As the matter lay very much between God and their conscience, this protestation was the more suitable, and would tend both to remind them of their duty, and render them afraid of neglecting it. ch.12.5–7; 18.6–8.—*Scott.*

s Ho.13.4. ch.5.1–3; 4.1,5,6,9,40; 6.1,5; 11.1; 12.1,32.

t ch.5.29; 6.5; 10.12; 11.13,18; 30.2,10; 33.3. Ps.119.34,69.

u ch.5.23. Ex.19.3, 4,8;15.2. Is.12.2. Ps.31. 14;91.2; 118.28. Zec.13. 9.

7 *Avouched*—borne witness to the fact; in opposition to idolatry.—*C.*

x ver.16. Ps.119.5,6. 11,30,106;116.16. Lu.1. 6.

y ch.7.6;14.2. Ex.19. 5,6; 6.7. 2 Sa.7.24. Ge. 17. 2. Je. 31. 34; 32. 38–40. Eze.36.25–27.

z ch.4.7,8; 28.1;7.6; 14.2. Is. 62.7,12;50.7,66. 20,21; 52.1;63.18; 65.10, 11. Ps.148.14. Je.13.11; 33.9. Zep.3.19,20. Eze. 16.12. 1 Pe.2.5,9. Ge.17. 7. Ex.6.7;19.5,6.

CHAP. XXVII.

a ch.4.1,2,6;5.1;6.2; 8.1;11.32;12.32.

b ch.11.31;9.1;12.10. Nu.33.51;35.10. Jos.4. 1;8 30–35.

A.M. 2553. B.C. 1451.

which is the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;[4]

13 Then thou shalt say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten *them:*

14 I have [q]not eaten thereof in my mourning, neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for the dead:[5] *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me:

15 Look [r]down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.[6]

16 ¶ This [s]day the LORD thy God hath commanded thee to do these statutes and judgments: [t]thou shalt therefore keep and do them with all thine heart, and with all thy soul.

17 Thou hast [u]avouched[7] the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice:

18 And [v]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;

19 And to make thee [z]high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAPTER XXVII.

1 *The people are commanded to write the law upon stones,* 5 *and to build an altar of whole stones.* 11 *The tribes divided on Gerizim and Ebal.* 14 *The curses to be pronounced on mount Ebal.*

AND Moses, with the elders of Israel, commanded the people, saying, [a]Keep all the commandments which I command you this day.

2 And it shall be, on the day [b]when ye shall pass over Jordan unto the land which the LORD

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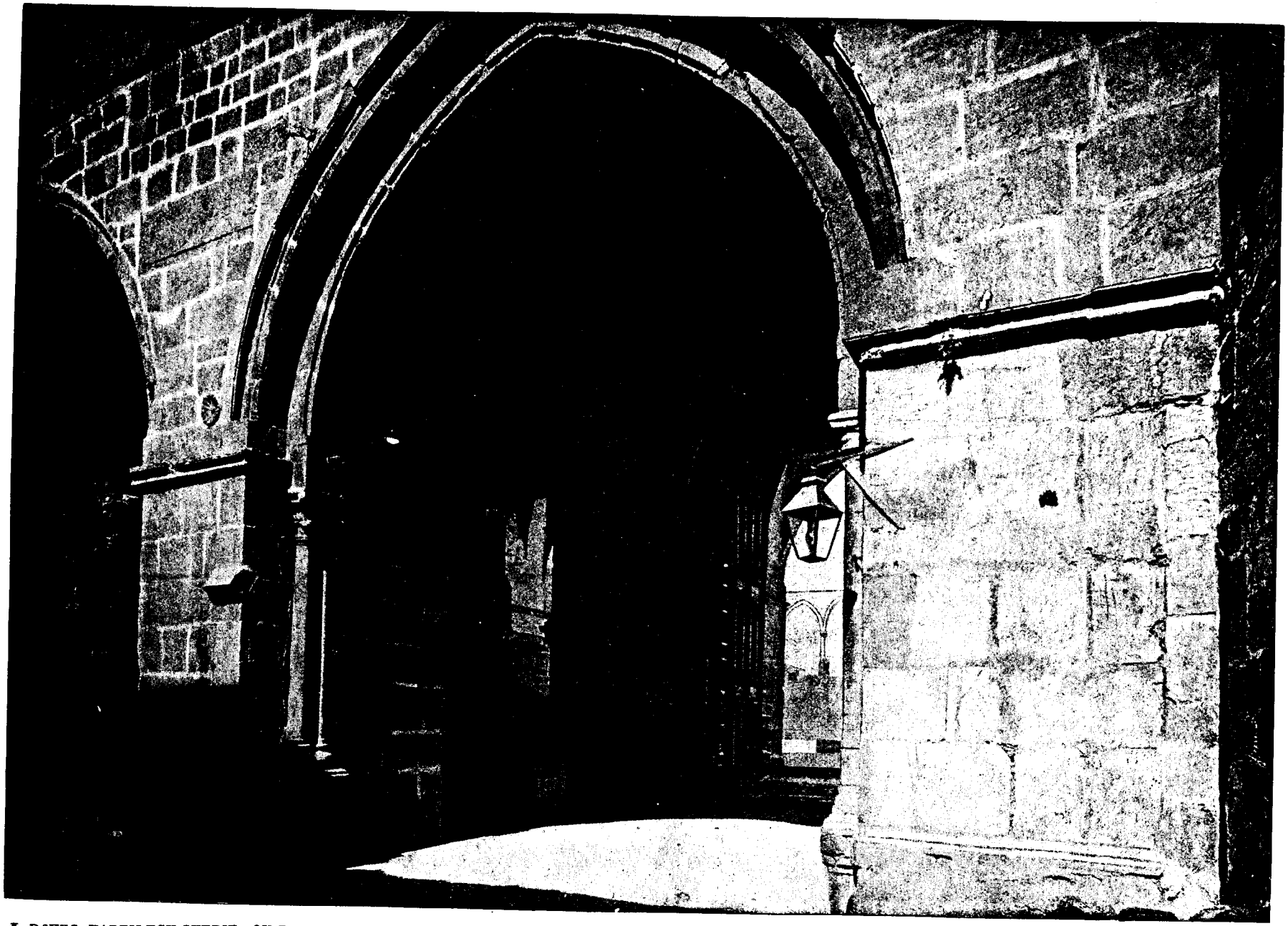
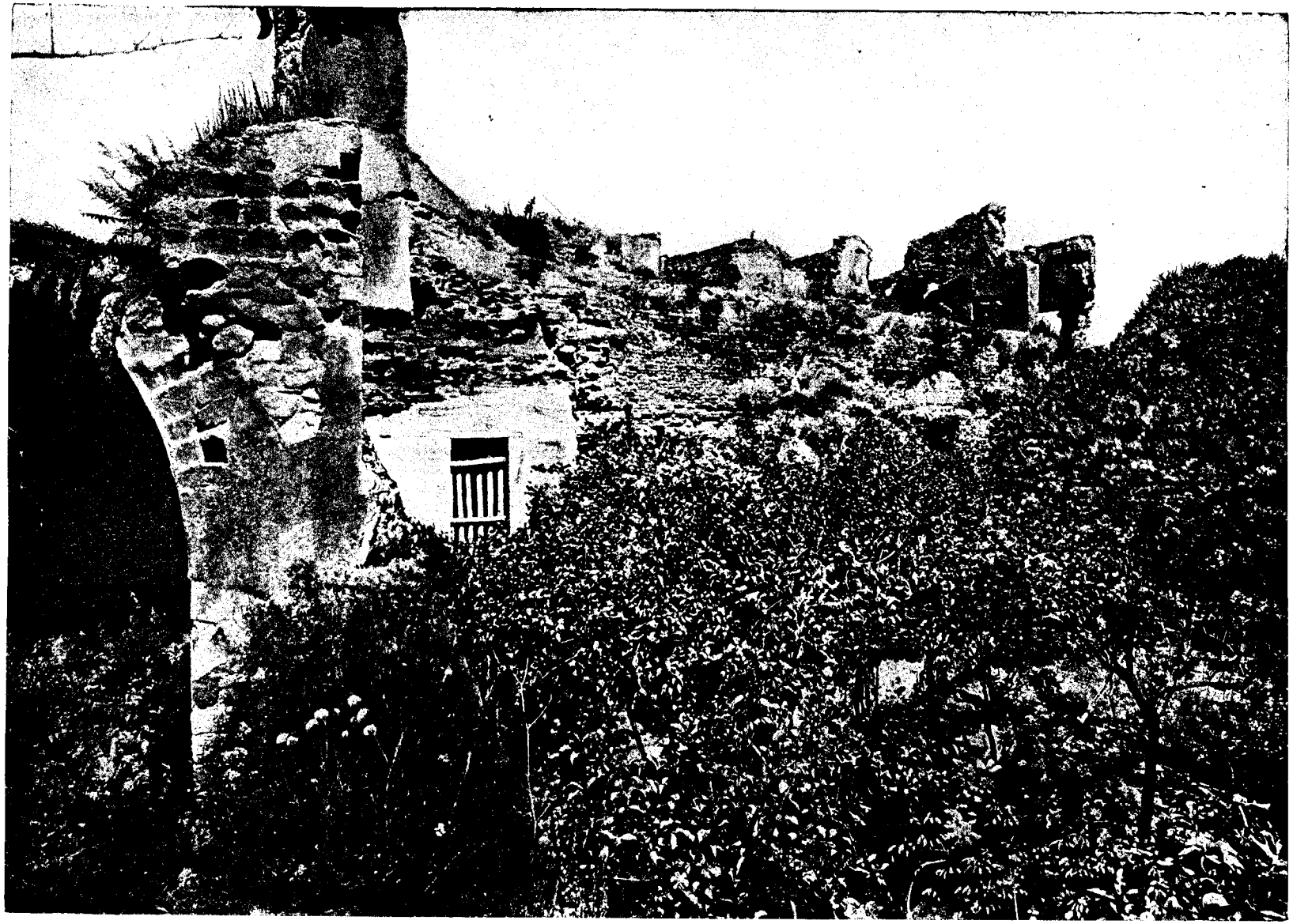
ruin Christ and his church, by refusing to exert themselves in winning souls to them! Nothing is more shocking in a woman than immodesty, whether it be in the outrage of passion or in wanton lewdness. When once the hedge of modesty is broken through, the grossest unchastity may soon follow. Detestable to God, and hurtful to the user at last, is every act of fraud and dishonesty: and terrible and lasting, though often slow in the execution, is God's justice against the unprovoked injurers of his people.

CHAPTER XXVI. REFLECTIONS. — God faithfully and exactly fulfils his promises, even to the most unworthy. And a grateful acknowledgment thereof, and of our own meanness and guilt, is but a just tribute to him for his goodness. Past deliverances, granted to ourselves or others, ought never to be forgotten: and all our gifts of providence, as well as of redemption, must be acknowledged as coming from God's hand. The first and best thereof of all that we have ought to be offered up to his service: and our earthly blessings will then be doubly sweet to us when we receive them as coming to us from God's mercy and love. Let our distributions to the Lord's ministers and poor be such as we can answer for at the judgment-seat of God. Faithfulness in these will draw his blessing on our enjoyments; but if we rob him in them, we may expect his curse on our basket and on our store. Let us then be hearty friends and well-wishers to the welfare of his church and people. Let our covenant relation to God, our solemn obligation in it, and the honours which he has given or promised to us, excite us to the most exact and universal obedience to his laws.

CHAPTER XXVII. [Ver. 14. This was one of the grandest and most solemn public assemblies ever held. On the spot, between Ebal and Gerizim, I have read the narrative, and studied its graphic details with the deepest interest. The selection of this place for the reading of the law was not without a reason. When Abraham first entered Canaan this was the



ARCHES, HAREM ESH-SHERIF—ON THE GROUND ONCE OCCUPIED BY SOLOMON'S TEMPLE. [DEUT., xxvi: 19.]—"And to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken." We give a view above of the arches found on the area once occupied by Solomon's Temple in Jerusalem. The temple as it stood upon this same spot was the center of the Jewish race, and to-day the Mosque of Omar that stands in its place is the pride and ornament of the city of Jerusalem. As God promised he did make of the Hebrews the highest of the nations of ancient times, and the city of Jerusalem the capital of the religion of humanity. And though the Holy City has been subjected to reverses one after another for thousands of years, it continues to be the most interesting city as far as its historic associations go to be found on the face of the globe.



EXTERIOR OF AMPHITHEATRE, PUTEOLI—THE PLACE OF NERO'S GREAT CRIMES. [DEUT., xxvii: 1.]—"And Moses with the elders of Israel commanded the people, saying, Keep all the commandments which I command you this day." The commandments which the Israelites were to keep were not arbitrary enactments imposed by the God of Moses and their God upon them alone. They were really the laws ordained for the government of the human race. The God of the Jew is the God of all mankind, and the God of the human conscience. And as cog corresponds with cog in the mechanical wheel, so the Mosaic law corresponds to the conscience of mankind. The Jews suffered national weakness and lost the high place intended for them in the mind of God because they violated these plain laws, revealed through Moses and affirmed by the very structure of human nature. We give a picture of the exterior of the Amphitheatre at Puteoli which serves to illustrate the fact that not only among the Jews, but among the Gentiles also, degradation and ruin come to the people who dare to transgress the simple laws of God.

thy God giveth thee, that thou shalt set thee up [c]great stones, and plaster them with plaster.[1]

3 And thou [d]shalt write upon them all the words of this law,[2] when thou art passed over; that thou mayest go in unto [e]the land which the LORD thy God giveth thee, a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, [e]when ye be gone over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster.

5 And there [f]shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones; and thou shalt offer burnt-offerings[g] thereon unto the LORD thy God:

7 And thou shalt offer [h]peace-offerings, and shall eat there, and rejoice before the LORD thy God.

8 And thou [i]shalt write upon the stones all the words of this law very plainly.[3]

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, [k]Take heed, and hearken, O Israel; this day thou art become the people of the LORD thy God.[4]

10 Thou[l] shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon [m]mount Gerizim to bless the people, when ye are come over Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.[5]

13 And these shall stand upon [n]mount Ebal to[o] curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

A.M. 2553. B.C. 1451.

c Eze.11.19; 36.26; ver.4.

1 That the Hebrews were versant in castings in brass and other metals, and acquainted with cutting on stone, even precious stones, there can be no doubt. Why then are these stones merely plastered? An emblem, most probably, of the superficial impression the law was to make upon Israel: easily impressed, but easily effaced—a fact, which their facility in promising obedience, and readiness to forget and rebel, repeatedly testifies.—*C.*

d Jos.8.32,34. Ps.40.8. Zec.3.9. Je.31.33. 2 Co.3.2,3. Either the ten commandments, or this book of Deuteronomy, or the blessings and curses were to be written on these stones, which might represent men's hard and earthly hearts.

2 The whole scope of the narrative shows that 'this law' embraces only the blessings and the cursings recorded in this and the following chapters. This view is confirmed by the historic note of the fulfilment of the command in Jos.viii.—*P.*

e ch.4.1;8,7–9; 11.11, 12. Ge.12.7; 13.15–17; 15.18–21. Ex.3.8.

f Ex.20.25;24.4. Jos. 8. 30, 31. Zec. 3. 9. Ps. 118.22. Is.28.16.

g Le.i. Ro.3.24–26. Mat.20.28. Tit.2.14.

h Le.iii.;7.15. Col.1. 20. Jn.6.53–57. Ga.3.13, 14.

i ver.3. Jos.8.32,34. Ps.40.8. Zec.3.9. Je.31. 33. 2 Co.3.2,3. Ps.119. 11.

3 Whether the ten commandments, or some lesser portions of the law is not apparent, nor is it of any consequence could it be ascertained. The plainness of the inscription, intended for common and public use, is, however, very important. It shows that the Scriptures were never intended for a caste, but for the whole nations. See Hab.2.3.—*C.*

k ch.4.1,5,6,9,40: 5. 1–3;26.16,17;31.17,18.

4 They were God's people before; but now again by a public avowal.—*C.*

l ch.6.1,5; 11.1; 12.1, 32. Mi.4.5;6.8.

m ch.11.29,30. Jos.8. 33. Ju.9.7.

5 These were the most honourable tribes, all descended of free women.

n ver. 4; ch. 11 29. Jos.8.30,31.

o Heb. *for a cursing*, Da.9.11,13.

A.M. 2553. B.C. 1451.

p ch.33.10. Mal.2.7.

q Ga. 3. 10. Ex.20.4, 23;34.17. Le.19.4; 26.1. ch.4.16,23;5.8.

r 2 Ki. 23. 13. Is. 44. 19. Eze.7.20.

s Ps.44.20,21. Eze.8. 12;14.4.2 Ch.15.16.

t ver.13,16–26. Nu.5. 22. Je.11.5.1 Co.14.16.

u Ex.20.12;21.15,17. Le.19.3. Pr.30.17.

x ch.19.14. Pr.22.28; 23.10. Job 24.2. Ho.5. 10.

y Le.19.14. Pr.28.10. Job 29.15. Re.2.14.

z ch.19.18;24.17. Ex. 22.21,22. Ps.82.3.

a Le.18.8; 20.11. ch. 22.30.1 Co.5.1. Am.2.7. 2 Sa. 16. 21,22. Ge. 35. 22. Eze.22.10.

b Le. 18. 23; 20. 15. Ex.22.19.

c Le.18.9–17;20.14. 2 Sa.13.4,11,12,14. Eze. 22.11.

d Le. 18. 17; 20. 14. Ge.38.16. Eze.22.11.

e Ex.20.13; 21.12,14. Le.24.17. Nu.35.31. ch. 19.11.

f Eze. 22. 12. Mi. 3. 11. Ps. 15.5. ch. 10.17;16. 19. Ex.23.8;22.12. Ge.9. 6. Nu.35.31.

g Ga. 3. 10. Je. 11.3. Eze.18.24. Ro.3.19,20; 2.8,9

6 There are those who profess approbation of the law of God, as a system beautiful, pure, and perfect in its morality, and who conclude that such approval is all that the law requires. But no approval short of fulfilment can satisfy the law, or constitute legal righteousness. Neither can any partial observance of a few precepts suffice to satisfy the law, and atone for the breach of the remaining requirements. In truth, a partial observance is impossible; for 'he that offends in one point is guilty of all.' The sinner has no refuge but Christ 'made a curse for us, that we might be made the righteousness of God in him.'—*C.*

CHAP. XXVIII.

a Le.26.3. Ex.15.26. Is.1.19;3.10;55.2,3. Ps. 19.11.ch.11.13,22. Mat. 6.33. 1 Co.15 58.1 Ti.4. 8.

14 ¶ And [p]the Levites shall speak, and say unto all the men of Israel with a loud voice,

15 Cursed[q] *be* the man that maketh *any* graven or molten image, an [r]abomination unto the LORD, the work of the hands of the craftsman, and [s]putteth *it* in *a* secret *place:* and [t]all the people shall answer and say, Amen.

16 Cursed *be* he that [u]setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* he that [x]removeth his neighbour's land-mark: and all the people shall say, Amen.

18 Cursed *be* he that [y]maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that [z]perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* he [a]that lieth with his father's wife; because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* he [b]that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* he [c]that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen

23 Cursed[d] *be* he that lieth with his mother in-law: and all the people shall say, Amen.

24 Cursed *be* he that [e]smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed *be* he that [f]taketh reward to slay an innocent person: and all the people shall say, Amen.

26 Cursed[g] *be* he that confirmeth not *all* the words of this law to do them:[6] and all the people shall say, Amen.

CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, [a]if thou shalt hearken diligently unto the voice of the

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of his camp. When Jacob returned from Haran this was his first resting-place; and here he bought a field, erected an altar, and called it El-Elohe-Israel. It is not strange, therefore, that the same site should have been selected for the first great national assembly of Israel, and the renewal of their covenant with Jehovah, on taking formal possession of the land. The exact scene was doubtless near the mouth of the vale of Shechem, immediately below the highest peaks of Ebal and Gerizim. The vale is here about 200 yards wide; and the sides of the mountains, though steep, are not precipitous. A natural amphitheatre is formed by a recess in each mountain. The ark, with the attendant priests and Levites, was placed in the centre of the vale. Six tribes were ranged along the lower slopes of Ebal on the one side, and six along the corresponding slopes of Gerizim upon the other. Every member of that vast assembly could thus both hear and see all that passed. Each command was read with a loud voice by the Levites, with its annexed blessing and curse; to the blessing the tribes ranged on Gerizim responded 'Amen;' and to the curse those ranged on Ebal responded 'Amen.' *P.*]

REFLECTIONS.—Such as are in authority ought to exert all their influence in promoting the service of God. And when ministers and magistrates show themselves zealous in their station for God, people are ready to follow their example. Every privilege that we enjoy ought to be an incitement to universal holiness: and God's law is so plain, that every one may attain a moderate knowledge of it; but, to become effectual, it must be written on our hard hearts by the Spirit of God; and all obedience to it must be founded on the atoning and peace-procuring blood of Jesus Christ. In this order, what solid peace and joy are found in believing, and in cordial dedication of ourselves to God's service! In keeping his commandments a blessed reward of grace is to be expected: but most terrible curses await those who, after professed subjection to God, and solemn acquiescence in his law and sanctions of it, do voluntarily apostatize from his ways, and indulge themselves in secret or open wickedness.

CHAPTER XXVIII.—This chapter is nearly allied to Le. 26. 3–39: only it more largely insists upon the mercies, and especially the judgments, that were to befall the Israelites after their entrance into Canaan till the end of the world. It is not to be considered as a mere sanction of the laws formerly declared, but also as a real prediction of future events. The first fourteen verses had their accomplishment in the various mercies which the Jews met with before their last dispersion by the Romans: particularly in the days of *Joshua*, ch. iii.-xxiv.; in the rests under the *Judges*, Ju. 3. 11, 30, 31; 8. 28; and under *Samuel*, 1 Sa. 5. 2; *David*, 2 Sa. v. x.; 1 Ch. xii.-xxix.; *Solomon*, 1 Ki. i. x.; 2 Ch. i.-ix.; *Asa*, 1 Ki. 15. 9–15; 2 Ch. xiii.-xvi.; *Jehoshaphat*, 2 Ch. xvii.-xx.; *Joash*, 2 Ki. xi. xii.; 2 Ch. xxiii. xxiv.; *Uzziah and Jotham*, 2 Ch. xxvi. xxvii.; *Hezekiah*, 2 Ki. xviii. xix.; Is. xxxvi. xxxvii.; 2 Ch. xxix.-xxxii.; *Josiah*, 2 Ki. xxii. xxiii.; 2 Ch. xxxiv. xxxv.; and in the days of *Ezra*, i.-x.; and of *Esther*, i.-x.; and of *Nehemiah*, i.-x.; and under the *Maccabees*, Judas, Jonathan, Simon, Hircanus, and Alexander Janneus, from about 160 to about 80 years before Christ's birth.—From ver. 15 to the end are delineated the various and manifold miseries which their sin should bring upon them, from their entrance into Canaan till their future restoration; *i.e.* for the space of 3300 years; particularly in the days of *Joshua*, Jos. vii.; the *Judges*, Ju. i.-iii. iv. vi. ix. x. xii.-xxi.; *Samuel*, 1 Sa. iv. xi. xiii. xiv. xvii. xxxi.; *David*, 2 Sa. ii. iii. xv.-xxi. xxiv.; *Solomon*, 1 Ki. xi.; *Rehoboam*, *Abijah*, *Jehoshaphat*, 1 Ki. xii.-xxi.; 2 Ki. i.-vi.; *Jehoram*, *Ahaziah*, *Joash*, *Amaziah*, *Uzziah*, *Ahaz*, *Hezekiah*, *Manasseh*, 2 Ki. viii.-xxi.; 2 Ch. xxi. xxii. xxv. xxviii. xxxii. xxxiii.; and *Jehoiakim*, *Jehoiachin*, *Zedekiah*, and in *Babylon*, 2 Ki. xxiv. xxv.; 2 Ch. xxxv. xxxvi.; Je. xiv.-xxix. xxxiv.-xliv. The body of the ten tribes of Israel were generally miserable after the death of Solomon. They were carried captive, and dispersed among the heathens, about 720 years before Christ, whence few of them ever returned to Canaan. Such of them, or of the tribes of Judah and Benjamin, who returned to their

LORD thy God, to observe, *and* to do all his commandments which I command thee this day, that the LORD thy God will set thee [b]on high above all nations of the earth.[1]

2 And all these blessings shall [c]come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

3 Blessed[d] *shalt* thou *be* in the city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the [e]fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed[f] *shall be* thy basket and thy store.[2]

6 Blessed *shalt* thou *be* when [g]thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD shall cause thine enemies that rise up against thee to be [h]smitten before thy face: they shall come out against thee one way, and flee before thee seven ways.

8 The LORD [i]shall command the blessing upon thee in thy storehouses,[3] and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.[4]

9 The LORD shall [k]establish thee an holy people unto himself, as he hath sworn unto thee, [l]if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall [m]see that thou art called by the name of the LORD; and they shall be afraid of thee.

11 And [n]the LORD shall make thee plenteous in goods,[5] in the fruit of thy body,[6] and in the fruit of thy cattle, and in the fruit of thy ground, in[o] the land which the LORD sware unto thy fathers to give thee.

12 The LORD [p]shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

13 And the LORD [q]shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; [r]if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And thou shalt [s]not go aside from any of the words which I command thee this day, *to* the right hand, or *to* the left, to go after other gods to serve them.[7]

15 ¶ But it shall come to pass, [t]if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes, which I command thee this day, that [u]all these curses shall come upon thee, and overtake thee.

16 [x]Cursed[8] *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed[y] *shall be* thy basket and thy store.

18 Cursed[z] *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed[a] *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The[b] LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do,[9] until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD [c]shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22 The[d] LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning,[1] and with the sword,[2] and with blasting, and with mildew; and they shall pursue thee until thou perish.

23 And thy [e]heaven that *is* over thy head shall be brass,[3] and the earth that *is* under thee *shall be* iron.

24 The LORD shall [f]make the rain of thy land powder and dust:[4] from heaven shall it come down upon thee, until thou be destroyed.

A.M.2553. B.C. 1451.

b ch.26.19. Phi.3.14. Col.3.1,2.

1 Whether this promise include political, commercial, literary, and military superiority is of little consequence before God, however highly estimated with men. Real superiority lies not in these things, but in the knowledge of God, in the possession of his oracles, ordinances, grace, and promises—in all these, and notwithstanding their sins, the Jews are 'high above all nations.' But their pre-eminence lies chiefly in this, that of them, 'according to the flesh, Christ came, who is over all, God blessed for ever. Amen.'—*C.*—It should be noted that this promise is conditional. It begins with 'if.' History extending over more than three thousand years shows that so long as the Jews were obedient they were blessed and honoured as never nation had been; and since they have rebelled and rejected God, they have been cursed as never nation has been.—*P.*

c ver.1,15,45. Zec.1.6. 1 Ti.4.8.

d Ps.128.1,2; 107.38; 144.12–15.

e Ge.49.25. Ps.128.3, 6; 144.12–15; 132.2.

f ch.26.2. Ex.23.25.

2 Or, *dough*; or *kneading troughs.*

g 2 Ch. 1.10, 12. Ps. 121.8. ch.31.2. Nu.27.17. 2 Sa.3.25.

h ver.25. 2 Sa.22.38–43. Le.26.7,8. Jos.23.10. ch.32.30.

i Le.25.21; 26.4,5,10. Pr.3.10; 10.22. Ps.2.8, 2,9; 29.11; 132.15.

3 Or, *barns.*

4 The blessings which precede are all temporal. They embrace everything calculated to promote man's comfort, happiness, and prosperity on earth. They are national, social, and individual. In providing for the eternal salvation of his own people God does not overlook anything that would advance their comfort and peace here.—*P.*

k Ge.17.7,8. Ex.19.5, 6. ch.7.6; 14.2; 26.18,19. 2 Sa. 7.24. Ro. 11.29. Tit.2.14. Is.62.12; 1.26, 27; 60.21.

l ver.1,2,13; ch.4.1, 40; 6.3. Ex.15.26.

m ch.14.1,2; 26.18; 2.25; 11.25; 4.7,8. 1 Sa.18. 12,15,20. Is.41.5; 61.6,9; 64.11; 12.41.5. Jos.5.1.

n ch.30.9. Ps.128.3; 144.12–15; 112.3. Pr.10. 22; 3.10. ver.3–8. Le.26.9.

5 Or, *for good.*

6 Heb. *belly.*

o ch.4.1; 27.3.

p Job 38.22. Ps.135. 7; 65.9–13; 37.21,26. Le. 26.4. ch.11.14; 15.6. Ho. 2.21,22. Joel 2.23. Pr. 22.7.

q Le.26.13. ch.15.6. Pr. 22.7. Nu.24.18,19. Is.9.14,15.

A.M. 2553. B.C. 1451.

r ver.1,9; ch.4.1,40; 6.3; 30.10. 1 Ti.4.8; 6.1 Co.15.58.

s ch.4.2; 5.32; 11.16, 28; 17.20; 29.18; 32.15–21; 31.29. Jos.23.6; 1.7.

7 As it is of great importance to have clear views of the nature of a *blessing*, see notes on the primal blessings, Ge.1.22,28, and observe how all the constituents of these blessings are here declared or implied.—*C.*

t Le. 26.14,18,21,23, 27. ch.4.25,26; 8.19,20; 30.17,18; 31.16,17,20, 21,29; 32.15–26. Pr.1.24 –32. Jos.23.15,16. La. 2.17. Mal.2.2. Da.9. 11,15. ver.45,48.

u Gal.3.10. Is.3.11. ch.27.15–26. Ro.2.8,9.

x Ho.9.12. 1 Co.16. 22. Ga.3.10. ver.19.

8 For the practical application, and consequently the explanation of the word *curse*, see note on Ge. 3.14,17.—*C.*

y Hag.1.6,9. Zec.5. 3,4. Ps.69.22. Ro.11.9. Pr.1.32.

z Ho.9.13. Mal.2.2; 3.9.

a Mal.1.14; 3.8,9. Ju. 2.15. 2 Ch. 15.5. Ga.3. 10. Ju.3.18,36. Ps.7.11. ver.16.

b Mal.2.2. ch.7.23; 4. 26; 8.19,20; ver 15. 2 Ch. 15.5. Is.37.3; 30.17; 51. 20; 66.15. 1 Sa.12.25. 1 Th.2.16.

9 Heb. *which thou wouldest do.*

c Ex.5.3. Am.4.10. 2 Sa.24.15. Je.15.2; 16.4. Mat.24.7.

d ver. 27, 35. Le. 26. 16,25. Am.4.9. Hag. 2. 17. 2 Ch.6.28.

1 It is impossible accurately to discover in modern names the diseases here specified, and it is useless to waste time upon conjecture. It is enough to know that they threaten some of the worst calamities 'our flesh is heir to.'—*C.*

2 Or, *drought.*

e Le.26.19, 20. 1 Ki. 17.1; 18.2. Je.3.3; 14.1–6. Am.4.7. Joel.1.7–20. ch.11.17.

3 See an instance of the terrible fulfilment of this threatening. 1 Ki. 17.1. The expression in the text alludes to the appearance of *burnished brass* taken by the cloudless sky in time of extreme drought. —*C.*

f ver.12. Is.5.24. Ge. 19.24. Job 18.15.

4 Dust and sand storms are frequent and exceedingly destructive in many warm countries. The vast army of Cambyses was totally overwhelmed by one in ancient times; and modern travellers have described them as much more terrible than storms at sea.—*C.*

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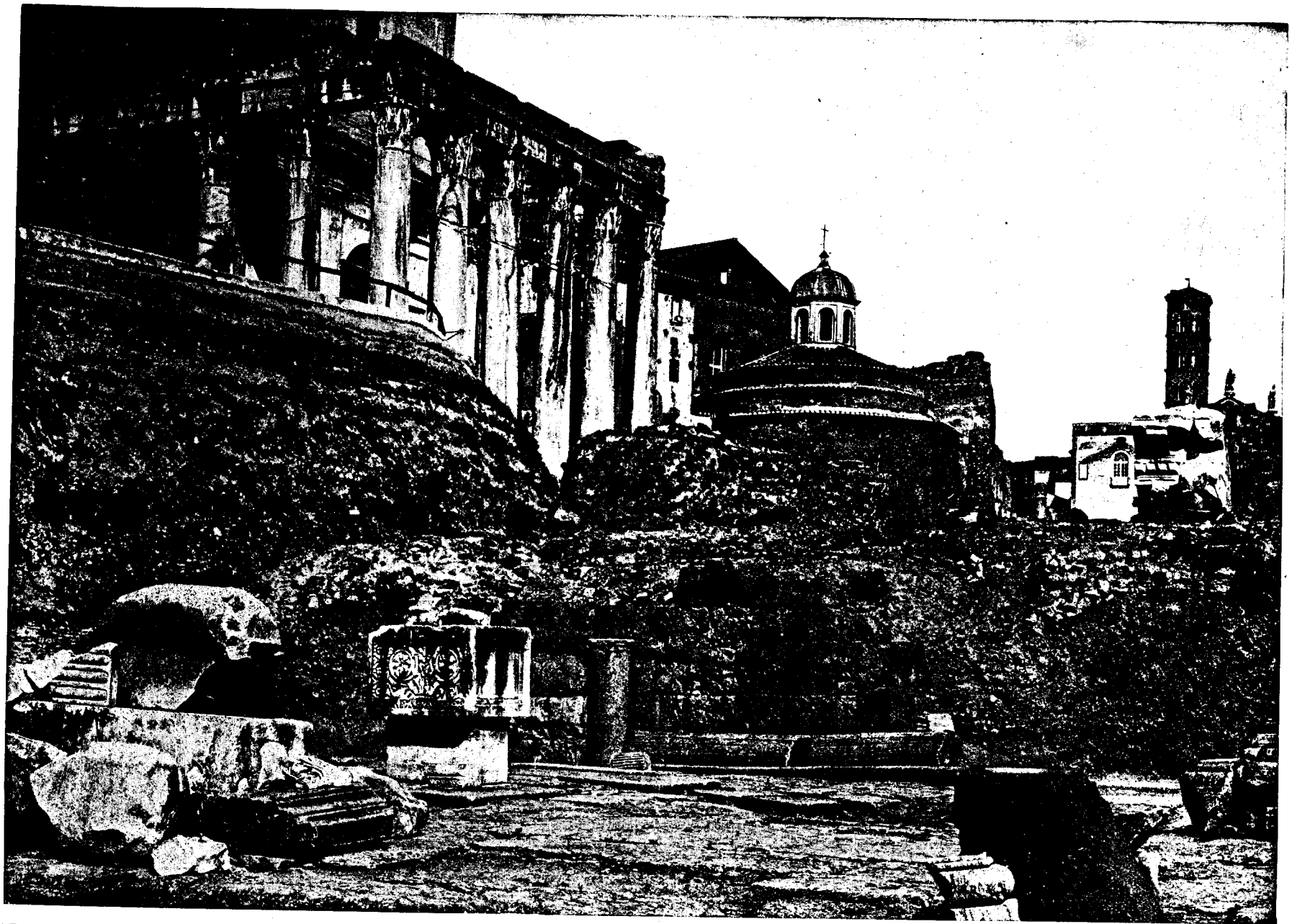
own land by order from Cyrus, Ezr. i., were not only harassed by the neighbouring nations of Ammonites, Moabites, Edomites, Arabians, Philistines, and others, but also by the Persian and Grecian emperors; but most terribly by Occhus the Persian, about 350; and Antiochus Epiphanes, Da. 8. 23–25; 11. 28–35, about 160 years before Christ. But their most fearful calamities began to come upon them from the Romans, about sixty-five years after Christ. They invaded their country; and after manifold calamities, about A.D. 70, rendered it a desolate wilderness, burning their cities, slaying the inhabitants, it is probable to the number of some millions, and selling such as remained to the Egyptians and others for slaves. About A.D. 136 the Romans repeated their terrible slaughter of such Jews as they found in Canaan, and even in other places of their empire; and annual fairs were held for the sale of the captives. Since which, hated of all nations in Europe, Asia, or Africa, among which they have been dispersed, and often deluded by pretenders to Messiahship, they have, for these seventeen hundred years, been distressed with the most fearful calamities, persecutions, and massacres, from the Persians, Saracens, Turks, and Christians; but chiefly the Greeks, Spaniards, French, English, and Germans. Thus every promise or threatening respecting the Jewish nation is but a repetition or enlargement of what we have in this chapter and the first part of ch. 30. 1–9; and every event of Providence respecting that nation, from their entrance into Canaan till the end of time, is the accomplishment thereof.—*See Introduction.*

Ver. 9. [*The Lord shall establish thee.* The general character of these blessings has led some Christian divines to conclude and admit that Moses employed none but temporal promises and threatenings as incentives to obedience, omitting altogether the mention of immortality. That he employed *temporal* promises is certain; for 'godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' But that he likewise employed *spiritual* promises, even immortality and glory, this verse testifies; for he promises to establish *them*, not their *posterity*, '*a holy people:*' 'unto himself,' implies and promises life coeval with his own. *C.*]

Ver. 24. [My experience of a *simoom* in southern Palestine will best illustrate these verses. 'As the day advanced the *sirocco* came upon us, blowing across the great "Wilderness of Wandering." At first it was but a faint breath, hot and parching as if coming from a furnace. It increased slowly and steadily. Then a thick haze, of a dull yellow or brass colour, spread along the southern horizon, and advanced, rising and expanding, until it covered the whole face of the sky, leaving the sun, a red globe of fire, in the midst. We now knew and felt that it was the fierce simoom. In a few moments fine impalpable sand began to drift in our faces, entering every pore. Nothing could exclude it. It blew into our eyes, mouths, and nostrils, and penetrated our very clothes, causing the skin to contract, the lips to crack, and the eyes to burn. Respiration became difficult. We sometimes gasped for breath; and then the hot wind and hotter sand rushed into our mouths like a stream of liquid fire. We tried to urge on our horses; but though chafing against curb and rein only an hour before, they were now almost insensible to whip and spur. We looked and longed for shelter from that pitiless storm, and for water to slake our burning thirst; but there was none. No friendly house was there; no rock or bank, no murmur-



GENERAL VIEW OF THE FORUM—WHERE ST. PAUL WAS IMPRISONED. [DEUT., xxviii:20.]—"The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." Perhaps a general view of the Forum in Rome could not more fitly represent any portion of Scripture than that part contained in the verse above quoted. The cursing, vexation, and rebuke referred to above were to come upon the Jews, but wickedness brings cursing and destruction no less upon the other nations. There is no better place on the face of the earth to study the relation of penalty to violated law than the Roman Forum. It is the very heart and center of that mighty empire that came to a terrible ending because of its sins against the laws of God and of itself.

25 The LORD [g]shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be [h]removed into all the kingdoms of the earth.[5]

26 And thy [i]carcass shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will [k]smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.[6]

28 The LORD shall [l]smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt [m]grope at noon-day, as the blind gropeth in darkness, and thou shalt not prosper in thy ways; and thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.[7]

30 Thou shalt [n]betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather[8] the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not be restored to thee:[9] thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy [o]sons and thy daughters *shall be* given unto another people, and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might[1] in thine hand.

33 The [p]fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed alway:

34 So that thou shalt [q]be mad for the sight of thine eyes which thou shalt see.

35 The LORD shall [r]smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [s]bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37 And thou shalt become [t]an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.[2]

A.M. 2553. B.C. 1451.

g ver. 7; ch. 32. 30. Le.26. 17, 25, 33. Ju.2. 14. Is. 30.17. Je.15.4,9; 29. 18; 34.17. Ho. 11. 6. Eze.23.46. Lu.21.24.

h Heb. *for a removing*. ver 36,64; ch. 32 26.

b The Jews are the standing and prophetical miracle of the Scriptures Other nations have no doubt, been dispersed; but they have been absorbed into or amalgamated with the people amongst whom they have been scattered. But the Jews, removed into all kingdoms, retain their national identity—witnesses against themselves that they have forsaken the Lord; witnesses against infidels who despise these prophecies which they see fulfilled before their eyes; and witnesses to the Gentile churches to beware of falling by seeking to establish 'their own righteousness,' and refusing to submit to the 'righteousness of God. —*C.*

i Je.7.33; 14 16; 16 4; 19 7, 34. 20. Ps.79.1-3. Am.8 3.

k Ex 9 9–11; 15.26. 1 Sa 5. 9. Ps. 78. 66. ver 22.35.

6 These diseases are as uncertain as those enumerated in ver.22 The former however, seem to have been internal; these cutaneous.—*C.*

l 1 Sa.16 14. Is.42.19. Je 4. 9. Lu. 21. 25, 26. ver.32,34.67.

m Job 5.14; 12.25. Is. 59 10. Ps 69.23,24. Ro 11. 10 1 Th. 2. 16. ver. 32.33.

7 The history of the Jews in Europe during the middle ages, and in Turkey during the past three or four centuries, affords melancholy proof of the literal fulfilment of this part of the curse —*P.*

n Je.8.10; 12.13. Job 31 8. Am.5. 11. Zep. 1. 13.ch.20.6.

8 Heb. *profane*, or *use it as common meat.*

9 Heb. *shall not return to thee.*

o ver. 41 Am. 5. 27. Mi.4.10. Je.15 2. Joel 3. 6.

1 Power to rescue or money to ransom them.

p Is.1. 7. Je. 5. 17; 8. 16. Le.26.16. Ho. 7. 9. ver.51.

q ver 28,67. Is. 33.14. Re.16.10. Lu.21.25,26.

r ver.22,27. Job 2.7. Is.1.6; 3.17,24.

s ver.25,64. 2 Ki. 17. 6; xxiv. xxv. La.4.20. 2 Ch. 33. 11. ch. 4.27,28. Je.15.4. Lu.21.24.

t 1 Ki. 9. 7. Ps.44.13, 14. Is.65.15. Je.24.9; 25. 9; 42.18; 44 12; 18,16; 19. 8. Zec. 8.13. ch.4.28; 29. 22–28.

2 This prophecy is realized amongst Christians, Mahomedans, and heathens, with all of whom, unless Christians of the true apostolical spirit, Jew is a proverbial name of deep reproach.—*C.*

A.M. 2553. B.C. 1451.

u Mi.6. 15. Joel 1. 4; 2. 1, 16, 17. Hag. 1. 6. Am.4.9; 7.1. Hab.3.17. Is. 5. 10. Ex. 10. 5, 15. ver.42.

x ch.20.6,ver.30.

y Jonah 4.7. Joel 1.4 –7; 2, 2–4 Ex. 10 5,15. ver 38.42

z Ps.23 5 104 15

a ver 32 Is 39 7

8 Heb *they shall not be thine.*

4 Besides the *captivities* recorded in the Old Testament, the destruction of Jerusalem after the Christian era was accompanied by the captivity of many thousands of all ages and sexes, and their exposure to sale and slavery —*C.*

b Joel 1 ii. ver. 38. Am.7.1,2.

b Or, *possess.*

c La 1 5 Ps 44 9–12; 60 12. Ko 11 10 Ju iv

d ver 12 13 Pr 22 7.

e Le 26 18. Is 3 11; 1 20; 59 1-2 1 Th 2. 16 Ro. 2. 8, 9. Eze. 18 4. ver 15 Pr 13 21; 1 31; 14 14. Je 2 17, 19; 4. 18, 5 25, 6 19; 16 18 19

6 They in the madness and fury of their sufferings, destroyed each other After the destruction of Jerusalem by Titus, some of the worst of the Jews took refuge in the castle of Massada, where, being closely besieged by the Romans, they, at the persuasion of Eleazar their leader, first murdered their wives and children; then ten men were chosen by lot to slay the rest; this being done, one of the ten was chosen in like manner to kill the other nine; which, having done, he set fire to the place and then stabbed himself. There were nine hundred and sixty who perished in this miserable manner; and only two women and five boys escaped, by hiding themselves in the aqueducts —*Underground.—Newton.*

f ver.37,59; ch.29.20 –28. Lu.21.24. Is.19 8. Ro.11.10,25. 1 Th.2.16.

g Ne.9.35,36. ch.32. 13–15.

h Ju.2.14; 3. 8,12,14; 4.2,3; 6.1; 10 7. 8; 13.1. 2 Ch. 12. 8. Je.28. 13, 14; 27.6–8,12. Lu 21.22–26. 1 Th.2.16.

i Is. 5. 26–30; 8 7, 8. Hab.1.6–9; 3.16. Je. 5. 15; 6 22. Lu.19.43. Ho. 8.1. La.4.19.

7 The Chaldeans were comparatively near to Judea, and their language was a kindred dialect of the Hebrew. The Romans, however, were from afar, and their language totally unknown to the Jews. The Roman standard was an eagle, the appropriate emblem of their soaring pride, their far-sighted cupidity, their swift descent, and their insatiable rapacity.—*C.*

8 Heb. *hear.*

k Is. 5. 27–30; 13 18. Hab. 1.7–9. Eze. 7. 21, 24. Je. 1. 15; 4. 7; 6. 23. Am 1 13. La 5 11, 12; 4.4-10. Ho. 13. 16. ch 32.25. Da.7 7; 8.23. Lu. 19.43.

9 Heb. *strong of face.*

l Le. 26. 26. Is. 1. 7. Hab.3.16,17. Lu.21.22 –26.ver.33.

m Le.26.25. 2 Ki.17. 5; 18.13; 24.10,11; 25. 1–4. Lu.19.43,44.

38 Thou[u] shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

39 Thou[x] shalt plant vineyards, and dress *them;* but shalt neither drink *of* the wine, nor gather *the grapes:* for the [y]worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not [z]anoint *thyself* with the oil: for thine olive shall cast *his* fruit.

41 Thou shalt [a]beget sons and daughters, but thou shalt not enjoy them:[3] for they shall go into captivity.[4]

42 All[b] thy trees, and fruit of thy land, shall the locust consume.[5]

43 The[c] stranger that *is* within thee shall get up above thee very high, and thou shalt come down very low.

44 He[d] shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, [e]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed;[6] because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee [f]for a sign, and for a wonder, and upon thy seed for ever.

47 Because[g] thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt [h]thou serve thine enemies, which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall [i]bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth;[7] a nation whose tongue thou shalt not understand;[8]

50 A nation [k]of fierce countenance,[9] which shall not regard the person of the old, nor show favour to the young:

51 And he [l]shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [m]besiege thee in all thy

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ing stream or solitary well. It seemed to us as if the prophetic curse pronounced by the Almighty on a sinful and apostate nation was now being literally fulfilled. We could see, at least in the whole face of nature, in earth, and sky, and storm, how terrible and how graphic that curse was:—"Thy heaven that is over thee shall be brass," &c. *P.*]

REFLECTIONS.—Behold, with affecting wonder, what numerous blessings a God in Christ, reconciling the world to himself, can heap on sinful men!—What blessings on soul and body!—what blessings, in time and in eternity, his love can bestow! Let us therefore be steadfast, immovable, always abounding in the work of the Lord. In keeping his commandments there is a great and gracious reward. But who can stand before this holy, this jealous, this great and dreadful Lord God, if once he be angry? Deep and large is the cup of indignation that is in his right hand; the dregs of which the wicked must wring out and drink. Let the sinners in Zion be afraid. Let fearfulness surprise the hypocrites. Who among us shall dwell with devouring fire? who shall dwell with everlasting burnings? In this dreadful cluster of threatenings, let us observe that sin is the only deserving cause of trouble; and that God, in innumerable forms, can execute his justice on the bodies, the minds, the families, the nations, the property, of his opposers.

gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.

53 And [n]thou shalt eat the fruit of thine own body,[1] the flesh of thy sons and of thy daughters,[2] which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [o]his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children, whom he shall eat: because he hath nothing left him in [p]the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56 The[q] tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,[3]

57 And toward her young one[4] that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 If [r]thou wilt not observe to do all the words of this law *that are* written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

59 Then the LORD [s]will make thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee [t]all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD bring[5] upon thee, until thou be destroyed.

62 And ye shall be left [u]few in number,[6] whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that*, as the LORD [x]rejoiced over you to do you good, and to multiply you; so the LORD will [y]rejoice over you to destroy you, and to bring you to nought: and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall [z]scatter[7] thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods,[8] which neither thou nor thy fathers have known, *even* wood and stone.

65 And [a]among these nations shalt thou find no ease, neither shall the sole of thy foot have rest:[9] but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66 And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life.

67 In the morning thou shalt say, [b]Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall [c]bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.[1]

CHAPTER XXIX.

2 *Moses exhorteth the people to obedience, by the memory of the works they had seen.* 10 *All are presented before the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THESE [a]*are* the words of the covenant which the LORD commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb.[1]

2 ¶ And Moses called unto all Israel, and said unto them, [b]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The [c]great temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not [d]given you an

A.M. 2553. B.C. 1451.

n Le.26.29.La.4.10; 2.20.Je.19.9. Eze.5.10. 2 Ki.6.29.

1 Heb. *belly.*

2 This prediction was awfully fulfilled in the siege of Jerusalem by Titus (Josephus *Wars*, b. v. c. 3, sec. 3; b. vi. c. 3, sec. 4).—*C.*

o ch. 15. 9. Mi. 7. 5. Mar. 13. 12. Pr. 23. 6 Mat.20.15.

p ver.53. Je.5.10; 34 2.2 Ch.36.17.

q ver.54. Le.26.29. 2 Ki.6.29. La.2.20;4.3-6, 10. Eze.5.10.

3 The revolting picture drawn in these remarkable verses was actually realized at various periods of their history. It was realized in the siege of Samaria (2 Ki. 5. 25, 29; see Samuel 2 20.14 10); and similar things are related by Josephus in his books of the Jewish wars. Nothing could more strongly show the dreadful extremity to which famine had reduced them.—*I.*

4 Heb. *after-birth.*

r ver. 15. Le. 26. 14. ch.6.13;32.15-21. Je. 5. 22.Ps.83.18.Is.42.8.

s ver. 46 La. 1. 9; 4. 12.Da.9.12. ch. 29. 20-28;31.17,18; 32.22-26. 1 Ki.9.7-9. Lu.21 22-26 1 Th.2.16.Ho 3.4.

t Ex.8.9; 15.26. ch.7 15. ver.22,27,28,35. Je. 15.1-9. Lu 21.22-26.

5 Heb. *cause to ascend.*

u Le.26.22. 2 Ki. 10. 3;13.7. ch.4. 27; 10. 22. Is 1.9. 2 Ki. 24. 14. Je. 52. 28-30. Ex. 12. 37. 2 Ch.17.14-18.

6 When we read of the attempt made to extirpate the Jews by Haman, Est. 3. 6; when we read in Josephus how at least 1,100,000 perished in the siege of Jerusalem, while 90,000 were carried captive; and when we read in Roman history the subsequent persecutions they endured; when we examine their more modern history (see, for example, Adam's *History of the Jews*), and observe how frequent and determined have been the efforts at their *extirpation*, we are astonished the Jews are so many—some think 1,500,000, some more, but the amount is uncertain—still, when compared with their ancient numbers, they are reduced to *few*. But the Lord has still a seed amongst, and 'a remnant according to the intention of grace,' therefore are they nationally preserved.—*C.*

A.M. 2553. B.C. 1451.

x ch 30 9. Je.32.41.

y Is.1.24. Pr.1.26.

z Ne.1.8. Je. 16. 13. Lu.21.22-24. Le.26.33. ver.25,36; ch. 4. 27, 28; 32.26.

7 Jews are found in every known commercial land—and where the ten tribes are scattered no man can tell.—*C.*

8 This has been verified in their voluntary adoption of heathenism, or their compulsory conformity to Popery in Spain and Portugal.—*C.*

a Am.9.4. Le.26.36. Is.1.7, 1 Sa. 2. 33. Lu 21.26.Ro.11.10.1 Th.2. 16.

9 The Jews are not permitted to hold land in any part of Europe, except Lithuania: a sign—if men will observe it—that the Lord holds them in readiness to return to their own land.—*C.*

b Job 7. 3, 4. ver. 34. Lu.21. 26; 19. 43, 44. 1 Th.2 16.Re.9.6.

c Je.44.12-14. Ho. 8. 13;9 3 ch.17.18.

1 The full meaning of the several clauses of this verse it is difficult to determine. The idea embodied in the whole is that the Israelites would be taken back to Egypt in ships; that those taken should never return; that they would be reduced to slavery; that even when offered for sale in the slave-market none would buy them. This was fulfilled after the capture of Jerusalem under Titus. Multitudes of young Jews were then shipped off from Joppa to Alexandria. The slave-market became glutted, so that no purchasers could be found.—*P.*

CHAP. XXIX.

a ch.1.5; 5. 2, 3. Ex. 19. 4–6; XX.–XXIV. Le. 26.46.

1 The same as *Sinai*. *Horeb* seems to have been the general name for the whole sacred mountain range, *Sinai* a particular summit. This covenant in *Moab* is the same in substance as that of *Horeb*, but seems from ver. 11 to have an important addition—the inclusion of Gentile strangers not mentioned at Sinai.—*C.*

b Ex. 19. 4; vii.–xiv. ch 4.20; 10. 3, 4; 26.7,8. Jos.24. 5, 7. 2 Sa. 7. 23. Ne.9.10,11. Is.63.9–13. Je.32.21,22.

c ch. 4. 34. Ne. 9. 9–23. Ps. lxxviii. cv. cvi. cxxxvi.

d Is.6.9,10. Mat. 13. 11–14. 2 Co.4.3,4; 3.15. Is.63.17. Jn.8.43. Ep.4. 18.2 Th.2.11,12.

Let the tremendous condition of the Jewish nation, when oppressed by Mesopotamians, Moabites, Canaanites, Midianites, Ammonites, Philistines, Syrians, Persians, Greeks, and others; and when harassed, murdered, and carried into captivity by the Assyrians, Chaldeans, and Romans; and all the miseries which they have suffered in their present dispersion, of more than 1700 years' continuance, establish my faith in God's word:—and let it warn the British nation, and those connected with her, to take heed to themselves, lest their contempt of Christ, their breach of promise with God, and other abounding wickedness, entail upon them similar judgments.

CHAPTER XXIX. [Ver. 23. *Nor any grass groweth therein.* Canaan has continued since the Christian era to be a land of much attraction to travellers, and all, as with one common consent, have expressed their astonishment at the general aspect of barrenness and desolation in a country once so fertile and populous. So evident is this judgment, and so palpable the fulfilment of this prophecy, that infidels have affected to question the scriptural account of its population and fertility. But, independent of the Scripture testimony, which is always sufficient to establish the truth of its own narratives, it is well known that at least large portions of the Chinese empire are as populous, and by extreme industry rendered as productive, as Palestine, even in its best days. And if God permit his blessings to a land of heathenism, why should he not bestow his blessings upon a land of his true worshippers? *C.*]

Ver. 29. [*The secret things.* There are two classes of secret things: (1) The times and seasons of determined prophetical blessings, such as Is. 19. 18–25; 52 1; 60. 1. And though there be a few examples of precise *chronological* prophecy of this kind, such as the *seventy weeks*, Da. 9. 25–27, yet, even as this revealed time depended upon another unknown, the time foretold was secret. (2) The times and seasons when God will inflict determined prophetical judgments, and these depending on the filling up of national iniquity, must ever abide secret until the 'signs of the times' begin to reveal their approach. Things revealed are likewise of two kinds: (1) The nature of the blessings and judg-

heart to perceive,[2] and eyes to see, and ears to hear, unto this day.

5 And I have led [e]you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.[3]

6 Ye have not [f]eaten bread, neither have ye drunk wine or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [g]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 Keep[h] therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye[i] stand this day all of you before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger[k] *that is* in thy camp, from [l]the hewer of thy wood unto the drawer of thy water;

12 That thou shouldest [m]enter[4] into covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;

13 That he may [n]establish thee to-day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.[5]

14 Neither with you only do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* [o]not here with us this day:[6]

16 (For ye know [p]how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their idols,[7] wood and stone, silver and gold, which *were* among them:)

18 Lest[q] there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; lest there

A.M. 2553. B.C. 1451.

2 That is, the Lord hath given you indestructible raiment, bread from heaven, water from the rocks, and all to lead you 'to know that he is the Lord your God'—yet all has neither opened the eyes you have closed, the ears you have stopped, nor softened the hearts that, like Pharaoh, you have hardened.—*C*

e ch.8.4;1.3.Ne.9.21. Mat.6.31,32.Nu.14.33, 34;33. 8; 20. 1. Jos. 5.6; 14.10.

3 Some think these words simply mean that they had been providentially enabled to supply new raiment by their own industry. Had this been the case, why should the matter be mentioned as anything remarkable? The reference of Moses seems to be raiment miraculously preserved; for it is conjoined (ver. 6) to food miraculously given. How strange, some may say, that forty years of such miraculous evidence had not led the people to know, to love, and obey the Lord! Alas! why do men wonder at this stupidity! Do not threescore years and ten still pass away amidst greater evidence, and with less regard or improvement?—*C*

f ch.8.3.Ex xvi xvii. Nu.xx Ne.9.15,20. Ps 78.15-25;105.40.41

g Nu.21.24-33;xxxii. ch.2.24-37;3.1-17.

h ch.4.1,9; 6.1, 3; 11. 13,22;27.1. Jos 1.7,8. 1 Ki.2.3.

i ch 4.10. Ac 10.33.

k Ex.12.38-49. Nu. 11.4.Col.3.11.

l Jos 9.21-27. Gal 3 28.Col 3.11.

m Ex.19.5,6; xxiv. ch.5.2,3.Ne.10.29 Jos 24.25. 2 Ki 11.17. 2 Ch. 15.12-15; 29.10; 34 31, 32 Je.50.5.

4 Heb. *pass.*

n ch.7.6; 28.9; 8.18. Ge.17.7; 26.3,4; 28.13-15.Ex.3.6-8;6.7;19.5,6 2 Sa.7.24.2 Ki.13.23.

o We have here again the implied doctrine of spirituality and immortality, see note on ch 28. 9. By *implied*, we mean a doctrine so evidently and fully admitted, that its formal assertion and repetition becomes unnecessary.—*C*

o Unborn posterity. ch 5.3. Ac.2 39. 1 Co 7.14.Je.50.5.

6 That is: with all the people of Israel who were present on that day; with all of them who from sickness or other cause were absent; with all, too, of their posterity who were yet unborn. It was a covenant which embraced the whole Jewish race in every age.—*P.*

p Ex.i.ii.Nu.xx.xxi. ch.xi.

7 Heb. *dungy gods.*

q ch. 11.16,17; 13.1-17;17.2-7. Pr.4.23. He 3. 12; 12. 15. Je. 9. 5. Am.6.12.Ac.8.23.

A.M. 2553. B.C. 1451.

9 Or, *a poisonful herb.* Heb. *rosh.*

r ver.12,18.

s Ps.49.18; 36.2;52.7. Nu.15.30.

t Je.3.17; 7.24; 18.12; 23.17.

1 Or, *stubbornness*, Nu.15.30.

u Job 34.7. Pr.23.35. Is 30.1;56.12.Ep.4.19.

2 Heb. *the drunken to the thirsty.*

3 Gratifying appetites by licentiousness, and converting blessings into curses. —*C.*

x Ps.59.5; 18.8; 74.1; 7.11. Eze. 14. 7, 8. Ex. 20.5.Pr.6.34.

y ch.27.16-26; 28.15-68; 4.27,28, 31.17,21,29; 32.21-26; 8.19,20;30.17, 18.

z ch.9.14; 25.19. Ps. 69.28.

a ch.10.8;8.19.Ps.69. 28. Eze.13.9. Mat.24. 51.Is 3.11.

4 Heb. *is written.*

5 Heb *wherewith the Lord hath made it sick.*

b Ge.19.24,25 Je.17. 6; 50.40; 49.18 Job 18 15. Eze.47 11 Ju 9.45. Ps. 107. 34. Am. 4. 11. Zep.2.9. Pr.5.14. Jude 7.

c 1 Ki.9.8 2 Ch 7.22 Je.22.8,9.

6 The present desolation of Palestine is a source of astonishment as well to its modern inhabitants as to those strangers who pass through it Its rich plains are uncultivated, the terraces on its hillsides are broken down, its sanctuaries are desecrated, its cities and villages are either heaps of ruins or totally deserted.—*P.*

d Je.50 7; 22.9. Le. xxvi.ch.xxviii Is 24 1. 5,6.

e ch.32.17,21. 2 Ki 17.7-18. Je 19.3-13; 44 2-6.

7 Heb. *divided.*

8 Or, who *had not given to them* any portion.

f Le.c.6.14-39.ch 27 15-2-; 28.15-68. Da 9. 11 ver.20,21.

g ch. 28 25,32,36,64 2 Ki. 17. 18,23. Lu. 21 23,24.

h Ac 1.7;17 11. Mat. 14 36. Ro 11.33 Jn 5 39, 20 31 Is.8.20. Ps 147.19,20

9 This appears to me to be a philosophical reflection of Moses springing from the remarkable prophetic judgments to which he had just given utterance Looking back at God's mysterious dealings with the Israelites—his miracles of mercy, of judgment, of deliverance—his promises, and his awful threatenings—what more natural than for the thoughtful lawgiver to exclaim: 'Secret things—the great mysteries of Providence—are known only to God, but the things which are revealed by him are revealed for our sakes and for the sake of our children, that we may obey him.'—*P.*

should be among you a root that beareth [9]gall and wormwood;

19 And it come to pass, when he [r]heareth the words of this curse, that he [s]bless himself in his heart, saying, I shall have peace, though I walk [t]in the imagination[1] of mine heart, to [u]add drunkenness[2] to thirst:[3]

20 The LORD will [x]not spare him; but then the anger of the LORD and his jealousy shall smoke against that man, and all the [y]curses that are written in this book shall lie upon him, and the LORD [z]shall blot out his name from under heaven.

21 And the LORD shall [a]separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are[4] written in this book of the law:

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the LORD hath laid upon it;[5]

23 *And that* the whole land thereof *is* [b]brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the LORD overthrew in his anger, and in his wrath;

24 Even all nations shall say, [c]Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?[6]

25 Then men shall say, [d]Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For[e] they went and served other gods, and worshipped them, gods whom they knew not, and *whom* he had not given[7] unto them.[8]

27 And the anger of the LORD was kindled against this land, to bring upon it all the [f]curses that are written in this book:

28 And the LORD [g]rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The [h]secret *things belong* unto the LORD our God; but those *things which are* revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.[9]

ments foretold; so that men may desire the one, and flee from the other. (2) The duties of God's people while in possession of his blessings, or when lying under his wrath.—*Note*, The secret and the revealed departments of the divine government are not to be practically dissevered; for they are not separate things, but merely distinct parts of the same government. It were vain to apply ourselves to discover the secret things, but it were impious to neglect the revealed duties connected with them. *C.*]

REFLECTIONS.—Unbelief and unconcern are so deep-rooted within us, that, till God himself enlighten and renew our heart, we can never know, love, or serve him. Many of the most affecting providences pass unheeded by ignorant and unbelieving men: and yet a right observation of providence would powerfully induce us to a solemn surrendering of ourselves to God, and a careful fulfilment of our vows. Holy obedience is so contrary to the heart of man, that, notwithstanding we are already bound by the infinite authority of God's law, we need to be also bound by solemn vows and covenants, and these again and again repeated. But everything in public covenanting with God ought to be made with great plainness and solemnity; that every one concerned, whether present or absent, may understand, and be duly affected with it: and especially must all our covenanting with him be founded on his grant of himself to us as our God, and his claim of us for his people. How ready are men to copy after bad examples, and to defile themselves with idols! And who knows what indwelling lusts may lead us to in our practice: for followers of iniquity often become presumptuous at last, and bless themselves, while the curse of God hangs over their heads, and his wrath abideth on them! and to what terrible and shameful judgments are such presumptuous sinners exposed! The greater the mercies we sin against, the greater judgments we may expect. The obstinate abuse of God's mercies will at length deprive men of them And heathen beholders are sometimes sooner awakened by God's judgments than the hardened professors who endure them. Men's inquiries into religious concerns

ON THE QUAY, SMYRNA—A CITY WHERE GOD'S ANCIENT PEOPLE HAVE GREAT INFLUENCE AND WHERE THEY LIVE IN GREAT NUMBERS. [Deut., xxix:28.]—"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." We give a picture of the quay at Smyrna because it serves to illustrate the declaration in this verse of Deuteronomy. Perhaps there is no city in the world of the same number of inhabitants where the Jews, rooted out of their own land and cast into another, have come to greater positions of influence, at least in a mercantile way, than in Smyrna. The great carpet houses here, which supply the world's market with Turkish rugs and other fine carpet fabrics, are owned by Jews. Smyrna is a city of over 200,000 inhabitants, and the quay of Smyrna is the street that extends for a mile or more along the harbor, and is the most important in the city.

GREEK CHURCH OF ANNUNCIATION, NAZARETH—IN THE CITY OF MARY, THE MOTHER OF JESUS. [DEUT., xxx: 1-10.]—"And it shall come to pass, when all things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God * * * that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." We give above a picture of the Greek Church of Annunciation because the Scripture quoted above was not fulfilled until the coming of Christ. The angel said to Mary, as recorded in the first chapter of St. Luke, speaking of Jesus, He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end

CHAPTER XXX.

1 Great mercies promised unto the penitent. 11 The commandment is of obvious interpretation. 15 Death and life are set before the people.

AND it shall come to pass, when all these things are come upon thee, the [a]blessing and the curse, which I have set before thee, and[b] thou shalt call *them* to mind among all the nations whither the LORD thy God hath driven thee,

2 And[c] shalt return unto the LORD thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, [d]with all thine heart, and with all thy soul;

3 That [e]then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God [f]will bring thee into the land which thy fathers possessed, and thou shalt possess it;[1] and he will do thee good, and multiply thee above thy fathers.[2]

6 And the LORD thy God [g]will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses [h]upon thine enemies, and on them that hate thee, which persecuted thee.

8 And thou shalt [i]return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again [k]rejoice over thee for good, as he rejoiced over thy fathers;

10 If[l] thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.[3]

A.M. 2553. B.C. 1451.

CHAP. XXX.

[a] ch. xxviii.; 27. 15-26; 29.18-28; 11.26; ver. 15, 19.

[b] 1 Ki. 8. 47. Lu. 15. 17. Is. 46. 8. Le. 26. 40.

[c] ch. 4. 29, 30. La. 3. 40. Ho. 3. 5; 6. 1, 2.

[d] ch. 11. 13; 10. 12; 13. 3; 26. 16. Ps. 119. 34, 69. ver. 6, 10.

[e] Le. 26. 42. Ps. 106. 45; 126. 1; 147. 2. La. 3. 22. Je. 31. 10. Ne. 1. 8, 9. Ro. 11. 26. Is. 56. 8.

[f] Ps. 69. 35, 36. Je. xxxi. - xxxiii. Eze. xxxiv. xxxvi. xxxvii.

1 The curses of exile and distress have been inflicted literally and fully; the promises of restoration and prosperity must therefore be as literal and complete.—*C.*

2 If the blessings and the curses of the preceding chapters be interpreted literally, so must the remarkable promise contained in this chapter. The time referred to is yet to come. The curses are not yet exhausted. Palestine is still desolate; the Jews are still scattered among the nations; they are still a by-word in the earth. Just as surely as the curse was fulfilled which pronounced their dispersion, so surely will the promise be fulfilled which predicts their ingathering. A spiritual ingathering to the kingdom of Christ would not be such a fulfilment as the sound laws of exegesis demand; it must be a literal and national return to the country of their fathers.—*P.*

[g] ch. 10. 16; 6. 5. Je. 32. 39. Eze. 11. 19, 20; 36. 26, 27. Ro. 11. 26. Col. 2. 11, 12. Mat. 22. 37.

[h] La. 3. 64-66. Am. i. ii. Na. i.-iii. Is. xiii. xiv. Je. xlvi.-li. Eze. xxv.-xxxii. xxxviii. xxxix. Re. viii. ix. xvi. xviii. xix.

[i] Eze. xxxiv.-xxxvii. Is. xlviii. xlix. lx. lxv. Hos. 3. 5; xiv. Mi. 4. 5.

[k] Je. 32. 41. Is. 65. 19. Lu. 15. 6, 7, 32.

[l] ch. 28. 1, 2, 13, 14; 5. 29; 6. 3, 5; 10. 12; 13. 3; 26. 16. Ps. 119. 34, 69. ver. 6, 10.

3 We must return to our allegiance to God as our Lord and Ruler, our dependence upon him as our Father and Benefactor, our devotedness to him as our highest end, and our communion with him as our God in covenant. We must return to God from all that which stands in opposition to him, or competition with him. In this return to God, we must be upright — with the heart and soul, and universal — with all the heart and all the soul. It is evidenced by a constant obedience to the holy will of God. If thou shalt 'obey his voice,' ver. 2, 'thou and thy children;' for it is not enough that we do our duty ourselves, but we must train up and engage our children to do it.—*Henry.*

A.M. 2553. B.C. 1451.

[m] Ro. 10. 6-17; 16. 25, 26. Is. 45. 19. Ps. 147. 19, 20. Col. 1. 26, 27. Ep. 3. 9.

4 *In thy mouth*, as a subject of conversation; *in thy heart*, of love and confidence. —*Note*, As 'out of the abundance of the heart the mouth speaketh,' professing Christians have here a sure and simple test of character, where self-examination lies upon the surface, and where self-deception is scarcely possible. —*C.*

[n] ch. 11. 26; 28. 1-68. Le. 26. 1-46. ver. 1, 19.

[o] ch. iv.-xxvi.; 4. 1, 2; 6. 1-3, 17, 18; 8. 1; 11. 8, 9, 13, 14, 22, 23; 26. 19, 20; 28. 1-14.

[p] ch. 29. 18-28; 4. 20; 11. 16; 8. 19, 20; 31. 16-18; 28. 15-68. Lu. 21. 22-26; 19. 43, 44. 1 Th. 2. 16. Ro. 2. 8, 9. 1 Sa. 12. 25. Le. 26. 14-39.

[q] ch. 4. 26; 32. 1. Is. 1. 2. Je. 22. 29, 30. 1 Ti. 5. 21; 6. 13. Mi. 6. 1, 2. 2 Ti. 4. 1.

[r] Jos. 24. 15, 22. Ps. 119. 30, 173.

[s] ch. 6. 5; 11. 1; 10. 12. Mat. 22. 37. Ac. 11. 23.

[t] Ac. 17. 25. Jn. 11. 25; 17. 3. Ga. 2. 20. Col. 3. 3, 4.

[u] ch. 12. 10; 4. 40; 5. 16, 33; 6. 2; 11. 9; 17. 20; 26. 8, 9, 15.

5 The allegation so often made by infidels —that Moses in the law did not draw his arguments from immortality, but solely from temporal good and evil—an allegation sometimes so thoughtlessly admitted and so feebly palliated by Christians, receives here a total overthrow; for, if 'the Lord God' was his people's 'life and the length of their days,' then, either God is mortal—which it were blasphemy and absurdity to suppose or assert—or his people are immortal, since he himself is their *life*. Jn. 1. 4; 10. 28. Col. 3. 4.—*C.*

11 ¶ For this commandment, which I command thee this day, [m]it *is* not hidden from thee, neither *is* it far off:

12 It *is* not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* very nigh unto thee, in thy mouth, and in thy heart,[4] that thou mayest do it.

15 ¶ See, [n]I have set before thee this day life and good, and death and evil;

16 In that I [o]command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But [p]if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

19 I[q] call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore [r]choose life, that both thou and thy seed may live;

20 That thou mayest [s]love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him; (for he *is* thy [t]life, and the length of thy days;) that thou mayest [u]dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.[5]

CHAPTER XXXI.

1 Moses encourageth the people. 7 He encourageth Joshua. 9 He delivereth the law unto the priests to read it in the seventh year to the people. 14 God giveth a charge to Joshua, 19 and a song to testify against the people. 24 Moses delivereth the book of the law to the Levites to keep. 28 He maketh a protestation to the elders.

AND Moses went and spake these words unto all Israel.

2 And he said unto them, [a]I *am* an hun-

CHAP. XXXI.

[a] ch. 34. 7. Ac. 7. 23, 30, 36. Nu. 27. 17. ver. 11.

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are frequently rather curious than practical; and many sinfully pry into futurities, and things which he hath concealed, rather than search and practise what he hath revealed in his word, and manifested in his providence. But may I and my children always search and practise the Scriptures, as the only effectual means of averting the plagues appointed for the ungodly.

CHAPTER XXX. REFLECTIONS. — In returning to the Lord, and resting in him, men must be saved. Our gracious God is always ready, not only to receive repenting prodigals, but to graciously forgive their sins. And great is the happiness and honour that is to be found in fellowship with a reconciled God. The future return of the Jewish nation to the Lord shall be a delightful and glorious season to them; and even to us Gentiles it will be as life from the dead; we shall share and rejoice in their mercies. God's manifestation of his special love, and his renovation of our heart, shall qualify and induce us to all holy obedience. We shall run in the way of his commandments when he shall enlarge our heart. But now let us consider how great a mercy it is that the laws and the gospel of Christ are set before us in so plain, affecting, and applicable a manner. And since eternal life is so exhibited, so offered to, so urged upon us, God forbid that we should entail redoubled loss on ourselves by a contemptuous rejection of it. Not Moses, but Jesus, sets before us life and good.—Let us see that we refuse not him that speaketh from heaven.

CHAPTER XXXI. [Ver. 26. *The book of the law.* The Pentateuch, as far as then completed, was put into the safest and holiest spot, *beside* the ark, in the holy of holies. There it was sacred. It was not merely under the guardianship of the priests, but of God himself, who dwelt in the sanctuary, and who would not permit a stranger's hand to touch it. That very book—the autograph of Moses—may have been preserved down to the close of the Jewish polity and the destruction of the temple. *P.*]

REFLECTIONS.—It highly becomes ministers, or others, to exert themselves to their utmost, that their church and nation may be happy after their death: and, when they become more active in the Lord's work as their end approaches, and wish others the happy enjoyment of that comfort and honour which God hath denied to themselves, it is both honourable to the cause of God and strengthening to his people. Great pains ought to be taken to make those of the present or rising generation to understand, believe and obey

dred and twenty years old this day;[1] I can no more go out and come in: also the LORD hath said unto me, [b]Thou shalt not go over this Jordan.

3 The LORD thy God, he [c]will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And the LORD [d]shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye [e]may do unto them according unto all the commandments which I have commanded you.

6 Be[f] strong, and of a good courage, fear not, nor be afraid of them: for the LORD thy God, [g]he *it is* that doth go with thee; he will not fail thee, nor forsake thee.

7 ¶ And Moses [h]called unto Joshua, and said unto him in the sight of all Israel, Be strong, and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.[2]

8 And the LORD, he *it is* that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee: [i]fear not, neither be dismayed.

9 ¶ And Moses wrote [k]this law,[3] and delivered it [l]unto the priests the sons of Levi, which [m]bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At[n] the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come to appear before the LORD thy God, in the place which he shall choose, [o]thou shalt read this law before all Israel in their hearing.[4]

12 Gather the people together, [p]men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;

13 And *that* their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [q]I may give him a charge. And Moses and Joshua went, and

A.M. 2553. B.C. 1451.

1 During an equal period of one hundred and twenty years did Noah preach righteousness to the antediluvian world. The life of Moses divides itself into three remarkable periods: (1) Forty years of education in the literature and sciences of Egypt, Ac. 7. 20, 22. (2) Forty years in the retirement of Midian, in the management of a flock and the cares of a family. (3) Forty years in instructing and governing an ignorant and unmanageable generation, a chequered, an eventful, a toilsome, a troublous, but a glorious life—exhibiting especially the triumphs of grace in the temper, and shadowing out to the church in the wilderness the patience and meekness of Jesus.—*C.*

b Nu. 20. 12; 27. 13 ch. 3 27, 1. 37; 4. 21, 22. Ps 106 32, 33.

c ch 9. 3; 3. 28. Ex. 23. 20. Nu 27. 21.

d Ex. 3. 8; 23 28-31; 34. 11, 24 ch. 7. 2, 16, 23, 24; 9. 4; 11. 23, 24. Ge. 15. 18-21. Nu. 21. 24, 34.

e ch. 7. 2, 16, 23; 20. 16, 17. Ex. 23. 32, 33; 34. 12-16. Nu. 33. 52-56.

f ver. 7, 23. Jos. 1. 6-9; 10. 25. 1 Ch. 22. 13; 28. 20. 2 Ch. 32. 7. Ps. 27. 14. Ep. 6. 10. 2 Ti. 2. 1.

g ver. 3, 8. Ex. 13. 21, 22; 33. 14. Jos. 1. 5. He 13. 5, 6. Is. 41. 10, 15, 16. Ro. 8. 31. Pr. 21. 30.

h Nu. 27. 18. ch 3. 28; 34. 9. Jos. 1. 1-9. 1 Co. 16. 13.

2 Moses, as the giver and representative of the law, is not privileged to lead the people into the land of promise; Joshua, whose name is also Jesus, leads them over Jordan, and secures the inheritance.—*C.*

i Jos. 1. 9. Is. 41. 10, 14, 15; 43. 1, 2. Ps. 27. 13, 14. Ro. 8. 31.

k Mal. 4. 4. Mat. 5. 17. Jn. 1. 17, 45.

3 The scope of the whole passage shows that by the 'law' is here meant the Pentateuch. Its composition had been gradual. The compilation of Genesis was the first task, and it formed the basis. It was followed by the diary of the journeys recorded in Exodus, Leviticus, and Numbers. With the diary was mixed the laws, moral and ceremonial, revealed at Sinai and elsewhere. Then came Moses' great address to the Israelites on the Arboth Moab, contained in Deuteronomy. It was now finished, and added to the sacred roll. At its close this record was made —'Moses wrote this law, and delivered it unto the priests.' They were its natural guardians.—*P.*

l ch. 17. 18. Mal. 2. 7.

m Jos. 3. 14-17; 6. 12. 1 Ki. 8. 3. Nu. 10. 33.

n ch. 15. 1, 2. Le. 23. 34.

o Ne. 8. 1, 8. Ac. 15. 21.

4 This public septennial reading did not supersede any more private instructions by the Levites in their several cities, nor by fathers in their houses, De. 6. 6-9. 2 Ch. 35. 3.—*C.*

p 1 Sa. 1. 21-24. Lu. 2. 41, 42. Zec. 14. 16-19. Ps. 78. 5-8; 119. 7-11. ch. 6. 6, 7. Pr. 22. 6. 2 Ti. 3. 15-17. Ex. 12. 49. Is. 38. 19. Nu. 15. 29.

q Nu. 27. 19. Jn. 1. 17. ver. 6-8.

A.M. 2553. B.C. 1451.

r Ex. 33. 9; 16. 10; 34. 5; 40. 34, 38. Nu. 11. 25; 12. 5. Ps. 99. 7.

s Heb. *lie down*, Is. 57. 2. Ge. 25. 8. 2 Sa. 7. 12. Ac 7. 60.

5 The word *sleep* being employed by the Lord as descriptive of death, evidently implies the doctrine of the resurrection, and consequently of that future state, which Moses has by some been supposed never to adduce as a principle of fear or hope, or motive of obedience.—*C.*

t Ex. 34. 15, 16. Le. 20. 3, 6. Ju. 2. 11-19. Nu 15. 39. 2 Ch. 21. 13. Eze. 6. 9; xvi. xxiii.

u Le. 26. 14-39. ch. 28. 15-68; 29. 18-28; 32. 21, 22. Ju. 2. 14, 15.

x ch. 32. 20. Ps. 104. 29. Ho. 9. 12; 5. 15. Is. 57. 17; 59. 1, 2. ver 18, 19.

6 Heb. *find them.*

y Ju. 6. 13. ch. 29. 24, 27. Ho. 9. 12.

7 The blame of the evils endured is shifted from themselves, and laid upon God—even as at the first, the woman accused not herself, but the serpent; and Adam first his wife, and, by implication, God himself who had given her. Each in their statements told truth, yet each by implication 'charged God foolishly.'—*C.*

z ver. 17.

a ch. xxxii.; ver. 22.

b Ex. 4. 15. 2 Sa. 14. 3. Eze. 2. 7; 3. 17. Ac. 20. 27. Col. 1. 28, 29. He. 5. 11. 1 Co. 4. 1, 2.

8 The book of the law had been written and handed over to the keeping of the priests. Now a new command comes from heaven to compose and *write* a splendid ode for the benefit of the people.—*P.*

c ch. 32. 15-21; 6. 10, 11; 8. 10, 11, 19, 20; 4. 25-27. Ho. 13. 6. Ju. 2. 11-19. Eze. xvi. xx. xxiii. Ne 9. 25, 26.

d Le. 26. 3-13. ch. 28. 15-68; 29. 18-28. Is. i. v. ix. xxiv. lix. Je. i.-xliv. ver. 29. Ju. iii. iv. vi. ix. x. 1 Sa. iv. xi. xxxi. 1 Ki. xii.-xxii. 2 Ki. viii.-xviii. xxi. xxiv. xxv.

9 Heb. *before.*

e Ge. 6. 5. Je. 10. 23. Ju. 2. 25. Ps. 139. 2. Is. 46. 10.

1 Heb. *do.*

f ver. 19; ch. xxxii.

2 Let Moses be tried by the 'popular literature' he furnished and employed to influence the 'masses' of society; and here, as in all other respects, he stands immeasurably above all other popular leaders: and presents a practical evidence of a divine commission by the continuity of his efforts to lead the people's hearts to God. An impostor may invent and inculcate a religion; but it cannot, like that of Moses, be a holy and a godly religion. Whether Moses write a history, a law, or a song, all is full of God, because he was sent and inspired by God.—*C.*

g Jos. 1. 5-7, 9. ver. 7, 8.

h Nu. 13. 16; 27. 15-23. ch. 3. 28. Ac. 7. 45. Jos. 1. 1-9. Ep. 1. 3-14.

3 The words, *he gave*, and *I swore*, do not refer to *Moses*, but to the LORD, as will appear by comparing ver. 14 and 23, in which the word *charge*, common to both verses, is shown in ver. 23 to be the *charge* of the LORD.—*C.*

i ver. 6. Nu. 4. 14, 15; 10. 21. Jos. 3. 6, 7; 6. 12. 1 Ch. 15. 2.

k 2 Ki. 22. 8.

presented themselves in the tabernacle of the congregation.

15 And the [r]LORD appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold, thou shalt [s]sleep[5] with thy fathers; and this people will rise up, and [t]go a whoring after the gods of the strangers of the land whither they go *to be* among them, and will forsake me, and break my covenant which I have made with them.

17 Then [u]my anger shall be kindled against them in that day, and I will [x]forsake them, and I will [z]hide my face from them, and they shall be devoured, and many evils and troubles shall befall[6] them; so that they will say in that day, [y]Are not these evils come upon us because our God *is* not among us?[7]

18 And [z]I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore write ye [a]this song for you, and teach it the children of Israel: [b]put it in their mouths, that this song may be a witness for me against the children of Israel.[8]

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey, and they shall [c]have eaten, and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when [d]many evils and troubles are befallen them, that this song shall testify against[9] them as a witness; for it shall not be forgotten out of the mouths of their seed: for [e]I know their imagination which they go about,[1] even now, before I have brought them into the land which I sware.

22 Moses therefore [f]wrote this song the same day, and taught it the children of Israel.[2]

23 ¶ And he gave Joshua the son of Nun a charge, and said, [g]Be strong, and of a good courage: for [h]thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.[3]

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, [i]which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it [k]in the side of the ark of the covenant of the LORD your God, that it may be there for a witness against thee.

God's word: and certain is our success when God is our assistant, and we do nothing but what he has commanded. And the more experience we have of gospel liberty, the more shall we delight to hear and obey him. God graciously warns men of their sin and danger before it come upon them: yet so desperate is the wickedness of men, that they ruin themselves by their apostasy from God, after their own vows, and the most solemn and often-repeated warnings of God and his faithful ministers. These exactly correspond together in discovering the sure consequences of sin, and leave the blame of their ruin entirely upon themselves.

27 For I know thy rebellion, and thy [t]stiff neck: behold, while I am [m]yet alive with you this day, ye have been rebellious against the LORD;[4] and how much more after my death?

28 Gather unto me [n]all the elders of your tribes, and your officers, that I may speak these words in their ears, and [o]call heaven and earth to record against them.

29 For I know that [p]after my death ye will utterly corrupt *yourselves*, and turn aside from the way which I have commanded you; and evil[q] will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.* 14 *He exhorteth the people to set their hearts unto all the words of the law.* 48 *God sendeth him up to Mount Nebo, to see the land, and die.*

GIVE ear,[a] O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall [b]drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass:

3 Because[c] I will publish the name of the LORD; [d]ascribe ye greatness unto our God.

4 *He is* [e]the Rock, his work *is* perfect; for all his ways *are* judgment: a God of truth, and without iniquity; just and right *is* he.

5 They have corrupted[1] themselves; [f]their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do[g] ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath [h]bought thee? hath he not made thee, and established thee?

7 ¶ Remember[i] the days of old, consider the years of many generations:[2] ask thy father, and he will show thee; thy elders, and they will tell thee.

8 When the Most High [k]divided to the nations their inheritance, when he separated the sons of Adam, he set [l]the bounds of the people according to the number of the children of Israel:[3]

9 For the [m]LORD's portion *is* his people; Jacob *is* the lot[4] of his inheritance.

10 He [n]found him in a desert land, and in the waste howling wilderness; he led[5] him about, he instructed him, he kept him as the [o]apple of his eye.

11 As[p] an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* [q]the LORD alone did lead him, and *there was* no strange god with him.

13 He made him [r]ride on the high places of the earth, that he might eat the increase of the fields; and he made him to [s]suck honey out of the rock, and oil out of the flinty rock;[6]

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the [t]fat of kidneys of [7]wheat; and thou didst drink the [u]pure blood of the grape.

15 ¶ But [x]Jeshurun[8] waxed[y] fat, [z]and kicked: thou art waxen fat, thou art grown thick, thou art [a]covered *with fatness;* then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.

16 They [b]provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.

17 They sacrificed unto [c]devils,[9] not to [1]God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of [d]the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 ¶ And [e]when the LORD saw *it*, he abhorred[2] *them*, because of the provoking of his sons and of his daughters.

20 And he said, [f]I will hide my face from them, I will see what their end *shall be:* for they *are* a [g]very froward generation, children in whom *is* no faith.

21 They have [h]moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and I [i]will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For a [k]fire is kindled in mine anger, and shall burn[3] unto the lowest hell, and shall consume[4] the earth with her increase, and set on fire the foundations of the mountains.

23 I will [l]heap mischiefs upon them; I will spend mine arrows upon them.

24 *They shall be* [m]burnt with hunger, and devoured with burning heat,[5] and with bitter destruction: I will [n]also send the teeth of beasts

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A.M. 2553. B.C. 1451.

l Ex. 32. 9. Is. 48. 4. Ac. 7. 51. ch. 9. 24; 32. 20.
m ch. 9. 7. Ju. 2. 10–18.

4 All leaders of great movements, who traffic in popularity, either *benevolently*, as Solon and Lycurgus in Greece, or Numa at Rome; or *selfishly* and *seditiously*, as Absalom at Jerusalem; or *fanatically* and *ambitiously*, as Mahomet at Mecca,—all must flatter the people. Moses and the prophets in the Old, and Christ and the apostles in the New Testament, furnish the only examples of legislative effort uniting popular influence with moral honesty. A special evidence of a divine commission not to be overlooked by any who profess to admire moral honesty as an ornament of man, and a feature of the image of God. —*C.*

n ch. 29. 10; 31. 28. Nu. 11. 16, 17. Ex. 18. 25.
o ch. 4. 26; 8. 19; 30. 19; 32. 1. Is. 1. 2. Je. 22. 29. Mi. 6. 1, 2.
p ver. 27. Jos. 24. 31. Ju. 2. 10–18. Ac. 20. 30.
q ver. 17. Le. 26. 14–39. ch. 28. 15–68; 29. 18–28; 32. 15–34. Ju. ii.–iv. viii. x. 1 Sa. iv. xii. xxxi. 1 Ki. xi.–xxii. 2 Ki. viii. –xviii. xxi. xxiv. xxv. Mal. 3. 7–9. Pr. 1. 25–33. Lu. 19. 43, 44; 21. 22–26.

CHAP. XXXII.

a ch. 4. 26; 30. 19; 31. 28. Ps. 50. 4. Is. 1. 2. Je. 2. 12, 16. 19; 22. 29. Mi. 6. 1, 2.
b Ezc. 20. 46; 21. . Mi. 2. 6. Is. 55. 10, 11. 1 Co. 3. 6–8.
c Ps. 145. 1–21; 29. 1, 2, 4; 105. 1–5; 106. 1, 2; 40. 9, 10.
d Ex. 18. 11; 15. 2–20. 1 Ki. 8. 23. 1 Ch. 29. 11, 12; 16. 24–30. Ps. 147. 5; 145. 3–13. Da. 4. 34, 35. Job 11. 7.
e ver. 18, 30, 37. 1 Sa. 2. 2. 2 Sa. 22. 2, 32, 47. Job 35. 14; 34. 10. Ps. 92. 15; 18. 26. 4. 1 Co. 10. 4. Re. 15. 3.

1 Heb. *He hath corrupted to himself.*

f Or, that they are *not his children*, that is, *their blot*, Is. 1. 4. Ac. 7. 51. ch. 9. 6, 24; 31. 29.
g Ps. 116. 12, 13. Is. 1. 2.
h Ex. 15. 16. 1 Co. 6. 20. 1 Sa. 12. 6. Ps. 95. 6. Is. 43. 7. 2 Pe. 2. 1. Re. 28. 9.
i Je. 2. 20. Ps. 77. 5, 6; 119. 52; 44. 1, 2; 145. 4–12; 78. 3–6. Is. 46. 9; 38. 19. Ju. 6. 13. ch. 4. 32.

2 Heb. *generation and generation.*

k Ge. 10. xi.
l Ge. 10. 15–25; 15. 18–21. 1 Ch. 1. 13–26.

3 Calvin's paraphrase brings out very clearly the true meaning of this verse: 'In the whole arrangement of the world God had kept this before him as the end: to consult the interests of faithful people.' The words, 'When the Most High divided to the nations their inheritance,' &c., embrace the whole period and details of the dispersion of the human family, and their settlement in the various nations. Moses here epitomizes the history embodied in Genesis.—*P.*

m Ex. 19. 5, 6. Ps. 135. 4. ch. 7. 6; 14. 2; 26. 19; 28. 9. Tit. 2. 14.

4 Heb. *cord.*

n Ps. 107. 4, 5. Je. 2. 6; 31. 2. ch. 8. 15. Ne. 9. 13–20.

5 Or, *compassed.*

A.M. 2553. B.C. 1451.

o Ps. 17. 8. Zec. 2. 8.
p Is. 31. 5; 46. 4; 63. 9. Ex. 19. 4. ch. 1. 31. Ho. 11. 3.
q Ps. 78. 14, 52, 53; 80. 1; 136. 16. Ne. 9. 12. Is. 63. 12–14; 48. 21.
r Is. 58. 14. ch. 33. 29. Ezc. 36. 1, 2. Ne. 9. 25. ch. 6. 10, 11; 8. 7–10.
s Ps. 81. 16. Ex. 3. 8. Eze. 20. 6, *i.e.* have great plenty of honey and oil.

6 Honey and vegetable oil, in warm countries, are a chief article of domestic food and foreign commerce. And God, who has fitted plants and animals for all regions, has given the bee a safe asylum, and the olive a sure rooting place in the rock. The bounties of Providence thus shadowing out the gifts of grace, and extracting blessings where they could be naturally least expected.—*C.*

t Is. 147. 14; 81. 16. Eze. 27. 17, *i.e.* fine flour.

7 *Kidneys of wheat*, so called because lying round like the animal kidney, imbedded, as it were, in fatness. See Ps. 81. 16.—*C.*

u Ge. 49. 11, 12, *i.e.* wine.
x Israel, ch. 33. 5, 26. Is. 44. 2.

8 The derivation and meaning of this word are matter of controversy and uncertainty. The most probable opinion drawn not from words, but from the circumstances, is that it is a diminutive of endearment for Israel, somewhat equivalent to 'Little Israel.'—*C.*

y ch. 31. 20. Ne. 9. 25. Je. 5. 7, 28. Ho. 2. 7; 13. 6.
z ver. 21. 1 Sa. 2. 29. Ac. 9. 5.
a Job 15. 27. Ps. 17. 10; 73. 7; 119. 70. Ro. 2. 4, 5. Jude 4.
b Ps. 78. 58. 1 Ki. 14. 22, 23. ch. 7. 25. Le. 18. 26, 27. 2 Ki. 23. 13. Je. 2. 12, 13, 27, 28.
c Le. 17. 7. Ps. 106. 37. 1 Co. 10. 20. Re. 9. 20. Je. 10. 15. Ju. 2. 12, 19. 2 Ki. 17. 7–17.

9 The Hebrew word *shedim*, here translated 'devils,' appears to come from an Arabic root which signifies 'lord' or 'master.' It is applied to demons or false gods, because of the power which they are supposed to wield.—*P.*

1 Or, *which were not God.*

d ver. 4, 15. Je. 2. 32, 33. 21; 13. 25; 18. 15; 23. 27. Ho. 4. 6; 8. 14; 13. 6. ch. 4. 9, 23; 6. 12; 8. 11, 14, 19.
e Hab. 1. 13. Ps. 5. 4, 5. Am. 3. 2. Zec. 11. 8. Re. 3. 16.

2 Or, *despised.*

f ch. 31. 17. Is. 57. 17. Je. 18. 17. Ho. 5. 9, 12.
g Is. 65. 2–5; 30. 9; 1. 2–4; 59. 1–15. Ho. 4. 1, 2.
h 1 Sa. 12. 21. 1 Ki. 16. 13; 14. 22. Ps. 78. 58. 2 Ki. 17. 7–18. ver. 16.
i Ro. 10. 19; 11 11, 12, 15; 9. 25.
k Ps. 21. 9; 107. 33, 34. Je. 15. 14. Am. 2. 5. La. 2. 1–3; 4. 11. Is. 8. 22; xxiv. Lu. 19. 43, 44; 21. 20–26. 1 Th. 2. 16.

3 Or, *hath burned.*

4 Or, *hath consumed.*

l ch. 28. 15–68. Le. 26. 14–39. Ps. 7. 13. Eze. 5. 16. Is. 66. 6; 26. 15.
m ch. 28. 53–57. Hab. 3. 5. Ps. 76. 4. La. 4. 9.

5 Heb. *burning coals.*

n Le. 26. 22. Je. 15. 3; 16. 4. Eze. 5. 17; 14. 21. Ge. 49. 17.

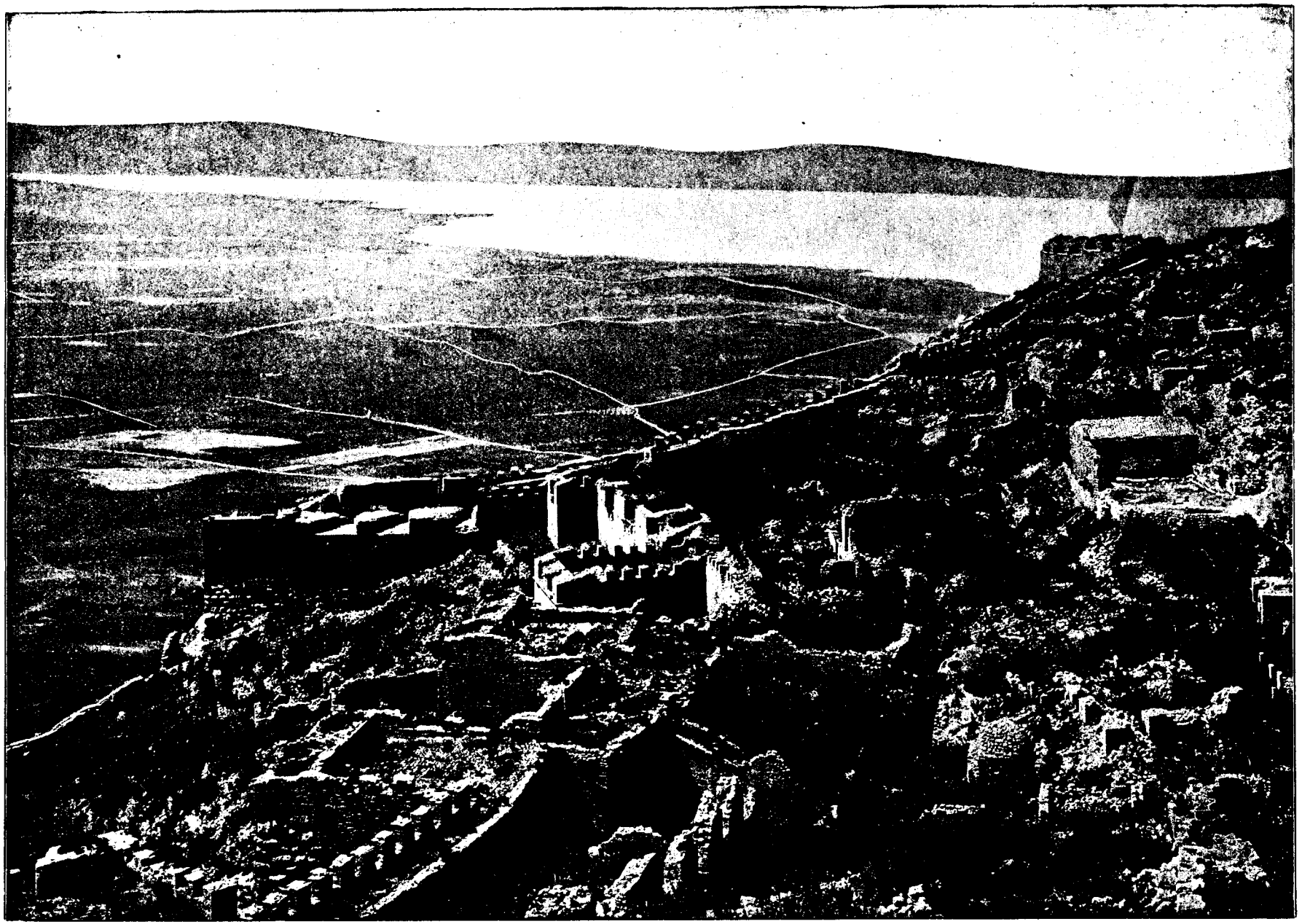
It is necessary therefore that God's truths be laid up in men's heart and conscience, that they may hear, and fear, and do no more wickedly.

CHAPTER XXXII. [Ver. 10. *Howling wilderness.* It was literally so, because of the wild beasts *howling* by night through its dreary wastes. Sad emblem of an evil world filled with enemies who love to prowl in darkness, and watch for whom they may devour.—*Apple of his eye.* Those who would fathom the depths of God's providence in the selection of Abram, and the leading of the patriarchs, must recollect that two things were required for God's purposes: (1) The separation of a people from idolatry and idolatrous friends, with all their prejudices, influence, and interests. (2) Instruction in the knowledge of the nature, character, and worship of the true God. Now all this absolutely required the separation of Abram, Isaac, and Jacob from their idolatrous friends, and their frequent removals, lest their families should form idolatrous connections. *C.*]

Ver. 13. [This is a poetical description of conquest. He made Israel subdue all nations that ventured to oppose their progress in the wilderness, or on the borders of Canaan in Moab, Gilead, and Bashan. *P.*]

Ver. 21. [Every idolatrous nation is foolish. The only true wisdom is the wisdom of God. Everything is folly which does not lead to God. The heathen nations therefore which were raised up to vex, harass, and conquer Israel are here called 'foolish nations.' *P.*]

Ver. 29. [*Latter end.* Not their death, which is commonly called *the latter end*, but their latter end in dispersion and restoration, in judgment and in mercy,



WALLS OF AKRO-CORINTH—WHERE ST. PAUL LIVED AND PREACHED. [Deut., xxxii:24-25.]—"They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs." Corinth is another striking illustration of the ruin that comes to cities and peoples who violate the laws of God first given to the Jews, but really as applicable to other nations as to the people whom God raised up to teach these laws. Corinth was once a splendid and wealthy city, the center of art and luxury. But upon the top of this very mountain, enclosed by the wall as shown above, there was a temple of Venus dedicated to licentiousness. So nothing is left of this city to-day except moldering ruins. In reading the Old Testament Scriptures it will be well to remember that God's laws operate universally.

upon them, with the poison of serpents of the dust.[6]

25 The [o]sword without, and terror within,[7] shall destroy[8] both the young man and the virgin, the suckling *also,* with the man of gray hairs.

26 I said, [p]I would scatter them into corners, I would make the remembrance of them to cease from among men;

27 Were it not [q]that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.[9]

28 For they *are* [r]a nation void of counsel, neither *is there any* understanding in them.

29 Oh[s] that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should [t]one chase a thousand, and two put ten thousand to flight, except their Rock [u]had sold them, and the LORD had shut them up?

31 For [x]their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine [y]*is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:[1]

33 Their wine *is* the poison of dragons,[2] and the cruel venom of asps.

34 *Is* [z]not this laid up in store with me, *and* sealed up among my treasures?

35 To[a] me *belongeth* vengeance and recompense; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them [b]make haste.

36 For [c]the LORD shall judge his people, and repent himself for his servants, when he seeth that [d]*their* power[3] is gone, and *there is* none shut up, or left.

37 And he shall say, [e]Where *are* their gods, *their* rock in whom they trusted;

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be your protection.[4]

39 See now that I, *even* I, *am* [f]he, and *there is* no god with me: [g]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For [h]I lift up my hand to heaven, and say, I live for ever.

41 If I [i]whet my glittering sword,[5] and mine hand take hold on judgment, [k]I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows [l]drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.[6]

43 Rejoice,[m] O ye nations, *with* his [7]people; for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came, and [n]spake all the words of this song in the ears of the people, he and [o]Hoshea the son of Nun.[8]

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [p]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* [q]not a vain thing for you; because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 Get[r] thee up into this mountain Abarim, *unto* mount Nebo, which *is* in the land of Moab, that *is* over against Jericho, and behold the land of Canaan, which I give unto the children of Israel for a possession;

A.M. 2553. B.C. 1451.

6 Serpent lying, grovelling, lurking, in the dust, beneath the primal curse, Ge. 3. 14.

o Eze.7.15. La.1.20. Je.9.21.ch.28.50.

7 Heb. *from the chambers.*

8 Heb. *bereave.*

p Le. 26. 33–39. ch. 28.25,36,64; 4. 27; 8. 19, 20; 29. 20–28. Je. 15. 4. Lu.21.24;19.44.

q Eze. 20. 13, 14. Is. 37.28,29; 47. 7. La.1. 9. Zec.1.14,15. Job 40.11, 12. Nu.14.13–16. ch. 9. 28. Jos.7.9.

9 Or. *our high hand, and not the LORD hath done all this.*

r Ps.81.8–13;94.8. Is. 27.11;1.4. Je.4.22;10.8, 14,21. Ho.4.6.

s Ps. 107. 43; 81. 13. Hos.14.9. La.1.9.ch.5. 29;30.19,20. Lu. 19. 41, 42.

t Le.26.7,8.ch.28.25. Jos.23.10. 2 Ch. 24. 24. Is.30.17. Je.37.10.

u Ps.44.12;78.62. Is. 50.1;52.3. Ju. 2. 14; 3. 8, 12;4.2;6.1;10.7;13 1.

x Ex.14.25. Nu.23.8, 12,19.1Sa.4.8. Da.2.47 Je.40.3.

y Or, *is* worse *than the vine of Sodom,* &c. Is.1.10,22,23;5. 4; 59 7.12–15. Eze. 16. 45, 46.55. La.4.6. ch.29.18. He. 12. 15. Hos. 4. 18. Ju.2,12,17,19. 2 Ki. 17. 7–18.

1 Fabulous accounts were at one time current concerning the bitterness of the vines and other fruits in the neighbourhood of ancient Sodom, which were said to have been fair externally, and bitter within. The 'vine of Sodom' is, however, not an ordinary vine, but a plant so called, probably the *Momordica Elaterium.*—*C.*

2 Some species of venomous reptile. For the spiritual meaning of these two verses, see Ga. 5. 19–21, compared with ver. 22, 23.—*C.*

z Je.2.22. Ho.13. 12. Job 14.17. Ro.2.5. Am. 8.7.

a ver.43. Ps.94.1. Ro. 12.19. He.10.30. Ge.15. 16.

b 2 Pe.2.3. Is. 30. 12, 13. Mal.3.5. Eze.12.27, 28.

c Ps.135.14;26.1;7.8; 10.18;106.45. Ju. 2. 18. Is.1. 27; 11. 4. Je. 5. 28; 31.20. Am.3.2,3.

d Ps. 78. 65; 112. 4. 1 Ki.14.10;21.21. 2 Ki.9. 8; 14.25,26. Is.33. 9, 10; 59.16. Zec.14.7.

3 Heb. *hand.*

e Ju.10.14. Je.2.28.

A.M. 2553. B.C. 1451.

4 Heb. *an hiding for you.*

f Ps. 102.27. He.1.12. Jn.8.24. Is.41.4;48. 12; 46.4;45.5,22.

g 1 Sa.2.6. Re. 1. 18. Job 5.18. Ho.6.1. Is.43. 13. Ps.68.20.2 Ki.5.7.

h Ge.14. 22. Je. 4. 2; 10.10. He.6.13–18. Re. 10.5,6.1 Ti.1.17;6.16.

i Is.27.1;34.5;63.2,3; 66.16. Eze.21.14,20.

5 This is no rhetorical figure: it is a reality; for while the *swords* of men are *wood* in some nations, *brass* in another, and *steel* in a third, the *sword* of the Lord, according to *scriptural definitum,* Ps. 17.13, is 'the wicked,' whom God employs, though his veriest enemies, to execute his judgments. Thus the *wicked Chaldeans* punished the apostate Israelites with captivity; and the wicked *Romans* with a dispersion abiding till this day.—*C.*

k Ps.21.8–12; 92.7, 9; 94.23;110. 5, 6; 37. 20. Job 9.4.

l Ps.68.23. Is 34.6–8. Zec.1.14,15. Je. 30. 14. La.2. 5. Lu. 21. 24–26; 19.42–44. Mat.23.35,36. Eze.xxxviii.xxxix.

6 The Septuagint translates it—and we judge it the true sense of the passage—'from the head of the chiefs of the enemy.'—*C.*

m Ro.15.9,10; 11.12, 15. Re. 18. 20; 19.1–21; 11.15–19. Eze. xxxviii. xxxix.

7 Or, *Praise his people, ye nations,* or *Sing ye.*

n ch.31.22,30.

o Or, Joshua, Nu.13. 8, 16. Ex.17.9. ch.31.7, 14.

8 The *song of Moses* is an epitome of the Pentateuch. An epitome of its primeval history, its detailed record of the exodus, its laws, its promises, its threats, and its predictions. Moses taught it to the people—he was commanded to do so, because it set before them in a brief form their obligations and their duty to God.—*P.*

p ch. 6. 6, 7; 11. 18 Eze.40.4. ver.29. 1 Ch 22.19. Lu.9.44.

q Is.3.10;45.19.1 Co. 15.58. Lu.10.28. ch. 30. 19;4 1,2,40;6.1,3;11.13–23.1 Ti.4.8;6.8. Mat. 6. 33.

r Nu.27.12;33.47.ch. 3.26,27;34.1. Is.33.17. 2 Co.5.1.

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both of which are essential elements in a wise consideration of man's state, duty, and prospects. *C.*——'Their latter end'—not death merely, but the destruction, national as well as individual, which they were bringing upon themselves by their obstinate and infatuated perseverance in sin. *P.*]

Ver. 31. [That is, the 'rock,' or gods of the heathen, is not like JEHOVAH. The heathen themselves know this. They have seen the proofs in the miracles he wrought for Israel, and in the destruction he brought upon Egypt, Amalek, and Moab. *P.*]

Ver. 40. [*I lift up my hand to heaven.* The lifting up of the hand to heaven was a form of oath. The expression is no figure, but a reality; for, to the church, the Lord appeared in bodily form, 'in fashion as a man.' And this is he who saith, Re. 1. 18, 'I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen.' *C.*]

Ver. 42. [*I will make mine arrows.* This also is no rhetorical figure, but a reality; for while the arrows of men are reeds, wood, or iron; the arrows of God are his judgments, executed by the elements of nature, Ps. 18. 13–15, or those divine denunciations, and terrors of conscience, which fly as lightning, and pierce and subdue the hearts of his enemies, Job 6. 4; Ps. 45. 5. *C.*]

REFLECTIONS.—In the most serious and solemn manner ought ministers to deliver the truths of God to their people; and terrible will be the judgment of despisers of them, when both heaven and earth shall witness against them. How great, how unalterable, how faithful, holy, and just is God! and how perfect, wise, and righteous are all his works! But how ungrateful, disobedient, and apostatizing are many of his professed children! It is necessary, therefore, to ponder both the character of God and our own, to prevent our sinning, to draw instructions from ancient records, and that children should receive information from their fathers, who are more acquainted with them. But while I behold God preparing a country for the Israelites, as his peculiar people, marvellously conducting them to it through the Arabian deserts, subduing the land before them, and enriching them with the product of it, let me think of the great wonder of redemption, of God's preparing it for men, and bringing them now to the begun, and hereafter to the full enjoyment of it. But surely most vile is the ingratitude of men, who render him hatred for his love, cursing for his blessing! Yet much more aggravated is the wickedness of professors, and especially saints, than that of mere heathens. The Lord highly abominates all sin; and righteous are all his judgments of desertion, sword, famine, or pestilence, nay, of utter and everlasting destruction. But his mercy waits long: he is unwilling to inflict judgments on his people, and to give his enemies any cause of triumph over them, even when they have provoked him to the most shocking degree; and earnestly he wills that their serious consideration should prevent their ruin. Seasonable, gracious, and wonderful have, and shall be, God's deliverances of his ancient people from the nations which harassed, murdered, or carried them captive; and terrible his judgments on their destroyers, particularly the Assyrians, Chaldeans, Greeks, Romans, Antichristians, and others. But how much more remarkable the spiritual deliverances of the saints, and terrible the destruction of their implacable enemies! How remarkable the joy of their souls, whether they be Jews or Gentiles, when they behold it! Happy is it when ministers, young and old, fully harmonize in the work of the Lord; and when they are so intent upon commending Jesus and his ways, that they must be, as it were, half forced from it, even into the joy of their Lord! But God finds it frequently necessary to remind his people of their sins, and likewise to warn them of their death, while he assures them of his reconcilement to their souls.

50 And die in the mount whither thou goest up, and be [s]gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people:[9]

51 Because [t]ye trespassed against me[1] among the children of Israel at the waters of Meribah-kadesh,[2] in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel.

52 Yet thou shalt [u]see the land before *thee;* but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* the [a]blessing wherewith Moses the [b]man of God blessed the children of Israel before his death.

2 And he said, [c]The LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran,[1] and he came [d]with ten thousands of saints: from his right hand *went* [e]a fiery law[2] for them.

3 Yea, he [f]loved the people; all his saints *are*[g] in thy hand: and they sat down [h]at thy feet; *every one* shall receive of thy words.

4 Moses commanded us a law, *even* the [i]inheritance of the congregation of Jacob.

5 And he was [k]king in [l]Jeshurun when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let[m] Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, [n]Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [o]*Let* thy Thummim and thy Urim *be* with thy [p]holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

A.M. 2553. B.C. 1451.

[s] Ge.25.8. Nu.20.25, 28;33.38. He.12.22-24.

[9] Not to thy people in the *grave*, for no man knoweth where he was buried, but to thy people in *life* and *glory*.—*C.*

[t] Nu.20.12,13;21.14. Le.10.3. Is.5.10.

[1] The honesty of the Bible in revealing and condemning the faults of its most distinguished characters is a peculiarity in which it stands apart from all mere human compositions—a proof of its divine origin to which the infidel can produce no refutation. If we admit with the poet, and, the words being rightly understood, we do and must admit, that 'an *honest man's* the noblest work of God,' then would we demand of the infidel what is *an honest book?* It cannot be less noble. —*C.*

[2] Or, *strife at Kadesh.*

[u] ch.3.26,27;34.1-3.

CHAP. XXXIII.

[a] Ge 27.4;49.1-26.

[b] Jos.14.6 1 Sa.2.27; 9.6,7. Ju.13.6. 2 Ki.4.9. 1 Ti.6.11. 2 Ti.3.17.

[c] Ex.19.18. Hab.3.3. Ju.5.4. Nu.13.3.ch.1.1.

[1] These were the three chief places of the manifestation of the divine glory and power. At Sinai God appeared in terrible majesty when he gave the law. On the parallel ranges of Seir and Paran he revealed himself again in judgment when the Israelites were assembled at Kadesh.—*P.*

[d] Ac.7.53. Ga.3.19. He.2.2. Ps.68.17.

[e] ch.5.22. Ex.19.18, 19;20.18. 2 Co.3.7,9.

[2] Heb. *a fire of law.*

[f] ch.7.7,8. Ps.147.19, 20. Ex.19.5,6.

[g] 1 Sa.2.9. Jn.10.28, 29. Ps. 50.5. 1 Pe.1.5. Jude 1.ver.27.

[h] Ac.22.3. Ex.19.24.

[i] Ps.119.72,111; 19. 10.

[k] Ge.36.31. Ex.18. 19,26.ver.21.

[l] ch.32.15. Is.44.2. ver.26.

[m] Ge.46.9; 49.3,4. Ex.6.14. Nu.1.20,21; 2. 10,11; 26.5-11; xxxii. 1 Ch.5.1-10.

[n] Ge.49.8-11; 46.12. Je.30.3. Nu.1.27,28; 2. 3-9; 26.19-21. 1 Ch.ii.-iv.; xi.-xxix. 2 Ch.i.-xxxv. Ezr.i.-vi. Es.x. Jos.xv. Ju.i.

[o] Ex.28.30. Le.8.8. Ezr.2.63. Nu.27.21.

[p] Ps.106.16. Nu.20. 13; xvi.-xviii. Ex. xxviii.xxix. Le.viii.ix.

A.M. 2553. B.C. 1451.

[q] Ex.32.26-29. Le. 10.6. Mal.2.5,6. Je.18. 18.

[r] ch.17.9-11. Le.10. 11. Eze.44.23. Mal.2.7. Jn.21.15,16. Ge.46.11; 49.5-7. Nu. iii. iv. viii. xviii.xxv. Jos.xxi. 1 Ch.vi. xvi. xxiii.-xxvi. 2 Ch.17.8,9.

[3] Or, *let them teach, &c.*

[s] Ex.30.7. 2 Ch.26. 18. Le.6.22,23.

[4] Or, *let them put incense.*

[5] Heb. *at thy nose.*

[t] Nu. 18.9-32. Le. xxvii.ch.18.1-8.

[u] Eze.43.27.

[x] Am.5.10. Is.29.21. Je.15.10.

[y] Ps.132.14. Is.33.16, 24. Ju.1.21. Ge.46.21; 49.27. Nu.1.36,37;2.22, 23. 1 Ch.7.6-12; viii. Jos.18.11-28. 2 Ch.11. 12.

[6] The poetical figure is probably that of a father carrying his child upon his back. God is represented as bearing Benjamin safely and tenderly. —*P.*

[z] Ge.46.20,27;47.22-26. Le.26.4. ch.28.8. Ps.65.9-13. Nu.1.32-35;10.22-24;2.18-24;26. 28-37. 1 Ch.v.vii. Jos. xvi.xvii.

[7] Heb. *thrust forth.*

[8] Heb. *moons.*

[a] Vines and olives, and mines of metal. Ge.49.26. Hab.3.6.

[b] Lu.2.14. Ex.3.2,4. Jos.18.1. His tabernacle being settled at Shiloh.

[9] See Ex. 3. 2. To Moses, as a shepherd, God appeared in a *bush;* it 'burned,' but 'was not consumed,' the emblem of Israel in Egypt. He that 'dwelt in the bush' remembered the captives to redeem them, by sending them a mighty deliverer, in fulfilment of his covenant to Abraham, and his promises to Isaac and to Jacob. His *good-will*, therefore, lay in remembrance, faithfulness, a saviour sent, and deliverance accomplished.—*C.*

[c] Ge.49.26; xxxvii. xli. *i.e.* in debasement and honour.

[d] Nu.23.22. Ge.48. 19. Ps.92.10.

[e] Nu. 1. 32-35; 2. 18-21;26.28-37.

[f] Ge.49.13-15; 46.13. 14. Ju.5.14. Nu.1.28-31; 2.5-8; 26.23-28. Jos.19. 10-23.

9 Who [q]said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

10 They[r] shall teach[3] Jacob thy judgments, and Israel thy law: [s]they shall put [4]incense before thee,[5] and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, his [t]substance, and [u]accept the work of his hands: [x]smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall [y]dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.[6]

13 ¶ And of Joseph he said, [z]Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things put forth[7] by the moon,[8]

15 And [a]for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulness thereof, and *for* the [b]good will of him that dwelt in the bush:[9] let *the blessing* come upon the head of Joseph, and upon the top of the head of him that [c]was separated from his brethren.

17 His [d]glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together to the ends of the earth: and they *are* [e]the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, [f]Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.

CHAPTER XXXIII. [Ver. 2. *A fiery law.* As in the margin, 'a fire of law,' to burn up all hopes of self-righteousness. It is then the sinner cries, 'What must I do to be saved?' Ro. 7. 9–11, 13, 24. *C.*]

Ver. 5. [*King in Jeshurun.* Not Moses, but the Lord was king, comp. ver. 2, 3. *C.*]

Ver. 6–25. In Le. xxvi.; 4. 25–31; xxviii.; 29. 18–28; xxx.; 31. 16–21, 29; xxxii. the general fate of the Israelites has been predicted; here that of the particular tribes is foretold in a manner answerable to the blessings of the patriarch Jacob, Ge. xlix. viz. that notwithstanding internal weakness, and much harassment from enemies, the Reubenites should be preserved; that the descendants of Judah should have their prayers heard, their warfare successful, their labours prosperous, and should enjoy peace and safety; that the Levites, who had acted so disinterestedly in punishing the principal worshippers of the golden calf, should be the honoured ministers of God, and useful instructors and judges of the people; that the Benjamites should enjoy much divine protection, and live near to the temple of God; that the descendants of Joseph should enjoy great favour from God, noted plenty from their fields, and great power and authority among their brethren; that the men of Zebulun in their seafaring trade, and those of Issachar in their husbandry, should enjoy much comfort to themselves, and be remarkable promoters of a religious attendance on God's solemn feasts; that the Gadites should enlarge their territory, punish their enemies, and faithfully assist their brethren in conquering Canaan; that the Danites should unexpectedly seize on Laish, near the springs of Jordan, and, under Samson, molest the Philistines; that the Naphtalites, when stationed on the west of the Sea of Tiberias, should have most fertile fields, and their country be peculiarly blessed with the ministrations of Christ; and that the Asherites should mightily increase, live in noted friendship with their brethren, and have valuable mines of iron and brass in their territory.——[Ver. 6. *Let* not *his men be few.* Two copies of the Septuagint, and some valuable MSS. adopted by Houbigant and other learned authorities insert here, 'and Simeon, let his men be few;' and as this is the only tribe omitted in the authorized version, this variation being so supported, is worthy of attention.——Ver. 7. *Hear, Lord, the voice of Judah.* Judah signifies *praise the Lord*, therefore this prayer. It includes a petition likewise for Messiah, who was to come of Judah, Ge. 49. 10, and whom God the Father 'heareth always.'——Ver. 10. *They shall teach Jacob thy judgments, and Israel thy law.* There is a remarkable difference between the blessings of the tribes as delivered by Jacob, Ge. xlix., and Moses in this chapter. But the blessings of Jacob were principally temporal, those of Moses chiefly spiritual. Those of Jacob to members of the nation, those of Moses to members of the church. The one chiefly to Israel 'according to the flesh,' the other to Israel 'according to the spirit.' The two lines of prophecy sometimes diverging, sometimes coincident; yet always equally true.——Ver. 12. *Dwell in safety by him.* Near the place where God shall choose for his temple; and in point of fact, Jerusalem was a joint property of Judah and Benjamin, and the two tribes dwelt together. *Between his shoulders*, some translate 'on his sides or borders,' but it seems rather to refer to a parent tenderly covering a child and carrying it upon his shoulders.——Ver. 14. *Precious things put forth by the moon.* That, even in latitudes distant from the equator, the moon has a ripening power, can scarcely be doubted. In the central lands of the earth, where the moon is described as astonishingly bright, the ripening power must be proportionably increased. It describes a land of great fertility, in which every month produced a new succession of fruits. See Re. 22. 2. *C.*——Ver. 17. There is here delineated briefly, but with wondrous graphic power, both the character of Ephraim's allotted territory and the future greatness of the tribe. He was to inherit a mountain stronghold;

PLAIN OF SODOM AND GOMORRAH, THE PROMISED LAND GOD PERMITTED MOSES TO SEE FROM MT. NEBO. [DEUTERONOMY, xxxiv: 1.]—"And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan." . . "And the south, and the plain of the valley of Jericho, the city of palm trees unto Zoar." We give a view of the plains of Sodom and Gomorrah taken from the site of ancient Jericho, with a perspective of 25 miles looking towards the east. We have here a view of the city of palm trees, plain of the Jordan, and one of the highest peaks of the Moab mountains, Nebo, where Moses stood and looked over the promised land. There is not a view in the world so capable of awakening tender and great memories as this. In the world's civilization Moses, without a doubt, has been the most conspicuous leader. And here is the plain over which he looked before he went to his reward.

19 They shall [g]call the people unto the mountain; there they shall offer sacrifices of righteousness:[1] for they shall suck *of* the abundance of the seas,[2] and *of* treasures hid in the sand.[3]

20 ¶ And of Gad he said, [h]Blessed *be* he that enlargeth Gad: he dwelleth [i]as a lion, and teareth the arm with the crown of the head.

21 And he [k]provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* [l]seated; and he came[4] with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, Dan [m]*is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied[n] with favour,[5] and full with the blessing of the LORD; possess thou the west and the south.

24 ¶ And of Asher he said, *Let* Asher *be* blessed[o] with children; let him be acceptable to his brethren, and let him dip his foot in oil.

25 Thy shoes[6] *shall be* iron and brass; and as thy days, *so shall* thy strength *be*.[7]

26 ¶ *There* [p]*is* none like unto the God of Jeshurun,[q] *who* rideth upon the heaven in thy help, and in his excellency on the sky.

27 The [r]eternal God *is thy* refuge, and underneath *are* the everlasting arms: and he [s]shall thrust out the enemy from before thee, and shall say, Destroy *them*.

28 Israel[t] then shall dwell in safety alone: the[u] fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 Happy[x] *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and [y]thine enemies shall be found liars[8] unto thee, and thou shalt tread upon their high places.

[u] Pr.5.15,18.Is.48.1.Ps.68.26;104.10;65.9-13.ch.11.11,14;28.12. Nu.23.20-24;24.5-9.ch.4.7.2 Sa.7.23. [x] Ps.33.12;144.15;146.1-5.

A.M. 2553. B.C. 1451.

[g] Is.2.3; 60.5,16. Ps. 4.5.

[1] Sacrifices typifying Christ, 'the end of the law for *righteousness*.'—*C.*

[2] By fishing and sea-trade.

[3] The territory of Zebulun stretched across the country from the Sea of Galilee on the east to the maritime plain of Phœnicia on the west. The fishermen of Zebulun on the Sea of Galilee, and his merchants navigating the Mediterranean in company with their Phœnician neighbours, illustrate the prophetic blessing here recorded.—*P.*

[h] Ge. 46. 16; 49. 19. Nu.1.24,25; 2.14,15; 26. 15-17; xxxii. 1 Ch.5.11-25;14.10. Jos.13.8-12. Ps. 18.19,36.

[i] 1 Ch.12.8; 5.18-21.

[k] Nu.32.1-33.

[l] Jos.1.14; 22.1,2,5. Nu. 32. 23,29,33. 1 Ki. 17.1,18. 2 Ki.ix.x. Ge. 49.19.

[4] Heb. *ceiled.*

[m] Jos.19.40-47. Ju. 18.27,29; xiii.-xvi. Ge. 49.16,17; 46.23. Nu.1. 38,39;2.25,26;26.42,43.

[n] Ge. 49. 21; 46. 24. Jos. 19. 32-39. Mat. 4. 13-16;9.1; 11.23. Nu.1. 42,43;2.29,30;26.48,49.

[5] Nothing can satisfy the soul but grace, that is the *favour* of the Lord. But of grace, Christ says, in all our temptations—it is 'sufficient for you.'—*C.*

[o] Ps.128.3. Ge.49.20; 46.17. Job 29.5,6. ch.32. 14. Nu.1.40,41; 2.27,28; 26.44-46. Jos. 19.24-31.

[6] *Under thy shoes.*

[7] Asher got that section of Palestine which extends along the coast from Acre to Sidon, and embraces the south-western slopes of Lebanon. 'The mountain heights abound in iron and copper ore, and the lower slopes are covered with olive-groves. *P.*—Growing in youth, consolidated in manhood, unimpaired (like that of Moses, De.34.7) in old age; and, if difficulties arise, suited, like that of Samson, to the exigencies of the times. —*C.*

[p] Ex.15.11. Ps.35.10; 68.4,33,34. ch.32.39. 2 Sa.22.11. He.3.8.

[q] ver. 5, *i.e.* Israel as seeing, or *perfect.*

[r] Ps.55.19,22; 74.12; 90.1,2; 91.1,2,9,15; 46.1, 7,11; 48.3. Is.46.3,4; 63. 9.ch.32.10,11.

[s] ch.7.19,23; 11.23.

[t] Je.23.6. Eze.34.25. Nu.23.9. ver.29.

A.M. 2553. B.C. 1451.

[y] Ps.81.15; 18.44.ch. 32.13.

[8] Or, *shall be subdued.*

CHAP. XXXIV.

[a] Nu. 21. 20; 23. 14; 27.12. ch.3.27; 4.49; 32. 49.

[1] Or, *the hill.*

[2] The names Abarim, Nebo, and Pisgah are connected in such a way as to create much difficulty to the sacred geographer. From a comparison of various passages we may infer: 1. That Abarim was the name of a mountain range. 2. That Nebo was one of its peaks. 3. That the name Pisgah was either equivalent to Abarim, or that it is a common noun, signifying an isolated hill or peak. Taking this latter view, the passage may be rendered: 'And Moses went up from Arboth-Moab to Mount Nebo, to the top of the mount.' The peak of Nebo, the position of which remained so long unknown, is now identified. On the very brow of the table-land of Moab, a few miles south-west of Heshbon, is a prominent mountain top still bearing the name *Nebo.* It commands the Dead Sea, the Jordan valley, the whole mountain range of Palestine, and the blue summits of Lebanon and Hermon, far away on the northern horizon. Here Moses obtained that celebrated view of the 'land of promise.'—*P.*

[b] ver.4; ch.3.27. Eze. 40.2. Re.21.10. Nu. 27. 12; 32. 33-40; 34.2-15.

[c] Ju.18.28,29. Ge.14. 14. Jos.19.47.

[d] Nu.34.6. Ex.23.31. Jos. 15. 12, *i.e.* the Mediterranean.

[e] Ju.1.16; 3.13. 2 Ch. 28.15.

[f] Ge. 19. 22; 14. 2, 3. Nu.34.3.

[g] Ge.12.7; 13. 14, 15; 15.18; 26.3; 28.13,14; 35. 12. Ps.105.9-11.

[h] Nu.20.12. ch.3.27; 32. 52. He.3. 19. Ga. 3. 24,25. Jn.1.17.

[i] Jos.1.1,15. Mal.4.4. Re.15.3.

[k] ch.32. 50; 1. 37; 31. 14; 3.26,27.

[l] Christ, Jude 9. This was done to prevent the Israelites from making an idol of him after his death.

[m] ch.31.2. Ac. 7.23, 30,36.

[n] Jos. 14.10, 11. Ge. 27.1.

[3] Heb. *moisture fled.*

CHAPTER XXXIV.

1 *Moses from Mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto the [a]mountain of Nebo, to the top of Pisgah,[1] that *is* over against Jericho:[2] and the LORD [b]showed him all the land of Gilead, unto [c]Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto [d]the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e]the city of palm-trees, unto [f]Zoar.

4 And the LORD said unto him, [g]This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [h]I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses, the [i]servant of the LORD, [k]died there in the land of Moab, according to the word of the LORD.

6 And [l]he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* [m]an hundred and twenty years old when he died: [n]his eye was not dim, nor his natural force abated.[3]

8 ¶ And the children of Israel wept for Moses in the plains of Moab [o]thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And Joshua the son of Nun was [p]full of the spirit of wisdom; for Moses [q]had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

[o] Nu.20.29. Ge.50.3,10.1 Sa.25.1. [p] Ex.31.3.1 Ki.3.9,12. Lu.4.1. Is.11.2. Jn.3.34. Col.2.3. [q] Nu.27.18,20,23. Jos.1.16-18.

its valleys were to be of surpassing fertility; the tribe was to increase enormously; and its power was to be felt over the whole nation.——Ver. 23. This verse should be rendered as follows:—'Naphtali, replete with favours, and full of the blessings of Jehovah; possess thou the sea and Darom.' The Hebrew word rendered 'west' means literally 'sea,' and here means the Sea of Galilee, which adjoined the territory of Naphtali. The word *Darom* seems to be another name for *Galil*, or Galilee, the nucleus of which was in Naphtali; see Jos. 20. 7; 21. 32. *P.*]

Ver. 28. [*The fountain of Jacob.* This seems first an allusion to Jacob's well, mentioned, Jn. 4. 5, 6, 12; and then to the fountain of human life, of which he was the prolific source. *C.*]

REFLECTIONS.—The people of God are a peculiar and great generation; safe in the hand of their God, from everything but unbelief; taught of God, and sweetly constrained to receive and obey his instructions; and privileged with the law of God, sounded in their ears, and written on their hearts. Unbounded blessings are with God for them; blessings suited to every tribe, every station in life, whether warriors, ministers, sailors, husbandmen, miners; blessings suited to every relation, and to every change of circumstance. And who can express their blessedness who have God's law for their rule, God's land for their residence, and God himself for their helper, refuge, saviour, shield, portion, and infinite ALL! It is happy to be separated from the world, in order to enjoy him. But it is ravishing to leave this world, quite transported with the glorious excellences of God in Christ, and of our spiritual interest in him, to behold his face, and to enter upon the unveiled, uninterrupted enjoyment of him in glory.

CHAPTER XXXIV. [Ver. 1. *And Moses went up*, &c. Most commentators consider this whole chapter an addition by Joshua, Phinehas, Ezra, or some other prophet; others consider it as the ancient commencement of the book of Joshua, which, by the act of some transcriber, was subjoined as a conclusion to Deuteronomy; whilst others would terminate Deuteronomy with ver. 4, and commence Joshua at ver. 5. But all this is mere conjecture, and, unless aided by an additional conjecture, part must be self-evidently wrong. For unless it be conjectured that Joshua went with Moses, who could tell what Moses saw; or know, or say anything of his death, and the manner or place of burial? But why all this profusion, this waste of unsupported conjecture? especially why such conjecture, seeing a simpler solution lies at the very threshold? Could not the Spirit of the Lord which enabled Moses to summon up and record the past events of the world from the morning of creation, and to foretell the future fates and character of a whole nation, up till this day, enable him also to describe the circumstances that preceded his own death but a few hours, and to foretell the manner of his burial, and to describe his own character, and typical superiority to all other prophets? *C.*]

Ver. 6. [*Buried him in a valley in the land of Moab.* This is evidently a special delivery of the Spirit in four particulars. The *burial*, the *valley*, *Moab*, and the neighbourhood of *Peor*, which serves to strengthen the opinion advanced in the preceding note. —*His sepulchre.* The conjecture that the tomb of Moses was concealed lest his bones should become objects of idolatry, seems unfounded, inasmuch as *hero*-worship, or *relic* or *bone* worship, never was a sin that beset Israel. They were imitators, not originals, in idolatry. Is it not rather the last Mosaic type of him who was dead, yet hath no tomb? who, being sought, was not found in the grave, but 'risen as he said;' as Moses also certainly was when he appeared on the mount talking with Christ, Mat. 17. 3. *C.*]

REFLECTIONS.—Happy and honoured is the last end of such as have been active and faithful for God in their generation; and their death would be an irremediable loss to churches and nations, if the all-sufficient Jesus did not supply their room. But precious in the sight of the Lord is the death of his saints; and he makes it pleasant and joyful to them, when ushered in with views of the King in his beauty, and of the land that is afar off. But let me not dismiss this wonderful man of God—this deliverer and leader of his people—this mediator between God and Israel—this extraordinary prophet, occasional priest—this lawgiver

10 ¶ And there [r]arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 In[s] all the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in [t]all that mighty hand, and in all the great terror[4] which Moses showed in the sight of all Israel.

A.M. 2553. B.C. 1451.

[r] Nu.12.6,8. ch. 5.4; 18.15,18. Ac.3.22;7.37.

[s] ch.4. 34;7. 19. Ex. vii.–xiv. Ps. 78. 43–53; 105.26–38; 135.9;136.10–15.

A.M. 2553. B.C. 1451.

[t] Ex. iv. to Nu.xxv.

[4] By which God fully ratified Moses' commission, and proved it beyond exception to be divine, and this in sight of all Israel.—*J.*

and king in Jeshurun—till I consider him as a noted figure of my infinitely more glorious and useful Redeemer. He was a proper, a divine child, early and often exposed to danger. O the exile, the reproach, the contradiction of sinners, the persecution even unto death, which he endured! and how divine his support under his unnumbered trials! How amiable his qualities!—his contempt of the world, in its pleasures, honours, or riches—his compassion and tender regard to his injurious brethren—his amazing meekness—his distinguished fidelity—his prudence, boldness, and holy zeal! Solemn and express was his call to his work; and, by a multitude of miracles in favour of his people, and with the most tremendous destruction of his Jewish, heathen, Antichristian, and other enemies, has that call been confirmed. Extensive is the office to which God has appointed him. He is the Almighty Deliverer, who rescues us from the worse than Egyptian slavery of sin, Satan, and the world; and of heathenism and error. He is the all-sufficient Provider, who bestows upon us spiritual entertainment, hidden manna, living water, and unchanging robes of righteousness. He is the Leader given to the people, who opens a safe passage through every Red Sea of difficulty; and by power and prayer subdues every opposer, and brings us not merely to the borders, but to the full enjoyment of our promised, evangelical, spiritual, and eternal rest. Nor can their murmuring unbelief or rebellion ever provoke him to forsake those who have been given to him by his Father. He is the Mediator between God and men, with whom the promise of grace is made; and who confirms it with all by the shedding and sprinkling of his blood. He had his Father's law in his heart, fulfilled it for us, and gives it to us as our rule. He not only fasted and prayed, but died for a stiff-necked and rebellious people. He infallibly prevents our utter rejection. He is the incomparable Prophet, who knows the full mind of God, and can teach us by the Holy Ghost sent down from heaven, and make us wise unto salvation. He speaks as never man did. He is the brightness of his Father's glory, and the express image of his person, which we can behold, and be familiar with, only as veiled with our nature. He is our glorious Priest, who shed his blood, and sprinkled it on the altar, to fulfill JEHOVAH'S justice; and on the book of the law as a command, fulfilling it in our stead; and he sprinkles it on the people's conscience, to purge them from dead works to serve the living God. He authorizes all the true ministers of the church, and consecrates the saints as spiritual priests, and all the ordinances thereof, unto the service of God. He is King and Lawgiver to his Israel indeed, appointing the whole form and ordinances of his church; and to him is the whole government thereof committed by God. His whole life was remarkable for fidelity in the service of God, and his death was marvellous and voluntary. His grave was appointed of God; but in it he saw no corruption; and with him were buried all the ancient ceremonies, the law as a covenant, and the sins of all who believe.

THE BOOK OF JOSHUA.

This book represents God's fulfilment of his promises to the patriarchs and their descendants, in giving them the land of Canaan; and the fulfilment of Noah's curse upon Canaan, in the destruction and slavery of his descendants. It relates what was transacted by Joshua as governor of Israel; particularly how God confirmed his call and encouraged him to his work; his sending spies to view Jericho; the miraculous passage through Jordan, and erecting memorials of it; his sanctification of the people by their circumcision and eating the passover, i.–v.; his miraculous conquest of Jericho, and severe punishment of Achan's theft of the spoil, vi. vii.; his conquest of Bethel and Ai, and league with the Gibeonites, viii. ix.; his conquest of the south part of Canaan, and causing the sun to stand still, x.; his conquest of the northern parts of that country, xi.; an account of Canaan, xii.–xiv.; his division of it to the nine tribes and a half; his appointment of cities of refuge and of cities to the Levites, xv.–xxi.; his kind dismission of the Reubenites and Gadites, xxii.; his solemn admonitions to the people, and renewal of their covenant with God; and, in fine, his death and burial, xxiii. xxiv.

[In addition to its sacred interest, the book of Joshua is one of the most ancient and important geographical and ethnological treatises extant. In giving an account of Joshua's conquests the historian sketches briefly, but with a master's hand, the leading physical features of the country, its topography, and the characteristics of the principal tribes by which it was then held. The licentious inhabitants of Jericho, the hardy mountaineers of Ai, the wily Gibeonites, the warlike Jebusites, the trained hosts of Jabin and his allies who swept the northern plains in chariots of iron, are all passed in rapid review before the eye of the reader. Then with a geographical accuracy and minuteness of detail altogether unparalleled in ancient literature, the boundaries of the allotted territories of the twelve tribes are defined, and their principal towns enumerated. Most of the boundary lines can still be traced, and many of the old cities identified. The book of Joshua thus forms an invaluable hand-book to the ancient topography of Palestine. The list of kings or chiefs, whose cities and territories were conquered by Moses and Joshua, is also of very great importance; and there are several episodes in the book which throw light upon certain remarkable localities and peoples: such as the story of the conquest of Hebron and its giant inhabitants of the race of Anak by Caleb; the capture of Kirjath-sepher, 'the town of books,' by Othniel; and the petition of Ahsah, Caleb's daughter, 'Give me also springs of water.' These, with others of a similar character, tend to give a primeval history something of the vivid colouring of a life-picture. *P.*]

CHAPTER I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *The extent of the promised land.* 5, 9 *God promiseth to assist Joshua.* 8 *He giveth him instructions.* 10 *He prepareth the people to pass over Jordan.* 12 *Joshua putteth the two tribes and half in mind of their engagement to Moses.* 16 *They promise him obedience.*

NOW, after the death of Moses, the [a]servant of the LORD, it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' [b]minister, saying,

2 Moses my servant is dead; now therefore [c]arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 ¶ Every[d] place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From[e] the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites,[1] and unto the great

A.M. 2553. B.C. 1451.

CHAP. I.

[a] De.34.5. Is.49.3. 2 Pe.1.1. Ro.1.1.

[b] De.1.38. Nu.11.28; 13.8,16; 14.6,30; 27. 18, 22; 34.17. Ex.24.13; 17. 9; 32.17; 33.11.

[c] Nu. 27. 16–21. De. 3.28; 31.7.

[d] De.11.24. ch.14.9.

[e] Ge. 15. 18–21. Ex. 23.31; 34.11,12. Nu. 34. 2–12. 1 Ki.4.21,24. 2 Ch. 9.24.

A.M. 2553. B.C. 1451.

1 In the days of Abram, the children of Heth, that is, the *Hittites*, were evidently a great and civilized people, Ge. 23. 3. The other Canaanitish tribes, though retaining their local distinctions, seem, in the days of Joshua, to have been nationally absorbed into that of Heth. Every nation of Europe could furnish similar examples of absorption or amalgamation within as brief a period.—*C.*

CHAPTER I. [Ver. 7. *Be thou strong and very courageous.* The greatest instance of courage, is moral courage in reproving what is wrong and teaching and enforcing what is right. Therefore the Lord admonishes Joshua to be *very courageous*, not against *enemies*, but to observe *all the law* which Moses had commanded. Many who would dare to hazard death, would not dare to encounter the coldness or alienation of friends, the laugh of ridicule, the brow of scorn, the voice of reproach, the turmoil of argument, the jealousy of opposition, or the obloquy of detraction. Sensitive minds shrink from these petty annoyances as unworthy of their energies, and consequently suffer the imputation and the evils of the worst species of cowardice. In this moral courage Moses, Joshua, Jeremiah, and Paul are pre-eminent—Christ perfect. *C.*——Joshua's strength and courage would be tested in attempting, in the face of the opposition and rebellion of the Israelites to keep

HILL OF SARIS—IN SIGHT OF THE MEDITERRANEAN SEA. [JOSHUA, i: 4.]—"From the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast." The Hill of Saris is at the upper head of the pass or glen which is called Wady 'Ali. From its top we have a fine view of the Great or Mediterranean Sea that the Lord promised Joshua, as we learn from the fourth verse of the first chapter, should be the western boundary of the country promised to the children of Israel. The land which the children of Israel actually occupied was very small, but the boundaries which are given in this fourth verse as the promised land include an immense territory. Nations are like individuals: they rarely occupy all that belongs to them.

sea, toward the going down of the sun, shall be your coast.[1]

5 ¶ There[f] shall not any man be able to stand before thee all the days of thy life. [g]As I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee.

6 Be[h] strong, and of a good courage; for unto this people shalt thou [i]divide for an inheritance[2] the land which I sware unto their fathers to give them.

7 Only be thou strong,[3] and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: [k]turn not from it *to* the right hand or *to* the left, that thou mayest [l]prosper whithersoever thou goest.

8 This[m] book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.[4]

9 Have[n] not I commanded thee? Be strong, and of a good courage; be not afraid, neither be thou dismayed: for [o]the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals;[5] for [p]within three days ye shall pass over this Jordan, to go in to possess the land, which [q]the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [r]the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan;[6] but ye shall pass before your brethren [s]armed, all [t]the mighty men of valour, and help them,

15 Until[u] the LORD have given your brethren rest, as *he hath given* you, and they also have possessed [x]the land which the LORD your God giveth them; then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.

16 ¶ And they answered Joshua, saying, [y]All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: [z]only the LORD thy God be with thee, as he was with Moses.[7]

18 Whosoever[a] *he be* that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: only [b]be strong, and of a good courage.

A.M. 2553. B.C. 1451.

1 The boundaries of the 'land of promise' are here defined generally. 'The wilderness,' *Midbar*, of Tih, on the south, 'this Lebanon,' *i.e.* the Lebanon visible from Shittim, which must have been Hermon; the Euphrates away on the extreme north; and the Great Sea, or Mediterranean, on the west.—*P.*

f De.31.7,23.

g Ex.3.12. De. 31. 6, 8. He.13.5,6. Ro 8.31. Is.43.1,2;41.10,15,16

h De.31.6,7,23. ver. 7,9. ch. 10, 25. 1 Ch.22. 13;28 20.2 Ch.32.7

i Nu. 34. 17-29 ch. xv.-xxi

2 Or, *thou shalt cause this people to inherit the land*, &c

3 God at all times enjoins the diligent use of means. It is to be observed, that even in the case of miraculous interpositions, he prescribes to his people something to be done; something essential to their success.—*J.*

k De.5.32; 12. 32; 18 14.Pr.4.27 Ga.2.14.

l Or, *do wisely* Ps. 1.3.Ep.5.15

m De. 31. 11; 6 6-9; 11.18,19;17.18,19. Ps 1. 2,3; 119.11. Is.3. 10; 38. 19 1 Co.15.58 1 Ti.4.8.

4 Or, *do wisely*.

n De.31.6-8 Ju.6.14. Ge 17. 1. Ac.4.19 Ep 6. 10. 2 Ti. 2. 1. Mar. 5.36.ver.6,7,18.

o Je.1.8. Ps. 27. 1-3. Ro. 8.31, 37 Is 41. 10, 15,16; 43. 2. He.13-5,6. Pr 21.30.

5 Manna was still the food of the people It was ordinarily gathered every morning. It would seem, however, that a special store was now to be laid in to prevent the necessity of gathering it when marching toward Jericho, and crossing the Jordan. —*P.*

p ch.2.1; 3.2. Ex.19. 11.Ge.22.4,14. 2 Ki.20. 5. Ho.6.2. Jonah 1. 17. Mat.12.40. 1 Co.15.4.

q ver. 15. Ex. 32. 13; 33.1.Ge.13.15; 24.7; 28. 13,14;35.12.

r Nu.32.6-32. ch.22. 4.

6 The Israelites had taken and rebuilt or fortified a number of cities on the east of the Jordan, and in these they placed their wives, children, and cattle. It must not be supposed that *all* the full-grown men of the two tribes and half marched across Jordan in the van of the Israelites. Only those between the ages of twenty and fifty were required to go to war.—*P.*

s Heb. *marshalled by five*, Ex. 13.18.

t Is.13.3. Re. 17. 14. ch.vii.-xxii.

u Nu.32.17, 18, 22. 1 Co.12.26. Phi.2.4.

x Ge.12.7; 13. 15, 17; 15.7,18-21. Ex.3.8. De 4.1,40;5.16;11.17,31:12. 1,10;15.4,7;16.20;17.14; 18.9;19.1,2,10,14; 21. 1, 23; 24.4; 26. 1, 2; 27.2,3; 28.8.

A.M. 2553. B.C. 1451.

y Nu.32.25. Ro.13.1 -5.Ep.6.1. Tit.3.1.

z ver.5. Ps.xx. Ro.8. 31.1 Ti.2.1,2.

7 Not a condition of obedience—for they never doubted that the Lord was with him—but a prayer for the divine presence with him and blessing upon him; even as Paul entreats, 'Brethren, pray for us.' 1 Th.5.25.—*Note.* The great duty of praying for those who are engaged in offices of responsibility and difficulty, whether temporal or spiritual.—*C*

a He.10.28.29;12.25. Ro 13 1-4.

b ver 6, 7,9. Ezr.10. 4.Col 4 17.

CHAP. II.

a Nu.25 1;33.49. ch. 3 1.

b Mat. 10. 16. Ep 5 15.

c He 11.31. Ja.2.25. Mat.1.5.

1 As this woman is honourably mentioned in Scripture, He. 11.31. Ja. 2. 25, and as it appears from Mat. 1.5 that she was married to Salmon, and so was ingrafted into the genealogical tree of our Lord, every effort has been made to rescue her character from the reproach of the word *harlot*. Accordingly the Hebrew word has been derived not from a root implying sin, but signifying to *nourish*, and has been translated *hostess*, and *female tavern-keeper*. But the word in the Hebrew does not elsewhere occur in a context that will allow it to be translated *hostess*. See Le. 21. 7, 14. De. 21. 18. And besides, there were not of old, nor are there now, any *tavern hostesses* in the East; the *caravansera* furnishing nothing but bare walls, where the traveller must provide for himself. Rahab was therefore what she is represented, and equally what is implied, a believer, a reformed penitent—such an example of the triumph of grace as Paul recounts, saying. 'And such were some of you but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God,' 1 Co 6.11.—*C*

d Ps.127.1. Pr.21.30.

e Ex.1.17 He.11.31 Ja 2.25.2 Sa.17.18,19.

f Ro. 3. 7,8. Col.3.9. Zec.8.19. Is.33.1.

g De. 22. 8. 2 Sa. 17. 19.Mat.5.7.Ex.1.17.

2 The 'fords' here referred to were probably those near the mouth of the river, opposite Wady Hesbân. The stream is there broader, shallower, and less rapid than higher up.—*P.*

h Pr.21.30. Ps.127.1, 2.

3 That is, before the spies were laid down *to sleep*. This is the full meaning of the Hebrew word.—*P.*

CHAPTER II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return and report.*

AND Joshua the son of Nun sent out of [a]Shittim two men to [b]spy secretly, saying, Go view the land, even Jericho. And they went, and [c]came into a harlot's[1] house, named Rahab, and lodged there.

2 And it was [d]told the king of Jericho, saying, Behold there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.

4 And the [e]woman took the two men, and hid them, and said thus, There came men unto me, but [f]I wist not whence they *were:*

5 And it came to pass, *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wot not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up to [g]the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the fords:[2] and as soon as they which pursued after them were gone out, they [h]shut the gate.

8 ¶ And, before they were laid down,[3] she came up unto them upon the roof;

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all the requirements of the law. The keeping of the law also was the condition on which God was to enable the Israelites to conquer and retain Canaan. *P.*]

REFLECTIONS.—God keeps up an honourable remembrance of his faithful servants. And it is a comfort to the church that, although her ministers die, Jesus her Redeemer lives to provide others in their room. But those who have behaved well in an inferior station, will, in general, and ought to be advanced to a higher. Certainly and seasonably, however slowly, the promises of God are fulfilled at last, with respect to everything temporal or eternal: nor need we fear to proceed in the most difficult work if God promise to us his presence and assistance. When he is pleased to work, none can let it. But as we must live by the word of God, so we must work and war by it; and, being once called and encouraged of God, we ought with the utmost readiness to set about our work. God can quickly bow the hearts of all such as are necessary to assist us therein. And it is delightful when magistrates, ministers, and people concur in their regard to and dependence on God, and when subjects are no less cheerful in their obedience, and doing their duty as good citizens, to themselves and one another, than rulers are exact in commanding what is lawful.

CHAPTER II. [Ver. 1. Jericho was the most important city in the Jordan valley at the time of the exodus. It appears, however, that its site was changed, though at what time, or for what reason, is unknown. The city destroyed by Joshua and rebuilt by Hiel stood beside Elisha's fountain, about a mile and a half north-west of the village of Riha. But the Jericho which our Lord visited stood two miles farther south, at the base of the mountains where the road from Jerusalem descends into the plain. The ruins of both cities I have surveyed with care. They are most distinctly marked. The plain around them is rich and beautiful, and though the palm-trees that once gave the city a distinguishing name are now nearly gone, there is still abundance of foliage. *P.*]

Ver. 5. [*Whither the men went I wot not.* The first part of the statement, ver. 4, may have been *true*, the second was certainly *false*. How can this untruth be justified? How had this woman faith? We answer to the *first* question—it cannot be justified at all, it is utterly condemned. To the *second*—does the infidel objector mean to affirm, what his question implies, that he who commits any single immoral act can have no moral principle? What havoc amongst infidels would this decision effect! Rahab did possess faith as a

9 And she said unto the men, I know that the[t] LORD hath given you the land, and that your [k]terror is fallen upon us, and that all the inhabitants of the land faint[4] because of you.

10 For we have heard [l]how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, our[m] hearts did melt, neither did there remain[5] any more courage in any man because of you; for the LORD your God, [n]he *is* God in heaven above, and in earth beneath.[6]

12 Now therefore, I pray you, swear unto me by the LORD, since [o]I have showed you kindness, that ye will also show kindness [p]unto my father's house, and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life for yours,[7] if ye utter not this our business. And it shall be, [q]when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she [r]let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.[8]

16 And she said unto them, [s]Get you to the mountain,[9] lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, We *will be* blameless[t] of this thine oath which thou hast made us swear:

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet thread[1] in the window which thou didst[2] let us down by: and thou shalt [u]bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* whosoever [x]shall go out of the doors of thy house into the street, [y]his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, [z]his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.[3]

21 And she said, According[4] unto your words, so *be* it. And she sent them away, and they departed: and she bound the scarlet line in the window.

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, [a]but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, [b]Truly the LORD hath delivered into our hands all the land: for even all the inhabitants of the country do [c]faint[5] because of us.

CHAPTER III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people concerning their passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua [a]rose early in the [1]morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

2 ¶ And it came to pass after [b]three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see [c]the ark of the covenant of the LORD your God, and the priests the Levites bearing it, [d]then ye shall remove from your place, and go after it.

4 Yet there [e]shall be a space between you and it, about [f]two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go: for ye have not passed *this* way heretofore.[2]

5 ¶ And Joshua said unto the people, [g]Sanctify yourselves: for to-morrow the LORD will do [h]wonders among you.

A.M. 2553. B.C. 1451.

[t] Ge.12.7 13.18; 15.18; 26.3; 28.13. Ex.3.8 De. 4. 11, 40. ch. 1. 15; ver.14.

[k] Ge.35.5. Ex.23.27. De. 2. 15; 11. 25; 28.10. Ca.6.4.ver.11,24; ch.5. 1.

4 Heb. *melt.*

[l] Ex. 14.21. ch. 4.23; 24. 5-9. Nu. 21. 24-35. De.ii.iii. Ne.9.9-22.

[m] ver.9; ch.5.1; 7.5. Ex.15.14. Is.13.7. De 1.28;20.8.

5 Heb. *rose up.*

[n] De.4.39. Da.4.34, 35. Is. 66. 1. Ps. 89. 11 Ex.18.11. 1 Ch.29.11.

6 This is Rahab's confession of faith. It is very clear and emphatic. She was trained an idolater. The creed of her people was that each country and city has its deities. All this she now renounces; and affirms that JEHOVAH, the God of Israel, is the one, only, supreme God. —*P.*

[o] 1 Sa. 20. 13-16; 30. 15. Pr.18.24. 2 Ti.1.16-18.

[p] ch.6.23.1 Ti.5.8.

7 Heb. *instead of you to die.*

[q] Nu.10.29,32. 2 Sa. 9.1. Mat.5.7. 2 Ti.1.16-18.

[r] Ac. 9. 25. 2 Co. 11. 33. 1 Sa.19.12.

8 This is a very common thing in the East. Many rooms may this day be seen upon, and overhanging, the old wall of Damascus. And nothing could be easier than to let any one down by a rope from one of the projecting windows.—*P.*

[s] ver. 22. Ec. 9.18. 1 Sa.23.14,29.

9 Jericho is described as lying close to an overhanging and barren mountain. —*C.*

[t] Ex. 20. 7. Ge. 24.3-8.

1 Or rather, scarlet-coloured cord or rope. The original determines nothing concerning the substance but the colour of that which was used to enable the men to escape. Whether cloth, or rope, or cord, it was a conspicuous object, easy to be seen, for otherwise it could not have answered the purpose to which it was appropriated by the advice of the spies. —*Davidson.*

2 Rather, *thou dost.* This conversation undoubtedly passed before the men were let down from the roof.—*Davidson.*

[u] Heb. *gather.* Ge. 7.1. Ac.27.24. Mat.23. 37.ver.12,13.

[x] Ac. 27. 31. Nu. 35. 26. Ex.12.13.

A.M. 2553. B.C. 1451.

[y] Le.20.9,11,16.2Sa. 1.16;3.28.1Ki.2.44.

[z] Mat.27.25.

3 The scrupulosity of the spies in defining the condition of their oath, under all the terrors of a vigilant police, and, if discovered, impending execution, indicates a high tone of moral feeling and principle, produced under the Mosaic government. Amidst the wilderness of Jewish sin it is pleasing to discover this *moral oasis.* To their national honour be it recorded that, amidst all their sins, they have still retained a high sense of honour in remembering promises, observing treaties, and requiting kindness.—*C.*

4 The case of this woman is very remarkable. Some of her expressions, especially those in ver. 11, indicate a distinct acknowledgment of Jehovah. Whatever may have been the means by which her knowledge had been acquired, surely she had been made the subject of the influence of God's own Spirit. Her meagre opportunities must have been well improved, and she had been blessed of him who declares that 'to him that hath shall be given.' When we contrast her faith with that exhibited, on many occasions, even by the chosen people who had witnessed the wonders of Jehovah's outstretched arm, we are reminded of our Saviour's expressions with reference to the centurion, 'Verily, I have not found so great faith, no, not in Israel.'—*J.*

[a] 1 Sa.19.10,12.2 Sa. 17.20. Ps.32.6,7.

[b] ch. 1.8. Nu. 13. 32. Pr.25.13.

[c] ver.9,11. Ex.15.15. Ps.48.4. Re.6.16. ch.5. 1.

5 Heb. *melt.*

CHAP. III.

[a] Ge.21.14; 22. 3. Ps. 119. 60. Ec. 9.10. Pr. 8. 17.2 Co.6.2.

1 After the return of the spies.—*P.*

[b] ch.1.10,11.

[c] Ex.25.10-22. Nu.4. 15.2 Sa.6.3. 1 Ch.15.12. ch.6.6. De.31.25.

[d] Nu. 10. 33. Ex. 13. 21,22. Re.14.4. Mat.16. 24.1 Co.11.1. Ep.5.1,2.

[e] Ex.3. 5; 19. 12. Ps. 89.7,8. He.12.28.

[f] About three-fourths of a mile, Nu.35.4,5.

2 Heb. *since yesterday and the third day.*

[g] Ex. 19. 10, 14, 15. Le.20.7. Nu.11.18. ch. 7.13. 1 Sa. 16. 5. Joel 2. 16.

[h] ver.13,15;ch.6.6.

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principle, for she believed the threatened judgments of God against her wicked countrymen, ver. 9, 10; but as fear overcame Peter, and betrayed him to deny his Lord, so fear overcame Rahab, and betrayed her to utter an untruth. 'Take heed, brethren, lest there be in any of you an evil heart of unbelief;' and 'let him that thinketh he standeth take heed lest he fall.' *C.*]

Ver. 6. [The climate of the plain of Jericho greatly resembles that of Egypt, consequently the new flax would just be ripe at the time of the year (before the passover) when the Israelites crossed Jordan, comp. ch. 4. 19; Ex. 9. 31. Flax in Egypt grows to a height of nearly four feet. *P.*]

REFLECTIONS.—Proper means and prudent caution must never be neglected when we trust God with the success of our enterprises. Even the best and greatest rulers must see with other people's eyes: and it is a great mercy to a nation when those to whom interesting affairs are committed are persons of fidelity and diligence. The grace of God can easily change the most vile sinner into a choice saint: and true believers will risk their all for God. Nor must we reject them as reprobates who are guilty of some very condemnable actions; there may be true and justifying faith where much sinfulness still works. But it is hard to get rid of a bad character when once fixed, even by repentance and amendment: and that remaining badge of our shame ought to excite us to frequent and bitter sorrow for the sin which occasioned it. God can easily send his terrors to the hearts of his enemies, so that the boldest shall tremble: and often sinners' frights are presages of their fall. But the faith of God's promises will powerfully influence a person to a regard for the people of God, even at the expense of natural affections. And when we cannot prevent the ruin of our city or nation, we ought cautiously to provide for the safety of ourselves and kindred. And all agreements, especially such as concern life and death, ought to be made with the greatest exactness. We must never mingle with the world which lieth in wickedness, if we would not be condemned with it. Faith, which foresees the ruin of the ungodly, will urge us to save ourselves from among them: and the lives that are jeoparded for Christ's service shall be secured by his mercy. But the most prudent means ought to be used for our safety, even while we trust our all to God and his redeeming grace. And God can easily make such as are weak encouragers of his strongest saints.

CHAPTER III. [Ver. 1. *Came to Jordan.* The snows that cover Hermon are the *real* sources of the river Jordan. It has two *historical* sources:—one at the base of a rounded hill in the midst of a marshy plain. On the hill once stood the border city of Dan. The other is four miles eastward, on a terrace on the southern declivity of Hermon, beside the ruins of Banias or Cæsarea-Philippi. The highest perennial source of the Jordan is not named in history; it is in the bottom of a valley at the western base of Hermon, near the town of Hasbeiya, and 12 miles north of Dan.

6 And Joshua spake unto the priests, saying, Take[i] up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, [k]as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall [l]stand still in Jordan.[3]

9 ¶ And Joshua said unto the children of Israel, Come hither, and [m]hear the words of the LORD your God.

10 And Joshua said, [n]Hereby ye shall know that [o]the living God *is* [p]among you, and *that* he will without fail [q]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [r]the LORD of all the earth [s]passeth over before you into Jordan.

12 Now therefore take you [t]twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* [u]the waters of Jordan shall be cut off *from* the waters that come down from above; and they [x]shall stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan,[4] and the priests [y]bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [z]the feet of the priests that bare the ark were dipped in the brim of the water, (for [a]Jordan overfloweth all his banks all the time of harvest,)

16 That the waters which came down from above stood *and* [b]rose up upon an heap, very far from the city Adam, that *is* beside [c]Zaretan:[5] and those that came down toward [d]the sea of the plain, *even* the salt sea, failed, *and* [e]were cut off; and the people passed over right against Jericho.

17 And the priests that bare the ark of the covenant of the LORD [f]stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst of Jordan.* 10, 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

AND it came to pass, when all the people were clean passed [a]over Jordan, that the LORD spake unto Joshua, saying,

2 Take[b] you twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, [c]twelve stones; and ye shall carry them over with you, and leave them [d]in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had [e]prepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God [f]into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel;

A.M. 2553. B.C. 1451.

i ver.3. Nu.4.15; 10.33. He.6.20. Re.11.19. Mi.2.13.

k ch.1.5,17.1 Sa.ii.

l ver. 17. Ex. 14. 13. Is.30.15. Ps.32.6.

3 The *full* instructions given to the priests may be inferred from ver. 13. They were to approach the brink of the river bearing the ark, and to place their feet in the water. The moment they did so the water was to fall away before them—that coming from above was to be stopped by divine power, and to rise on an heap, while that in the channel was to flow off into the Dead Sea. The priests were then to descend into the bed of the river, and remain there until the whole people had crossed over.—*P.*

m De.4. 1; 12. 8. Is. 55.3. Ro.10.17.

n Is.7.14. Ps.9.16; 86. 17. Ge.15.8. Ex.iv. Ju.6. 17, 36-40. 2 Ki.20.8. Lu. 1.18.

o De.5.26. Je. 10. 10. 1 Th.1.10. He.10.31.

p Ex.17.7. De.31.17. ch.22.31.

q Ex. 3. 8; 23. 27-30; 34.11,24. De.7.20-24; 9. 1-3; 11.23-25. Ge.15.18-21. ch.vi.-xii Ps. 44. 2, 3; 78.54,55.

r ver.13. Is.37.16; 54. 5. Mi.4.13. Zec.4.14. Ps. 24.1; 89.11; 50.12; 47.3. Da.4.35.

s ver.6. He.6.20. Mi. 2.13. Is.52.12.

t ch.4.2,9,20. Nu.1.5-16; 13.4-15; 34. 17-28. Mat.10. 1-5. Ac. 1. 25; 10.39.

u ver.16; ch.4.7. Ps. 114.3; 66.6; 74.15. Is. 25. 8 Hos.13.14.

x Ex.15.18. Ps.114.3; 78.13. ver.16.

y Ac.7.45; 9.15. ch.6. 6.1 Co.1.23,24.

z ver.13.

4 This passage was effected on the *tenth* day of the *first* month, ch. 4. 19, and so wanted but *five* days of completing forty years since the coming up out of Egypt on the *fifteenth* day of the first month. As to the nature of the miracle, it is greater still than the passing of the Red Sea: that was instrumentally effected by a mighty wind, this by the ark and the feet of the priests. As to the evidence, besides the veracity of the historian, we have the consent of a whole nation, and that consent so interwoven with institutions, and records, and rights of property, that he who calls it in question must call in question every possible record of ancient and modern history.—*C.*

a 1 Ch.12. 15. Je. 12. 5; 49.19; 18. 14. ch.4.19; 5. 10. This overflow was occasioned by the melting of the snow on Lebanon.

b Ps. 29. 10; 77. 19. ver.13.

c 1 Ki.4.12; 7.46.

5 The sense is, 'very far off, at Adam, the city which is beside Zaretan.' Zaretan was on the Jordan below Jezreel, and consequently about forty-five miles above Jericho.—*P.*

d Nu.34.3. Ge. 14.3. ch.15.2. They had a passage of eighteen or twenty miles opened for them.

e ver.13; ch.4.7. 2 Ki. 2.8,11.

f Ex.14.22,29. Ps.66. 6; 84. 7. Ep. 2.18. Hos. 13.14. Is.25.8; 35.10; 51. 11. Jn.17.12; 10.28,29; 6. 39.40.

CHAP. IV.

a Nu. 33. 51; 35. 10. De.9. 11; 11. 31; 12. 10; 27.4,12. ch.1.2,11; 3.17; ver.22. Ac. 14. 22. Ho. 13.14. Is.25.8.

b ch.3.12. Nu.1.5-16; 13.4-15; 34.17-28. Mat. 10.1-5. Ac.1.25; 10. 39. These were typical of the apostles as witnesses of Christ's resurrection.

c Ge.28.22. ch.24.27. 1 Sa.7. 12. 1 Ki. 18. 31. Ex.24.4. ver.8,9,20.

d ver.8,19,20.

e ch.3.12. Mar.3.14-19.

f ver.10.

About 5 miles south of Dan the three unite, and after a course of 6 miles more the Jordan expands into the Lake *Merom*, and in about 28 miles farther it enters the Lake or Sea of Gennesareth or Tiberias. From this lake it pursues its course, still southerly, through a dreary valley till it empties itself into the *Dead Sea*. The whole course, computing the windings of the stream, is about 160 miles. Travellers differ greatly as to its width; but from the average it may be estimated at about 90 feet. That it formerly overflowed its banks the Scriptures assert, ver. 15; 1 Ch. 12. 15; this some travellers deny. No rational man can doubt the Scripture statement, and recent researches prove it to be strictly accurate. That it rises an average of about 9 feet, by the melting of the snow upon Lebanon and Hermon, is agreed upon all hands. This passage took place in April, when the river is broadest and deepest; a fact so far important as it stultifies the infidel conjecture of some German neologists, who pretend that a rock having fallen stopped the stream, and that Joshua, taking advantage of the circumstance, affirmed that it was a miracle, and so encouraged the people to follow. Surely these are the men who, 'counting themselves wise, become fools!' *C.* and *P.*]

Ver. 15. [Hebrew: 'For the Jordan was full up to all its banks all the days of harvest:' This clause is explanatory of the statement that the priests dipped their feet in the brim of the river. Under ordinary circumstances this would be impossible, for the real channel of the river has perpendicular banks from 6 to 8 feet deep, always swept by the torrent. In early spring, however—the time of harvest in the valley of Jericho—the river rises over these banks and floods the flat bottom of the narrow ravine through which the channel flows. The priests bearing the ark could, without any danger, dip their feet in the water which overflowed the banks. The opening of a passage through the river at such a season was the greater miracle. Had it been late in the summer it might have been thought that natural causes operated; but in harvest—the time of the overflow—the finger of God must have been manifest to all. *P.*]

REFLECTIONS.—Let us always press forward in the way of our duty, notwithstanding foreseen difficulties attending it. And when we have done our utmost, the Lord can step in and clear our passage. Let us follow his word as our guide, and our way will be right. But let us always set Jesus, the Ark of the covenant, before us, by faith depend on him, and with due reverence follow his example; and if we cannot get rid of faults, let us detest them. Let ministers go before others, as he-goats before the flock; and though they should be more exposed than others, that Christ, whose name they bear in their ministrations, shall be their protection; for God highly honours those that honour him; and those who are comforted and encouraged of God should encourage and strengthen their brethren. In the moment of difficulty the Lord will be seen. The greatness of the difficulty shall but the more magnify the power of God in overcoming it. And Christ will be the protection of his people in trouble or death, till they be all clean passed over into Canaan above. If then I expect a noted appearance of God for my relief, let me make solemn preparation for it, separating myself from every sinful lust and carnal care. Always seeking the honour which cometh from above, let me improve God's present manifestations of power and love as pledges of more, nay, of eternal and immediate enjoyment of him. Let no occasional advantage, gained by the opposition made to my happiness, or to the church of God, dismay me; for the Lord sits King upon the floods, and is mightier than the noise of many waters.

CHAPTER IV. [Ver. 4. *Twelve men whom he had prepared.* By instructing them to come without any other burden, and informing them of their specific duty; and, as is not improbable, by exercising them to lift and carry such stones as would give to future times a remarkable specimen of their strength, as well as a memorial of the miracle the Lord had wrought for the passage of his people—a lively emblem of every one who would, in any office, minister to God and his church. He must be prepared, he must bear upon his shoulder his appointed burden; and when laid down, it is to form a memorial of the grace and power of God. *C.*]

Ver. 7. [*The waters of Jordan were cut off.* The scriptural evidence of this and similar miraculous events consist in, (1) An original document, written and published at the time. (2) A public monument erected, or a religious institution appointed, to commemorate the event. (3) A national system of reli-

ANCIENT JERICHO—WHERE THE CHILDREN OF ISRAEL FIRST CAMPED. [Joshua, iv:19.]—"And the people came up out of Jordan on the tenth day of the first month and encamped in Gilgal, in the east border of Jericho." Jericho is a city of great antiquity. It is situated in what is called the plain of the Jordan, and is consequently over against the ford of the river where, under the leadership of Joshua, the Israelites crossed. It is about 6 miles west of the Jordan and about 8 miles northwest of the Dead Sea. It once had a king, and its walls were so wide that houses were built upon them. Here the sons of the prophet sought retirement from the world. The city rose to great influence during the reign of Herod, who had his residence here. He fortified it and built many palaces, which he named after his friends. Here he died, and it was in the amphitheater of Jericho that the news of his death was announced to the assembled soldiers and people by Salome.

6 That this may be [g]a sign among you, *that* when your children ask *their fathers* in time to come,[1] saying, What *mean* ye by these stones?

7 Then ye shall answer them, That the waters of Jordan were [h]cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: and [i]these stones shall be for a memorial unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones[2] out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 ¶ And Joshua set up twelve stones in [k]the midst of Jordan,[3] in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.[4]

10 ¶ For the priests which bare the ark stood in the midst of Jordan, [l]until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses [m]commanded Joshua: and the people [n]hasted[5] and passed over.

11 And it came to pass, when all the people were clean passed over, that the ark of the LORD passed over, and the priests, in the presence of the people.

12 And [o]the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them.[6]

13 About forty thousand prepared for war[p] passed over before the LORD unto battle, to the plains of Jericho.

14 ¶ On that day the LORD [q]magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.

15 ¶ And the LORD spake unto Joshua, saying,

16 Command the priests that bear [r]the ark of the testimony, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, [s]Come ye up out of Jordan.

A.M. 2553. B.C. 1451.

g ch.22.27;24.27;ver. 7,21,22. Ps.103.2;111.2; 77.10,11. Ex.13. 14;17. 14,15. 1 Sa.7.12. De. 6. 20.

1 Heb. *to-morrow.*

h ch.3.13–16. Ps.114. 3;66. 6;74. 15. Is.25.8. Ho.13.14.

i ver.3, 6. Ex.12. 14; 13.9; 17. 14, 15. Nu. 16. 40. Zec. 6. 14. Mat.26. 13. Ps.103.2. Ac. 10.39. He.2.3,4. Ep.2.20.

2 These likewise typified the twelve apostles as witnesses of Christ's death and resurrection.

k Ps.66.8. 1 Sa.7.12. Ge.28.22.ch.24.27;ver. 9,7.

3 Some are disposed to adopt 'from the midst of Jordan,' as they suppose only twelve stones taken up and carried to Gilgal, whereas the words in the text set up other twelve in the river. But this new reading is unsupported by Hebrew MSS., and therefore to be rejected. Besides these twelve stones would not, as supposed, remain always invisible, but would, when the swollen river had returned to its usual bed, form a second witness to the wondrous works of the Lord.—*C.*

4 Joshua, or his inspired historian, added these words some years after the miracle.—*C.*

l Ex.23.13. Ep.5.15. Ga.6.9. Is.28.16.

m Nu.27.21–23. De. 31.7,23.

n Ex.12.39. Mat.14. 30. Ec.9.10. Pr.27.1. 2 Co.6.2.

5 *Hasted*, not as an evidence of fear, for this was a believing generation; but to expedite the passage, in obedience to the command of Joshua, and as a moral emblem of the eagerness with which a believer should pass over to his promised rest, and *haste* to the day of the Lord, Phi.1.23. 2 Pe.3.12.—*C.*

o Nu.32.20,27,28.ch. 1.14.

p Or, *ready armed.* It seems Joshua did not choose that any more should go.

q ch.3.7;1.16–18. Ex. 14.31. 1 Co.10.2. 1 Ch. 29.25. 2 Ch.1.1; 32.23. Ac.5.13.

r Ex.25.16. ch.3.3,6; ver.17. Re.11.19.

s Ge.8.16. 1 Co.15. 22–28.

6 Of these two tribes and a half, all the men capable of bearing arms did not accompany their brethren across the Jordan. It appears from the census recorded in Nu. xxvi. that the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, amounted to about 110,580. It is probable that the remaining 70,580 were left behind for the defence of the women and children, &c. They were considered, however, as fulfilling their stipulations, by sending these 40,000 to aid the other tribes. The whole body of the people of Israel were never expected to take the field, except upon extraordinary occasions. All were liable to be called out, but it was seldom that all were required.—*J.*

A.M. 2553. B.C. 1451.

t ch.3.15,1 Ch.12.15. Je.12.5;49.19;18.14.

7 Heb. *plucked up.*

8 Heb. *went.*

u Ex.12.3.ch.3.2.

v ch.5.9;10.6,43;15. 7;18.17. 1 Sa.11.14,15.

x ver.3,9. Re.21.14. Ep.2.20. Ac.10.39.

9 *Gilgal—rolling*, Jos.5.9, or according to Josephus, *liberty*. It is situate between Jordan and Jericho, a mile and a quarter east of the city, according to Josephus, and six miles and a quarter west of the river. Here Joshua encamped—here he divided the conquered land—here Samuel judged, 1 Sa. 7.16—here prophets were educated, 2 Ki. 2. 1; 4. 38—and here, alas! idolatry finally triumphed, Ho. 4. 15, 17. Am. 5.4. A melancholy example of privileges abused, its name only remains, and not even a ruin tells where it stood. —*C.*

y ver.6. Ex.12.26,27; 13. 14, 15. De. 6. 20–24. Ps.111.2.

1 Heb. *to-morrow.*

z Ps.78.2–8; 105.2,5; 145.4–7; 44.1. De.6.20–24; 11.19 Is.38.19. Ep. 6.4.

a Ex.14.21. Ps.77.16, 19;78.13. Is.43.16;63.12 –14. Ne.ix.–xi.

b Ro.1.19,20. Ps.75. 1. Je.32.17–22.

c Ps.76.6–8; 111.10. Je.10.6,7; 32.40. De.6. 2,13. Pr.1.8.

2 Heb. *all days.*

CHAP. V.

a ch.12.9–24. Ge.15. 18–21; 10.15–19. Nu.13. 29. Ex.3.8; 23.23,28;34. 11. De.7.19.1–3.

b Ex.15.14,15; 34.24; 23.27. ch.2.9,11. Ps 48. 4–6,8. Re.18.10.

c *Knives of flint*, Ex.4.25.

d Ge.17 7–14. Ro.4. 11;2.29. De.10.16; 30.6. Col.2.11.

1 The meaning is not 'Circumcise these people a second time;' but "Circumcise the people again as the people used to be circumcised in former times.' The rite had been long neglected, and this is the order for its renewal.—*P.*

2 Or, *Gibeah-haaraloth.*

18 And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the [t]soles of the priests' feet were lifted [7]up unto the dry land, that the waters of Jordan returned unto their place, and flowed[8] over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the [u]tenth *day* of the first month, and encamped in [v]Gilgal, in the east border of Jericho.

20 ¶ And those [x]twelve stones, which they took out of Jordan, did Joshua pitch in [9]Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall [y]ask their fathers in time to come,[1] saying, What *mean* these stones?

22 Then [z]ye shall let your children know, saying, Israel came over this Jordan on dry land.

23 For the LORD your God dried up the waters of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, [a]which he dried up from before us, until we were gone over;

24 That all the people of the earth [b]might know the hand of the LORD, that it *is* mighty; that ye might [c]fear the LORD your God for ever.[2]

CHAPTER V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An angel appeareth to Joshua.*

AND it came to pass, when [a]all the kings of the Amorites, which *were* on the side of Jordan westward, and all the kings of the Canaanites, which *were* by the sea, [b]heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee [c]sharp knives, and [d]circumcise again the children of Israel the second time.[1]

3 And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins.[2]

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt,

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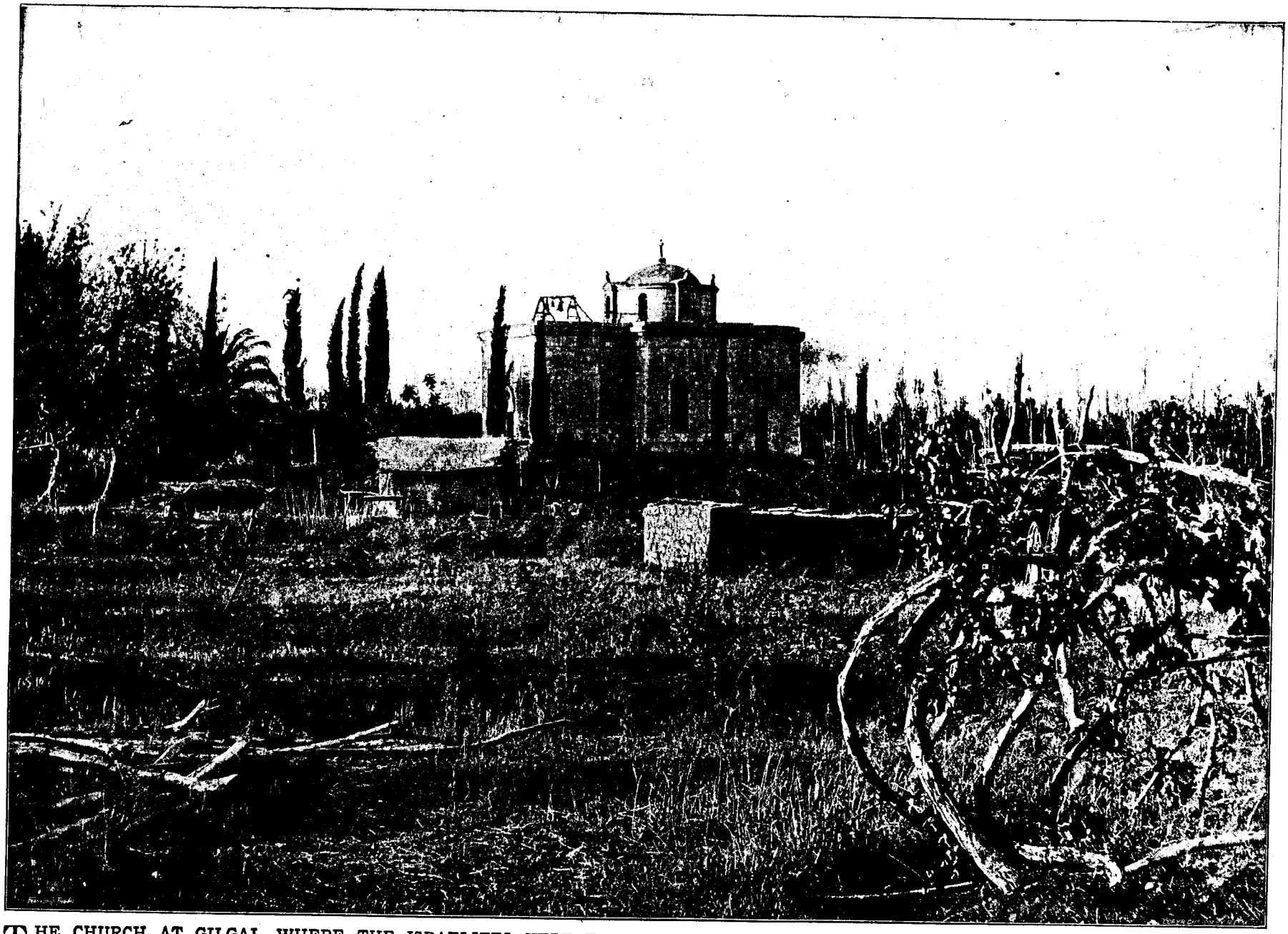
gious instruction founded upon the original document, and perpetuating the history. A system which embodies, vitalizes, and perpetuates tradition, but a system as different from mere tradition as a house builded upon a rock differs from a house builded upon sand. As an example of tradition without scriptural authority take Mat. 15. 3, 6; Col. 2. 8. For the authority of traditions, that is, records delivered on scriptural warrant, see 2 Th. 3. 6; 1 Co. 11. 2, in which last-cited passage the ordinances, or traditions, evidently comprehend the Lord's supper. To traditions so embodied the infidel can produce no rational objection. Read ver. 20–23. See Leslie's *Short Way with the Deists*, and Dwight on the *Lord's Supper*. *C.*]

REFLECTIONS.—No care or labour of our own should ever hinder us from that which tends to the immediate honour of God, and the commemoration of his wonderful works. And if not one Israelite, however feeble, perish in trouble or in death, surely it becomes all to keep his mighty works in everlasting remembrance. Never let us hunt after pomp or finery in our memorials; for God has chosen the weak and foolish things of this world to confound all earthly glory. Let every accommodation, even in outward things, render us forward and exemplary in duty. If we be called forth to God's work, we may cheerfully leave all our worldly concerns behind us: and if we have God's presence with us, we need not be weary, nor doubt but we shall safely land at last: for though the years of our pilgrimage should be many and sorrowful, they have an appointed end: let us therefore never hurry out of danger till our work in it be finished. But whatever perilous work God allots to us, let us go through it with proper despatch, never with unbelieving haste: and let us always honour those whom God honours by his providence. The religious inquiries of young people should be encouraged and gratified to the uttermost. If we wish them wise when they are old, they ought to be inquisitive when they are young. But if we wish our present mercies to be doubly sweetened, let us compare them with our former ones.

CHAPTER V. [Ver. 2. *Sharp knives. Knives of flint*, as in the marginal translation. The use of flint for knives, arrows, spear-heads, chisels, and hatchets has been common in many nations. Specimens of some, or all of them, are occasionally found in almost every country of Europe, as well as of Asia. The Egyptians, according to Herodotus (b. ii.), used them in opening bodies for embalming, and some of the judaizing Abyssinian Christians use them still in



THE CHURCH AT GILGAL—WHERE THE ISRAELITES KEPT THE FIRST PASSOVER IN THE PROMISED LAND. [Joshua, v:10.]—"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho." This was the site of the first camp of the Israelites after they crossed over the river Jordan, the place at which they passed the first night in the Promised Land, and where the 12 stones were set up which had been taken from the bed of the stream. In the above view we have a picture of a church built by the Greek Christians. This is perhaps the most interesting building between the Judean mountains and the River Jordan. This is about 20 miles from Jerusalem, and to reach it one makes a descent of 3800 feet over the rockiest and roughest road perhaps in Christendom. There are many ruins found in this plain, but the Judean hills overlooking it are the same that they were when Joshua encamped here with the children of Israel.

that were males, *even* [c]all the men of war, died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out were circumcised; but [d]all the people *that were* born in the wilderness by the way as they came forth out of Egypt, *them* they [e]had not circumcised.

6 For the children of Israel walked [h]forty years in the wilderness, till all the people *that were* men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that [i]he would not show them the land which the LORD [k]sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* [l]he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.

8 And it came to pass, when they had done circumcising all the people,[3] that they abode in their places in the camp till they were whole.

9 And the LORD said unto Joshua, This day have I rolled away the [m]reproach of Egypt from off you: wherefore the name of the place is called [n]Gilgal unto this day.[4]

10 ¶ And the children of Israel encamped in Gilgal, and [o]kept the passover on the fourteenth day of the month at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, [p]unleavened cakes and parched *corn* in the selfsame day.

12 ¶ And the manna [q]ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; [r]but they did eat of the fruit of the land of Canaan that year.[5]

13 ¶ And it came to pass, when Joshua was by Jericho, that he [s]lifted up his eyes and looked, and, behold, there stood [t]a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

14 And he said, Nay; but *as* [u]captain of the host of the LORD am I now come. And Joshua [z]fell on his face to the earth, and did worship, and said unto him, [y]What saith my LORD unto his servant?

15 And the captain of the LORD's host said unto Joshua, [z]Loose thy shoe from off thy [6]foot; for the place whereon thou standest *is* holy. And Joshua did so.

CHAPTER VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 12 *The city is compassed.* 17 *It is accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The man that buildeth Jericho again is laid under a curse.*

NOW Jericho[1] was straitly[2] shut up [a]because of the children of Israel: none went out, and none came in.

2 ¶ And the [b]LORD said unto Joshua, See, I [c]have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall [d]compass the city, all *ye* men of war, *and* go round about the city once. Thus shalt thou do six days.

4 And seven priests shall bear before the ark [e]seven trumpets of rams' horns;[3] and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

5 And it shall come to pass, that [f]when they make a long *blast* with the ram's horn, *and* when ye hear the sound of the trumpet, [g]all the people shall shout with a great shout; and the wall of the city shall fall down[4] flat,[5] and the people shall ascend up, every man straight before him.

6 ¶ And Joshua the son of Nun called the priests, and said unto them, [h]Take up the ark of the covenant, and let seven[6] priests bear seven trumpets of rams' horns before the ark of the LORD.

7 And he said unto [i]the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

A.M. 2553. B.C. 1451.

[c] Nu.14.23,29,38; 26. 64,65.De.2.14,15.1 Co. 10.5.He.3.17–19.Ps.90. 3,5.0;95.8–11.

[d] Thus for thirty-eight years they were held as aliens to the covenant of promise. Ho.1 9;6.6,7 Ga.6.15.

[e] Ho.1.9; 6.6. Mat. 12.7.Nu.14.33.

[h] Nu.14.32–35; 33. 38;32.13. De.1.3;2.7;8. 2,5;29.5. Ex.16.35. Ne. 9.21.

[i] Nu.14.23.Ps.95.10, 11.He.3.17,18.

[k] Ge.12.7; 13.15; 15. 7,18–21; 17.8; 26.3,4;28. 13,14; 35.12. Ex.3.8. De.4.1;6.10,11;8.10,11.

[l] Nu.14.31. Ep.2.14. Col.3.11.

3 Heb. *When the people had made an end to be circumcised.*

[m] Ge.34.14.1 Sa.17. 26. Ep.2.11,12. ch.24. 14. Eze.20.7;23.3,8. Je. 9.25.

[n] That is, *rolling*, ch.4.19;9 6; 10.6. 1 Sa. 7.16; 10.8; 11.14. Ho.4. 15;9.15;12.11. Am.4.4.

4 It would appear that Gilgal was the name of the place before the exodus, for Moses describes the Canaanites as dwelling over against Gilgal, De. 11. 30. The meaning in this passage does not appear to be that a new *name* was given to the place, but rather that a new *meaning* and significancy were attached to the old name. The word *Gilgal* means 'a circle,' and also 'a rolling away.' A similar play upon the meaning of a word occurs in the case of *Gilead*; and Bethel is an example of an old name having attached to it a new significancy. This explanation—simple, natural, and in full accordance with the genius of oriental languages—removes at once the objections which have been brought against the passage.—*P.*

[o] Ex. xii. Nu. ix. 2. Ch.xxx.xxxv.

[p] Le. 23. 6–14. Ex. 12.18–20;13.6,7.

[q] Ex.16.35. Ne.9.20, 21. Re. 21.22, 23; 7. 16, 17.

[r] Pr.13.22. Jn. 4. 38. De.6.10,11. Ne.9.25.

5 The plain of Jericho is fertile and of vast extent. In it the people, numerous as they were, would find large supplies of grain; but, in addition to these, they doubtless procured some from the granaries of Gilead and Bashan, which they had conquered. —*P*

[s] Ge.18.2;33.1,5. Da. 8.3;10.5.

[t] Ex.23.23. Zec.1.8. Da.10.5.Ge.32.24. Re. 1.13. ch. 6. 2. De. 9.3. Mi.2.13.

A.M. 2553. B.C. 1451.

[u] Or, *prince*, Ex. 23.20,22. Da. 10.13,21; 12 1. Is.55.4. Re. 12.7; 19.11,14.

[x] Ge.17.3, 17. Le. 9. 24. Nu.16.22. 1 Ch. 21. 16.

[y] 1 Sa.3.9.Ac.9.6.

[z] Ex.3.5. Ac.7.33.1 Co.2.14. 1 Pe.2 1. 2 Pe. 1.18.Ps.89.7,8;93.5; 26. 6.

6 The command to 'put off the shoes,' when compared with Ex.3.5. Jos.6.2, clearly proves that this was JEHOVAH in human form; and the drawn sword was the emblem of the sharp and prepared judgment he was ready to execute. Joshua did not know him, till he revealed his office: but the instant he discovered it, he 'fell down and worshipped.' As he is here called 'Captain of the Lord's host,' so Jesus is called the Captain of our salvation, He. 2. 10, by which we are reminded that we are still in a state of warfare, and that only under his leading are we certain of victory.—*C.*

CHAP. VI.

1 This verse is parenthetical; the narrative respecting the divine person who appeared to Joshua being resumed in the next, and continued to the end of ver.5.—*I.*

2 Heb. *did shut up, and was shut up.*

[a] ch.4.19; 2.7, 9. Ps. 27.1.

[b] ch.5.13–15.

[c] Da.2. 21, 44. ch. 2. 11; 3.8,24,8,18; 10.8.

[d] Nu.14.9. 2 Co. 4.7; 10.4,5; 12. 9. 1 Co.1.21–25.

[e] 2 Ch.20.17. Ju.7.16, 22. Zec.4.6. 1 Co.1. 23, 24,27. 2 Co.4.7;10.4,5.

3 Or, jubilee trumpets. It is uncertain whether they were really rams' horns, or trumpets in the form of horns. They were those used on the jubilee, and, in going forth to compass the city, it already became the people to rejoice triumphantly.—*I.*

4 Heb. *under it.*

5 The margin reads, 'shall fall down under it,' which is evidently the true rendering. For as the people were to 'ascend up,' the city must have been situate, like most cities of the country, on an eminence; and, consequently, the walls would literally 'fall under it.'—*C.*

6 The word *seven*, so frequently occurring in Scripture, is derived from the sevenfold division of time at the creation, including the progressions of a good work, closed by the blessing of hallowed rest.—*C.*

[f] Ex.19.10.1 Co.1.23,24.2 Co.10.4,5. [g] ver.16,20.1 Ki.18.43. Ju.7.22.2 Ch.13.15. [h] Ex. 25.14.Nu.10.9.De.20.2,&c.ch.4.18;ver.4.Ac.9.15.Ep.3.8. [i] ver.3;ch.1.14;4.13.

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the rite of circumcision (Ludolph, *Hist. of Ethiopia*, b. iii. c. 1).—*Circumcise again.* Not in allusion to any general act of circumcision at, or soon after, the exodus; but as the first time, at eight days old, Ge. 17. 12, had been neglected, God now allows and commands a second opportunity of sealing and ratifying the national covenant; just as the people were allowed to celebrate the passover in the days of Hezekiah, contrary to the letter of the law, in the second instead of the first month, 2 Ch. 30. 2; 3. 15. *C.*]

Ver. 9. [*Reproach of Egypt.* The reproach of Egypt seems to mean the reproach of having been slaves and without a country. Now, by the sign of the covenant they become God's freedmen, and have taken possession of the land which he sware to give their fathers.—*Note*, There is no real reproach but the slavery of sin; but 'if the Son make us free,' by circumcising our hearts, and admitting us into his covenant of promise, Jn. 5. 36; Ep. 2. 12, 19, then is our reproach rolled away, and then 'are we free indeed.' *C.*]

Ver. 11. [*Parched corn.* That is, the ears of the growing crop, a common and favourite food in eastern countries till this day. The old and the new are mentioned together to indicate the abundance of the former and present harvest.—*Note*, 'Every scribe instructed unto the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things *new* and *old*,' Mat. 13. 52. And so the Lord equally satisfies his people with the *old doctrines*, and *new discoveries of truth*, with *old faith* and *new experience. C.*]

REFLECTIONS.—Sad is the case of those against whom the Lord is come up as an enemy. How can their hearts be courageous or their hands be strong? Even his secret terrors can bring them into the agonies of death. The sins of parents often, in a fearful manner, bereave their children of the seals of God's covenant, or their happy virtue: but his mercy can remove the reproach and plague in his time. And by circumcision of their hearts, by feasting them on the flesh and blood of his Son, by giving them foretastes of the heavenly joys, and manifestations of himself as their leader and protector, he must prepare his people for their spiritual warfare. Such then as would courageously fight his battles should first solemnly devote themselves to him, and act faith upon him, in the use of his sacraments. But let us use the gospel manna while we have it; the time is at hand when it shall be no more offered: and let us never expect extraordinary supplies when ordinary can be had. But if Jesus appear for our direction or encouragement in doubtful or perilous circumstances, let us entertain his visits with the utmost reverence, purity, and the readiest obedience.

CHAPTER VI. [Ver. 26. *Cursed be the man before the Lord that riseth up and buildeth this city Jericho.* A new city called *Jericho* appears to have been built at no great distance from the site of the old, Ju. 1. 16; 3. 13. But this curse of Joshua prevented the rebuilding of the original Jericho till the time of Ahab, about 530 years after the anathema was pronounced. *Hiel* of Bethel, at that time, dared to rebuild it; but, according to the threatening, his eldest son was taken away when the foundations were laid, and when he set up the gates he was left childless, 1 Ki. 16. 34. *C.*——The reason of this remarkable curse is not stated. We can scarcely suppose that it is a mere arbitrary anathema. The licentiousness of Sodom probably clung to the whole valley, owing perhaps in some degree to the

8 ¶ And it came to pass, when Joshua had spoken unto the people, that the seven priests, bearing the seven trumpets of rams' horns, passed on [k]before the LORD,[7] and blew with the trumpets; and the ark of the covenant of the LORD followed them.

9 And the armed men went before the priests that blew with the trumpets, and the rereward[8] came after the ark, *the priests* going on, and blowing with the trumpets.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor make any[9] noise with your voice, neither shall *any* word proceed out of your mouth, [l]until the day I bid you shout; then shall ye shout.

11 So the ark of the LORD compassed[1] the city, going about *it* once: and they came into the camp, and lodged in the camp.

12 And Joshua rose [m]early[2] in the morning, and the priests took up the ark of the LORD.

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, went[n] on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And the second day they compassed the city once, and returned into the camp: so they did six days.

15 And[o] it came to pass on the seventh day,[3] that they rose early, about the dawning of the day,[4] and compassed the city after the same manner seven times: only on that day they compassed the city seven times.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, [p]Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [q]accursed,[5] *even* it, and all that *are* therein, to the LORD: only Rahab the harlot shall live, she and all that *are* with her in the house, because [r]she hid the messengers that we sent.

18 And ye, [s]in any wise keep *yourselves* from the accursed thing, lest ye [t]make *yourselves* accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver, and gold, and vessels of brass and iron, *are* [u]consecrated unto the LORD: they shall come into the treasury of the LORD.

A.M. 2553. B.C. 1451.

k i.e. before the ark, ch. 4. 13; ver. 7. Nu.32.20.

7 They passed literally 'before the LORD;' because the mercy-seat, his throne of grace to sinners, was following, carried by the priests.—*C.*

8 Heb. *gathering* host.

9 Heb. *make your voice to be heard.*

l 2 Sa.5.23,24. Ac. 1. 7. Lu.24.49.

1 The ark of the covenant, so called because it contained the two tables on which the covenant was inscribed, was the symbol of the divine presence. It is particularly stated, that it compassed the city; because it was he whose presence it declared, whose mighty power was at the utterance of a sound to cast down the walls; he who said to Joshua, 'I have given into thine hand Jericho.'—*J.*

m ch. 3. 1. Ge. 22. 3. Ps.112.5; 119.60. Ec. 9. 10.

2 The mention of the *early morning* is not without its instructive meaning. All human work is chiefly effected by rising early. The mechanic rises to work early, the manufacturer, even though a child, rises early. the labourer is ahead early, the student sits late and rises early; and the Christian, where health permits, to 'the work of faith and labour of love,' arises 'right early'—*C.*

n ver.6. 1 Ch. 15. 26. 1 Ki. 18. 3,12. Ga. 6. 9. Mat.24.13.

o 1 Ki.20.29.

3 One of these days of marching must have been a Sabbath. But the people acted under no 'dispensing authority'—an authority that has really no existence—but under divine exposition of the law, which exempts from its operation all works of necessity and mercy, nor prohibited any religious work or procession, such as this marching really was.—*C.*

4 The special note of *the dawning of the day*, on the seventh time of compassing the city, indicates, as it were, a sleepless anxiety to finish God's work. Spiritually it tells us, 'He that seeks me early shall find me.' 'Be not weary in well-doing.' 'The night is far spent, the day is at hand.'—*C.*

p ver. 5,20. Ju. 7. 20-22.2 Ch.13.14,15;20.22, 23.

q Or, *devoted*, Le. 27.28,29. De.7.26;2.34. Je.46. 10. Mi. 4. 13. Is. 34.6. Eze.39.17.

5 This Hebrew word *cherem* signifies 'ban;' and it is generally employed to denote either persons or things irredeemably devoted to Jehovah. In carrying out the ban persons and animals were either killed, or set apart for ever for the purposes of the sanctuary.—*P.*

r ch.2.4,6;ver.22,23. Mat.10.41.He.6.10;11. 31.Ja.2.25.

s Ro.12.9.1 Th.5.22. Ep.5.11.

t ch.7.11, 12, 25. De. 7.26. Jonah 1.12. Ec.9. 18.

u Heb. *holiness.* Mi.4.13.Is.23.18.

A.M. 2553. B.C. 1451.

x ver. 5. He.11.30. 2 Co.4.7; 10.4, 5. 1 Co.1. 23,24.Re.8,7-9,12.

y De.7.2,3,16; 20.16. 17;2.34.1 Ki.20.42. Re. 18.21.

6 The execution of the adults was on account of their criminality. Le. xviii., a sentence which, if God be a divine moral governor, he must have a right to inflict, as even human governors must likewise have. Nor can the sentence upon the young be impugned unless the death of children, from any cause, can be proved to be inconsistent with providence.—*C.*

z ch.2.14. He.11.31. Ps.15.4. Pr.20.25.

7 Heb. *Amorites.*

a De.21.10, &c. Nu. 5.2,3; 31.19. 1 Co.5.12. Ep.2.12

8 The promise was only to save them alive, not to amalgamate them into Israel they are therefore left without the camp, waiting for Joshua's decision. In this they were the emblems of all redeemed believers, left for a time out of heaven, waiting for the time of the Lord.—*C.*

b ver.19. Mi.4.13.

c Ju. 1.24,25. He.11. 31. Ja. 2. 25. ch. 2. 14. Mat.1.5.

9 This is an important note of time. It shows that the book was written by a contemporary, and not very long after the events transpired. Rahab evidently became a proselyte, for she was married to Salmon, of the tribe of Judah, and thus became the ancestress of a long line of princes, culminating in the MESSIAH himself.—*P.*

d Nu. 5. 19, 21. 1 Sa. 14. 27. 1 Ki.22.16. Mat. 26.63.

e 1 Ki. 16. 34. Mal.1. 4.

f De. 31. 6,8. ch.1.5, 9.

g 1 Sa.2.30. 2 Sa.7.9. Mat.14.1.

CHAP. VII.

a ch.22.20.1 Ch.2.7.

1 Why was the Lord angry with *all*, since only Achan was guilty of the trespass? It is not improbable, though not expressly mentioned, that all may have grieved and grudged in their hearts to see so much valuable spoil given up to the fire or dedicated to the tabernacle, while Achan alone committed the actual trespass.—*C.*

2 Or, *Achar.*

b Devoted. ch.6.17, 18.

c Ex. 4. 14. Nu.11.1. 10;25.3; 32.10,13. De.6. 15;7.4. ch.22.20.

d Ge. 12.8; 13. 3. ch. 12.9;8.1. Is.10.28.

e 1 Sa. 14. 23. Ho. 4. 15;5.8;10.5.

f Pr.20.18;24.6. Mat. 10.16. Ep.5.15. ch.2.1.

3 The site of Ai has been recently identified. It stood on a rocky ridge on the eastern brow of the mountain chain, commanding a noble view of the Jordan valley. It is about 2½ miles south-east of Bethel; and between them lies the broad plateau on the top of which Abraham pitched his tent. Ai has an elevation of some 3000 ft. above Gilgal, so that it is truly said 'the men went up.'—*P.*

20 ¶ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [x]the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [y]utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.[6]

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [z]as ye sware unto her.

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [7]kindred, and left them [a]without the camp of Israel.[8]

24 And they burnt the city with fire, and all that *was* therein: only [b]the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua [c]saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel *even* unto this [9]day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua [d]adjured *them* at that time, saying, [e]Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest *son* shall he set up the gates of it.

27 So the LORD [f]was with Joshua; and his [g]fame was *noised* throughout all the country.

CHAPTER VII.

1 *Achan's trespass.* 2 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by the lot.* 19 *His confession.* 24 *He and all he had are destroyed in the valley of Achor.*

BUT the [a]children of Israel committed a trespass in the accursed thing:[1] for [2]Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the [b]accursed thing: and [c]the anger of the LORD was kindled against the children of Israel.

2 ¶ And Joshua sent men from Jericho to [d]Ai, which *is* beside [e]Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and [f]view the country. And the men went up and viewed Ai.[3]

3 And they returned to Joshua, and said

relaxing nature of the climate. *Rîha*, the only modern representative of Jericho, is a poor filthy hamlet. The houses are built of rough stones, and covered with straw and brushwood. It is a remarkable fact that the people are noted as being the most indolent and licentious in Palestine. *P.*]

REFLECTIONS.—God takes a peculiar pleasure in honouring his ministers and ordinances; in trying the faith and patience of his people at their setting forth in their spiritual warfare; and in showing them that their success is not by human might or power, but by his Spirit. There is need, therefore, of patient perseverance in using the means of grace, though we see not their immediate good effect: for if we follow God's ark, we shall speed at last, and see his salvation, and he can accomplish the most remarkable events by the weakest of instruments. By the bearing of Jesus' name, and proclaiming his gospel before sinful men, particularly on his Sabbaths, what destruction is made of strongholds of inward corruptions and high imaginations, deep-rooted customs and laws of iniquity; of heathen and Popish errors, idolatries, and superstitions, supported by all the principalities and powers of hell and earth! What in us is natural he purifies for his service; and what is sinful he devotes to irreparable ruin. Nor must we murmur at the severity wherewith God executes his judgments: he is just and righteous

unto him, [g]Let not all the people go up; but let about two or three thousand men[4] go up and smite Ai, *and* make not all the people to labour thither; for they *are but* few.[5]

4 So there went up thither of the people about three thousand men; and they [h]fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men: for they chased them *from* before the gate *even* unto Shebarim, and smote them in the going down:[6] wherefore [i]the hearts of the people melted,[7] and became as water.

6 ¶ And Joshua [k]rent his clothes, and fell to the earth upon his face before the ark of the LORD until the even-tide, he and the elders of Israel, and [l]put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore[m] hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? [n]Would to God we had been content, and dwelt on the other side Jordan!

8 O LORD, [o]what shall I say, when Israel turneth their backs[8] before their enemies!

9 For the Canaanites, and all the inhabitants of the land, shall hear *of it*, and [p]shall environ us round, and cut off our name from the earth: and [q]what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; [r]wherefore liest[9] thou thus upon thy face?

11 Israel [s]hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even among their own stuff.

12 Therefore[t] the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed from among you.

13 Up, [u]sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, [x]*There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

14 In [y]the morning therefore ye shall be brought according to your tribes: and it shall be, *that* the tribe which the LORD [z]taketh[1] shall come according to the families *thereof:* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.

15 And it shall be, *that* he that is taken with the accursed thing [a]shall be burnt with fire, he and all[2] that he hath; because he hath transgressed the covenant of the LORD, and because he hath [b]wrought folly[3] in Israel.

16 ¶ So Joshua [c]rose up early in the morning, and brought Israel by their tribes; and the tribe of [d]Judah was taken:

17 And he brought the family of Judah; and he took the family of the Zarhites:[4] and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and [e]Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 ¶ And Joshua said unto Achan, [f]My son, give, I pray thee, glory to the LORD God of Israel,[5] and make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, [g]Indeed I have sinned[6] against the LORD God of Israel, and thus and thus have I done:

21 When [h]I saw among the spoils a goodly Babylonish garment,[7] and two hundred shekels of silver,[8] and a wedge[9] of gold of fifty [1]shekels weight, then I coveted them, and took them; and, behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent;[2] and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid[3] them out before the LORD.

24 ¶ And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his [i]sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou [k]troubled us? the LORD shall trouble thee this day. And all Israel [l]stoned him with stones, and burned them with fire, after they had stoned them with stones.[4]

26 And they [m]raised over him a great heap

A.M. 2553. B.C. 1451.

g Je.17.5.Is.2.22.

4 Heb. *about* 2000 *men or about* 3000 *men.*

5 That is, the people of Ai are *few.*—*Note,* We should never despise any enemy, temporal or spiritual, nor any temptation, however apparently weak. One may chase a thousand, if the Lord will, and the mightiest may fall before the weakest temptation, as Peter was affrighted by a servant maid.—*C.*

h Is.59.2; 30.17. De. 32.30.

6 Or, in *Morad.*

i Le. 26.36. ch. 2.11; 5.1. Is.13.8.

7 It was but a small loss of men which they had sustained, but as yet they were but little accustomed to military affairs — 'nomades fresh from the desert —and ready to lose courage at the slightest reverse; and, above all, having been taught to rely implicitly on divine aid, this unexpected discomfiture would fill them with alarm, as a token of the withdrawing of God's favour, his promised assistance being withheld.—*I.*

k Ge.37.29.34. 2 Sa. 13.31. Ps.50.15. Ezr.9.3-5. Job 1.20.

l Est. 4.1. 1 Sa.4.12. 2 Sa. 13. 19. Job 2. 12. Eze. 27. 30. Jonah 3.6. Mi.1.10.

m Job 21.7. Je.12.1, 2;32.24. Ps.116.11. Ge. 25.22.ch.1.3,4.

n Ex. 14.11,12; 16.2, 3;17.2. Nu.11.1-4; 14.1, 2;21.5;20.3.

o Hab. 2. 1. ch. 1. 5. Ps.61.2.

8 Heb. *necks.*

p Ps. 124. 2, 3; 83. 4. Nu.14.13.

q Ex. 32. 12. De. 32. 27 Joel 2.17. Ps.106.6, 9; 79. 10. Je. 14. 7,9,21. Eze.20.9,14,22. Mat.6. 9. Jn.12.28.

r Ex.14.15. 1 Sa.15. 22;16.1.

9 Heb. *fallest.*

s ch.6.18,19; ver.20, 21. Is. 59.2. Ho.6.7. Ac. 5.1,2. He. 4. 13. Ps. 44. 21;90.8. Je.16.19.

t De.32.30. Le.26.17. Nu.14.45. ch.6.18. Ps. 5.4,5. Hab. 1.13. Is.3. 11;59.2.

u Ex. 19. 10. ch. 3.5. La.3.40. Zep.2.1,2.

x ver. 1, 11, 12. 2 Ch. 28.10. Je.2.17,19;4.18;5. 25;6.19.

y ch. 3.1;6.12. Ps.119. 60. Pr.8.17; 27.1. Ec.9. 10.

z By lot, Pr.16.33. 1 Sa.14.41,42. Jonah 1.7. Ac. 1. 24, 26. Le. 16. 8. ch.18.6;21.4.

1 In what precise manner the discovery was to be made we are not informed. The Jews had various strange traditions upon the subject, and among others, that the tribes, families, &c., were made to pass before the high-priest, and that the stone on his breast-plate gave the intimation by suddenly changing its colour, or losing its lustre. It is most probable, however, that the discovery was made by means of lots.—*I.*

A.M. 2553. B.C. 1451.

a ver.25; ch.6.17,24. De.13.15,16;7.26.

2 It is doubtful whether this is to be understood as including his family as well as his goods.—*I.*

b Ge.34.7. Ju.20.6. 2 Sa. 13. 13. Ex. 19. 5, 6. De.7.6,7;14.2;26.18.

3 Or, *wickedness.*

c ver. 14. Ps. 101. 8; 119.60.

d 1 Ch.2.4-7. Nu.26. 20.

4 We are not informed how the selection was made; but from Ju.20.9. and similar passages, it appears most probably to have been by lot, as a religious appeal to the judgment of God.—*C.*

e Nu. 32. 23. Ge. 4.7; 44.34. Ac.5.1-10.

f Lu.16.25.2 Ti.2.25, 26. Je.13.16; 3.12,13. 1 Sa.6.5. Pr.28.13. Ps.51. 3;32.5.

5 *Give glory,* that is, the glory due to the name and perfections of God. And as one of these names declares, 'he will by no means clear the guilty,' so acknowledge your sin before him, and show that you believe it to be a true title.—*C.*

g Job 7.20;33.27. Ps. 51.2,4; 38.18; 25.11. Je. 2.21,25.

6 We cannot take it upon us to determine whether this man's repentance was genuine or not. He alone could know who searcheth the heart and trieth the reins. Though extorted, it certainly was frank and ingenuous, and does seem to indicate resignation to his doom as justly merited.—*I.*

h 1 Jn.2.16. Pr.28.16, 22. Job 20.15. Ec. 5. 13. 1 Ti.6.10.

7 A mantle of Shinar, the plain on which Babylon was situate. Probably something akin to the modern Indian shawl, which is often of great value.—*C.*

8 *£22, 16s.*

9 Heb. *tongue.*

1 *£91, 5s.*

2 *Ran,* to prevent any attempt to remove or destroy the evidence of guilt.—*Note,* 'Be sure thy sin will find thee out;' and God will find a swift messenger for its discovery and exposure.—*C.*

3 Heb. *poured.*

i Ge.18.25. Ex.20.5. Job 20. 23. Probably they had consented to his theft.

k 1 Ch.2.7. Pr.15.27. Hab.2 9. ch. 6.18; ver. 1.2 Th.1.6.

l Le.20. 2, 27; 24. 14. De. 13. 10; 17. 5; 21. 21; 22.21,24.

4 The sons and daughters of Achan appear to have suffered along with him; yet not for his sin, but in it as guilty of copartnership. *Note,* One of the most awful effects of sin may be seen in the ruin which the wicked example of a parent may bring upon his children.—*C.*

m ch.8.29. La. 3. 53. 2 Sa. 18. 17. ch. 3. 7; 10. 27. Nu. 16.40.

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in all his works. They that will harden their heart against him must, when too late, find their ruin inevitable. But certain and extensive is that salvation which is marked with the blood of the Son of God! In virtue hereof, such as were once infamous in wickedness become as noted in gifts and grace. Such as in this time of his grace submit to his terms of peace he will in no wise cast out; and their relations shall share of manifold mercies on their account. But dreadful and inevitable is the ruin of such as attempt to rear up what God in anger hath cast down.

CHAPTER VII. REFLECTIONS.—How terrible a sin is sacrilege, especially when it is presumptuously committed! It brings the most tremendous plagues upon persons and nations. One sinner often destroys much good; and becomes a plague to himself and to the societies with which he is connected. But terrors of conscience will at last most surely attend indulged wickedness: and the attempts begun in sloth or self-confidence, often issue in shame and despair. It is becoming, therefore, for the most courageous and intrepid to humble themselves under the mighty hand of God, and to tremble for fear of his displeasure. The choicest saints are too ready to be overmuch discouraged by the alarming frowns of God's providence, and in their anguish to utter words unadvised! and yet,

of stones unto this day. So the LORD [n]turned from the fierceness of his anger: wherefore the name of that place was called The valley of Achor,[o] unto this day.

CHAPTER VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 30 *Joshua buildeth an altar,* 32 *writeth the law on stones,* 33 *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, [a]Fear not, neither be thou dismayed; take all the people of war with thee, and arise, go up to Ai: see, [b]I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou [c]shalt do to Ai and her king as thou didst unto Jericho and her king: only the[d] spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves. Lay thee an[e] ambush for the city behind it.

3 ¶ So Joshua arose, and [f]all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty[1] men of valour, and sent them away [g]by night.

4 And he commanded them, saying, Behold, ye shall lie [h]in wait against the city, *even* behind the city; go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city; and it shall come to pass, when they come out against us, as at the first, [i]that we will flee before them,

6 (For they will come out after us,) till we have drawn[2] them from the city; for [k]they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then [l]ye shall rise up from the ambush, and seize upon the city: for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall [m]set the city on fire:[3] according to the commandment of the LORD shall ye do. [n]See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode between Beth-el[o] and Ai, on the west side of Ai: but Joshua lodged that night among the people.[4]

10 And Joshua [p]rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about [q]five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west side of the city.[5]

13 And when they had set the people, *even* all the host that *was* on the north of the city, and [r]their liers in wait on the west of the city, Joshua went that night into the midst of the valley.[6]

14 ¶ And it came to pass, when the king of Ai saw *it*, that they hasted, and rose up early; and [s]the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but he [t]wist not[7] that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled [u]by the way of the wilderness.

16 And all the people that *were* in Ai were called together to pursue after them; and they pursued after Joshua, and were [x]drawn away from the city.

17 And there was not a [y]man left in Ai or Beth-el that went not out after Israel: and they left the city open,[8] and pursued after Israel.

18 And the LORD said unto Joshua, [z]Stretch out the spear that[1] *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua [z]stretched out the spear that *he had* in his hand toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, the [c]smoke of the city ascended up to heaven; and they had no [b]power to flee this way or that way: and the [c]people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other issued out of the city against them; so they were in the midst of Israel, some on this side, and some on that

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A.M. 2553. B.C. 1451.

n 2 Sa 21.14. Zec. 6. 8.Pr.21.3.Joel 2.13,18.

o That is, *trouble*, ver.25.Is.65.10. Ho. 2. 15.

CHAP. VIII.

a De 1. 21,7. 18. Is. 12.2;41.10,15, 16; 43. 2 ch 1.6,9.

b ch.6. 2;2. 11; 10. 8; ver.18. Ps.44. 3. Da. 2. 21.

c ch.6.21.De.3.2.

d De.20.14.Pr.28.20 Je.17.11.Job 27 16,17.

e ver. 4,7,9,12 Ju.20. 29.2 Ch.13.13.

f ver 1;ch.7.3.

1 The number seems unnecessarily large, but Israel was now much dispirited, and therefore required visible numbers to restore their confidence in the providence of the Lord. *C.*—It appears from this verse that the whole army was not employed on this occasion, but a portion chosen from the whole, viz the 30,000 here mentioned, the men who lay in ambush being 12,000, selected from among them.—*I.*

g Mat.24.35,43,44. 1 Th. 5. 2, 3. 2 Pe. 3 10. Re.16.15.

h Or, *in ambush*, Ec.7.19. Ps 112 5. ver. 2,9 19,21,22.

i Ec.9.18;7.19 Ju.20. 31,32.Mat.10.16.

2 Heb. *pulled*.—[This stratagem of war was not uncommon among the Hebrews. In this instance, as Scott remarks, no treaties were violated, no oaths broken, no falsehoods uttered; and it cannot be requisite to inform our enemies of our intentions and purposes, however they may be deceived by appearances. But perjuries, lies, and infractions of treaties cannot, in any war, or in any case, be allowable or excusable.—*I.*]

k Ex.15.9. Ju.20. 32; 5.30.Ec.8.11.

l Ec.9.10.1 Ki.20.18.

m Part of it, ver.28.

3 It seems probable that this command was only to kindle a fire within the city, the smoke of which should be to the rest an indication that they had succeeded. The city was afterwards burned, ver. 28, but it seems unlikely that they should forthwith have set the city on fire before taking the spoil, which was on this occasion to be divided among the people.—*I.*

n ch.1.16.2 Sa.13.28.

o Ge.28. 19; 12. 8; 31. 13;35.1.3.6.ch.7.2;16.1, 2. Ju.1.22;4. 5. 1 Sa. 7. 16;10.3. 1 Ki. 12. 29, 33. 2 Ki.23.15-19.

4 Among the soldiers, ready for the attack on the morrow, and perhaps by his presence to encourage them after their former alarm.—*I.*

p ch.6.12; 7. 16; 3. 1. Ps. 101.8;119.60. Je.48. 10.Ec.9.10.2 Co.6.2.

A.M. 2553. B.C. 1451.

q These were added to the former, or set in another ambush on the same side of the city, ver. 9.

5 Or, *of Ai.*

r Heb. *their lying in wait*, 2 Sa.23.7.Ec. 9.12.1 Sa.23.7.

6 The position of Ai favoured these arrangements. On the north of the hill on which it stands is a deep glen; on the south and east are other glens; while on the west is a rocky ridge, behind which the ambush could easily conceal themselves.—*P.*

s ver.16,19.

t 1 Th.5.3. Ec. 9. 12. 1 Sa.15.32,33. Da.4.30. 31.Re.17.10 Ju.16.20.

7 From the conduct of the king of Ai, and from other circumstances, we may infer that the Canaanites were but imperfectly versant in the art of war. Moreover they were, for their wickedness, visited with the spirit of infatuation. It was not Joshua's skill and courage, but Jehovah's guidance and aid, which gave to the Israelites their conquests. From many circumstances we have reason to conclude that till the time of David the Hebrews, notwithstanding their many victories, had little real military knowledge.—*I.*

u ch.18.12; 15.61; 16. 1.Mat.3 1;4.1.

x Ps.9.16;11.6.Ju.20. 31 Ex.14.3,4.ver.5,6.

y Soldier, ver.24,25. Job 5.13.

8 The troops of Beth-el seem to have come to Ai to strengthen the garrison.—*C.*

9 It is probable that this was the preconcerted signal, at the sight of which the men in ambush knew they were to arise. The Lord himself intimated to Joshua the proper time to make the movement. A flag might be attached to the top of the spear, (as the rabbins, with great probability, suppose) which would make it conspicuous at a considerable distance. Some have supposed, especially from the statement in ver. 26, that this action of Joshua was figurative, and that, like the lifting up of Moses' hand in the battle with Amalek, it was a token of the divine presence and pledge of God's assistance, and they would, in the one case, as in the other, connect the victory with the action; but we should be cautious of searching for figurative meanings when not led to them by the word of God itself. The indulging of this spirit has, in many instances, opened the floodgates of error.—*I.*

1 The *spear* most probably bore a flag, to render the sign more readily visible at a distance.—*C.*

z Ex.17.11. ver. 7,8, 19.

a Ge.19.28. Re.18.9; 19.3.

b Heb. *hand*, Ps. 48.5; 76.5; 104. 35. Job 11.20. Am.2.14.

c ver.15.

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when the honour of God and the safety of his people lie nearest their heart, a proper sorrow, in such a state, is highly becoming. With impartial care, and proper expedition, should ruinous scandals and crimes be inquired into, and animadverted upon, for the preservation of churches and nations. If we do not destroy sin it will destroy us. And it is mad to indulge ourselves in secret wickedness, when God can so easily bring it to light in the most public and shameful manner. It is desirable, yea, even hopeful, when criminals are brought to a candid and kindly confession of their sin: and yet it is necessary to have their punishment as certain and striking as possible, that others may see, and hear, and fear to do such things; yea, in some cases, to keep up the standing memorials of it.

CHAPTER VIII. REFLECTIONS.—Learn, my soul, that whenever I put away the accursed thing I may expect comfort from God: and that such as honour God with the first-fruits of their substance are gainers at last; while those who greedily grasp the Lord's share become inconceivable losers: that all the people of God ought to strive together in their spiritual warfare: that prudence and caution are as necessary as strength to insure success: that well-timed yielding procures victory as well as pacifies great offences: and that divine assurances of success inspire men with courage and boldness, notwithstanding former disappointments. Let me here behold how God qualifies his armies and infatuates his enemies. Short is the rejoicing of the wicked! and the prosperity of fools will destroy them. But they who fight the Lord's battles receive their glorious reward, when the end of ringleaders in presumptuous rebellion against the Lord is in shame and confusion. Whatever then God requires me to do, let me do it with all my might. Never

MOUNT EBAL—WHERE JOSHUA BUILT AN ALTAR. [Joshua, viii: 30.]—"Then Joshua built an altar unto the Lord God of Israel in Mount Ebal." The traveler in passing from Jerusalem northward to Nazareth comes to the entrance of the valley between Mount Gerizim and Mount Ebal at Jacob's well. These mountains so come together as to form a natural amphitheater. Mount Ebal forms the northern side of the fertile valley in which ancient Shechem was situated. It rises to a height of 2986 feet. *Upon this mountain the curse for disobedience to the law was pronounced,* while the blessing for obedience was given from Mount Gerizim. Its modern Arabic name is Jebel Eslamiyah. This is from a female saint whose tomb is standing on the eastern part of the ridge a little before the highest point is reached. The acoustic properties of the valley between the two mountains have been tested, and it is said that a man's voice uttered in the valley can be distinctly heard across the amphitheater formed here by the two mountains

side: and they smote them, so that they [d]let none of them remain or escape.

23 ¶ And[e] the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites [f]returned unto Ai, and smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of [g]Ai.

26 For Joshua [h]drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only[i] the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an heap [k]for ever, *even* a desolation unto this day.

29 And the king of Ai he [l]hanged[2] on a tree until even-tide: and as soon as the sun was down, Joshua commanded that they should take his carcass down from the tree, and cast it at the entering of the gate of the city, and raise[m] thereon a great heap of stones,[3] *that remaineth* unto this day.

30 ¶ Then Joshua [n]built an altar unto the LORD God of Israel in mount Ebal;[4]

31 As Moses, the servant of the LORD, commanded the children of Israel, as it is written in the book of the law of Moses, An altar of whole stones, over which no man hath lift up *any* iron; and they [o]offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he [p]wrote there upon the stones a copy of the law of Moses, which he[5] wrote in the presence of the children of Israel.

33 And [q]all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well [r]the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount[6] Ebal; as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward [s]he read all the words of the law, the [t]blessings and cursings, according to all that is written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [u]with the women, and the little ones, and the strangers that were conversant[7] among them.[8]

A.M. 2553. B.C. 1451.

a De.7.2.ch.6.21;10.28-40;11.11.12. Am.2.13. Jo.20.5;24.24.

c ch. 10. 22, 25. 1 Sa. 15.8. Re.19.20.

f Nu.21.24,25.ch.10.28,30,32,35,37,39;11.11,12.

g And Beth-el, ver. 17.

h ver.18. Ex.17.11.

i Nu.31.22,26.ver.2.

k A long time, Ne. 11.31. Ezr.2.28.

l Ps.107.40; 110. 5, 6. Est.7.10. De.21.23. Ac. 12.23. Re.19.17,18.

2 The kings of Canaan lay under the same curse as their subjects, and probably were more deeply criminal. The reserving of the king of Ai for a solemn execution would tend to strike terror into the other kings, contribute to the success of Israel, and give their proceedings the stamp of a judicial process, and of executing the vengeance of God upon his enemies.—*Scott.*

m ch. 7. 26. 2 Sa. 18. 17. La.3.53.

3 A custom of marking the graves of the dead, common to most of the Celtic tribes of Europe, of which many examples are to be found in the British islands.—*C.*

n Ge. 8. 20; 12. 7, 8. De. 11. 29; 27. 5,6. Ex. 20.24,25.

4 Joshua celebrates his first victories not by unmeaning rejoicings, but by a visible acknowledgment of God; and thus, at a time when gratified ambition leads many to forget him, and ascribe the glory to themselves, Joshua remembers him, and renders him all the praise. *C.*—It will be observed that there is no note of time here. The event recorded may have occurred immediately after the capture of Ai, or it may have taken place at a later period, for it is clear that all the events in the book are not given in strict chronological order. There is nothing, however, either impossible or incredible in the supposition that Joshua marched direct from Ai. The way was open. No fortress or strong city lay between Bethel and Shechem; and the fear of the Lord, as we are elsewhere told, had paralyzed the whole inhabitants of the country.—*P.*

o Le.1.iii. De.27.6,7. Ex.20.24.

p De.27.2,3,8; 17.18. Ex.34.1.

5 'A copy of the law of Moses, which he wrote in the presence of the children of Israel,' that is, the copy which Joshua wrote in their presence, for the original was not written in their presence by Moses, but on the mount by the finger of God.—*C.*

q De.27.12,13;11.29.

r Ex. 12. 49. Le. 24. 22. Nu.15.16,29.

6 See note on De. 11.29.—*C.*

s Ne.8.1-3.

A.M. 2553. B.C. 1451.

t De.27.14-27; 28. 1-68.

u De.31.12;29.10,11. Ne.8.2.

7 Heb. *walked.*

8 What a triumphant attestation to the suitableness of the Bible for the instruction of 'little ones.'—*C.*

CHAPTER IX.

CHAP. IX.

a To the westward of it, ch.3.17;12.7.

1 The Mediterranean.—*C.*

2 This clause may be literally translated as follows: 'When all the kings which were beyond Jordan (*i. e.* west of the river); in the hill country (the mountain range of Central Palestine); in the Shephelah (the plains of Philistia and Sharon); and in all the coast of the Great Sea beside Lebanon (*i.e.* Phœnicia),' &c.—*P.*

b Ge. 15. 18–21. Ex. 23.23,31;34.11. De.7.1. ch.3.10.

c Ps. 83. 2–8; 2.1, 2. 2 Ch.20 1. Re.16.14. Lu. 16.8.

3 Heb. *mouth.*

d And other cities, ver.17;ch.10.2. 2 Co.2. 16.

e Lu. 16. 8; 8. 44, 47. Mat.10.16. Ge.34.2,13. 1 Ki.20.31.

4 From a root signifying a *hinge;* because, like a hinge, they unite two parties, and the public business of countries turns, as it were, to open or shut upon them.—*C.*

5 A proof of what little way civilization had yet made, as there is no mention of any wheel vehicle. The *sack* is still used in eastern countries to contain all the traveller's luggage, from his change of raiment to the pots and pans for dressing food.—*C.*

6 These bottles, still common in the East, and used also in parts of Europe, as in the mountains of Biscay, were made of skins, drawn off the animal without being cut open in the ordinary manner. The parts unavoidably opened, were curiously united, by means of their own glutinous matter and pressure. When old they of course become liable to be rent, and were mended generally by gathering the lacerated parts together, and tying it tightly with cord.—*C.*

7 The word *clout* has not two meanings, but there are two words of the same sound—the one from the Anglo-Saxon 'clout,' a rag; the other from the French 'clou,' a nail. The shoes of the Gibeonites were *clouted,* or mended by patches.—*C.*

f De.20.11–15.

g ch.11.19.

h Ex.23.31–33;34.12. De.7.2; 20. 16. Nu. 33. 52.

i De.20.11. Est. 7. 4. Ge.9.25,26.

k De.20.15. Is. 55. 5. Ne.9.5. Ps.86.9; 83. 18; 148.13.

l ch.2.9,10. Ex. vii.–xiv. Nu.21. 24–35. Ro. 16. 26. Col. i. 26, 27. Their submission was typical of the gathering of the Gentiles to Christ.

8 Heb. *in your hand.*

1 *The kings combine against Israel.* 3 *The Gibeonites by craft obtain a league.* 16 *For which they are condemned to perpetual bondage.*

AND it came to pass, when all the kings which *were* [a]on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea[1] over against [2]Lebanon, [b]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof,*

2 That they [c]gathered themselves together, to fight with Joshua and with Israel, with one accord.[3]

3 ¶ And when the inhabitants of [d]Gibeon heard what Joshua had done unto Jericho and to Ai,

4 They did work [e]wilily, and went and made as if they had been ambassadors,[4] and took old sacks[5] upon their asses, and wine bottles, old, and rent, and bound up;[6]

5 And old shoes and clouted[7] upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.

6 And they went to Joshua unto the camp, at Gilgal, and said unto him, and to the men of Israel, We be come [f]from a far country; now therefore make ye a league with us.

7 And the men of Israel said unto the [g]Hivites, Peradventure ye dwell among us; and [h]how shall we make a league with you?

8 And they said unto Joshua, [i]We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From [k]a very far country thy servants are come because of the name of the LORD thy God: [l]for we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, Take victuals with you[8] for the journey, and go to

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let my covenanting with God be deferred till I am settled in the world: and let no carnal concern hinder my regard to the one thing needful. If I am in the way of my duty God will grant me special protection. While I serve God with his own, and depend on the atonement of his Son as the foundation of all my reconcilement and relation to him, and fellowship with him —while I heartily believe and consent to his will—let me do everything in his worship exactly according to his prescriptions; and be careful that my wife, children, and servants be acquainted with his word, and attending on his worship, as well as myself.

CHAPTER IX. REFLECTIONS.—While the people of God are busied in their sacred devotions, the wicked of the world are often occupied in plotting or attempting their destruction. And while infatuated with malice and revenge, they are generally unanimous against God, his cause, and people. But God, in great wisdom and kindness, commonly restrains the more formidable attacks of his enemies till he has prepared his people to receive them. When alarmed by God's mighty works in favour of his people, men are sometimes ready to solicit their friendship, even by hypocrisy and deceit; while those who pretend to do us most honour are inwardly the readiest to impose upon us. Pretences of religion and antiquity are snares extremely

meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And the men took of their victuals,[9] and asked[m] not *counsel* at the mouth of the LORD.[1]

15 And Joshua [n]made peace with them, and made a league with them, to let them live: and the princes[2] of the congregation sware unto them.

16 ¶ And it came to pass, [o]at the end of three days after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [p]Gibeon, and Chephirah, and Beeroth, and [q]Kirjath-jearim.[3]

18 And the children of Israel [r]smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation [s]murmured against the princes.

19 But all the princes said unto all the congregation, We [t]have sworn unto them by the LORD God of Israel: now therefore we may not touch them.[4]

20 This we will do to them; we will even let them live, lest [u]wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but [z]let them be hewers of wood, and drawers of water, unto all the congregation;[5] as the princes had [y]promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

A.M. 2553. B.C. 1451.

9 Or, *they received the men by reason of their victuals.*

m Ex.28.30. Nu.27.21.De.27.21. 1 Sa.23.9; 30.7,8. Ezr.8.21. 1 Ch.10.14.Is.30.2.

1 Either took and examined their victuals, and considered their hard state as evidence of their long journey; or ate of their victuals as Jacob and Laban did, Ge.31.46, and so contracted an irreversible covenant, of which feasting together was a sign. In either case, they sinned in not 'asking counsel of the Lord.'—*Note.* In every engagement we should ask counsel of the Lord. And though we possess neither Urim nor Thummim whereby to inquire, we have the word of God, and prayer, in the united use of which means we cannot fail to discover his will and our duty.—*C.*

n ch.2.12-19; 6.22-25. De.20.10. 2 Sa.21.2-14. Je.18.7,8.

2 The princes being representatives, their oath bound the people as well as themselves.

o Pr.12.19.

p ch.15.60; 10.2,4,12; 18.25,26.2 Sa.2.13.20.8. 1 Ch.8.29;21.29. 1 Ki.3.5.

q ch.15.9,60; 18.14. 1 Sa.7.1.1 Ch.13.5.

3 Gibeon, now called *Jib*, is situated on a rounded rocky hill in the centre of an upland plain, six miles north-west of Jerusalem. It became noted as the scene of Solomon's great burnt-offering. Chephirah is now represented by the small ruin Kefir, on the western declivity of the mountain range, seven miles west of Gibeon. Beeroth lay within a mile and half of Bethel. Kirjath-jearim is seven miles from Jerusalem, on the leading road to Joppa.—*P.*

r 2 Sa.21.2. Ec.9.2. Ps.15.4. Pr.20.25.

s Ro.10.2. ch.22.12. Ju.12.5.

t 2 Sa.21.1,2. Eze.17.13,19. Ps.15.4. Pr.20.25. Ju.11.35;21.5,7.

4 There is no better test of national character than veracity and respect for an oath. They can never exist without the knowledge and fear of God.—*C.*

u Pr.20.25. Zec.5.3,4. Mal.3.5. Je.4.2. Ec.9.2. Eze.17.13,19.

x De.29.11. ver.22,23. 1 Ch.9.2. Ezr.2.45,58; 8.17,20. Ne.3.26; 10.28.

y ver.15.

5 They could not perform these offices to all the congregation indiscriminately, but relieved all the congregation from this part of the tabernacle service (see ver. 23); and were most probably, as is common in the East, appointed the public wood-hewers and water-carriers to the principal cities. They were literally confined, father and son, and mother and daughter, to one work, as by the Indian law of *caste*.—*C.*

z Ge.9.25,26. Le.27.28,29.

6 Referring to the original curse against Canaan by Noah. 'A servant of servants shall he be to his brethren.' The Gibeonites appear, from ver. 9, 24, to have been believers in the divine commission of Moses and Joshua, very little enlightened, but still believers. They are contented to be anything, so they may live. So was the younger son willing to be made as one of his father's 'hired servants,' if he might only eat of his father's bread.—*C.*

7 Heb. *not be cut off from you.* Thus God brought them, though accursed Gentiles, near to his altar.

a De. 7. 1, 2; 20. 16. Ex.23.31-33;34.12. Nu. 33.52,53.

b ver.18,19.

c Whence they are called Nethinims, *i.e. given*, 1 Ch.9.2. Ezr.8.20.ver.21.

d De.12.5-21; 16.2-16.ch.18.1.2 Ch.6.6.

CHAP. X.

a ch.15.8,63. Ju.1.21; 19.10. 1 Sa.17.54. 2 Sa.5.6; 20.3. Ps.122.3; 68.29; 125.1,2; 132.13; 102.21.1 Ki.11.13.2 Ch.6.6.

b ch.8.2,20; 6.21,24; 9.3-27.

c ch.2.11; 5.1. Ps.48.5,6.

1 Heb. *cities of the kingdom.*

d ch.12.10-16; 15.35, 39,54,63.

e Ge.23.1; 35.27. Nu. 13.22. ch.14.15; 20.7. 2 Sa.2.1,11.2 Ch.11.10.

f ch. 15. 39. 2 Ki. 14. 19; 18.14,17. 2 Ch.11.9. Je.34.7. Mi.1.13.

g Mat.16.24. Ac.9. 23. 2 Ti.3.12. 1 Pe.4.4. Ps.69.7.

2 Without inquiring into the right of one nation to prevent another from making peace with a third, and accusing the associate kings, as we well might, upon this ground, we see in their conduct the exact counterpart of the anger of worldly men against all who make peace with God. Thus forty men bind themselves with an oath to slay Paul; and thus the whole power of Charles V. was directed at the Reformation to exterminate the Protestants; and thus, 'every one that will live godly in Christ Jesus must suffer persecution.'—*C.*

23 Now therefore ye *are* [z]cursed;[6] and there shall none of you be freed[7] from being bondmen, and hewers of wood, and drawers of water, for the house of my God.

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that the LORD thy God [a]commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, we *are* in thine hand: as it seemeth good and right unto thee to do unto us, do.

26 And so did he unto them, and [b]delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [c]made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, in [d]the place which he should choose.

CHAPTER X.

1 *Five kings war against Gibeon.* 6 *Joshua rescueth it.* 10 *God fighteth against them with hailstones.* 12 *The sun and moon stand still at the word of Joshua.* 16 *The five kings are discovered in a cave.* 22 *They are brought forth,* 24 *scornfully used,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joshua returneth to Gilgal.*

NOW it came to pass, when Adoni-zedek king of [a]Jerusalem had heard [b]how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That they [c]feared greatly, because Gibeon *was* a great city, as one of the royal[1] cities, and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore [d]Adoni-zedek king of Jerusalem sent unto Hoham king of [e]Hebron, and unto Piram king of Jarmuth, and unto Japhia king of [f]Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, and help me, that we may smite Gibeon: [g]for it hath made peace with Joshua, and with the children of Israel.[2]

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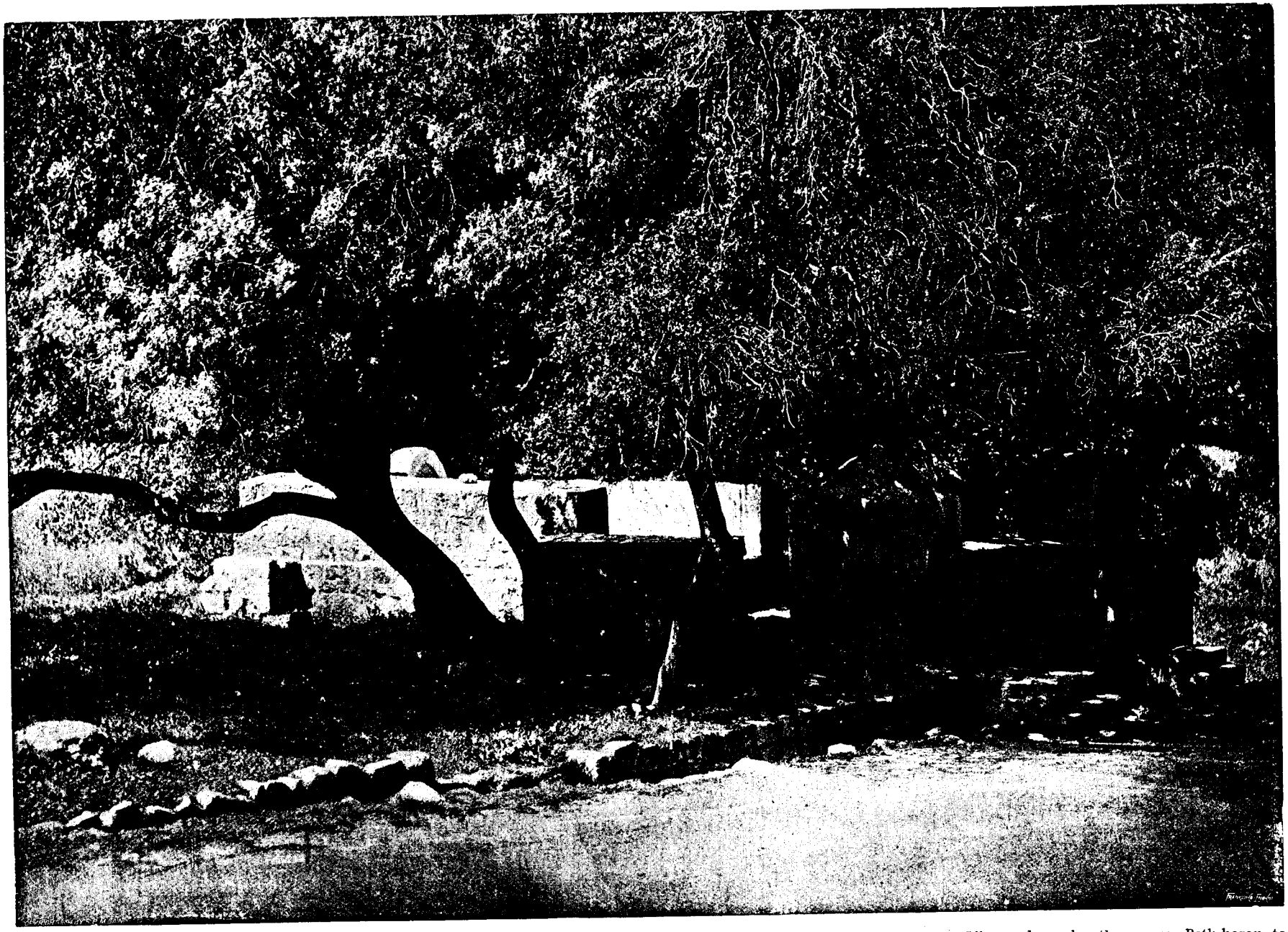
deceiving; and when persons have once begun to lie, it is hard to say where they may stop. Good men may often be deceived by such pretences; for the wisdom of the serpent, even in them, is not always joined with the harmlessness of the dove. And those who are honest themselves, and forward in their actions, are more apt to be imposed on by solemn pretences to religion, and appearances of simple honesty, especially when they do not acknowledge the Lord that he may direct their paths. Covenants once made should be fulfilled with tenderness; and great care ought to be taken that peace and fidelity may go hand in hand. But how amazing are the dispensations of Providence in the superabounding of grace where sin did much abound! By fraud Jacob obtained the blessing which consecrated him and his seed to be the peculiar people of God: and by fraud these accursed Gentiles of Gibeon obtained a covenant, which issued in their attendance on the courts of God, as figures of the gathering of the nations to Christ and his gospel church. Him that cometh to Christ he will in no wise cast out; and if he receive us, we need never complain of the cross which he lays on us. If we serve him, we may bless the day in which carnal liberty is exchanged for spiritual subjection.

CHAPTER X. [Ver. 1. *Inhabitants of Gibeon.* We never heard of a king of Gibeon: hence there is a high probability that the four cities, ch. 9. 17, were small federative states, somewhat like the Hanse towns of Germany, and were not moved to make peace by cowardice or weakness, see ver. 2, but by faith in the divine commission of Moses, and the promise of God to bestow Canaan upon Israel. *C.*]

Ver. 3. [It is worthy of note that the termination of the name Adoni-*zedek* is identical with that of Melchi-*zedek*, who was king of Jerusalem in Abraham's time. The former signifies 'Lord of righteousness,' the latter 'King of righteousness.' The town of Jarmuth, now called *Yarmuk*, stands on the top of a hill at the western base of the mountain chain of Judah, about equidistant from Jerusalem and Hebron. Lachish and Eglon were situated on the plain of Philistia, on the leading road to Gaza. *P.*]

Ver. 11. [I read and examined with much care the details of this remarkable narrative on the battle-field. I was then for the first time fully able to understand it. On hearing the tidings of the alliance against Gibeon, Joshua made a forced night march *up* from the deep valley of the Jordan, to the summit of the ridge on which Gibeon stands; and ere the sun rose the Israelites defiled into the open plateau round the city. Their sudden appearance, and fierce attack, overwhelmed the Amorites, who were driven back in confusion across the plateau. Joshua pursued them 'along the way *that goeth up* to Bethhoron;' *i.e.* up the gentle ascent from the plain of Gibeon to the rocky ridge *east* of Bethhoron. Here they had outstripped their pursuers; but when they were in '*the going down* of Bethhoron'—when they were rushing down the stony declivities from the ridge to the town, and from the town to the deep valley of Ajalon westward—'the Lord cast down great stones from heaven upon them.'



MOSQUE OF WADY 'ALI—NEAR THE PLACE OF JOSHUA'S GREAT VICTORY OVER THE FIVE KINGS. [JOSHUA, x: 10.]—"And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah." In the neighborhood of this mosque of Wady 'Ali we are upon a part of the scene where the great battle occurred when Joshua routed the host of the five kings. They are supposed to have fled from Gibeon down by the upper Beth-horon to the lower, and then southward. The places referred to in the tenth chapter of Joshua, which records his great victory, are still to be found in this neighborhood. The mosque of Wady 'Ali was dedicated to Imam Ali. It is a sacred Moslem shrine, overshadowed by a magnificent terebinth tree. The glen in which this mosque stands is beautiful.

5 Therefore[h] the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua[3] to the camp to [i]Gilgal, saying, [k]Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in [l]the mountains are gathered together against us.

7 So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, [m]Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal all [n]night.[4]

10 And the LORD [o]discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to [p]Beth-horon, and smote them to Azekah,[q] and unto [r]Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon, that the LORD [s]cast down great stones[5] from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones,[6] than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he [t]said in the sight of Israel, Sun, stand[7] thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

13 And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. *Is* not this written in the book of [u]Jasher?[8] So the sun stood still in the midst of heaven, and hasted not to go down about a whole day.[9]

14 And there [x]was no day like that before it, or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel.

A.M. 2553. B.C. 1451.

h Ge.14.9. Re.17.14; 16.14; 20.8,9. Ec.4.4. Is. 59.15.

3 The conduct of the Gibeonites is the true example for Christians. When the kings united, the Gibeonites send to Joshua—when the world is angry with the believer, let him have recourse to Christ.—*C.*

i ch.4.19; ver.7,9,15, 43.

k ch. 9. 15,24,25. Ps. 50.15; 80.16; 3.1,2.

l Ps.125.2. ch.21.11. Lu.1.39. ver.40.

m De. 3.2. ch.1.5-9; 8.1. Ps.103.13,14,18. Is. 41.10,13,16.

n 2 Ti. 2. 3. Ec.9.10. Je.48.10.

4 A distance of about 18 miles, which the army might accomplish without much fatigue in the course of the evening and succeeding night. —*Note*, When a friend is to be aided we must not linger. Speedy relief is generally the only relief. Thou art my help and my deliverer; make no tarrying, O my God, Ps. 40. 17; 70. 5. Ca.8.14.—*C.*

o Is. 28. 21. 2 Ch. 14. 12. Ps.44.3; 78.55; 68.12, 14.

p ver.11; ch.16.5; 18. 13,14; 21.22. 1 Sa.13.18. 1 Ki.9.17. 1 Ch.7.24.

q ver. 11. 2 Ch. 11.9. Je.34.7.

r ver. 16, 21, 28; ch. 12.16; 15.41.

s Ju.5.20. Ps.11.6; 18. 13; 77.18. Re.16.21. He. 10.31.

5 *i.e.* hailstones.

6 Great *hailstones* are not so common in high latitudes as countries nearer the equator. Sir R. Wilson in his history of the British Expedition to Egypt gives an account of a terrible hail-storm in the Bay of Marmorice, which seems to have been little less severe than that which routed and destroyed the Canaanites. In these countries hailstones, or rather fragments of aerial ice, have been known to fall some ounces in weight.—*C.*

t Ja.5.16,17. Is.28.21. Hab.3.11. He.11.33.

7 Heb. *be silent.*

u Or, *the upright*, 2 Sa.1.18. Nu.21.14. It seems to have been an uninspired history.

8 *Jasher*, or the *upright;* most probably a name for Joshua himself.—*C.*

x Is.38.8. 2 Ki.20.10, 11.

9 From twelve to fourteen hours. The real evidence of miracle stands not in any attempt to account for the means or manner, whether by refraction or any other. It lies in the personal character of Joshua as a man of God and in the personal character of all the sacred historians who have adopted it, confirmed by the miracles they wrought and prophecies they

A.M. 2553. B.C. 1451.

uttered, and especially in the co-existent histories from the period of this event, the concurrence of the whole Jewish nation, and the permanent institutions in which it was embodied. No event in profane history, whether ordinary or extraordinary, comes supported by a fraction of the evidence with which this miracle is presented to our judgment.—*C.*

y ch.4.19; ver.6,43.

z Ps.48.4. Is.2.21,22. Re.6.15-17. Am.9.2.

a ch.12.16; 15.41.

1 The routed Amorites fled down the valley of Ajalon, then along the plain of Philistia at the foot of the mountains. Their course evidently was towards Jarmuth, the nearest of their cities. But at Makkedah, which lay in the valley beneath Jarmuth, the kings being closely pursued, sought refuge in a cave. The country around Makkedah is filled with caverns, some of which are of enormous extent.—*P.*

b ver.22. Am.9.1-3. Job 21.30. Pr.1.31; 23. 21. Ps.140.11.

c Je.48.10. Ps.18.37-41.

2 Heb. *cut off the tail.*

d Ex.11.7. Ju.11.15.

e Ju.8.20. Ps.15.4; 97. 13; 149. 8, 9. Is. 26. 6. Mal.4.3. Ro.16.20.

3 The neck being the place of the yoke in the horse, ox, &c., which are, in the most literal sense, conquered captives, subdued by man's ingenuity or power, and held and sold at his will: 'to put the feet upon the neck of men' is the emblem of their total subjugation to the will of their conquerors. So David expresses his victories over his inveterate enemies, Ps. 18. 40. The custom seems to have been universal. Soper, king of Persia, is said to have put his foot daily upon the neck of the Roman emperor Valerius, whom he had taken captive in battle. Quintus Curtius records an example of the same kind, when Dioxippus, an Athenian, conquered in a single combat with Horratas, a Macedonian, in presence of Alexander, and concluded with putting his foot upon the neck of his prostrate antagonist. To those who have formed their ideas upon European models, the custom may appear unnecessarily degrading; but to men of Asiatic ideas it conveys no such impression. It merely indicates the completeness of subjugation.—*C.*

f 1 Sa.17.37. Ps.63.9; 77.11. 2 Co.1.10. 2 Ti.4. 17. ch.1.6,9; 6.12; 8.1. De.31.7,23.

g ch.8.29. De.21.23. Ps.140.8; 107.40. La.5. 12.

15 And [y]Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 ¶ But these five kings [z]fled, and hid themselves in a cave at [a]Makkedah.[1]

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

18 And Joshua said, [b]Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And [c]stay ye not, *but* pursue after your enemies, and smite the hindmost[2] of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned to the camp to Joshua at Makkedah in peace: [d]none moved his tongue against any of the children of Israel.

22 ¶ Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [e]put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them.[3]

25 And Joshua said unto them, [f]Fear not, nor be dismayed; be strong, and of good courage: for thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward Joshua smote them, and slew them, and [g]hanged them on five trees: and they were hanging upon the trees until the evening.

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and they took them down off the trees, and cast

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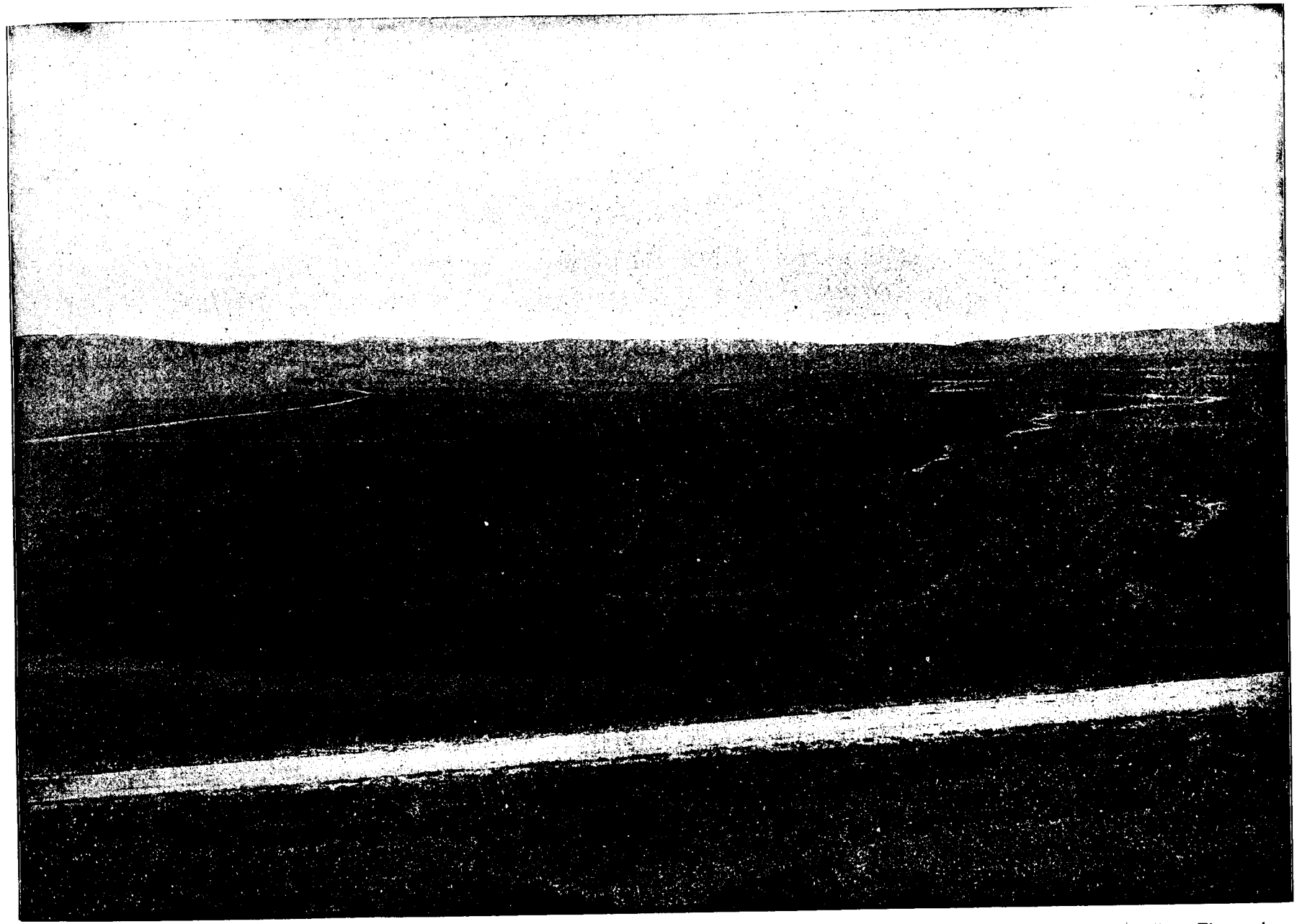
Joshua crossed the ridge in pursuit, and on gaining some prominent peak from which he saw the fleeing Amorites below, pursued by the wearied Israelites, he feared that night would come ere the victory was complete. Behind him, eastward, were the heights which covered Gibeon; before him, westward, was the deep valley of Ajalon. Here he uttered the remarkable prayer, 'Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.' *P.*]

Ver. 12. [*Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.* Were even philosophers better acquainted with the causes of the annual and diurnal movements of the heavenly bodies, they would be better able to judge of this miracle. Though all miracles are alike easy to Omnipotence, it may still be fact, that some order of exceeding simplicity effected what appears so stupendous to our eyes. Something perhaps more simple than the stopping of the pulsation of the heart, and consequent suspension of the circulation of the blood. Had syncope, or fainting, never been witnessed but once some thousands of years ago, it would appear as incredible to modern physiologists as the standing still of the sun to infidel philosophers. The objection derived from the words—*stood still*, or *went not down*—is unworthy of a schoolboy, and indicates as little knowledge of language as of Scripture evidence. The words state a fact in relation to *sight*, and so are literally true; and if we may admit the translation of Dr. A. Clarke, which there seems no ground to question, then do they likewise accord with the Newtonian astronomy, and most probably develop a still deeper insight in the mysteries of nature. According to Clarke, the address, ver. 12, should be translated:—'Sun! upon Gibeon *be dumb;* and the moon in the vale of Ajalon.' The effect of which is related in the following words:—'And the sun was *dumb;* and the moon *stood still*.' In which words Joshua does not say to the sun, *stand still*, as if he had conceived him to be running his race round the earth; but *be dumb, silent*, or *inactive*, so as to stop the rotation of the earth. And the book of *Jasher*, in recording the event, speaks with equal philosophical correctness. In the first case he says, the *sun was dumb*, withheld his influences, but the *moon stood still*. It must be seen from the address to the sun, that it was near the *setting* when the words which seem a command to the sun, but are a prayer to God, were uttered. *C.*]

REFLECTIONS.—Inveterate is the enmity of Satan and error against Jesus Christ, and even against those who are in a hopeful way of becoming



THE VALLEY OF AJALON—WHERE JOSHUA COMMANDED THE SUN AND MOON TO STAND STILL. [Joshua, x:12.]—"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon." The meaning of this name is "place of gazelles." It is a broad and beautiful valley near the city of Ajalon. It is about 14 miles from Jerusalem. Ajalon was a Levitical city of Dan. It was also one of the cities of refuge, and the city doubtless stood in this noted valley. The modern name of Ajalon is Galo, which is situated on a long hill on the south side of the valley whose name it bears. On the ridge above this valley the Mediterranean and the plain of Sharon are in full view. Going up above it we find dwarf oaks, arbutus and other shrubs, with plantations of olive and carob trees. Flocks of goats may be seen browsing in the valley.

them into the cave wherein they had been hid, and laid [h]great stones in the cave's mouth, *which remain* until this very day.

28 ¶ And that day Joshua took Makkedah,[4] and smote it with the edge of the sword, and the king thereof he utterly destroyed, [i]them, and all the souls that *were* therein; he let none remain: and he did to the king of Makkedah as he did unto the king of Jericho.

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto [k]Libnah,[5] and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto [l]Lachish,[6] and encamped against it, and fought against it:

32 And the LORD delivered Lachish into the hand of Israel, which took it on the second day,[7] and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of [m]Gezer[8] came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto Eglon,[n] and all Israel with him; and they encamped against it, and fought against it:

35 And they took it on that day, and smote it with the edge of the sword; and all the souls that *were* therein he utterly [o]destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon,[9] and all Israel with him, unto [p]Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king[1] thereof, and all the cities thereof, and all the souls that *were* therein: he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

38 ¶ And Joshua returned, and all Israel with him, to [q]Debir,[2] and fought against it.

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein; he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua [r]smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but utterly destroyed all [s]that breathed, [t]as the LORD God of Israel commanded.[3]

41 And Joshua smote them from [u]Kadesh-barnea even unto [x]Gaza, and all the country of [y]Goshen, even unto Gibeon.

42 And[z] all these kings, and their land, did Joshua take at one time, because the LORD God of Israel fought for Israel.

43 And Joshua returned, and all Israel with him, unto [a]the camp to Gilgal.

CHAPTER XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burned.* 16 *All the country taken by Joshua.* 21 *The Anakims cut off.*

AND it came to pass, when Jabin king of [a]Hazor had heard *those things*, that he [b]sent to Jobab king of [c]Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* on the north of the mountains, and of the plains south of [d]Chinneroth, and in the valley, and in the borders of Dor on the west;

3 *And*[e] *to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and *to* the Hivite under [f]Hermon in the land of [g]Mizpeh.[1]

4 And they went out, they and all their hosts with them, much people, even [h]as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when all these kings were [i]met together,[2] they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, [k]Be not afraid because of them; for to-morrow, about this time, will I deliver them up all slain before Israel: thou [l]shalt hough their horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war with him, against them by the waters of [m]Merom suddenly, and they fell upon them.

A.M. 2553. B.C. 1451.

h ch.7.26; 8.29. 2 Sa. 18.17. La.3.53.

4 A city of Judah, about 14 miles southwest of Jerusalem. The utter destruction of king and people was the righteous sentence of God against their utter wickedness. Murderers suffer in all countries that peaceable men may live.—*C.*

i ch.6.21; ver.30,32, 35,37,39,40. De. 20. 16, 17,7.2,16.

k ch. 15. 42; 21. 13. 2 Ki.8.22; 19.8, not that Nu.33.20,21.

5 A city of Judah. It was known as a village in the fourth century of the Christian era; but its very ruins have since disappeared.—*C.*

l ver. 3,5; ch. 12. 11; 15. 39. 2 Ch.11.9. 2 Ki. 19.8.

6 A city of Judah, about 35 miles southwest of Jerusalem. It became a famous, or rather infamous, seat of idolatry, for which it was threatened with the divine wrath, Mi. 1. 13, which was first inflicted by Sennacherib, and secondly by Nebuchadnezzar, 2 Ki. 18. 17. Je.34.7.—*C.*

7 After they laid siege to it.

m ch.12.12; 16. 3,10. Ju.1.29.1 Ch.20.4.1 Ki. 9.16,17.

8 A city of Ephraim, about twenty miles north-west of Jerusalem. After various disasters, it was re-edified by Solomon, 1 Ki. 9. 17. Its ruins, like those of the former cities, have likewise disappeared.—*C.*

n ver. 3, 5; ch.12.12; 15.39.

o Pulled down as men do buildings, Le.26.44. Job 19.10.

9 See note on ch. 10.3.—*P.*

p ver.3;ch.14. 13;15. 54;21.13. Ge.13.18. Nu. 13.22. 2 Sa. 5. 1,5; 15. 9, 10.

1 The king of Hebron was one of the five who had been put to death, and hanged on five trees (ver.23,26). We must suppose that by this time a successor had been appointed, a circumstance not improbable, both from the importance of Hebron, and from the pressing nature of their affairs.—*J.*

q ch.15.15, 49; 21. 13; 21.15.

2 Debir was a very ancient city of the Anakim, ch. 15. 13. Before the conquest it was called both *Kirjath-sepher*, 'town of the book,' and *Kirjath-sannah*, 'town of the law,' probably because it contained some celebrated school. It lay near Anab and Eshtemoh, Jos.15.49,50, the ruins of which are still seen in the mountains, about seven miles south of Hebron. The exact site of Debir has not been found.—*P.*

A.M. 2553. B.C. 1451.

r He conquered what fell to the lot of Judah, Simeon, Benjamin, and Dan, ch.15. 21-63; 18. 21-28; 19.1-8,40-48.

s Of mankind. Ps. 9.17.2 Th. 1. 7-9. Jude 15.

t De.20.16,17;7.2,16. Ex.23.31-33;34.12.

3 It is impossible to read this catalogue of conquered cities, which have since totally disappeared, without reflecting on the effects of national idolatry and wickedness. Cities become desolate by misrule, but that permitted misrule is the judgment of God against a godless generation.—*C.*

u Nu.13.17,26; 32. 8; 34.4.

x Ge.10.19. De.9.23. ch.13.3; 15.47. Ju.16.1, 21. Am.1.6,7. Je. 47. 1, 7. Zec.9.5. Ac.8.26.

y Not Goshen in Egypt, ch.11.16;15.51.

z Ps. 80.8; 118. 6. Is. 43.4. Ro.8.31.

a ch. 4. 19; ver. 15. 1 Sa.11.14.

CHAP. XI.

B.C. 1450.

a ch.19.36;12.19;ver. 10. Ju.4.1.

b ch.10.3,4. Is.26.11. Je.5.3.

c ch.12.19, 20; 19. 15, 25.

d Nu.34.11. De.3.17. ch.19.35; 12.3. Mat.10. 34. Lu. 5. 1. Jn 6.1. or Tiberias.

e Ge.15.18-21. Ex.3. 8;34.11. ch.3.10.

f De.4.48; 3. 8,9. ch. 13.11. Ca.4.8. Ps.89.12; 133.3. ver.17.

g Ge.31.49. Ju.10.17; 11.11,29. ver.8.

1 The site of Hazor has not yet been satisfactorily identified. It doubtless lay on the western brow or slopes of the mountains of Naphtali, overlooking the Sea of Merom. It was at this time, and remained long afterwards, the most powerful city of northern Canaan. Madon is unknown. Shimron may perhaps be the same as Simûnieh, about two miles south-east of Bethlehem. Achshaph may be identical with Accho, now Acre. 'The plains' (*Arabah*) 'south of Chinneroth' are the Jordan valley. 'The valley' is the *Shephelah*, or plain of Philistia. 'The borders of Dor' include the little plain along the shore at the south-western base of Carmel, where the ruins of Dor still exist. 'The Canaanite east and west' is intended for the Phœnicians of the coast-plain, and in the upper Jordan valley, east of Lebanon. The land of Mizpeh lay on the eastern slopes of Hermon.—*P.*

h Ge.22.17; 32. 12. 1 Sa.14.5. 2 Sa. 17. 11. 1 Ki.4.20. Ps.2.2;3.1; 83. 5,8;118.10-12; 33.16,17. Is.8.9. Ke.16.14;17.14.

i Ps.83.2-8. Is.8.9,10. Re.16.14.

2 Heb. *assembled by appointment.*

k ch.6.12; 8.1;10.8;11. 5-9. Is.41.10, 15, 16; 43. 2. Ro.8.31. He.13.6.

l De.17.16. 2 Sa. 8. 4. ver.9. Ps.46.7.

m 1 Th.5.2,3. ch.10. 9. Ec.9.10.

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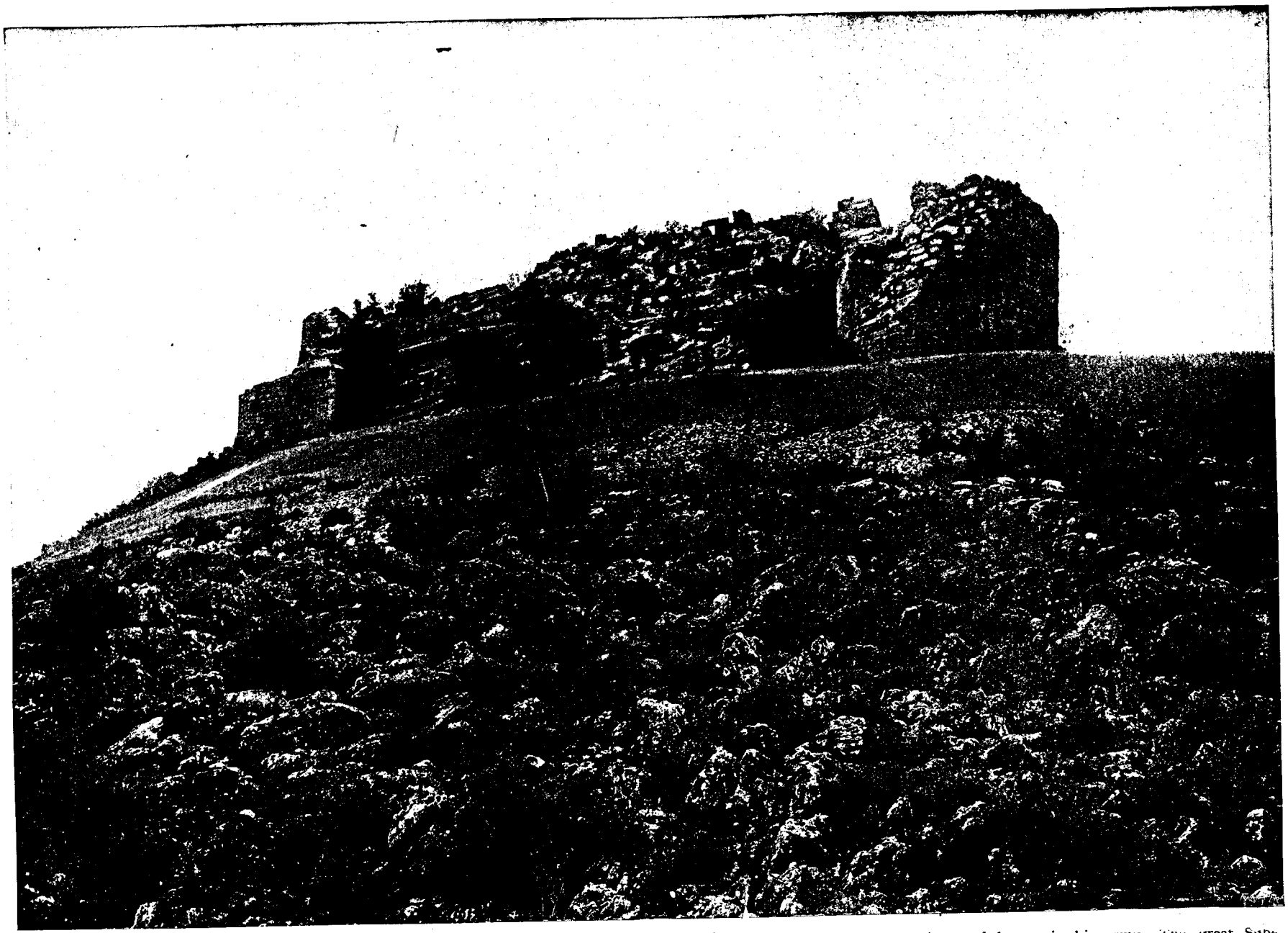
converts to him; and, like their great leader, the wicked likewise are unanimous and hearty in their wickedness, and in persecuting the people of God. But when spiritual or temporal enemies thrust sore at us, then we feel the necessity of looking up to Jesus, the Captain of the Lord's host, for salvation. If we have given up ourselves to him, we may be cast down, but cannot be destroyed: Jesus and his angels will flee to our relief: his power, his prayers, shall concur for our protection and deliverance! But how terrible is the danger of his enemies! Both heaven and earth conspire to effectuate their ruin! Every assistant, every retreat, shall prove but a refuge of lies; the meanest saint shall see them fall! And when the sun shall be turned into darkness, and the moon into blood, Jesus shall come to sit in righteous judgment upon all them who know not God and obey not the gospel; —who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power! Oh! unparalleled day! then all the haters of the Lord shall go into everlasting despair; and the righteous, after finishing their fight of faith, and enriched with peace, shall, with Jesus at their head, return, and enter into life eternal in the camp of God above!

CHAPTER XI. [Ver. 1. We have here another confederacy against Joshua, formed by the kings to the *north* of Jerusalem.—*Note*, This succession of confederacies is no more than what occurs to all who follow the true *Joshua* to the true promised land. One trouble is no sooner forgot than another succeeds; and one temptation is no sooner resisted and subdued, than another tempter, like Satan with our Lord, Mat. iv., tries some new scheme to pervert our principles and overcome our resolutions. *C.*]

Ver. 4. [*Horses and chariots very many.* This is the first time that *horses* are mentioned since the exodus. *Camels*, *asses*, and *sheep*, during the intermediate period, are frequently enumerated, but the *horse* never. The Arabian tribes, therefore, had at this time no horses—a fact which Strabo, who lived about the beginning of



CASTLE AT CÆSAREA PHILIPPI—NEAR HAZOR, KING JABIN'S CAPITAL. [JOSHUA, xi: 1-20.]—Only a little distance from this castle, Thomson learned of a very old ruin, which is thought to be the relic of the ancient capital of Jabin, king of Hazor, which was the chief city before the time of Joshua, of all the northern basin of the Jordan. In the eleventh chapter of Joshua we have an account of the battle of Israel with this king. We learn also from this chapter that 1,451 B. C., this Jabin, king of Hazor, had chariots and horses in his army. The great Subeibeh castle is a mile in circumference. It is about three miles from Cæsarea Philippi and fifteen hundred feet above it. From the top of its towers there is an extensive and charming prospect. The castle is guarded on all sides by inaccessible gorges and only on the northeast is the hill upon which it stands connected with the main body of the earth.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them [o]unto great Zidon,[3] and unto [4]Mizrephoth-maim,[5] and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: he [p]houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back, and took [q]Hazor,[6] and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them;* there was not [r]any left to breathe: and he burnt Hazor with fire.

12 And[s] all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; *and* he utterly destroyed them, [t]as Moses, the servant of the LORD, commanded.

13 But *as for* the cities that stood still[7] in their strength, Israel burned none of them, save Hazor[u] only; *that* did Joshua burn.[8]

14 And all [x]the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.[9]

15 As[y] the LORD commanded Moses his servant, so did Moses command Joshua, and so did Joshua: [z]he left nothing undone of all that the LORD commanded Moses.

16 So[1] Joshua took [a]all that land, the hills, and all the south country, and all the land of [b]Goshen,[2] and the valley, and the plain, and the [c]mountain of Israel, and the valley of the same;[3]

A.M. 2554. B.C. 1450.

o Ge.10.15; 49.13.ch. 19.28.Is.23.2,12. Je.25. 22.Zec.9.2.

3 Or, *Zidon-rabbah.*

4 Or, *salt-pits.* Heb. *burnings of waters*, ch.13.6.

5 *Burning of waters*, most probably springs impregnated with *carburetted hydrogen*, which either burned continually, or when occasionally fire was applied. Of such springs there are several in different countries.—*C.*

p De.17.16.2 Sa.8.4. ver.6.Ps.46.7.

q Not that ch.15.23. Ne.11.33, but that Ju. 4.1,2. ch.19. 36. 1 Ki.9. 15.2 Ki.15.29.ver.1,11, 13.

6 Whence did Joshua *turn back?* He had conquered at Merom, and pursued to Zidon or Sidon, on the coast of the Mediterranean, westward—he turned back eastward, and took Hazor, which lay between Zidon and Merom.—*C.*

r Heb. *any breath*, ch.10.10.

s ch. 6. 26; 10. 28,30, 32,35,37,39.

t Nu.33.53. De. 7. 2; 20.16,17.

7 Heb. *on their heap.*

u ver.1,10,11.

8 The meaning is—Hazor alone was burned, while all the other cities which stood upon their tells (the usual positions selected for ancient cities) were captured, but not burned.—*P.*

x ch.8. 27. De. 6. 10, 11;20.14. Nu.31.9.

9 That is, they slew all the wicked inhabitants of 'these cities,' not of the whole land—many of whom were still unsubdued.—*C.*

y Ex. 34. 11–13. Nu. 27.19;33.52. De. 7. 1, 5; 31.7.

z Heb. *he removed nothing*, ch.1.7.De.4. 2;5.32;11.32;12.32.1Sa. 15.22.

1 Between 1451 and 1454.

a Ge.15. 18–21. Nu. 34.2–15. De.34.2,3.

b ch.10.41;15.51.

2 A district in the south of Judah, probably so called from its similarity to the province of the same name in Egypt. It was once a delightful plain, surrounded on three sides by picturesque mountains; it is, however, rendered a waste by the incursions of the Bedouins.—*C.*

c Eze. 17. 23; 20. 40. Perhaps so named from Jacob.

3 So Joshua took all that land, the hill country (of Judah), and all the Negeb, and all the land of Goshen (near the borders of Egypt), and the Shephelah (plain of Philistia), and the Arabah (plain of Jordan), and the mountain of Israel (Samaria), and its Shephelah (probably the plain of Esdraelon and Acre).' This will give a better idea of the meaning of this passage. Most of the Hebrew words are proper names.—*P.*

4 Or, *the smooth mountain.*

d ch.3.10;13.5.De.3. 8, 9; 4. 48. Ju. 3, 3, *i.e.* from the south to the north end of Canaan.

e Six years, ch. 14. 7,10.

5 Caleb was 40 years old when sent as a spy; 85, at the conclusion of these wars, ch. 14. 10; nearly 39 years of this time were spent before Joshua crossed the Jordan, leaving about seven years for the war with the different confederacies; Josephus estimates it at five.—*C.*

f ch.9.3–27.

g Ex. 4. 21. 1 Ki. 12. 15. Ps. 69. 15. Ro.9.18.

6 See note on Ex.4. 21.—*C.*

7 The law (De. 20. 10) required peace to be proclaimed to every besieged city, so that all Canaan might have escaped the sentence of extermination by submission. But their hearts were hardened by the proclamation of Joshua, even as the enmity of unbelievers is still excited by the doctrines and announcements of free grace.—*C.*

h De.7. 2, 16; 20. 16, 17.ver.15.

i Nu.33.22,33.De.9. 1–3. Je.3.23. Am.6.2,3. ch.14.12,14.

k He.2.8.Re.6.2.Ps. 21.8–12; 110.5,6. Ro. 8. 37.

l ch.13.3.Ju.3.3.1Sa. 17.4; 5.8; 6.17. 2 Sa. 21. 16–22.

m De.11.23–25; 7. 1; 9. 1–3. Ex.23.27–31; 34. 11,24.

n Nu.26.53. ch.xv.–xxi.

o ch. 14. 15. Job 34. 20. Ps.46.9. 2 Ti.4.7,8. He.2.8,9;4.8,9.

17 *Even* from the mount Halak,[4] that goeth up to Seir, even unto [d]Baal-gad in the valley of Lebanon, under mount Hermon; and all their kings he took, and smote them, and slew them.

18 Joshua made war [e]a long time with all those kings.[5]

19 There was not a city that made peace with the children of Israel save [f]the Hivites, the inhabitants of Gibeon; all *other* they took in battle:

20 For it was of the LORD [g]to harden their hearts,[6] that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour,[7] but that he might destroy them, [h]as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut [i]off the Anakims from the mountains; from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: [k]Joshua destroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel; only [l]in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land, [m]according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel, [n]according to their divisions by their tribes. And the land [o]rested from war.

CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of.* 7 *The one and thirty kings on the west side of Jordan which Joshua smote.*

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land on the other side Jordan, toward the rising of the sun, from the river [a]Arnon unto mount [b]Hermon, and all the plain on the east;

CHAP. XII.

B.C. 1452.

a Nu. 21. 13. Ju. 11. 18.

b De.3.8,9. Ps.133.3. ch.11.3.

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the Christian era, records concerning Arabia in his time. *C.*]

Ver. 5. [Merom is identical with Samochonitis of Josephus, and the modern Bahret el-Hûleh. It is a lake, triangular in form, 4½ miles long by 3½ broad. It occupies the southern end of a large plain or basin lying between the ridges of Lebanon and Anti-Lebanon. It is fed by numerous streams and fountains, the largest being the Jordan, which flows into it at the north-eastern angle, and leaves it again at its apex on the south, 10 miles above the Sea of Galilee. *P.*]

Ver. 13. [*Cities that stood still in their strength.* 'The cities that stood on the hills' is a more accurate translation. The meaning seems to be this:—Joshua burned the cities on *the plains*, where the northern Canaanites' cavalry, like the East Indian Mahrattas, could maintain strongholds, for they could make sudden incursions. But the cities *on the hills*, as inaccessible to cavalry, he preserved, with the exception of Hazor, as garrison towns for his own infantry, and the protection of the people. *C.*]

Ver. 18. [Mount Halak is used by Joshua to denote the southern border of Palestine, as Beersheba is used by later writers. It was probably the line of bare white cliffs or hills which runs across the Arabah some 20 miles south of the Dead Sea. Baal-gad must have been at or very near the site of Paneas, subsequently called Cæsarea-Philippi. *P.*]

Ver. 22. [*In Gaza, in Gath, and in Ashdod.* These were not of the seven devoted nations, and were therefore permitted to abide. *C.*]

REFLECTIONS.—How madly do sinners rush headlong into ruin, notwithstanding repeated warnings by the destruction of others! The strength and multitude of their confederacy do but make their ruin the more notorious. But the greater the dangers which surround his people, the greater supports should they ask and expect from God: and the more entirely their heart is fixed on him as their strength, the more certainly shall their spiritual enemies be subdued before them. That to which sinners flee for help is often but a trap to ensnare them: and their destruction is certain, though sometimes slow; and always just and wise, however severe: the most powerful not excepted. But sure is the victory of his people over all their enemies; and happy is it when God's exact fulfilment of his promises, and our upright performance of our duty, unite together. And blessed indeed must that warfare be which issues in eternal triumph and rest to Christ and his people!

CHAPTER XII. [Ver. 1. *River Arnon.* The *Arnon* rises in the mountains of Gilead, on the east of Jordan, and flows along the north border of Moab, separating it from the Ammonites, and empties itself into the Dead Sea. Burckhardt gives its modern name Modjeb, and assigns it a course of about 56 miles. In summer it is nearly dry, but in winter is an impetuous torrent. *C.*——The land from the Arnon to Hermon embraces the great plateau and mountain chains east of the Jordan. All the plain on the east' is in Hebrew 'all the *Arabah;*' *i.e.* the deep valley of the Jordan, east of the river. *P.*]

Ver. 2. [*Jabbok.* In summer a brook, in winter a torrent, arising in the mountains of Gilead, near Rabbath Ammon, and running in a westerly direction, joins the Jordan about 35 miles south of the Sea of Chinneroth. *C.*]

Ver. 3. [*Salt Sea. Dead Sea*, the site of Sodom and Gomorrah, more salt than any other sea. This special geographical description was given in order to prevent any disputes about the boundaries of the two and a half settled tribes. See ver. 6. *C.*——The first part of ver. 3 should be rendered as follows:—'And the Arabah to the Sea of Chinneroth eastward, and to the Sea of the Arabah—the salt sea, eastward.' The meaning is, that while Sihon's kingdom extended on the highlands only as far north as the Jabbok, it embraced the whole eastern section of the valley of the Jordan from the Sea of Galilee to the Dead Sea.' *P.*]

Ver. 8. ['In the hill-country, and in the Shephelah, and in the Arabah, and in Ashdoth, and in the Midbar (*i.e.* the pastoral plateau east of Jordan), and in the Negeb.' These are proper names, and mark the various sections of the country. See note on ch. 9. 1. *P.*]

Ver. 21. [Taanach and Megiddo stood on the southern border of the plain of Esdraelon. They became famous in after-times in connection with the victory of Barak, and other battles. *P.*]

2 Sihon[c] king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river,[2] and from half Gilead,[3] even unto the river [d]Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the [e]sea of Chinneroth[4] on the east, and unto the [f]sea of the plain, *even* the salt sea on the east, the way to Beth-jeshimoth; and from the south,[5] under Ashdoth-pisgah:[g]

4 And the coast of Og king of Bashan, *which was* of [h]the remnant of the giants, that dwelt at[i] Ashtaroth and at Edrei,

5 And reigned in mount Hermon, and in Salcah,[k] and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon;[6]

6 Them did Moses, the servant of the LORD, and the children of Israel, smite: and [l]Moses, the servant of the LORD, gave it *for* a possession unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 And these *are* the kings of the country which Joshua and the children of Israel smote on[m] this side Jordan on the west, [n]from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to Seir; which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions:

8 In the mountains, and in the valleys, and in the plains, and in the springs, and in the wilderness, and in the south country; the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The[o] king of Jericho,[7] one; [p]the king of Ai, which *is* beside Beth-el, one;

10 The[q] king of Jerusalem, one; the king of Hebron, one;

11 The[r] king of Jarmuth, one; the king of Lachish, one;

12 The[s] king of Eglon, one; [t]the king of Gezer, one;

13 The[u] king of Debir, one; [z]the king of Geder, one;

14 The[y] king of Hormah, one; [z]the king of Arad,[8] one;

15 The[a] king of Libnah, one; [b]the king of Adullam, one;

16 The[c] king of Makkedah, one; [d]the king of Beth-el, one;

17 The[e] king of Tappuah,[9] one; [f]the king of Hepher, one;

18 The[g] king of Aphek, one; the king of [h]Lasharon, one;

19 The[i] king of Madon, one; the king of Hazor, one;

20 The[k] king of Shimron-meron, one; the king of Achshaph, one;

21 The[l] king of Taanach, one; the king of Megiddo, one;

22 The[m] king of Kedesh,[1] one; the [n]king of Jokneam of Carmel, one;

23 The[o] king of Dor, in the coast[2] of Dor, one; the king of [p]the nations of Gilgal, one;

24 The[q] king of Tirzah, one: all the kings thirty and one.

A.M. 2552. B.C. 1452.

c Nu. 21.24-32. De.3 6-10.2.30. Ne.9.22. Ps 135.11;13.4,19,20.

2 The middle of what river? The middle of the Arnon being the name of a city situate on an island to the east of Aroer. See ch. 13.9. —*C.*

3 *Half Gilead*, that is, the southern half, commencing at a point in the vicinity of Heshbon, Simon's capital.—*C.*

d Ge.32.22. De.2.37; 3.16. Ju.11.13-22

e De.3.17. ch. 11.2. Ju.6.1.

4 The same as the Sea of Tiberias and Lake of Gennesaret. —*C.*

f Ge.14.3; 19.25. ch. 3.16;14.2,5.

5 Or, *Teman.*

g Or *the springs of Pisgah*, or *the hill*, De.3.17. Nu.21.20.

h De.3.11.ch.13.12.

i De.1.4; 12.4; 3.3. 1 Ch.6.71.

k De.3.1-14;4.47,48. ch.13.11. 2 Sa. 3.3; 13.37;23.34.2 Ki.25.-3.

6 The boundaries of Og's kingdom were Hermon on the west; Salcah on the east, situated on a conical peak at the south-eastern extremity of the mountains of Bashan; Geshur (Trachonitis) and Maachah on the north; and the Jabbok, which divided Gilead, on the south. The section of Gilead north of the Jabbok belonged to Og; that on the south to Sihon. —*P.*

l Nu.32.29-42. De.3. 8-17. ch.13.8-32.

m ch.9.13.17.

n Baal-gad was the north, and Halak the south border, ch. 10. 40;11.16,17; 13.5; 1.3,4; 3.10. De.34.2, 3; 11. 23, 24; 7. 1. Ge. 15. 18-21. Ex.3.8;23.23,31;34.11.

o ch.6.2-21.

7 Modern readers of the Bible are often surprised at the number of kings reigning in so narrow a compass. A little reflection would remove this surprise, for were the early history of the European tribes as well preserved, there is little doubt that as many petty sovereignties would frequently be found in the same extent. Within the range of authentic history, a part of England furnished seven kingdoms.—*C.*

p ch.8.26-29.

q ch.10. 3, 36, 37; 15. 54,63.

r ch. 10. 3, 23, 31, 32; 15.35,39.

s ch.10.3,23;15.39.

t ch.10.33;16.3,10.

A.M. 2552. B.C. 1452.

u ch.10.38; 15.15,49; 11.21.

x ch.15 36.

y Nu.14.45; 21.3. Ju 1.17.2 Ch.14.10

z Nu 21 1

8 Situated on a little hill about 15 miles south of Hebron, and still bearing its old name.—*P.*

a ch.10.29;15.42.

b 1 Sa.22.1.ch.15.35. Mi.1 15.2 Ch.12.7

c ch.10 16 28;15.41.

d ch.8.17; 16. 1. Ge. 12.8.

e ch.15.34.

9 Now Teffûh, 5 miles west of Hebron.—*P.*

f ch.19.13.

g ch.15-53; 19.30; 13. 4.1 Sa.4.1.1 Ki.20.30. 2 Ki.13.17.

h Or, *Sharon*, Is. 33.9 35.2. Ac.9.35.

i ch 11.1-10. Ju.4.2.

k ch.11.1.-9.25.

l Ju.5.19.ch.17.11.

m ch.19.37,20.32.

1 Kedesh was the 'city of refuge' in Naphtali situated on a beautiful upland plain. Its ruins are of some extent and importance.—*P.*

n ch. 19. 11. 1 Ki. 4. 12

o ch.17.11.

2 The mention of *coast*, suggests the idea of its being a seaport of the Mediterranean. Jerome places it nine miles south of Cæsarea. At present it is a village of forty or fifty houses and is called Tortousa.—*C.*

p Ge. 14. 1, not that ch.4.19.

q 1 Ki.16.23.2 Ki.15. 14.Ca.6.4

CHAP XIII.

B.C. 1445.

a ch. 14. 10; 24. 29, about 100 years of age.

1 He was 110 at his death; and as the division of the land is believed by the Jews to have occupied about seven years, and as he appears to have died soon after, Joshua was at this time about 100 years of age.—*C.*

b De 31.23.ch.xii.

2 Heb. *to possess it.*

c Nu.34.2-14. Ge.15. 18-21. De.11.23,24. Ex. 23.31.

d Ge.26.14. 1 Sa. 27. 8. De.2.23.

e 1 Sa.27.8, not 2 Sa. 3.3; 15.8. ch. 12. 5; ver. 11.

f Ge.10.15-19.ch.15. 4. Nu.34.5. Je.2.18.

3 The *Black Water*, a name frequently applied to different rivers in European geography. It is a name for the Nile.—*C.*

g Ju. 3. 3. Zec. 2. 5. De.2.23.1 Sa.6.17.

4 A people driven out by a tribe of the Philistines, De. 2. 23; Am.9.7, called Caphtorim.—*C.*

h ch.11.3; 10. 40; 12. 7,8.

5 Or, *the cave.*

CHAPTER XIII.

1 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half-tribe of Manasseh.*

NOW Joshua was [a]old[1] *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, [b]and there remaineth yet very much land to be possessed.[2]

2 This[c] *is* the land that yet remaineth: [d]all the borders of the Philistines, and all [e]Geshuri,

3 From [f]Sihor,[3] which *is* before Egypt, even unto the borders of Ekron northward, *which* is counted to the Canaanite: five lords of the Philistines; the [g]Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites:[4]

4 From the south, all the [h]land of the Canaanites, and Mearah[5] that *is* beside the

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Ver. 22. [Jokneam stood at the northern base of Carmel, near the bank of the Kishon; the hill on which it stood is now called Tell el-Mutsellim. *P.*]

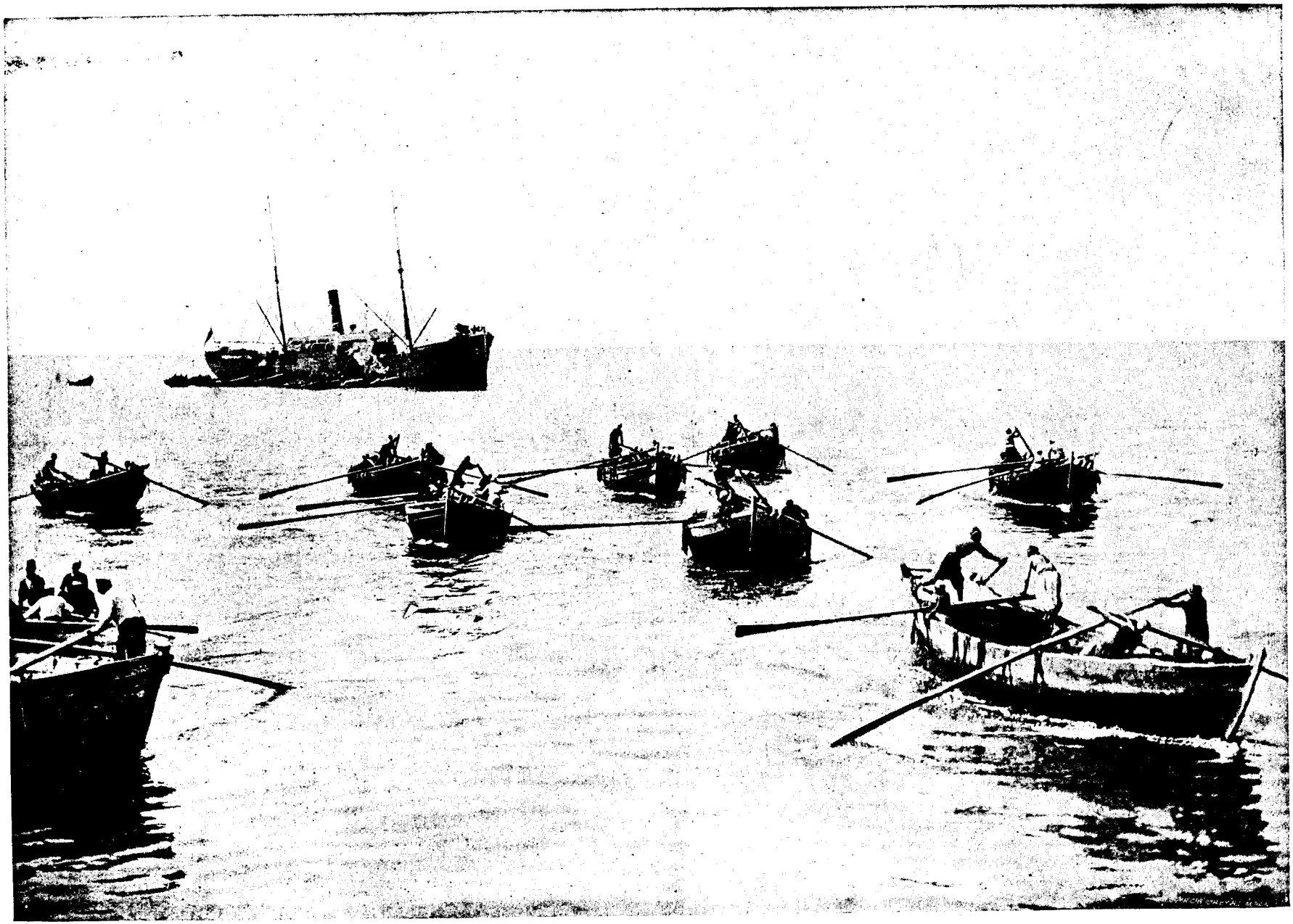
Ver. 24. [Tirzah was situated in the mountains, about 9 miles east of Samaria. Jeroboam, the first king of Israel, chose it as his principal residence. The situation is fine, and it is surrounded by extensive groves of olives. *P.*]

REFLECTIONS.—Former mercies from God, or services from men, must never be forgotten for the glare of present ones. How happy the saints who have possession of manifold blessings on this side the Jordan of death, even while their principal inheritance lies beyond it! How fruitful then was the promised land, which could support such multitudes of men! How fearful the guilt, and tremendous the curse, which for many ages have rendered it one of the most barren and useless spots on the earth! How confined was the ancient ambition of kings! and how good was God to Israel, who gave so many nations for their ransom, and people for their life!

CHAPTER XIII. [Ver. 3 *Philistines.* Descended from Mizraim, second son of Ham, Ge. 10. 14, by whom Egypt was peopled. They must have emigrated from that country at an early period. Though occupying a narrow tract of land bordering on the Mediterranean, and not above 60 miles in length, yet, through industry and arms, they soon became, and long continued, a famous people. They were the most powerful and the most inveterate of the enemies of Israel, whom they occasionally greatly oppressed. After the return from the captivity, the national animosities were revived; and they seem to have been finally conquered by the famous Maccabees. After this period, they either emigrated from the country, or became incorporated with the Jews, as they are never once mentioned in the New Testament, nor by any writer of ordinary history. *C.*]

Ver. 5. [*Lebanon.* Lebanon forms the basis of all the mountains of Palestine. Two parallel ranges of mountains descend from the north in Syria, inclosing a valley called *Cœle-Syria*, or Hollow Syria. These form the Lebanon of the Bible, and the Libanus and Anti-Libanus of the Greeks. The Libanus, from its origin in Syria, inclines to the west, and terminates a few miles north of old Tyre. The Anti-Libanus, which is the eastern range, likewise inclines to the sea, and terminates in the noble cone of Hermon. *Lebanon* signifies *whiteness;* a name most probably derived from the snows which constantly lie upon the highest summit of the range. This would, in the climate of Palestine, give a probable height of 11,000 feet. *C.*—'Lebanon toward the sun-rising' is manifestly Anti-Lebanon; and the whole chain is here accurately described from Baal-gad (Banias) under Hermon on the south, to the entrance of Hamath—here signifying the opening from the valley of Cœle-Syria to the plain of Hamath—on the north. *P.*]

REFLECTIONS.—The most successful conquerors must quickly bow and pay their tribute to death, the king of terrors; and the best have need to be reminded of their latter end. God graciously and wisely considers the frame of his people, and will not burden them with work beyond their strength. But pleasant are extensive views of what God has promised, though we should never see it accomplished. And it is prudent and necessary that such as rule in church or state should exert themselves to the utmost for leaving all things in good order at their death. With what pleasure God repeatedly mentions the honourable deeds of his people, as an example and inducement to others



RACE OF FREIGHT BOATS, JAFFA - THE SEAPORT TOWN OF JERUSALEM IN TIME OF SOLOMON, AND FROM HIS DAY TO THE PRESENT. [JOSHUA, xiii: 2.]—"This is the land that et remaineth: all the borders of the Philistines, and all Geshuri." We give this illustration here because Jaffa was a city of Philistia. Palestine is said to have originally meant the district inhabited by the Philistines. Philistia embraced the coast plain on the southwest of Palestine, extending from Jaffa on the north to the valley of Gera on the south, and from the Mediterranean on the west to the foot of the Judean hills on the east. The picture we give above is of a scene which will be very familiar to all tourists who have ever landed at Jaffa. As soon as ever the great steamers anchor out in the sea the little boats from the shore begin a race to see which can reach the steamer first. Happy is the traveler if his arrangements for landing have been made previously.

Sidonians, unto Aphek, to the borders of the Amorites;

5 And the land of the [i]Giblites,[6] and all Lebanon,[k] toward the sun-rising, from Baal-gad under [l]mount Hermon,[7] unto the [m]entering into Hamath:

6 All the inhabitants of the hill-country, from Lebanon unto [n]Misrephoth-maim, *and* all the Sidonians,[8] them [o]will I drive out from before the children of Israel: only divide thou it [p]by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide [q]this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, [r]which Moses gave them, beyond Jordan eastward, *even* as Moses, the servant of the LORD, gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain of Medeba unto Dibon;

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And Gilead, and the border of the [s]Geshurites[9] and Maachathites, and [t]all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth, and in Edrei, who remained of the remnant [u]of the giants: for these did Moses smite, and cast them out

13 Nevertheless the children of Israel [x]expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only [y]unto the tribe of Levi he gave none inheritance;[1] the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave[2] unto the tribe of the children of Reuben *inheritance* according to their families.[3]

16 And [z]their coast was from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon,[4] and [a]Bamoth-baal, and Beth-baal-meon,

18 And Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And [b]Beth-peor,[5] and Ashdoth-pisgah,[6] and Beth-jeshimoth,

A.M.2559. B.C.1445.

[i] 1 Ki.5 18. Ps.83.7. Eze.27.9.

6 The inhabitants of Gibal, on the coast of the Mediterranean, near Lebanon, and considerably beyond the territory permanently possessed by Israel. They aided Solomon in preparing stones for the temple, 1 Ki.5.18. It still exists as a small fortified town bearing its original name.—*C.*

[k] De.1.7;3.25.

[l] ch.11.3 17. De.3.8, 9;4.48. Ps.89.12;133.3.

7 A part of the eastern Lebanon, said to be 12,000 ft a sea-level.—*C.*

[m] Nu.34.8;13.21 Ju. 3.3 Is.10.9 Am.6.2. 1 Ki.8 65.2 Ki.4.25.

[n] ch 11 8.

8 All who inhabit the mountain from Lebanon to Misrephoth-maim—all the Sidonians, *i.e.* all the Phœnicians and those under the rule of Sidon.—*P.*

[o] Ge 15 18,21. Ex.23. 30,31 De.7.1,22; 11,23. 24.

[p] Pr.16.33;18.18 Nu. 26.55. Ac.13.19. ch xv -xxi.1 Ch.xxiii -xxvi.

[q] Nu.34.2-14; 26.54, 55;33.54. Eze.47 13-23. ch.xv.-xix.

[r] Nu.32.33-42. De.3. 12-17. ch.22.4; 4 12; 12. 1-6.

[s] 1 Ch.2.23. 2 Sa.13. 37;15.8;3.3.

9 One tribe was invaded by David, 1 Sa. 27 8, and these must have lain on the coast in the way to Egypt; the people in ver. 11 must have been another tribe inhabiting Mount Hermon.—*C.*

[t] ch.12 4,5. De 3.1-14,4.47,48.

[u] De 3.11.ch.12.4

[x] 2 Sa.3 3;13 37;10.6; 15 8. Nu.33.55. ch.23. 13 Ju.2.3.

[y] De.10 9; 18.2. Nu. 18.20-24. 1 Co.9.12-14. ch.14.3.4.

1 They received the tithes of the whole country as their inheritance and to them, even to the priests, pertained every oblation, of which any part was burnt. The portions appropriated to them are specified at large in Nu xviii., which see.—*I.*

2 1451.

3 From ver. 9-14 we have a general description of the whole territory assigned to the two tribes and a half; from ver. 15-33 we have a minute specification of the portions allotted to each. It seems probable that not only the tribes, but also the families, and even individuals had their several possessions assigned to them by lot.—*I.*

[z] De.3 12.Nu.21.30; 32 33,37,36. Is. xv. xvi. Je 48 21-24.

4 Partly built by the tribe of Gad, Nu. 32. 34, part is assigned to Reuben. The division being, as in many more cities, into the old and new cities; or the Gadite and Reubenite quarters.—*C.*

[a] Or, *the high places of Baal, and house of Baal-meon,* Nu.22.41.

[b] Nu.25.3. De.3.17. ch.12.4 Eze.25.9.

5 Infamous for its idolatrous worship of Baal, the wicked counsel of Balaam, and the seduction of the people. Its conquest is therefore a treble record of triumph.—*Note,* Happy believer! who can record his victories over the world, the flesh, and the devil! Thanks be to God, who giveth us the victory, through our Lord Jesus Christ!—*C.*

6 Or *springs of Pisgah,* or *the hill.*

A.M. 2559 B.C. 1445.

7 'And all the cities of the *Mishor;*' *i.e.* the elevated plateau of Moab, stretching from the brow of the range east of the Jordan and Dead Sea away to the great desert of Arabia.—*P.*

[c] Nu.21.24-35; 31.8. De.2.30-35.

[d] Nu.22.5-7;24.1;31. 8. Re.2 14. 2 Pe.2.15. 2 Th.2.8. Re.19.20. Jude 11.

8 Lingering around the court, hankering after preferment, covetous of wealth, pregnant in evil counsels, pretending to fear God, but loving the wages of iniquity—he falls at last, the victim of the people he was compelled to bless, but sought to destroy. Truly, the wages of sin is death!—*C.*

[e] Nu.32.34-36.

[f] Nu. 21 32; 32.1, 2 ch.21 39

[g] The Moabites and Ammonites retook their cities from the Reubenites and Gadites. Is xv. xvi. Je 48 21-24 Eze.25.9

[h] Which Sihon had taken, Ju.11.15. De.2 19 2 Sa. 12.26 Am. 1 14.

9 This Aroer is different from Aroer on the river Arnon, which was allotted to Reuben, and stood on the southern border of the tribe.—*P.*

1 This city, like Dibon, is sometimes assigned to Reuben, sometimes to Gad, for explanation, see note on ver. 17.—*C.*

[i] ch.2.8. Ge.31.49. 1 Ki 22.3.

[k] Ge.32.1,2. 2 Sa.2. 8;17.27.

[l] 2 Sa.9 5;17.27.

[m] Nu. 32, 3, 36. Ge. 33.17. Ju.8 5-7,14-16.

[n] Nu.34 11. De.3.17. ch 12; 12 3. Lu. 5. 1. Jn.6.1.

2 The boundaries of the tribe of Gad may be briefly stated as follows:—On the south, the valley of Heshbon; on the east, the plain of Arabia, on the west, the Jordan from the mouth of Wady Heshbon to the Sea of Galilee; on the north, the river Jabbok in the highlands and the Sea of Galilee in the Arabah.—*P.*

[o] Nu.32.39-41 *De.*3. 13-15.

[p] Nu.32 39-41. 1 Ch. 2 21,22 ch.21.27 ver 12.

[q] ch. 18.7. De. 10 9; 18.1.2. Nu.18.20. ver. 14.

3 As Moses was himself of the tribe of Levi, he gave a special proof that he acted by divine authority, in thus overlooking his own family and his own tribe, for, though the Levites were well provided for, yet the security of that provision was so interwoven with Israel's adherence to the worship of God, that, had they universally apostatized, the Levites would have been left destitute, whilst all the other tribes would have had possession of their estates: that is without some immediate divine interposition. . . . This, however, implied, that they had as good a title to their tithes and perquisites as their brethren had to their estates.—*Scott.*

4 The second time in this chapter, see ver. 14, is the disinheritance of Levi recorded. The Lord was their portion.—*Note,* So is it with every believer, who is indeed a priest of God. 1 Pe. 2. 5, 9. Ps. 119.57.—*C.*

21 And all the cities of the plain,[7] and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [c]whom Moses smote with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon dwelling in the country.

22 ¶ Balaam[d] also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.[8]

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And[e] Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer, [f]and all the cities of Gilead, and [g]half the land of the children of Ammon, unto Aroer that *is* before [h]Rabbah;[9]

26 And from Heshbon[1] unto [i]Ramath-mizpeh, and Betonim; and from [k]Mahanaim unto the border of [l]Debir;

27 And in the valley, [m]Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of [n]Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.[2]

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh, by their families.

30 And[o] their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities;

31 And[p] half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir the son of Manasseh, *even* to the one-half of the children of Machir by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But[q] unto the tribe of Levi Moses gave not *any* inheritance:[3] the LORD God of Israel *was* their inheritance, as he said unto them.[4]

CHAPTER XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb by privilege obtaineth Hebron.*

AND these *are the countries* which the children of Israel inherited in the land of

to copy after them! But unhappy is the end of false prophets and seducers of mankind, like Balaam; and often when and where they least expected it. While those who have God to be their portion have little reason to envy others even their wealthiest lots in this changing world.

CHAPTER XIV. [Ver. 2. *By lot.* The *lot* was a divine institution, appealing to the direct judgment of God, Pr. 16. 33. It was likewise the surest mode

Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By[b] lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 For [c]Moses had given the inheritance of two tribes and a half-tribe on the other side Jordan;[d] but unto the Levites he gave none inheritance among them.[1]

4 For [e]the children of Joseph were two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, [f]save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As[g] the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in [h]Gilgal: and [i]Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the LORD said unto Moses [k]the man of God concerning me and thee in Kadesh-barnea.

7 Forty years old *was* I when Moses, the servant of the LORD, [l]sent me from Kadesh-barnea to espy out the land; and I brought him word again as *it was* in mine heart.

8 Nevertheless[m] my brethren that went up with me made the heart of the people melt; but[n] I wholly followed the LORD my God.[2]

9 And Moses sware on that day, saying, Surely[o] the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these [p]forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel wandered[3] in the wilderness; and now, lo, I *am* this day fourscore and five years old.[4]

11 As[q] yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

A.M. 2560. B.C. 1444.

CHAP. XIV.

[a] Nu.34.17–29. 1 Co. 7.10. He. 5. 4. Jn. 17. 2. Mat.20.23.

[b] Nu.26.55;33.54;34. 13.ch.13.6;xv.–xxi. Pr. 16.33; 18.18. Ps.10.5, 6. Mat.25.34.

[c] Nu.32.29–41.ch.13. 8–33. De.3.12–17.

[d] ch.13.14,33.

1 Again is the disinheriting of Levi recorded (see ch. 13. 14, 33). Why this marked frequency of reference? (1) To prevent the Levites from murmuring at the distribution of the land. (2) To avoid all charge of covetousness in Moses on behalf of his own tribe. (3) So to provide for the Levites, that having little worldly property to occupy them, they might attend on the divine service without distraction. (4) To inculcate the great lesson, that he that draws near to God has enough in God himself.—*C.*

[e] Ge.48.5. 1 Ch. 5. 1. And so there were twelve tribes besides the Levites.

[f] Nu.35.2–8. ch. xxi. 1 Ch.6.54–81.

[g] ver.2. Ge.7.5. Ex. 7.6; 10.20; 12.28, 50; 16. 34;34.4.xxxix.xl. Le.8. 4,9;9.10. Nu.20. 27; 27. 12.1 Sa.15.22.

[h] ch.4.19;10.43.

[i] Nu.32.12; 13. 6, 30; 14.24,30, 38; 34.19. ver. 13,14;ch.15.14,16.

[k] Ps.xc.De.33.1; 34. 5,10. Nu.12.7,8. He. 3. 2.

[l] Nu.13. 6, 17, 26,27–33;14.6–10.

[m] Nu.13.31,33;14.1–4.

[n] Nu. 14. 24. ver. 9, 14.Re.14.4.

2 Caleb bears witness to his own integrity; but not out of vanity, nor even out of his own consciousness of rectitude; but because God had already so borne record, Nu. 14. 24.2 Ti.4.7.—*C.*

[o] De.1.34–36.Nu.13. 22;14.23,24.

[p] Nu. 14. 33, 34. ch. 11.18.

3 Heb. *walked.*

4 This is a very clear and important note of time. The spies were sent out in the second year of the wilderness journey: consequently, as the people crossed the Jordan in the fortieth year, they were now nearly *seven* years in Canaan. The conquest of the country was thus a slow and very difficult task.—*P.*

[q] De.33.25, 27; 34. 7; 31.2. Ps.122.8.

A.M. 2560. B.C. 1444.

[r] ch.11.21.

[s] Nu.13.29–34; 14. 8; 21.33. 1 Sa.14.7. Ro. 8. 31. Ps. 27. 1–3; 118. 10–12. Phi.4.13.

5 In ch.11.21 Joshua is said to have already driven the Anakims out of Hebron; how then does Caleb now propose to do a thing already done? Is not this a contradiction? No; they were driven indeed out of Hebron by Joshua, for so the history testifies; but, having been expelled by Joshua, at an early period of his conquests, they had since returned, and reoccupied the city itself. See ch. 15. 14. —*C.*

[t] ch.22.6. 1 Sa. 1. 17. Ca.6.9.

[u] ch.15.13; 21.11,12. Ju.1.20.1 Ch.6.55,56.

[x] ch.10. 37; ver. 8, 9. 1 Co.15.58. Ps.19.11.

[y] ch.15. 13, 54; 20. 7. Ge.23.2.

[z] Open war, ch. 11. 23. Ju. 3.11, 30; 5.31; 8. 28.

6 This is the second time of peace, see ch. 11. 23, for 'when a man's ways please the Lord, he maketh even his enemies to be at peace with him, Pr.16.7.—*C.*

CHAP. XV.

[a] ch.13. 6; 14. 2. Nu. 26.55,56.

[b] Nu. 34. 3–5; 33. 36; 13.21;20.1;27.14. ch.13. 3.Eze.47.19.

[c] Ge.14. 3. Nu. 34. 3, 12. De. 3. 17. ch. 3. 16; ver. 5.Eze.47.8,18.

1 Heb. *tongue.*

[d] Or, *the going up to Acrabbim*, Ju.1.36. Nu.34.4.

[e] Ge.14. 7. Nu. 20. 1; 32.8,36; 13.26;34. 4. De. 1.46;32.51. ch.10.41;14. 6.Eze.47.19;48.28.

[f] Nu.34. 5. ch. 12. 3. Je.2.18.Ge.15.18. The eastern branch of the Nile.

[g] ver.12.

2 The south border commenced at the south end of the Dead Sea, ran in a south-western direction along the Arabah to Kadesh-barnea, on the confines of Edom; then turned westward, and ran across the desert of Tih to the 'torrent of Egypt'—Wady el-Arish.—*P.*

[h] Nu.34.10,12. Eze. 47.18.

[i] ch.18.19,21. Ge.50. 10.

[k] ch 18.22;ver.61.

[l] ch.18.17.

3 Most probably a sepulchral monument for some of the Reubenites who came over to the conquest of the land. Compare Ge.23.20. Nu. 32.37 —*C.*

12 Now therefore give me this [r]mountain, whereof the LORD spake in that day; (for thou heardest in that day [s]how the Anakims *were* there, and *that* the cities *were* great *and* fenced;) if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.[5]

13 And Joshua [t]blessed him, and [u]gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron[x] therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, because that he wholly followed the LORD God of Israel.

15 And [y]the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. And the land had rest from [z]war.[6]

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel, for his valour, hath Achsah, Caleb's daughter, to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the [a]lot of the tribe of the children of Judah by their families; [b]*even* to the border of Edom the wilderness of Zin, southward, *was* the uttermost part of the south coast.

2 And their south border was from the shore of [c]the salt sea, from the bay[1] that looketh southward:

3 And it went out to the south side to [d]Maaleh-acrabbim, and passed along to Zin, and ascended up on the south side unto [e]Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward Azmon, and went out unto the [f]river of Egypt; and the goings out of that coast were at [g]the sea. This shall be your south coast.[2]

5 And [h]the east border *was* the salt sea, *even* unto the end of Jordan: and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.

6 And the border went up to [i]Beth-hogla, and passed along by the north of [k]Beth-arabah; and the border went up to the stone of [l]Bohan the son of Reuben.[3]

---

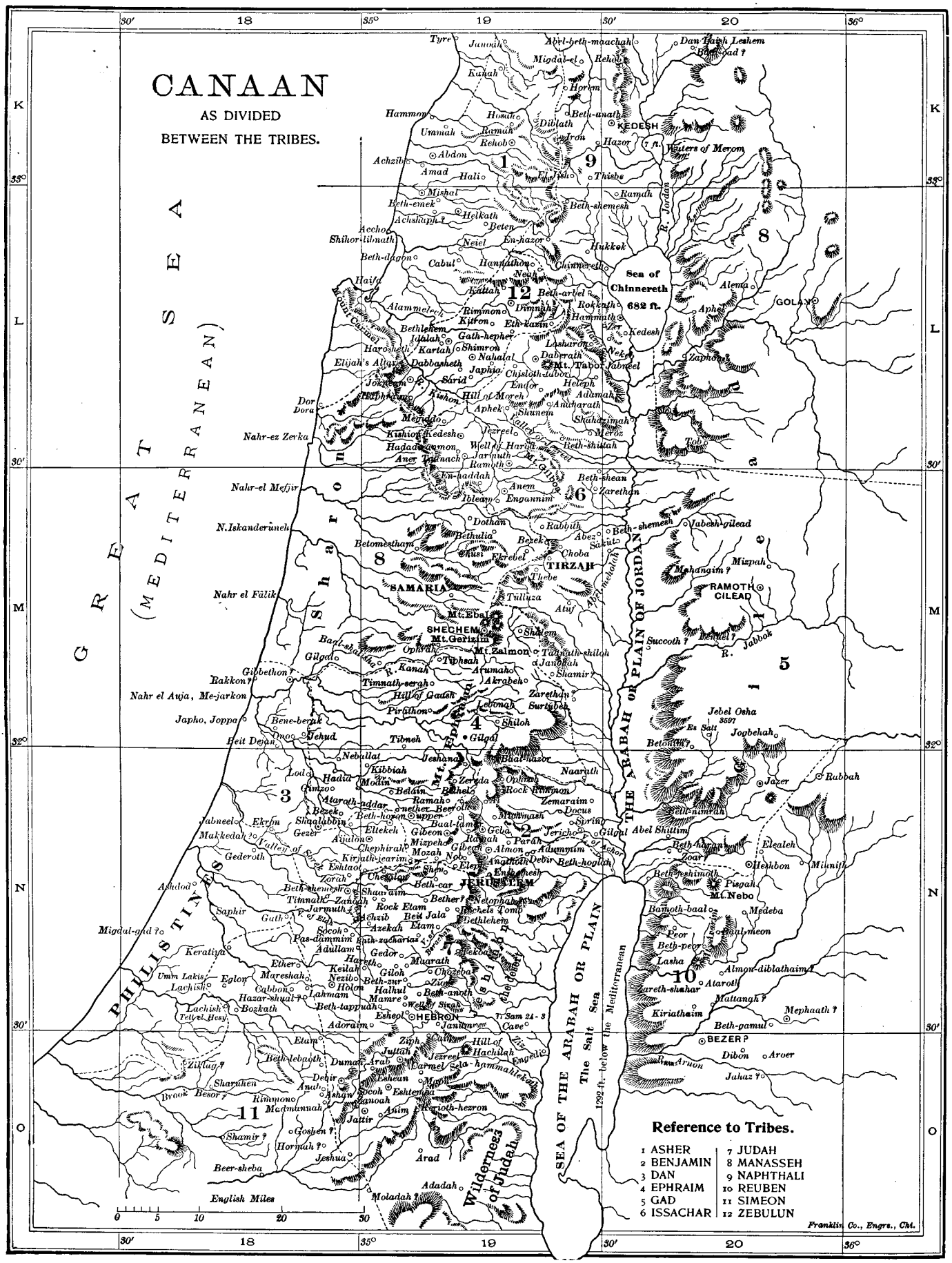
with a jealous people of avoiding all cause of jealousy from suspicion of favouritism. *C.*]

Ver. 6. [*Caleb.* The object of Caleb is to claim a right previous to the conquest, founded on God's promise, ver. 6, and Moses' oath, ver. 9, and so an exemption from the lot.—*Note*, Though the lot was a divine institution, it was not to be employed where the will of God is already declared. The sin of Balaam lay in knowing the declared will of God, and seeking by sacrifice to change it. God's will once declared, we must seek no other confirmation—God's will once known, we must allow neither delay nor evasion. *C.*]

Ver. 12. [This was a noble proposition upon the part of old Caleb. He had affirmed, on his return from spying out the land, that though the cities were strong, and the Anakim powerful and warlike, yet, by the help of the Lord, the Israelites could drive them out. Now he offers himself to put the truth of that affirmation to the test. Old as he was, he would lead the attack on the Anakim and drive them out. *P.*]

REFLECTIONS.—Such as refer themselves to God to choose for them will never find cause to repent of their lot. Yea, it is not only useful but necessary to acknowledge God in all our ways, that he may direct our paths, and prosper the work of our hands; and to view everything that we obtain lawfully as coming from him.—How edifying is it to observe aged professors strong in the faith, giving glory to God! It is not pride, but due acknowledgment, to declare what a gracious God has done for us and by us. The more singular our fidelity has been towards God, it is the more commendable. And if we have served God in godly simplicity in our youth, we shall find the comfort and blessing of it when we grow old. The issues of our life are in God's hand. Neither age, nor sickness, nor sword can cut those who are faithful to Christ. Every year, therefore, through which we are spared is a new call for thankfulness to him who preserves our soul in life; and the death of others around should make us the more sensible of the mercy which preserves us. But indeed wonders of mercy and judgment will God work for performing his promise, in the most honourable manner, to such as by faith remarkably glorify him in an hour of temptation. Such as trust in him will never find themselves disappointed of their hopes. And with the utmost boldness we may insist upon having what he has promised, and dare to engage the most powerful opposer in order to obtain it.

CHAPTER XV. [Ver. 1. *The lot of the tribe of the children of Judah.* This lot to Judah seems disproportionately large, but is a fulfilment of Jacob's prophecy. Two things in it are very remarkable. (1) Two parts of it were subsequently given to Simeon and


CANAAN
AS DIVIDED
BETWEEN THE TRIBES.
GREAT SEA
(MEDITERRANEAN)
Sea of Chinnereth
682 ft.
KEDESH
GOLAN
Waters of Merom
R. Jordan
Mount Carmel
Nahr-ez Zerka
Nahr-el Mefjir
N. Iskanderuneh
Nahr el Fâlik
Nahr el Auja, Me-jarkon
Japho, Joppa
Beit Dejan
Gibbethon ?
Rakkon ?
Sharon
SAMARIA
SHECHEM
Mt. Gerizim
Mt. Ebal
Mt. Zalmon
TIRZAH
Mt. Ephraim
Mt. Gilboa
Mt. Tabor
Jabneel
Jabesh-gilead
RAMOTH CILEAD
Mizpah
Jebel Osha
3597
Es Salt
Jogbehah
Jazer
Rabbah
THE ARABAH OR PLAIN OF JORDAN
Gilead
Abel Shittim
Elealeh
Heshbon
Minnith
Pisgah
Mt. Nebo
Medeba
Baal-meon
Almon-diblathaim ?
Mattanah ?
Mephaath ?
Beth-gamul
BEZER ?
Dibon
Aroer
Jahaz ?
Kiriathaim
Lasha
Peor
Beth-peor
Zareth-shahar
Ataroth
Kirjath-jearim
Chesalon
Beth-car
JERUSALEM
Beth-shemesh
Shaaraim
Timnath
Zanoah
Rock Etam
Beit Jala
Bethlehem
Azekah
Etam
Socoh
Pas-dammim
Adullam
Gedor
Muarath
Keilah
Giloh
Chozeba
Beth-anoth
Halhul
Mamre
Well of Sirah
Esheol
HEBRON
Janum
Cave
Hill of Hachilah
Jezreel
Carmel
Sela-hammahlekoth
Eshtemoa
Anim
Kerioth-hezron
Jattir
Adoraim
Ziph
Juttah
Arab
Dumah
Debir
Anab
Ashan
Socoh
Zanoah
Madmannah
Rimmon
Brook Besor ?
Sharuhen
Beth-lebaoth
Etam
Ziklag ?
Shamir ?
Goshen ?
Hormah ?
Jeshua
Beer-sheba
Arad
Adadah
Moladah ?
Wilderness of Judah
SEA OF THE ARABAH OR PLAIN
The Salt Sea
1292 ft. below the Mediterranean
PHILISTINES
Ashdod
Migdal-gad ?
Keratiya
Umm Lakis
Lachish
Eglon
Lachish
Tell el Hesy
Bozkath
Hazar-shual ?
Lahmam
Beth-tappuah
Mareshah
Ether
Cabbon
Hareth
Keilah
Nezib
Holon
Beth-zur
Ziph
Jezreel
Hachilah
Engedi
Ziz
Jabneel
Ekron
Makkedah ?
Gederoth
Valley of Sorek
Shaalabbin
Gezer
Ajalon
Chephirah
Mizpeh
Mozah
Nob
Elep
Anathoth
Debir
Beth-hoglah
Almon
Adummim
Gibeon
Gibeah
Parah
Jericho
Gilgal
Abel Shittim
Beth-haran
Zoar
Beth-jeshimoth
Beth-peor
Lasha
Zareth-shahar
Kiriathaim
Beth-gamul
Dibon
Aroer
Jahaz ?
Beth-shemesh
Abel-meholah
Tabbath-shiloh
Shamir ?
Zarethan
Surtubeh
Shiloh
Gilgal
Baal-hazor
Naarath
Zemaraim
Docus
Spring
Jericho
Gilgal
Ophrah
Tiphsah
Arumah
Akrabeh
Lebonah
Pirathon
Hill of Gaash
Timnath-serah
Kanah
Ophrah
Baal-shalisha
Gilgal
Tibneh
Jeshanah
Zereda
Rock Rimmon
Beth-horon
Beeroth
Ramah
Belain
Bethel
Ataroth-addar
Beth-horon
Beth-shemesh
Shaaraim
Timnath
Zanoah
Jarmuth
Gath
Ashdod
Saphir
Ekron
Jabneel
Beth-dagon
Cabul
Hannathon
Neah
Kattah
Beth-arbel
Rimmon
Kitron
Eth-kazin
Dimnah
Rokkath
Hammath
Kedesh
Lasharon
Daberath
Mt. Tabor
Jabneel
Nahalal
Shimron
Kartah
Idalah
Bethlehem
Gath-hepher
Harosheth
Dabbasheth
Elijah's Altar
Jokneam
Sarid
Japhia
Chisloth-tabor
Endor
Heleph
Adamah
Anaharath
Shunem
Shahazimah
Meroz
Beth-shittah
Jezreel
Well of Harod
Jarmuth
Ramoth
Anem
Engannim
Ibleam
Dothan
Rabbith
Abez
Sakut
Choba
Bezek
Ekrebel
Chusi
Betomestham
Bethulia
Thebe
Tulluza
Atuf
Shalem
Ophrah
Tiphsah
Arumah
Akrabeh
Lebonah
Surtubeh
Shiloh
Gilgal
Baal-hazor
Naarath
Zemaraim
Docus
Spring
Jericho
Gilgal
Abel Shittim
Beth-nimrah
Beth-haran
Zoar
Beth-jeshimoth
Pisgah
Mt. Nebo
Bamoth-baal
Medeba
Baal-meon
Almon-diblathaim ?
Mattanah ?
Mephaath ?
Beth-gamul
BEZER ?
Dibon
Aroer
Jahaz ?
Kiriathaim
Lasha
Peor
Beth-peor
Zareth-shahar
Ataroth
Jabesh-gilead
Mahanaim ?
Succoth ?
Jabbok
Tob
Zaphon
Alema
Aphek
Hammon
Ummah
Abdon
Achzib
Amad
Hali
Mishal
Beth-emek
Helkath
Beten
Achshaph ?
Accho
Shihor-libnath
Beth-dagon
Haifa
Dor
Dora
Nahr-ez Zerka
Nahr-el Mefjir
N. Iskanderuneh
Nahr el Fâlik
Nahr el Auja, Me-jarkon
Japho, Joppa
Beit Dejan
Gibbethon ?
Rakkon ?
Lod
Hadid
Gimzo
Kibbiah
Modin
Belain
Ramah
Beeroth
Beth-horon
Ekron
Jabneel
Makkedah ?
Gederoth
Ashdod
Saphir
Migdal-gad ?
Keratiya
Umm Lakis
Lachish
Eglon
Lachish
Tell el Hesy
Bozkath
Hazar-shual ?
Lahmam
Beth-tappuah
Adoraim
Etam
Beth-lebaoth
Ziklag ?
Sharuhen
Brook Besor ?
Shamir ?
Beer-sheba
English Miles
0 5 10 20 30
Reference to Tribes.
1 ASHER
2 BENJAMIN
3 DAN
4 EPHRAIM
5 GAD
6 ISSACHAR
7 JUDAH
8 MANASSEH
9 NAPHTHALI
10 REUBEN
11 SIMEON
12 ZEBULUN
Franklin Co., Engrs., Chi.

7 And the border went up toward [m]Debir, from [n]the valley of Achor,[4] and so northward, looking toward [o]Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of [p]En-shemesh, and the goings out thereof were at [q]En-rogel.[5]

8 And the border went up by the [r]valley of the son of Hinnom, unto the south side of the[s] Jebusite, the same *is* Jerusalem; and the border went up to the top of the mountain that *lieth* before the valley of Hinnom[6] westward, which *is* at the end of the valley of the [t]giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah,[u] and went out to the cities of mount Ephron;[v] and the border was drawn to [w]Baalah, which *is* Kirjath-jearim.

10 And the border compassed from Baalah westward unto [x]mount Seir, and passed along unto the side of mount Jearim, (which *is* Chesalon,) on the north side, and went down to Beth-shemesh,[a] and passed on to [b]Timnah.

11 And the border went out unto the side of Ekron[c] northward; and the border was drawn to Shicron, and passed along to [d]mount Baalah, and went out unto [e]Jabniel; and the goings out of the border were at [f]the sea.

12 And the west border *was* to the great sea, and the coast *thereof.* This *is* the coast of the children of Judah round about, according to their families.

13 ¶ And[g] unto Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even*[7] the city of Arba, the father of Anak, which *city is* [h]Hebron.

14 And [i]Caleb drove thence the three sons of Anak,[8] Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he [k]went up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, [l]He that smiteth Kirjath-sepher, and taketh it, to him will I [m]give Achsah my daughter to wife.

17 And [n]Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him [o]Achsah his daughter to wife.

18 And it came to pass, as she came *unto him,* that she moved him to ask of her father a field: and [p]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, Give me a [q]blessing; for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.[9]

20 This[r] *is* the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward,[1] were [s]Kabziel, and [t]Eder, and Jagur,

22 And Kinah, and [u]Dimonah, and Adadah,

23 And [x]Kedesh, and [y]Hazor, and Ithnan,

24 Ziph,[z] and [a]Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Amam, and [b]Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and [c]Beth-palet,

28 And [d]Hazar-shual, and [e]Beer-sheba, and Bizjothjah,

29 [2]Baalah,[f] and Iim, and [g]Azem,

30 And Eltolad, and Chesil, and [h]Hormah,

31 And [i]Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and [k]Ain, and [l]Rimmon: all the cities *are* twenty and nine,[3] with their villages:[4]

33 *And* in the [5]valley, [m]Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and [n]En-gannim, [o]Tappuah,[6] and Enam,

35 Jarmuth,[p] and [q]Adullam, Socoh, and [r]Azekah,

36 And [s]Sharaim, and Adithaim, and Gederah, and[7] Gederothaim: fourteen cities with their villages.[8]

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and [t]Mizpeh, and [u]Joktheel,

39 Lachish,[x] and [y]Bozkath, and [z]Eglon,

40 And Cabbon, and Lahmam, and Kithlish,

[t] Not ch. 11.3.Ge.37 49.ch.18.26. [u] 2 Ki.14.7. [x] ch.10.3;12.11,12.
[y] 2 Ki.22.1. [z] ch.10.3;12.12.

A.M. 2560. B.C. 1444.

[m] Not that ch. 13. 26, nor ver.15.
[n] ch.7.26. Is. 65. 10. Ho.2.15.
[4] *Achor,* pain, trouble. Here Achan underwent the terrible punishment of covetousness and disobedience. Yet the valley of Achor is pronounced as a door of hope to Israel, Ho.2.15, and so it is, when trouble has shown to experience the folly and sin of loving the world, the soul is just prepared for cherishing the hope of better things. —*C.*
[o] ch.4.19;5.10;10.43.
[p] ch.18.17.
[q] Fuller's fountain, 1 Ki.1.9.2 Sa.17.17. Is. 7.3.
[5] The *foot-fountain.* From 1 Ki. 1. 9 it appears to have been near Jerusalem, or, according to some, the *Fuller's Fountain.*—*C.*
[r] ch.18. 16. 2 Ki. 23. 10. 2 Ch.28.3. Je. 7. 31-33;19.11-14.
[s] ver.63;ch.18.28;10. 1. Ju.19.10;1.8.
[6] A lovely valley to the south-west of Jerusalem, which was deformed by the cruel and abominable worship of Moloch, 2 Ki. 23. 10. Even so is it, that man still continues by sin to deface and deform the fairest of the works of God.—*C.*
[t] Or, Rephaim, 2Sa. 5.18.22;23.13. ch.18.16. 1 Ch.11.15; 14.9, 13. Is. 17.5.
[u] ch.18.15.
[x] ch.17.15;20.7.
[y] ch.9.17. Ju.18.12.2 Sa.6.2.
[z] Not that Ge. 36. 8.
[a] ch.21.16. 1 Sa.6.12 -21.2 Ki.14.11,13.
[b] Ju.14. 1, 5. Ge. 38. 12.ver.57.
[c] ch.19.43.1 Sa.5.10. ver.45.
[d] ch.19.44.
[e] Not ch.19.33.
[f] Nu.34.6. De.11.24; 34.2. ch.1. 4; 9. 1; 23. 4. Eze. 47. 15, 19; 48. 28. Joel 2.20. Zec.14.8.
[g] ch.14.6-15. Nu.13. 30; 14.23,24. De. 1. 34-36.
[7] Or, *Kirjath-arba.*
[h] ch.9.3.
[i] Nu. 13.23. Ju.1.10-15.ch.10.36,37;11.21.
[8] See note on ch. 14. 12, from which it will appear that the Anakims were driven out from the city of Hebron, and must therefore have returned to it in the interval since the conquest of Joshua.—*Note.* This is an apt illustration of the Christian warfare, enemies always returning, and always to be driven valiantly out.—*C.*
[k] ch.10.38. Ju.1. 11, or Kirjath-sannah, ver.49.
[l] Ju.1.12. 1 Co.1. 19, 25.He.11.26;12.2.
[m] Ge.24.51,57.1 Co. 7.37,38.
[n] Ju.3.9;1.13.1 Ch.4. 13.

A.M. 2560. B.C. 1444.

[o] ver.16. 1 Ch. 2. 48, 49.
[p] Ge.24.64. 1 Sa. 25. 23. Ju.1.14.
[q] Ge.33.11. 1 Sa. 25. 18,27. Ju.1.15.
[9] Higher and lower ground well watered. —[The country to the south of Hebron, round Debir, is extremely dry. Water can scarcely be procured at any price. There are some small fountains near Hebron, and probably Caleb's daughter asked for these. To a semi-pastoral people land was of little value without an abundant supply of water.—*P.*]
[r] Ge.49.8-12.De.33. 7.
[1] 'Southward,' *i.e.* in the province of *Negeb.*—*P.*
[s] Ne.11.25.
[t] Ge.35.21.
[u] Ne.11.25.
[x] Not that ch.12.22, but Ge. 14. 7. ver. 3. Nu.33.37. De.1.19.
[y] Not ch. 11.1; ver. 25.
[z] Not ver.55.
[a] 1 Sa.15.4.
[b] ch.19.2. 1 Ch.4. 28. Ne.11.26.
[c] Ne.11.26.
[d] ch.19.3.1 Ch.4.28.
[e] ch.19.2.Ge.21.14.
[2] Bizjothjah - Baalah may be one word. —*P.*
[f] ch.19.3.
[g] 1 Ch.4.29.
[h] Ju.1.17. Nu.14.45. ch.12.14;19.4.
[i] 1 Sa.27.6; 30. 1. ch. 19.5.
[k] Not ch. 19. 7. Nu. 34.11.
[l] Ne.11.29. Ju.20.47; 21.13.
[3] The cities enumerated are really thirty-six. To solve the apparent contradiction, some suppose that nine cities, afterwards given to the tribe of Simeon, are omitted; others suppose the twenty-nine to be cities, and the nine villages. Either view may be correct, and either will remove the apparent contradiction, and is greatly to be preferred to the admission of an erroneous reading; unless, which is not the case here, when supported by the best Hebrew MSS.—*C.*
[4] This last enumerates the cities towards the desert.—*C.*
[5] In the province of the *Shephelah,* or plain of Philistia.—*P.*
[m] ch.19.41. Ju.13.2, 25;16.31; 18.2,11. 2 Ch. 11.10.
[n] Not ch.19.21.
[o] ch.12.17,not ch.16. 8;17.8.
[6] Engannim - Tappuah may be one name.—*P.*
[p] ch. 10.3, 5; 12. 11. Ne.11.29.
[q] ch. 12. 15. 1 Sa.22. 1. Mi.1.15.
[r] ch.10.10.1 Sa.17.1.
[s] 2 Sa.17.52.
[7] Or, *or.*
[8] There are *fifteen* names given, but probably some *two* may describe but one coalesced city. London and Westminster may serve as a modern example. In municipal rights they are two, in commercial nomenclature they are one.—*C.*

Dan—a lesson of princely generosity to unprovided brethren. (2) The part next Egypt never was conquered—emblem of the Christian's state. He has an enemy yet to be 'destroyed,' a part of his inheritance yet to be redeemed, 1 Co. 15. 26; Ro. 8. 19, 21, 23. *C.*]

Ver. 11. [This is one of the most minute and accurate examples of topography in any ancient writing extant. Almost every foot of the boundary line can still be traced. Commencing at the mouth of the Jordan it ran north-west to the site of Jericho; then up the steep pass of Adummim, on the south bank of Wady el-Kelt ('the river,' or rather torrent-bed); then along the highway to Jerusalem past the fountain of Haud (Enshemesh); then over Olivet to En-rogel, along Wady Hinnom, and across the mountain tops to Kirjath-jearim; then down to Bethshemesh, and across the plain to Mount Baalah, which lies between Ekron and Jabniel; and then to the Mediterranean. *P.*]

Ver. 19. [*He gave her the upper springs and the nether springs.* This peculiar record seems introduced, (1) To demonstrate the difference between the power that Caleb exercised over his possession, derived from his peculiar right, and how far it surpassed that of other Israelites. They, when there were sons in a family—as there were in Caleb's—had no right to alienate land to a daughter's husband, Nu. 27. 1-11. (2) The narrative seems intended to establish the right of rewarding extraordinary bravery in an extraordinary manner. (3) To instance the duty of parents to provide, according to their best ability, for the children God has given them. *C.*]

Ver. 21. [*Uttermost cities.* This list of cities and villages may appear to many very uninteresting, and perhaps useless. It is, however, highly interesting and useful: (1) As an internal evidence of the truth of the narrative; since nothing but truth could have drawn up such a narrative, and then given it interest to be preserved and read. (2) As a legal document to prevent litigation, by definition of property. *C.*]

Ver. 25. ['Hazor-hadattah, and Kerioth-hezron—it is Hazor.' There are but two cities in this verse. It seems probable also that 'Amam' in ver. 26 ought to be joined to Hazor, making one name. *P.*]

Ver. 62. [*En-gedi.* En-gedi, according to Jerome, lay in the desert *west* of the *Dead Sea;* and Josephus places it about 33 miles from Jerusalem, so that it must have been situate near the estuary of the Jordan. It does not seem, as is commonly supposed, to be the *city of palm-trees* mentioned Ju. 3. 13, for in Ca. 1. 14 it is celebrated for its *vineyards,* a production for

41 And Gederoth, Beth-dagon, and Naamah, and [a]Makkedah: sixteen cities with their villages.[g]

42 Libnah,[b] and [c]Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,

44 And [d]Keilah, and [e]Achzib, and [f]Mareshah: nine cities with their villages.

45 Ekron,[g] with her towns and her villages.

46 From Ekron even unto the sea, all that *lay*[1] near [h]Ashdod, with their villages.

47 Ashdod with her towns and her villages, Gaza[i] with her towns and her villages, unto the [k]river of Egypt,[2] and the [l]great sea, and the border *thereof*.

48 And in the mountains, [m]Shamir, and Jattir,[n] and Socoh,

49 And Dannah, and [o]Kirjath-sannah, which *is* Debir,

50 And Anab, and Eshtemoh, and Anim,

51 And [p]Goshen,[3] and [q]Holon, and [r]Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Janum,[4] and Beth-tappuah, and Aphekah,[s]

54 And Humtah, and [t]Kirjath-arba, (which *is* Hebron,) and Zior: nine cities with their villages.

55 Maon,[u] Carmel, and [x]Ziph, and Juttah,

56 And [y]Jezreel, and Jokdeam, and Zanoah,

57 Cain, [z]Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and [a]Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kirjath-baal,[b] (which *is* Kirjath-jearim,) and [c]Rabbah: two cities with their villages.

61 In the wilderness, [d]Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the city of Salt,[5] and En-gedi:[e] six cities with their villages.[6]

63 ¶ As [f]for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at [g]Jerusalem unto this day.

A.M. 2560. B.C. 1444.

a ch. 10.21,28,12.16.

[a] The constant repetition of the cities and their villages indicates some state of political dependence, perhaps not now easily understood.—*C.*

b ch. 10. 29, 12. 15. 2 Ki 8 22.

c ch.19.7.

d 1 Sa.23.1 Ne.3 17, 18

e Ge. 38 5. Mi. 1.14 not ch 19.29.

f Mi.1.15.

g ch.13.3. 1 Sa. 5 10; 7 14;0.17 ver 11. 2 Ki. 1 2. Am.1.8. Zep 2. 4. Zec.9 5.7.

[1] Heb. *by the place of.*

h ch.13 3.1 Sa.5.1,6. 2 Ch.26.6. Am.1.8; 3.9. Is.20.1. Je.25.20.

i ch. 10. 41; 11. 22. Am.1.6,7.

k Ge. 15. 18. ver. 4. Nu.34.6. ch.13.3; 15. 4. De 11.24. Ex.23.31

[2] See note on Nu 34.5.—*C.*

l ver.4,5 12.

m Not Ju 10 1.

n ch.21 14

o ver. 15; ch. 21. 15. Ju 1.11.

p ch.10.41 11 16.

[3] Not *Goshen* in Egypt but another place of the same name.—*C.*

q ch. 21 15. 1 Ch. 6 58

r 2 Sa 15 12.

[4] Or. *Janus.*

s Not ch 19 30

t ch 14.15; 10. 3 Ge 23.2.

u 1 Sa. 23.25,25.2.

x 1 Sa.23 14.15;26 1, 2.

y Not that 2 Ki 8 29.

z Not that Ju.19.12; 14.1

a Perhaps not that 1 Ch.4.39, but 1 Ch. 4. 4.18.

b ch.9.17;18.14.1 Sa. 7.1,2.

c Not that De 3 11.

d ch.18.22;ver.6.

[5] *Salt* is in all countries an article of great commercial importance, being both a necessary and a luxury. This city most probably received the name from salt springs in its neighbourhood, from which salt was formed by evaporation in the sun—as is common in many warm countries—or from salt being found in the desert, or in pits in its neighbourhood. —*C.*

e 1 Sa.23.29.2 Ch.20. 2.Ca.1 14.

f Ju.1.8,21. 2 Sa. 5.6. The lot of Judah contained an hundred and fourteen cities, besides those given to the Simeonites afterwards.

g ch.10.1.

[6] All these cities are arranged in groups, each group occupying a small province. The 'wilderness' was that section of the mountains of Judah which reached from Jerusalem and Hebron on the one side to the Dead Sea on the other. The 'city of Salt' was probably so called because it stood at or near the range of salt hills at the south western shore of the Dead Sea.—*P*

CHAP. XVI.

a Heb. *went forth,* Ge.13.10 De. 1. 1. ch. iii. iv.

b ch.ii vi.

c ch. 8. 15; 18. 12; 15. 61. Mal.3.14.1.

d Ge.28.19; 12.8. Ju. 1.26. ch.4.9;7.2.

[1] It would seem that Bethel and Luz were originally distinct, though very close to each other. Eventually their suburbs met, the separate villages became one town, and the Canaanitish name Luz was superseded by the more distinguished Hebrew Bethel.—*P*

e 2 Sa. 16 16.1 Ch.27 33

f Not that Nu.32 3.

g 1 Ki.9 16,17 ch.10 10,18.13.2 Ch 8 5.

[2] There were two Bethhorons; one, the *upper* situated on a projecting brow of the mountain range, commanding a splendid view of the western plain; the other at the foot of a steep and difficult pass, about three miles westward.—*P.*

h Nu. 34 5,6. ch. 15. 11,12. The Mediterranean Sea on the west.

[3] This describes the southern boundary of the common inheritance of the two tribes.—*C.*

i ch.17.14.1 Ch.7.28, 29.Ge.41. 50-52; 46. 20; 48. 5, 20; 49. 22-26. De. 33.13-17.

k ch.18.13;10.10;ver. 2,3.

l ch. 15 11,12; ver.3. Nu 34.5,6.

m ch.17.7.

n ch 18.1.

o ver.2,5.

p 1 Ch.7.28.

q Nu.33.48. ch.3.16; 6.1.

r ch.12.17;17.8.

s ch.17.9;19.28.

t ver. 3, 6; ch. 15.11, 12.Nu.34.5,6.

u ch.17.9.

x Ju.1.29. 1 Ki. 9.16. ch. 15. 63. De. 7. 2, 16. Nu.33.52,55.

y ver.3; ch.10.33; 21. 21.

CHAP. XVII.

a Ge. 41. 51; 46. 20. De 21.17.

CHAPTER XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered, but become tributaries.*

AND the lot of the children of Joseph [a]fell from Jordan by [b]Jericho, unto the water of Jericho on the east, to the [c]wilderness that goeth up from Jericho, throughout mount Beth-el,

2 And goeth out from [d]Beth-el to Luz,[1] and passeth along unto the borders of [e]Archi to [f]Ataroth,

3 And goeth down westward to the coast of Japhleti, unto the coast of [g]Beth-horon the nether,[2] and to Gezer: and the goings out thereof are at the [h]sea.[3]

4 So [i]the children of Joseph, Manasseh and Ephraim, took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus:* even the border of their inheritance on the east side was [k]Ataroth-adar, unto Beth-horon the upper;

6 And the border went out toward [l]the sea to Michmethah on the north side; [m]and the border went about eastward unto [n]Taanath-shiloh, and passed by it on the east to Janohah;

7 And it went down from Janohah to [o]Ataroth, and to [p]Naarath, and came to [q]Jericho, and went out at Jordan.

8 The border went out from [r]Tappuah westward unto the [s]river Kanah; and the goings out thereof were at the [t]sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

9 And the [u]separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.

10 ¶ And [x]they drave not out the Canaanites that dwelt in [y]Gezer; but the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 *The lot of Manasseh.* 7 *His coast.* 12 *The Canaanites not wholly driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh, (for he *was* the [a]first-born of Joseph,)

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which the district is still superior to all the rest of Judea. Had it been also remarkable for *palms*, such a noble ornament of the landscape is not likely to have been omitted. If it be true, as many travellers affirm, that fish do not live in the Dead Sea, then, according to Eze. 37. 10, *En-gedi* must have been situate on or near the banks of the Jordan. *C.*]

REFLECTIONS.—It is very necessary to have everything relating to property exactly fixed and distinguished, in order to prevent after-contentions. The Lord greatly delights to honour such as have honoured him in a day of general apostasy; to reward such as have followed him fully; and to assist such as have firmly trusted in him. Happy is that marriage where the union of hearts, the consent of parents, and the blessing of God, remarkably meet. And if children may ask the necessaries or conveniences of life from natural parents in hopes to succeed, with what boldness may we come to God's throne of grace, to ask grace and mercy to help us in a time of need—to ask all the spritual blessings of heaven and earth! Yes, large and delightful is the portion of such as are connected with Christ: and his spiritual brethren are blessed for his sake with the most extensive and everlasting blessings. But let us remember that the larger our mercies are, the more abundant is our work and warfare to improve and defend the same. And have we not reason to lament that our sinful sloth and cowardice should deprive us of part of that which the Lord our God giveth us to possess?

CHAPTER XVI. [Ver. 5. *The border of the children of Ephraim.* This is confessedly one of the greatest geographical difficulties in the whole Bible: and our attempt at solution is offered with much diffidence. The commencing point is *Ataroth-adar*, which, as we learn from ch. 18. 13, was near to *Nether Beth-horon*, which was not far west of Jerusalem. Following the translation of Boothroyd—'The boundary of their inheritance went on the east side of *Ataroth-adar*, to *Upper Beth-horon;*' from which point the boundary, passing on the north side of *Michmethah*—which town we conceive to be situate in the *southern* and not in the *northern* border, according to the maps—extends *westward* to the *Mediterranean*. From the same point at *Ataroth-adar*, the boundary line *eastward* passes by *Taanath-shiloh*, turning a little way *south*, so as to leave it on the *east*, and reaching *Janohah*, resumes its easterly course by *Ataroth, Naarath, Jericho*, to *Jordan*. Then, omitting the *eastern* boundary, the *Jordan*, the line commences at *Tappuah* in the *north*, and passing on *westward* to *Kanah*, thence makes its way to the sea. *C.*]

CHAPTER XVII. REFLECTIONS.—What a fruitful bough is Joseph now become, and planted in a goodly soil! The promise of God is a firm foundation of claim; and if in this wilderness we secure such a title to glory, we shall, when the warfare is over, enjoy the portion for ever. It is good for brethren to dwell

BEDOUIN CAMP, JEZREEL—WHERE GIDEON TRIUMPHED AND SAUL AND JONATHAN WERE OVERTHROWN. [Joshua, xvii:16.]—This is the great plain of Esdraelon. It extends across Central Palestine from the Mediterranean to the Jordan. It separates the mountain ranges of Carmel and Samaria from those of Galilee. The main body of the plain is a triangle. On the east it extends from Jenin to the foot of the hills below Nazareth. It is about 15 miles long; and the north side, formed by the hills of Galilee, are about 12 miles long. From any point of observation in this valley one may see the mountains Gilboa and Little Hermon. It is perhaps the richest valley in the world, and has also been called the great battlefield of the world. It is here that Gideon triumphed, and Saul and Jonathan were overthrown. It is the home of the wild Bedouin, and not more than one-sixth of its soil is cultivated.

to wit, for [b]Machir, the first-born of Manasseh, the father of Gilead:[1] because he was a man of war, therefore he had Gilead and Bashan.

2 There was also *a lot* for [c]the rest of the children of Manasseh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male children of Manasseh the son of Joseph by their families.

3 ¶ But [d]Zelophehad,[2] the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near [e]before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [f]The LORD commanded Moses to give us an inheritance among our brethren: therefore, according to the commandment[3] of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell [g]ten portions to Manasseh, besides[h] the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and [i]the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to Michmethah,[4] that *lieth* before [k]Shechem, and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of [l]Tappuah: but Tappuah, on the border of Manasseh, *belonged* to the children of Ephraim;

9 And the coast descended unto the [m]river Kanah, southward of the river: these cities of Ephraim *are* among the cities of Manasseh: the coast of Manasseh also *was* on the north side of the river, and the outgoings of it were at the sea.

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.[5]

11 And Manasseh had in Issachar, and in Asher, [n]Beth-shean[6] and her towns, and [o]Ibleam and her towns, and the inhabitants of [p]Dor and her towns, and the inhabitants of [q]En-dor[7] and her towns, and the inhabitants of [r]Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countries.

12 ¶ Yet [s]the children of Manasseh could not [8]drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were [t]waxen strong, that they put the Canaanites to tribute; but did not utterly drive them out.[9]

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* one lot and one portion to inherit, seeing I *am* a [u]great people,[1] forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, [x]If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyself there, in the land of the Perizzites, and of the [y]giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley [z]have chariots of iron, *both they* who *are* of Beth-shean and her towns, and *they* who *are* of the valley of [a]Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, [b]Thou *art* a great people, and hast great power; thou shalt not have one lot *only:*

18 But the [c]mountain[2] shall be thine; for it *is* a wood, and thou shalt cut it down; and the outgoings of it shall be thine: for thou [d]shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described, and divided into seven parts.* 10 *Joshua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Israel assembled together at [e]Shiloh,[1] and set up the [b]tabernacle of the congregation there: and the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c]How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you three men for *each* tribe; and I will send them, and they shall rise and go through the land, and [d]describe it according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts:

A.M. 2560. B.C. 1444.

b Ge. 50. 23. Nu. 32. 39,40. 1 Ch. 7. 14; 2. 23. De. 3. 15.

1 *The father of Gilead.* Machir had sons born before the death of Joseph (Ge. 50. 23), 190 years before the first division of Canaan; the lot was therefore to his descendants in his name and right as a distinguished leader. *C.*—Literally, 'Father of the Gilead;' *i.e.* possessor of the province of Gilead, which the family of Jair had conquered. The allusion here is not to Machir himself, but to his house or descendants.—*P.*

c Nu. 26. 29–32. 1 Ch. 7. 14–19.

d Nu. 26. 33; 27. 1; 36. 2, 11.

2 There were six sons and five daughters, wherefore eleven portions would seem the proper division, rather than ten, as mentioned, ver. 5. But Zelophehad, son of Hepher, having left five daughters as his only representatives, neither he nor his father is counted, which omission leaves five sons and five daughters as co-heirs and co-heiresses of the property.—*C.*

e Nu. 34. 17–29. ch. 14. 1.

f Nu. 27. 7. Ga. 3. 28.

3 Heb. *mouth.*

g ver. 2, 3, 14, *i.e.* ten lines.

h Nu. 32. 39–41. ch. 13. 29–31. De. 3. 13–15.

i Nu. 26. 29; 32. 39, 41. ch. 13. 29–31. De. 3. 13–15.

4 This is a different town from that of the same name mentioned ch. 16. 6; a conclusion warranted by the fact that the towns now enumerated on the southern border of Manasseh are, with the exception of Tappuah, a town ceded to Ephraim, never once noticed in describing his northern border.—*C.*

k Ge. 12. 6; 33. 18; xxxiv.; 37. 12, 14. ch. 16. 6. Ju. 9. 1. 1 Ki. 12. 1, 25. Jn. 4. 5.

l Or, *city of apples.* Not that ch. 15. 34, 53, but perhaps that ch. 12. 17.

m Or, *brook of reeds,* ch. 16. 8.

5 If we interpret this passage of the extension of the joint property of the tribes to Asher and Issachar, they may as well be said to meet in Dan in the south, and Benjamin in the east, or in the other adjacent tribes of Reuben and Gad. Do not the words rather mean—that after a council or meeting together in Asher and Issachar, Manasseh obtained the cities enumerated in the succeeding verses? It is the improper division of the verses that causes the obscurity.—*C.*

6 Bethshean was one of the strongest cities in Central Palestine. It stood on a conical hill at the place where the valley of Jezreel opens into the great plain of the Jordan. There is still a small village on the site, and the ancient ruins are extensive.—*P.*

7 Endor subsequently became celebrated as the home of 'the witch' whom Saul consulted in his day of adversity. It stands on the bare slope of a low range

A.M. 2560. B.C. 1444.

of hills facing Tabor, and about three miles south of it.—*P.*

s Ju. 1. 27, 28. ch. 15. 63; 16. 10. Ex. 23. 29–33. Nu. 33. 52, 55. Ro. 7. 14–25.

8 They *could not,* because they wanted faith in the divine promise of assistance. See He. 11. 33.—*C.*

t Ju. 1. 28. 2 Sa. 3. 1.

9 Heb. *driving, they drove them not out.*

u Ge. 48. 22. Nu. 26. 34, 37. De. 33. 17.

1 Joshua was an Ephraimite, and therefore his kindred came in the more confident hope of a favourable reply. Joshua's reply is at once the language of a faithful servant of God and a sound and impartial politician. The Josephites in asserting their own greatness furnish Joshua with an appeal that he dexterously and truly employs against their indolence, neglect, or cowardice, ver. 17.—*Note,* A Christian, who is a soldier, and, considering his spiritual birth, a gentleman, should always take care to act up to his profession. The Lord expects us to walk worthy of our vocation.—*C.*

x Lu. 12. 48. 1 Pe. 4. 10. Ru. 4. 11.

y Or, *Rephaims,* Ge. 6. 4; 14. 5.

z Ju. 1. 19; 4. 3. 1 Sa. 27. 1, 2. 2 Ch. 12. 7–9.

a ch. 19. 18. Ju. 6. 33. 1 Ki. 18. 45, 46; 21. 1, 23. 2 Ki. 8. 29; 9. 16; 10. 6, 7. Ho. 1. 4, 5.

b ver. 15. De. 33. 25.

c ver. 15; ch. 20. 7; 15. 9.

2 The mountainous tract. This they were to clear; and setting themselves vigorously to the duty assigned them—driving out the present occupants—'the outgoings of it' would be theirs, even the whole district connected with it. Alas! how apt are we, like the children of Joseph, to murmur against the allotments of divine Providence; and how frequently are our grievances traceable to ourselves, not to the circumstances of which we complain!—*J.*

d ch. 13. 6; 11. 4, 6. Ex. 23. 29–33. De. 7. 2, 5, 16. Is. 41. 10, 15, 16.

CHAP. XVIII.

a ch. 19. 51; 22. 9. Ju. 18. 31; 21. 19. Ps. 78. 60. Je. 7. 12, 14; 26. 6.

1 A celebrated city, built on a hill, about 24 miles north of Jerusalem. Here the ark remained till carried to the army in the time of Eli, and being taken by the Philistines, never returned. It seems from that period to have declined, till its ruins became a proverb, Ps. 78. 60. Je. 7. 12.—*Note,* Religious privileges neglected, abused, or turned to superstition, are sure, sooner or later, to call down visible judgments, 1 Co. 11. 30.—*C.*

b Ex. xl. It continued there about 349 years, 1 Sa. iv. Je. 7. 12, 14; 26. 6.

c Ju. 18. 9. Pr. 15. 19; 12. 13, 14; 27. 1. Mat. 20. 6. Ec. 9. 10. 2 Co. 6. 2.

d ver. 5, 6, 8, 9. Phi. 4. 8. 1 Th. 4. 6.

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* 1 Sa. 31. 10, 12. 2 Sa. 21. 12. ver. 16. 1 Ch. 7. 29. *o* 1 Ch. 6. 70, Bileam. *p* ch. 12. 23. · Sa. 28. 7. Ps. 83. 10. *r* ch. 12. 21. Ju. 5. 19. 2 Ki. 9. 27; 23. 29. Zec. 12. 11.

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together in unity; yet unhappy is the union when they encourage one another in neglecting the Lord's work, and seem more anxious to enlarge their property than to improve what they have. But unbelief strangely heightens every difficulty, and often discourages from the good fight of faith, which necessarily lies in the way to the crown.

CHAPTER XVIII. REFLECTIONS.—It is highly becoming when a serious regard to the worship of Christ and the church of God is intermingled with our most engaging earthly concerns; and it is dangerous to form families or kingdoms without the true worship of God. But what a blessing is it for a church or nation, when the Lord is a wall of fire round about them, and the glory in the midst of them! What mercies then are ours! We have his ordinances, not merely in the midst of our land, but near at hand, in every corner of it: and safely may we, in the midst of enemies, go about the Lord's work. Let us beware then how we are unconcerned about promised enjoyments or commanded duties; lest the sweets of present comforts, or the difficulties in our way to the Canaan above, should weaken our desire, or hinder our attempts, to obtain it. Blessed be God that, though the enjoyment of it be not equally soon obtained, yet it is equally sure to all believers; and that there, as well as here,

Judah[e] shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north.

6 Ye[f] shall therefore describe the land *into* seven parts, and bring *the description* hither to me, that I may cast lots for you here before the LORD our God.

7 But the [g]Levites have no part among you; for the priesthood of the LORD *is* their inheritance:[2] and [h]Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it,[3] and come again to me, that I may he[re] cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua [k]cast lots for them in Shiloh before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up[4] according to their families: and the coast of their lot came forth [l]between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of [m]Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at the [n]wilderness of Beth-aven.[o]

13 And the border went over from thence toward [p]Luz, to the side of Luz, (which *is* Beth-el,[q]) southward; and the border descended to [r]Ataroth-adar, near the hill that *lieth* on the south side of the nether Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of [s]the sea southward,[5] from the hill that *lieth* before Beth-horon southward;[6] and the goings out thereof were at [t]Kirjath-baal, (which *is* Kirjath-jearim,) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of Nephtoah;[u]

16 And the border came down to the end of the [z]mountain that *lieth* before the valley of the son of Hinnom, *and* which *is* in the [y]valley of the giants on the north, and descended to the [z]valley of Hinnom, to the side of [a]Jebusi on the south, and descended to En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward [b]Geliloth, which *is* over against the going up of Adummim, and descended to [c]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against Arabah[7] northward, and went down unto Arabah;

19 And the border passed along to the side of [d]Beth-hoglah northward: and the outgoings of the border were at the north bay[8] of [e]the salt sea, at the south end of [f]Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were [g]Jericho,[9] and [h]Beth-hoglah, and the valley of Keziz,

22 And[i] Beth-arabah, and Zemaraim, and [k]Beth-el,

23 And Avim, and Parah, and [l]Ophrah,

24 And Chephar-haammonai, and Ophni, and [m]Gaba: twelve cities with their villages.

25 Gibeon,[n] and [o]Ramah, and [p]Beeroth,

26 And [q]Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And [r]Zelah, Eleph, and [s]Jebusi, (which *is* Jerusalem,[1]) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, [t]according to their families.

CHAPTER XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the [a]second lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was [b]within the inheritance of the children of Judah.

2 And they had in their inheritance [c]Beer-sheba, and Sheba, and Moladah,

3 And [d]Hazar-shual, and Balah, and Azem,

4 And [e]Eltolad, and Bethul, and Hormah,

5 And [f]Ziklag, and Beth-marcaboth, and Hazar-susah,[1]

6 And [g]Beth-lebaoth, and Sharuhen: thirteen cities and their villages.[2]

A.M. 2560. B.C. 1444.

e ch.19.1-9;7 ".-xvii. Ro.15.1.1 Th.5..4.

f ver.8. Pr.16.33. Nu. 26.54,55; 34.13-29. ch. 14.2.

g Le.22.14.ch.13.14. De.10.9;18.1,2.

2 The frequency with which the disinheritance of the Levites is repeated, see Nu.18.21,24. Jos.13.14; 14.3,4, &c., cannot be fully explained by any principle but their typical character. And truth it is, that of nothing does a believer require to be so often reminded, as, that here he is a 'pilgrim,' has 'no certain dwelling-place,' but that the 'testimonies of the Lord are his inheritance.'—*C.*

h Nu. 32. 29-41. De. 3.1-17;4.47,48.ch.13.8-31.

3 As Nu.13.17-20 is the most ancient statistical so this is the most ancient geographical commission. It is interesting as indicating a degree of scientific knowledge, and exhibiting science as the handmaid of a wise policy and true religion.—*C.*

i ver.10; ch.15.1; 13. 7;14.1,2;17.16-18. Phi.2. 4. Nu.26.54-56. Ro.14. 19. 1 Co. 10. 31. Pr. 16. 33. 1 Sa.10.20,21;14.41. Ac.1.24,26.

k ch.15.1. Col.1.12. Jn.17.2.

4 The lot *came up;* with the exact mode of the lot we are unacquainted, the expression 'came up,' compared with Pr.16. 33, and with the declaration of Joshua, that he would cast the lots before the Lord, suggests the idea that the names of the tribes were written and cast into the loose robe of the high-priest, and thence drawn up in succession.—*C.*

l De. 33. 12. Ps. 103. 13,14 1 Co.10.13. Ro. 15.1.

m ch.2.1,16,22; 3.15, 16;6.1,24.

n ch.7.2;8.20.

o Beth-el, so called from the idols worshipped there, ch. 7. 2. Ho.4.15.

p ch.16.2,5. Ju.1.22-26. Ge.28.19;48.3.

q ch.8.9;ver.22.

r ch.16.5;10.10.

s The pool of Gibeon, Je. 41. 12. 2 Sa. 2. 13.

5 Neither the Dead Sea nor Mediterranean, but a lake or pool at Gibeon, 2 Sa. 2. 13, and which though narrow at the part where Abner and Joab met, must have been of considerable extent, being called 'the great waters' by Jeremiah, 41. 12. Some learned authors, however, instead of 'sea,' render it 'from the west;' but they seem to have been driven to this translation, from the difficulty of any reference to the sea in an inland province. But such lakes as that of Gibeon are called seas, both in the Old and New Testaments.—*C.*

t ch.9.17; 15.9,60. 1 Sa.7.1,2. 2 Sa.6.2.

u ch.15.9.

6 The proper rendering of the first clause of ver. 14 would seem to me to be as follows:—'And the border was drawn and passed round the western side southward—from the hill which is in front of Beth-horon southward.' The Hebrew word translated in the English version 'sea' is very frequently used to signify 'west,' because the Mediterranean was the western boundary of all Palestine. In ver. 15 it has this meaning, 'the border went out on the *west.*'—*P.*

x 2 Ch.3.1. Ge.22.2.

y 1 Ch.14.9. ch.15.8. Is.17.5.

z ch. 15. 8. Is. 30. 33. Je.7.31,32;19.11.

a ch.15.63. Ju.1.8,21; 19.10.ver.28. 2 Sa.5.8.

b Gilgal, ch.15.7.

c ch. 15. 6. It was erected to his honour, or by him.

7 Or, *the plain.*

d ch.15.6. Ge.50.10. ver.21.

8 Heb. *tongue.*

e Ge.14.3; 19.25. Nu. 34.3.ch.3.16,*i.e.* Sea of Sodom.

f ch.iii.iv.

g ch.2.1;6.1,24.

9 Jericho had been destroyed, and was doomed not to be rebuilt. The site, however, belonged to Benjamin, and consequently the ruins are still called a city.—*C.*

h Ge.50.10.ch.15.6.

i ch.15.6,61 2 Ch.13. 4.

k ch.7.2;8.9;ver.13.

l 1 Sa.13.17. not that Ju.6.11.

m Ju.19.12-16. Is.10. 29. 1 Sa.13.15,16.

n ch.9.17.

o Ju.4.5. 1 Sa.1.19;7. 17;19.18. 1 Ki.15.17 Je. 31.15. Ne.11.33.

p ch.9.17.2 Sa.4.2.

q Not that ch.15.38, nor that ch. 11. 3. Ju. 10. 17, but 1 Ki 15. 22. Je.xl.xli.

r 2 Sa.21.14.

s ch.15.63. 2 Sa.5.8. ver. 16. Jerusalem belonged partly to Judah and partly to Benjamin.

1 Jerusalem is also assigned to Judah; and, in point of fact, it was a city common to Judah and Benjamin.—*C.*

t Ac.17.26. Nu.26.54; 33.54.

CHAP. XIX.

a ch.18.6,11.

b Ge.49.7.

c Ge.21.14,31. Ju.20. 1. ch.15.26,28. 1 Ch.4. 28.

d ch.15.28,29. 1 Ch. 4.29.

e ch.15.30. 1 Ch.4.29, 30.

f ch.15.31. 1 Ch.4.31. 1 Sa.27.6;30.1.

1 In *Beth-marcaboth,* 'the house of chariots,' and *Hazar-susah,* 'the village of horses,' we may probably have two of those stations used for horses and chariots on one of the leading roads to Egypt. We know that in the time of Solomon there was regular intercourse between the two countries.—*P.*

g ch.15.32,36. 1 Ch. 4.31.

2 There are *fourteen* names, but some of them must be two names for the same place.—*C.*

A.M. 2560. B.C. 1444.

each is placed in a station answerable to his abilities and powers of enjoyment.

CHAPTER XIX. Ver. 1-48. From this, and the seven preceding chapters, it appears that the land of Canaan, into the possession of which Moses and Joshua put the Israelites, was pleasantly diversified with mountains and valleys, and well watered with a multitude of small rivers and brooks, which emptied themselves into the Mediterranean Sea on the west; or into Jordan, which, taking its rise in Mount Lebanon, at the north of the promised land, ran southward; and, after forming the two lakes of Merom and Chinnereth or Tiberias in its course, at last emptied itself into the Dead Sea, into which the country about Sodom was transformed, and which had no visible outlet. The length of Canaan, from Beersheba on the south to Dan on the north, was about one hundred and eighty miles.

7 Ain,[h] Remmon, and Ether, and Ashan: four cities and their villages.

8 And all the villages that *were* round about these cities to [i]Baalath-beer, Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was [k]too much for them; therefore the children of Simeon had their inheritance within the inheritance of them.[3]

10 ¶ And the [l]third lot came up for the children of Zebulun, according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward [m]the sea,[4] and Maralah, and reached to Dabbasheth, and reached to the river that *is* before [n]Jokneam;

12 And turned from Sarid eastward toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to [o]Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth[5] out to Remmon-methoar, to Neah;

14 And the border compasseth it on the north side to Hannathon: and the outgoings thereof are in [p]the valley of Jiphthah-el:

15 And [q]Kattath, and Nahallal, and [r]Shimron, and Idalah, and [s]Beth-lehem:[6] twelve cities with their villages.

16 This[t] *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ *And*[u] the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* [x]Jezreel, and Chesulloth, and [y]Shunem,[7]

19 And Haphraim, and Shihon, and Anaharath,

A.M. 2560. B.C. 1444.

[h] ch.15.32,42.Ne.11. 29.

[i] 1 Ch.4.33. 1 Sa. 30. 27.

[k] 1 Ti. 6. 17. 2 Co. 8. 14,15.

[3] Simeon's allotted territory lay along the southern border of Palestine, chiefly, if not wholly, in the province of Negeb. It consists of wide rolling plains, mostly bare, burned up in summer, but covered in winter and spring with rich grass, affording the best pasturage in Southern Palestine. It was the favourite abode of Abraham, Isaac, and Jacob, who pitched their tents in the valley of Gerar, or round the wells of Beersheba.—*P.* — This circumstance inculcates two great lessons: one in economics—the folly of holding a larger territory than can be fully and profitably occupied and cultivated; the other in morals—the duty of bestowing, rather than hoarding or wasting, superfluities.—*C.*

[l] ver. 1; ch. 18. 6, 11. Ge.49.13 De.33.18,19.

[m] The Mediterranean, Ex.23.31. Nu. 34.6,7. De. 11.24; 34. 2. ch. 1. 4. 9. 1; 15. 12; 16. 8. Eze. 47.15,19. Joel 2. 20. Zec.14.8.

[4] To Zebulun it was prophesied, Ge. 49.13, that he 'should dwell at the haven of the sea,' and be 'a haven for ships,' and so their west border included the great haven or bay formed by Carmel on the south and Akka or Akre on the north, the largest bay on the whole eastern shore of the Mediterranean. In addition to this verification of the prophecy, their lot likewise extended to the internal Sea of Chinnereth.—*C.*

[n] ch. 12. 22. 1 Ki. 4. 12. 1 Ch.6.68.

[o] ch.21.28.1 Ch.6.72.

[5] Or, *which is drawn.*

[p] ver.27.

[q] ch.21.34, 35. Ju.1. 30.

[r] ch.11.1;12.20.

[s] Not that 1 Sa.16.1, 4. Mat.2.1. Mi.5.2.

[6] Not the Bethlehem where our Lord was born, Mat. 2. 1, for that was Bethlehem-Ephratah in the land of Judah, which lay about sixty miles south of Bethlehem of Issachar.—*C.*

[t] ch.18. 28; ver.1, 23, 31,39.48.

[u] ch.18.6, 11; ver. 1, 10.Ge.49.14,15. De.33. 18,19.

[x] ch.17.16.1 Ki.21.1. 2 Ki.8.29.Hos.1.5.

[y] 2 Ki.4.8.1 Sa.28.4.

[7] Jezreel afterwards became one of the capitals of Israel, and was the scene of Jehu's vengeance and Jezebel's death. It stood in the plain of Esdraelon at the western base of Gilboa. Shunem lay in the rich valley, about three miles north of Jezreel.—*P.*

[z] ch.21.29.1 Ch.6.73, *i.e.* Jarmuth.

[a] Ps.89.12. Hos.5.1. Je. 46. 18. 1 Ch. 6. 77. Ju.4.6,12;8.18.1 Sa. 10. 3.

[b] Not ch. 15. 10; 21. 16.2 Ki.14.11.1 Sa.6.9-19.

[8] The territory of Issachar embraced one of the richest sections of Palestine, the plain of Esdraelon and valley of Jezreel. But it was exposed to the unceasing raids of the wandering tribes from the east, and it became the battle-field of Syria.—*P.*

[c] ch.18. 6, 11; ver. 1, 10.17.Ge 49.20. De.33. 24,25.

[d] Hukkok, 1 Ch. 6. 75 ver.34.

[e] ch.11.1;12.20.

[f] 1 Ch.6.74.

[g] Je. 46 18. 1 Ki. 18. 20. Ge. 49. 20. Is. 33. 9; 35. 2, not that ch. 15. 55.

[9] Carmel was not so much a mountain as a mountain range, about eight miles in extent from north to south, situate partly in Asher, Zebulun, and Manasseh. Near the western extremity Carmel, properly so called, rises to an elevation of 1750 feet, and is one of the most remarkable objects on the eastern shores of the Mediterranean.—*C.*

[h] Not that ch. 15. 41.

[i] ver.14.

[k] 1 Ki.9.13.

[1] In scriptural geography the east is said to be *before*, literally *before the face*, Ge. 25.18. Consequently, 'on the left hand' signifies to the north.—*C.*

[l] Abdon, ch. 21. 30, not that ch. 15. 54.

[m] Jn.2.1,11;4.46.

[n] ch. 11. 8. Is. 23.1-12.

[o] Not ch.18.25.

[p] Heb. *Tsor*, i.e. *the Rock*, 2 Sa.24.7. 1 Ti. 7. 13, 14. Joel 3. 4. Am. 1. 9, 10. Je. 25. 22; 47.4. Eze.xxvi.-xxviii. Zec.9.2,3.Is.xxii.

[2] A town on the east shore of the Mediterranean, originally built on the land, and then on an island. It has become in its ruin one of the most striking examples of fulfilled prophecy. Eze. xxvi. xxviii.—*C.*

[q] Not that ch. 15. 44.

[r] ch.12.18;13.4.1 Sa. 4.1;29.1.1 Ki.20.30.

[s] Nu.13.21.ch.21.31. 1 Ch.6.75.

[t] Ge.49.20.De.33.24, 25.

[u] ch.18.6,11; ver.24. Ge.49.21.De.33.23.

[x] Ju.4.11.

[y] Not ch.3.16.

[z] Not that ch.15.11.

20 And Rabbith, and Kishion, and Abez,

21 And [z]Remeth, and En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to [a]Tabor, and Shahazimah, and [b]Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.[8]

24 ¶ And[c] the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was [d]Helkath, and Hali, and Beten, and [e]Achshaph,

26 And Alammelech, and Amad, and [f]Mishael; and reacheth to [g]Carmel[9] westward, and to Shihor-libnath;

27 And turneth toward the sun-rising to [h]Beth-dagon, and reacheth to Zebulun, and to the [i]valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to [k]Cabul on the left hand;[1]

28 And [l]Hebron, and Rehob, and Hammon, and [m]Kanah, *even* unto [n]great Zidon;

29 And *then* the coast turneth to [o]Ramah, and to the strong city [p]Tyre;[2] and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to [q]Achzib;

30 Ummah also, and [r]Aphek, and [s]Rehob: twenty and two cities with their villages.

31 This[t] *is* the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

32 ¶ The[u] sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to [x]Zaanannim, and [y]Adami, Nekeb, and [z]Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south

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Its greatest breadth, from the Mediterranean Sea to the river Jordan, was about fifty miles; and about thirty more to the eastern boundary of the Reubenites, Gadites, and Manassites. On the east of Jordan, over against the territory of Benjamin and Ephraim, the Reubenites had their inheritance in a tract, including the mountains of Peor, Nebo, and Pisgah. On their north side lay the inheritance of the Gadites, in a soil more plain and fertile. Northward of Gad was seated the half-tribe of Manasseh, in that which was afterwards called Upper Galilee, or Galilee of the Gentiles, which was almost as large as both the two former portions. On the west side of Jordan, or rather the Dead Sea, lay the extensive inheritance of Judah. On the south-west hereof was the lot of Simeon; and on the north-west the lot of Dan. Eastward of the Danites, and northward of Judah, was the inheritance of Benjamin. The lot of the Ephraimites lay all along on the north of these of Dan and Benjamin. Next was the lot of the other half-tribe of Manasseh; and northward of them the inheritance of Issachar; and next to them was that of Zebulun. Each of these four last portions extended from Jordan on the east to the Mediterranean Sea on the west. Northward of Zebulun the tribe of Asher had their inheritance in the north-west of Canaan. The Naphtalites had their portion between the lot of Asher and the north end of the river Jordan. The Tyrians and Zidonians kept possession of a part of Canaan on the north-west of the Asherites. The Philistines kept possession of a narrow strip of territory on the west of the Simeonites and Danites. Egypt lay to the south-west of Canaan; Idumea on the south border of the lot of Judah; and still more southward was the country of the Amalekites and Arabians. On the east of the Dead Sea, and southward of the Reubenites, was the territory of the Midianites and Moabites. North-east of the Moabites, and eastward of the Reubenites, Gadites, and Manassites, dwelt the Ammonites and Hagarenes; and still eastward of these, beyond a large desert, and by the river Euphrates, the Chaldeans on the south, and Mesopotamia on the north. Persia was on the east and south-east of Chaldea, and Assyria on the east of Mesopotamia. North-east of Persia lay Media; and north of Assyria were Armenia, Cappadocia, Pontus, &c. On the north-east of Canaan lay Syria; on the north of which was Lesser Asia, which contained Mysia, Lydia, Ionia, and Caria, on the east shore of the Mediterranean Sea; on the east of which were Bithynia, Phrygia, Pisidia, Pamphylia, Lycia; and, still further east, Paphlagonia, Galatia, and Lycaonia, which bordered on the east with Pontus, Cappadocia, and Armenia. To the north-west of Lesser Asia, but on the north side of the Mediterranean Sea, lay the countries of Greece and Rome; the former of which is about 850, and the latter 1200 miles north-west of Jerusalem.—A careful attention to this note will be of use to assist the reader in understanding the parts of Scripture history.

Ver. 16. [The territory of Zebulun stretched across the country from the Sea of Galilee on the east to the maritime plain of Phœnicia on the west, embracing a large strip of Esdraelon, a portion of the plain of Akka, the whole of the rich upland plain of Battauf, with the fertile table-land between it and the basin of the Sea of Galilee. The beautiful wooded hills extending from Tabor by Nazareth westward were also in Zebulun. It touched Carmel on the south-west; and though it did not actually reach to the shore of the Mediterranean, its side joined the narrow maritime plain of Phœnicia,

TIBERIAS—THE ANCIENT RAKKATH, ONCE THE CAPITAL OF THE PROVINCE OF GALILEE. [JOSHUA, xix: 35.]—"And the fenced cities are Ziddim, Zer, and Hammath, Rakkath, and Chinnereth." According to the Talmud, the city of Rakkath once stood upon the site now occupied by Tiberias. In the fourth century the Jews dropped the name of Tiberias and called the city by its ancient name of Rakkath. Herod Antipas built the Roman city and called it after the name of the emperor, Tiberias. It became the capital of the province of Galilee in which our Savior grew up, and was fortified by Josephus during the wars of the Jews. After the fall of Jerusalem, Tiberias was selected by the Sanhedrin as their headquarters. After that it became a principal seat of Jewish learning. Many of the most eminent Jewish rabbis connected with the history of the race lived and died here.

side, and reacheth to Asher on the west side, and to Judah[4] upon Jordan toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and [a]Hammath, Rakkath, and [b]Chinnereth,

36 And Adamah, and [c]Ramah, and [d]Hazor,

37 And [e]Kedesh, and [f]Edrei, and Enhazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and [g]Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ *And*[h] the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah,[i] and Eshtaol, and Ir-shemesh,

42 And [k]Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and [l]Thimnathah, and [m]Ekron,

44 And Eltekeh, and [n]Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and [o]Gath-rimmon,

46 And[p] Me-jarkon, and Rakkon, with the border [5]before [q]Japho.

47 And [r]the coast of the children of Dan went out *too little* for them; therefore the children of Dan [s]went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it,[6] and dwelt therein, and called Leshem, [t]Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, [u]according to their families, these cities with their villages.[7]

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel [x]gave an inheritance to Joshua the son of Nun among them:[8]

50 According to the word of the LORD, they gave him the city which he asked, *even* [y]Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 These[z] *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 *God commandeth, 7 and the children of Israel appoint the six cities of refuge.*

THE LORD[a] also spake unto Joshua, saying, 2 Speak to the children of Israel, saying, [b]Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth *any* person unawares, *and* unwittingly,[1] may flee thither: and they shall be your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand [c]at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall [d]take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, [e]until he stand before the congregation for judgment, *and* until the death of the high priest that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

A.M. 2560. B.C. 1444.

4 A city, not a tribe.—[The Sept. omits the name of Judah, most probably from supposing that as Asher, in the text, was a tribe, that Judah must likewise be a tribe. But that tribe having no possessions on the Jordan, the translators seem to have omitted Judah, supposing it to be the error of a transcriber. There is, however, no need of such unwarranted violence to the text. Judah upon the Jordan may well have been the name of a city or territory.—*C.*]

a Ge. 10 18. Nu. 13. 21;34. 8. ch. 21. 32. 1 Ki. 8. 65.

b ch. 11. 2;13. 27. Mar. 6. 53. Lu. 5. 1. Jn. 6. 1.

c Not ch. 18. 25; ver. 29.

d ch. 11. 1

e ch. 20. 7; 12. 22; 21. 32.

f Not Nu. 21. 23. ch. 13. 12.

g Perhaps that ver. 22.

h ch. 18. 6, 11; ver. 1, 10, 17, 24, 32. Ge. 49. 16, 17. De. 33. 22.

i ch. 15. 33. Ju. 13. 2, 25; 16. 31; 18. 2, 11. 2 Ch. 11. 10.

k 1 Sa. 14. 31. Ju. 1. 35. ch. 10. 12; 21. 24.

l Not that ch. 15. 10, 57.

m ch. 15. 11, 45. 1 Sa. 5. 10.

n ch. 21. 23. 1 Ki. 15. 27; 16. 15.

o 1 Ki. 9. 18.

p ch. 21 24.

5 Or, *over against.*

q Or, *Joppa*, 2 Ch. 2. 16. Ac. 9. 36, 38, 42. Jonah 1. 3. Ezr. 3. 7.

r Ju. 1. 37, 35; 18 1-29.

s Ge. 49. 16, 17. De. 33. 22.

6 The narrative, Ju. xviii., is generally supposed to refer to this conquest; and comparing the testimony to the religious steadfastness of all the tribes, Jos. 24. 31, with the decided idolatry of the Danites from the period of the conquest of Laish, Ju. 18. 30, 31, there can remain no doubt that this verse was inserted subsequently to the death of Joshua by Samuel or some other of the prophets.—*C.*

t Ju. 18. 29; 20. 1. Ge. 14. 14. 2 Sa. 24. 2. 1 Ki. 4. 25.

u ver. 1, 16. Ac. 17. 26. Nu. 26. 54; 33. 54. Ex. 12. 4; 16. 16.

7 The proper territory of Dan was border-land between the hill-country of Judah and the Shephelah or plain of Philistia. It embraced a large section of this rich plain, but the Philistines were never expelled, and consequently the Danites were confined to their narrow valleys and mountain slopes.—*P.*

x 2 Co. 8. 9. Phi. 2. 6-11. Ps. 2. 8. Is. 53. 12.

8 Mark (1) the disinterested and genuine patriotism of Joshua—he has conquered a whole country, yet he takes not a field to himself. (2) The moderated extent of his wishes—he had conquered many flourishing cities, yet he asks and obtains a portion of a mountain where he builds before he can have an habitation for himself and his friends. (3) The public gratitude—a rare virtue, but still sometimes found: Joshua asks moderately, but the people give cheerfully and generously.—*C.*

y ch. 24. 30. Ju. 2. 9.

z Nu. 34. 17-28. ch. 18. 1, 10. Jn. 14. 2; 17. 2. Mat. 20. 23; 25. 34.

CHAP. XX.

a ch. 5. 14; 1. 1, 2; 6. 2; 7. 10; 13. 1, 7.

b Ex. 21. 13, 14. Nu. 35. 6, 11, 12, 14. De. 19. 2-6. He. 6. 18, 19. 1 Ti. 1. 13. Ro. 8. 1, 33, 34.

1 These words are not synonymous, but convey two very distinct meanings, appropriate to the occasion. 'Unawares' signifies *unexpectedly*, without previous plan to kill, while yet the act may be intentional—as if one in the dark, intending to give a salutary medicine, give instead a deleterious drug. 'Unwittingly' signifies that the action is done without *consciousness* that the injured person was in the way—as if one in the dark, necessitated to run speedily, believing his way clear, should inflict a deadly injury upon a child, of whose presence he was perfectly unconscious. The meanings, however, though distinct, may both meet in the same disaster, as in case of an injury inflicted by a person in the delirium of fever.—*C.*

c Job 5. 4. Je. 38. 7. He was tried by the elders of the city of refuge, and, if need were, also by those of his own city.

d Heb. *gather*, Nu. 11. 16. Ps. 26; 9.

e Nu. 35. 12, 24, 25. He. 7. 24, 25. Ps. 110. 4. Is. 45. 17. Jn. 8. 36.

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to which Jacob gave the name of its chief city Zidon—'And his side will be to Zidon.' Its opposite extremity resting on the Sea of Galilee, the words of the patriarch were fulfilled—'Zebulun shall dwell on the coast of seas.' *P.*]

Ver. 21. [*En-gannim*, 'the fountain of the gardens,' lay at the northern base of the mountains of Ephraim, at the opening of a picturesque valley into the great plain of Esdraelon. It is still a large village, and is called Jenin. *P.*]

Ver. 22. [*Tabor.* This city was situate on a famous mountain of the same name. It is a solitary 'cone with the top struck off,' about a mile in height and half a league in diameter. It is richly covered with trees and odoriferous plants, and is ascended by a winding path cut in its sides. The top is covered with ruins of fortresses and palaces, and vast subterraneous cisterns for holding water. It is generally supposed to be the 'high mountain' upon which our Lord was transfigured; but there is no certainty, and the probabilities are rather in favour of some other mountain, of which the country affords many. *C.*]

Ver. 30. [*Twenty and two cities with their villages.* The names are twenty-six. But Carmel was a mountain, and Jiphthah-el a valley; and it is probable, according to the interpretation of Michaelis, that Tyre and Sidon were only the boundary landmarks, and not included as cities to be conquered. This opinion seems to be fully sustained by ver. 29, where, after passing Sidon, Tyre, and Hosah, 'the outgoings' of the line are for the first time stated to be 'at the sea from the coast to Achzib.' The chief objection to this view lies in Ju. 1. 31, where the Sidonians are mentioned as a people the Asherites did not expel. But this is not conclusive against the number of cities ceded to Asher, ver. 30; and may be well explained by the very natural supposition, that the Sidonians had colonized within the territory of Asher, from which they should have been expelled. *C.*]

Ver. 39. [The boundaries of Naphtali on the east were the Jordan and the lakes Merom and Galilee; on the south, Zebulun; on the west, Asher; and on the north, the river Leontes. The tribe possessed a greater variety of soil, scenery, and climate than any of the others. Its northern portions are the highlands of Palestine. The scenery is here rich and beautiful, presenting a marked contrast to the naked rocky hills of Judah and the south. *P.*]

Ver. 48. [*Inheritance of the tribe of the children of Dan.* The territory allotted to Dan lay on the Mediterranean coast, south of Ephraim, including those strongholds of the Philistines Ashdod, Ekron, Gath, &c. Laish was situate in the extreme north of Canaan, near Mount Lebanon and the springs of the Jordan, and about 140 miles from the Danite settlement in the south. Alas! the moment Providence gave them a goodly land, they forgot the God of their fathers and established idolatry.—*Note.* While the advantages of emigration and colonization are many to an over-populated and commercial country, it is both the bounden duty and the highest interest of the mother-country to provide religious instruction to her colonies. Not a single Levite seems to have accompanied the emigrants. They accordingly fell from the Mosaic institutions, and commenced that idolatry which was perpetuated by Jeroboam, and extended from one tribe to ten, and finally brought on captivity and the other judgments of an offended God. Let Britain, the fruitful mother of so many colonies, take warning, and learn, that though colonization without religion may enrich a country, it may, and will, in the end ruin a country. *C.*]

REFLECTIONS.—It is useful and becoming when men look upon, and care for, the things of others, as well as their own, and give to such as lack a share of their superfluity, or even sufficiency. And it is a mercy to be connected with those who are in favour with God, and closely devoted to his service, though our outward accommodations should be smaller. For rare is that lot on earth in which there is not somewhat remarkable by an accurate observer of Providence. But it is honourable when rulers who do most for their people, covet least from them, and prefer the happy settlement of their subjects to their own.

CHAPTER XX. REFLECTIONS.—In these cities let me behold Jesus, God's holy One, made of God unto us *sanctification*; Jesus, on whose *shoulder*

7 ¶ And they [2]appointed [f]Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, [g]they assigned Bezer in the wilderness upon the plain out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares might flee thither,[3] and not die by the hand of the avenger of blood, until he stood before the congregation.[4]

CHAPTER XXI.

1 *Eight and forty cities given by lot, out of the other tribes, unto the Levites.* 43 *God gave the land, and rest unto the Israelites, according to his promise.*

THEN came near the heads[1] of the fathers of the Levites unto [a]Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [b]Shiloh in the land of Canaan, saying, [c]The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave unto the Levites [d]out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the [e]lot came out for the families of the Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.[2]

5 And [f]the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And [g]the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The[h] children of Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

A.M. 2560. B.C. 1444.

2 Heb. *sanctified.*

f De. 19. 3, 7. ch. 21. 13,21,32. Ge. 33. 19. Lu. 1. 39.

g De. 4. 43. 1 Ch. 6. 78, 80. ch. 21. 27, 36, 38. Their names signify, Kedesh, *holiness;* Shechem, *shoulder;* Hebron, *fellowship;* Bezer, *fortress;* Ramoth, *elevation;* Golan, *manifestation* or *joy.*

3 For the uses of these cities in criminal law, together with their typical character, see note on Nu. 35. 6. It is useless to describe their positions, as they cannot be comprehended without a map, and those who are furnished with that important companion to the study of the Bible do not need descriptions. It is, however, important to observe, that they were so dispersed throughout the land, that the manslayer in any part of the land might reach one of them in twelve hours or less.—*C.*

4 And was condemned as a murderer.

CHAP. XXI.

1 The chief persons of the three families of Kohath, Gershon, and Merari, which constituted the tribe. —*I.*

a Nu. 34. 17–29. ch. 14. 1.

b ch. 18. 1.

c Nu. 35. 2–10. Ro. 15. 2. 1 Co. 9. 7–14. Mat. 10. 10. Ga. 6. 6. 1 Ti. 5. 17.

d Ge. 49. 7. De. 33. 10. Nu. 35. 7. 1 Ch. 6. 54–81.

e Nu. 35. 8. ver. 8–19. 1 Ch. 6. 54–60. Ge. 46. 11.

2 These three tribes furnish a greater number of cities for the Levites than any equal number of the other tribes; and that, both because their territory, especially that of Judah, was larger than that of the others, and because being near to Jerusalem, where God purposed finally to organize his church, his providence allotted to the servants of his sanctuary habitations near to the scene of their duties. Of these thirteen cities, Judah and Benjamin furnished twelve, and in them the whole sacerdotal family resided, even though at this time the tabernacle was in Shiloh, which was in the tribe of Ephraim. By this prospective arrangement, God provided for the future preservation of Judah and Benjamin from the apostasy of the other tribes, and for the consequent preservation of his word and ordinances.—*C.*

f Nu. 3. 27; 16. 9; 26. 11; 35. 8. ver. 20–26. 1 Ch. 6. 61, 66–70.

g ver. 27–33. 1 Ch. 6. 62, 70–76.

h ver. 34–40. 1 Ch. 6. 63, 77–81.

A.M. 2560. B.C. 1444.

i Pr. 16. 33; 18. 18. Ge. 49. 7. Nu. 35. 2, 7.

k ver. 11, 13–16. 1 Ch. 6. 64, 65.

3 Heb. *called.*

l Or, *Kirjath-arba*, ch. 14. 15; 15. 13–15. 54. 1 Ch. 6. 55. Nu. 35. 5.

4 For an account of the suburbs, see note on Nu. 35. 5.—*C.*

m ch. 14. 6, 14; 15. 13. 1 Ch. 6. 56.

n ch. 15. 54; 20. 7. 1 Ch. 6. 57.

o ch. 10. 29; 15. 42, 48, 50. 1 Sa. 30. 27, 28. 1 Ch. 6. 57.

5 Called also Jethir or Jethira, situated in the south of Judah, about eighteen miles from Eleutheropolis —*I.*

p ch. 15. 49, 51. 1 Ch. 6. 58.

q ch. 15. 32, 55. 1 Sa. 6. 9, 12. 1 Ch. 6. 59.

6 This city was about ten miles from Eleutheropolis. On a future occasion, when the Philistines, plagued by the judgments of Heaven, put the ark, which they had taken, upon a cart, leaving the kine which drew the cart to take whatever direction they should themselves follow, the providence of God conducted the animals to this Levitical city. It was here that the men were smitten who presumed to look into the ark of the Lord. See 1 Sa. vi. —*I.*

r 1 Ch. 6. 60. ch. 18. 24, 25; 9. 3, 17.

s Je. 1. 1. Is. 10. 30. 1 Ki. 2. 26.

7 Anathoth, being so emphatically mentioned by the prophet Isaiah, Is 10. 30. Je. 11. 23; 29. 27; 32. 7, is entitled to some more special notice than those other cities of which we know little but the name. According to Eusebius it was situate about three miles north of Jerusalem, and twenty furlongs according to Josephus; a discrepancy easy to be accounted for by the difference of the points from which each calculated the measurement: say one from the temple, another from the north city wall.—*Note,* Though great cities often attain an infamous celebrity for their luxury and wickedness, villages have no patent of exemption from a proportionate share of the same character. Anathoth stands a sad example of religious privileges abused, poverty endured, wickedness practised, and judgment inflicted.—*C.*

t Alemeth, 1 Ch. 6. 60, 64, 65.

u ch. 20. 7; 16. 10. Ge. 33. 18; 12. 6; 34. 1. 1 Ki. 12. 1; 9. 16, 17. 1 Ch. 6. 67.

x 1 Ch. 6. 68. ch. 16. 3, 5.

y ch. 19. 42, 44, 45. 1 Ch. 6. 69.

z ch. 17. 11. 1 Ch. 6. 70.

8 And the children of Israel [i]gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, [k]these cities which are *here* mentioned[3] by name,

10 Which the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

11 And they gave them [l]the city of Arba, the father of Anak, (which *city is* Hebron,) in the hill-*country* of Judah, with the suburbs thereof round about it.[4]

12 But [m]the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest [n]Hebron with her suburbs, *to be* a city of refuge for the slayer, and [o]Libnah with her suburbs,

14 And Jattir[5] with her suburbs, and Eshtemoa with her suburbs,

15 And [p]Holon with her suburbs, and Debir with her suburbs,

16 And [q]Ain with her suburbs, and Juttah with her suburbs, *and* Beth-shemesh[6] with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, [r]Gibeon with her suburbs, Geba with her suburbs,

18 [s]Anathoth[7] with her suburbs, and [t]Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [u]Shechem with her suburbs in mount Ephraim, *to be* a city of refuge for the slayer; and Gezer with her suburbs,

22 And [x]Kibzaim with her suburbs, and Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, [y]Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: four cities.

25 And out of the half-tribe of Manasseh, [z]Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

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the government is laid, and who bears and carries his people on his everlasting arms; Jesus, through whom we have access to and *fellowship* with God, even the Father; Jesus, our *stronghold*, to such as trust in him; Jesus, our *elevated* Propitiation and *exalted* Prince and Saviour; Jesus, who was made *manifest* in the flesh, that he might be our *joy* and *consolation*. Let me behold him as a divinely appointed, a near, an accessible, ever-open, large, well furnished, and eternally safe refuge from the power and deep guilt of sin, the destructive and awful remorse of sin, the fury of a raging devil, and the ruinous challenges of a guilty conscience—a refuge to sinners of mankind, who have ignorantly, and in unbelief, spiritually murdered themselves, their neighbours, and even the great God their Saviour! And, oh, what profitable instruction and complete peace we have in him! Haste then, my soul; escape to him for thy life; tarry not in all the plain, lest the avenger of blood overtake thee. And never, never, while Jesus our great High-priest lives, dare to be found without.

CHAPTER XXI. [Ver. 41. *Forty and eight cities with their suburbs.* This would seem a large number of cities and a great extent of ground for so small a tribe, which, when the census was taken on the plains of Moab, had only 23,000 males, including

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* [a]Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beeshterah[9] with her suburbs: two cities.

28 And out of the tribe of Issachar, [b]Kishon with her suburbs, Dabareh with her suburbs:

29 Jarmuth[c] with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, [d]Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, [e]Kedesh in Galilee[1] with her suburbs, *to be* a city of refuge for the slayer; and Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, [f]Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah[2] with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, [g]Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, [h]Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, [i]within the possession of the children of Israel, *were* forty and eight cities with their suburbs.[3]

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD [k]gave unto Israel all the land which he sware to give unto their fathers;[4] and they possessed it, and dwelt therein.

44 And the LORD [l]gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand.

45 There[m] failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER XXII.

1 *The two tribes and half with a blessing are sent home.* 10 *They build the altar of testimony in their journey.* 11 *The Israelites are offended thereat.* 21 *They give them good satisfaction.*

THEN [a]Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, Ye have kept all that Moses, the servant of the LORD, [b]commanded you, and have obeyed my voice[1] in all that I commanded you:

3 Ye [c]have not left your brethren these many days[2] unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God [d]hath given rest unto your brethren, as he promised them: therefore now return ye, and [e]get you unto your tents,[3] *and* unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But [f]take diligent heed to do the com-

A.M. 2560. B.C. 1444.

a De.4.43; 1.4. 1 Ch. 6.71.

9 Or, Ashtaroth.—[It is by no means uncommon for a town to be called by two names. Every country in Europe could furnish examples; as an instance, Brighthelmstone, Brighton, in England. So in this verse, it is evident, from 1 Ch. 6. 71, that Beeshterah is but a second name for Ashtaroth, being probably a contraction of two Hebrew words, signifying 'the house of Ashtaroth.'—*C.*]

b ch. 19. 12, 20. Kedesh, 1 Ch.6.72.

c ch.19.21.1 Ch.6.73.

d ch. 19. 25, 26, 28. 1 Ch.6.74,75.

e ch.20.7;19.35.1 Ch. 6.76.

1 This is the first mention of Galilee, a district which became so celebrated in the days of our Lord on earth. The word signifies a *wheel* or a *heap*, probably from its many mountains, heaped up beside or as it were upon one another. More particular notice will be given, if the Lord will, in the notes of the New Testament. *C.*—In the Old Testament the name Galilee is given to a small territory, or 'circuit,' among the mountains of Naphtali; and in the New Testament to a large province embracing the whole of Northern Palestine. Its limited extent originally is indicated in 2 Ki. 15. 29. It lay on the top of a broad mountain ridge. Afterwards the name was extended to the country south of Naphtali. Portions of it had a large heathen population, and it was therefore called 'Galilee of the Gentiles.' —*P.*

f ch.12.22;19.11,15. 1 Ch.6 77

2 Ver. 35, 36 are omitted in the Masora and several of the best Hebrew Bibles; the genral enumeration of the cities cannot be made up without them. Their genuineness however is attested, not merely by their being necessary to the consistency of the narrative, but also by a triumphant array of MSS. collated by Kennicott and De Rossi.—*C.*

g ch.20.8; 13.18. Nu. 21.23.1 Ch.6.78,79. De. 4.43.

h De.4.43. 2 Sa.2.8; 17.27. ch.20.8;13.17,21, 26. Ge. 32. 1, 2. Nu. 21. 26;32 37 1 Ch.6.80,81.

A.M. 2560. B.C. 1444.

i Ge.49.7. De.33.10. Nu.35.2-8.

3 *i.e.* 608 yards broad on every side, for barns, gardens, &c., and 1216 more for corn-fields, vineyards, and pasture grounds.

k Ge.12.7; 13.15,17; 15.18-21; 26.3,4; 28.13, 14;35.12. Ex.3.8;23.23-31;34.11,24. De.4.1.ch. 1.15; 3.10. Lu. 21. 33. Tit.1.2.

4 How had he given the land, since it certainly appears, from the subsequent statements by Joshua, that many of the Canaanites were unexpelled? The answer is plain: the Lord had given the land, either into the actual occupation of the tribes, or into such possession that they received rents or tribute from the Canaanite occupiers.—*C.*

l ch.11 23; 23.9; 1.15. Ps. 44. 3. Ex. 23.23,27-31;34.11. De.7.2,22,23; 31.3-5.

m ch.23.14,15.Ex.3. 7,8; 23.23-31; 34.11,24. Le.26.3-13.De.iv.-xi.; 28.1-14. Nu.23.19. Tit. 1 2. He.10.22. 1 Co.1.9. 1 Th.5.24.

CHAP. XXII.

a ch.21.43,44.Nu.32. 18,21,29.

b Nu.32.29. De.3 18. ch.1.12-18.

1 Joshua here exemplifies a wise principle in the management of human affairs. He exacts no service beyond what is absolutely necessary; he dismisses his allies the moment they can be spared; and, though not with flattery, for that were unworthy the openness and honesty of his character—yet with high and deserved commendation of their faithfulness, patience, and courage.—*C.*

c He.6.10. Phi.1.27. Nu.32.18,21,29.

2 The exact time required for the conquest is not known, but the Jews calculate it at about seven years. See note on ch.11 18.—*C.*

d ch 1. 12-15; 21. 43, 44. De.12. 9, 10. He. 6. 12.

e Nu.32.33-41.ch.13. 8-32.De.3.1-17;29.8.

3 This incidental mention of *tents* shows the tribes to be still partially unsettled. Indeed tents in warm eastern climates, or such bungalow sheds as are used in India, are matter as much of luxury as of refuge. —*C.*

f De. 4. 1,2,6, 9;6. 5. 17; 10. 12; 11. 11, 13,22. Ps. 119. 6. Ex. 15. 26. 2 Ki.10.31.1 Ti.1.5. Mat. 22.37 Ac.11 23.

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children. And it would seem a contradiction to the statement so frequently made both by Moses and Joshua, that the Levite had 'no inheritance' in Israel. But let it be remembered, that though what in modern phrase may be called the lordship of those cities was granted to the Levites, yet whether it was exclusive, does not appear. David dwelt in Hebron with all his court, and it is not likely a king would be a mere tenant in his own monarchy; Saul not merely dwelt in Gibeah, but it is called 'Gibeah of Saul.' These considerations will lead to such deductions as will reduce the possessions of the Levites to very moderate bounds. But the best answer to any cavil upon the subject is, that the Israelites themselves—a people that seldom overlooked grievances—never made any complaint, but gave the cities cheerfully for the service of the tabernacle and the temple. *C.*]

REFLECTIONS.—Those pleadings are ever successful at a throne of grace which are founded on God's promises. God largely provides for his ministers, that they may attend on his service disentangled from the cares of this life. And yet it becomes them to be modest and reserved in seeking for themselves. It is prudent, indeed, that ministers' incomes should be connected with the welfare of the church; but it is likewise proper that all such as are taught should communicate to their teachers in all good things. God can easily turn a well-deserved curse into a distinguished honour and blessing: and make the scattering of the Levites in Israel an honour to themselves and a certain mean of instruction to the other tribes. How commodiously the priests are settled for their future attendance at Jerusalem, where God did not place his name till about four hundred years after! But inviolable are the promises of God, who cannot lie; and it is pleasant, profitable, and dutiful to trace out in providence the exact fulfilment thereof.—But was not this Canaan, now disposed of to the Hebrew tribes, a figure of the gospel rest in the New Testament church; a figure of a spiritual state, and of our better country above? These are the lands which are chosen and provided by God for us: remarkably, under his inspection and care, watered with his heavenly rains and dews, and fertile of the choicest blessings, flowing with milk and honey. How holy! how pleasant! how inhabited by God and his children! And by what marvellous grace, wisdom, and power are we brought into them, through much tribulation! Not our bow, nor our sword, but JEHOVAH'S arm, favour, and countenance, get us the land: and he that truly enters it shall in no wise, nor ever, be cast out.

CHAPTER XXII. [Ver. 8. *Divide the spoil of your enemies with your brethren.* Such texts form the perpetual targets of infidelity, and although no arrow can pierce them, yet still the bow is bent anew, and another shaft expended, not in the hope of gaining a victory, but with the mere expectation of raising a fool's laugh, or giving annoyance to pious minds. Such men delight to represent Joshua as a robber. Now the answer to such misrepresentations is plain. Joshua was God's avenger against nations sunk into hopeless wickedness. See, ye infidel objectors, the indictment of your protégés, Le. xviii. *passim*, and especially ver. 27: and when he had cast them out, or rather when 'the land had spued them out,' for their wickedness, such things as were left behind must, as matter of course and necessity, find possessors in the present occupiers of the country. *C.*]

REFLECTIONS.—However desirable our home may be, God's work must be preferred to it. Yea, we ought to stay contentedly out of heaven itself, till our work on earth be finished, and Jesus dismiss us from our warfare with his blessing. And O! what abundant honour and extensive happiness shall we then obtain, as the gracious reward of our exact fulfilment of our dangerous but dutiful engagements! Our right to fellowship with God and his people should be clearly but prudently attested and commemorated, that neither we nor our posterity may lose or neglect the means of grace. And with godly jealousy professors

mandment, and the law, which Moses, the servant of the LORD, charged you, to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul.[4]

6 So Joshua [g]blessed them, and sent them away:[5] and they went unto their tents.

7 ¶ Now to [h]the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, [i]Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your brethren.[6]

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of [k]Shiloh, which *is* in the land of Canaan, to go [l]unto the country of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [m]built there an altar by Jordan,[7] a great altar to see to.

11 ¶ And the children of Israel [n]heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at [o]the passage of the children of Israel.

12 And when the children of Israel heard *of it*, the [p]whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.[8]

13 And the children of Israel [q]sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, [r]Phinehas the son of Eleazar the priest,

14 And with him ten princes, of each chief house[9] a prince, throughout all the tribes of Israel; and each one *was* [s]an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,[1]

16 Thus saith the [t]whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to [u]turn away this day from following the LORD, in that ye have builded you an altar, that ye might rebel this day against the LORD?

17 *Is* [x] the iniquity of Peor too little for us, from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that [y]to-morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* [z]unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the [a]LORD's tabernacle dwelleth, and take possession among us: but [b]rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 Did[c] not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [d]answered and said unto the [e]heads of the thousands of Israel,

22 The [f]LORD God of gods, the LORD God of gods, he knoweth, and [g]Israel he shall know; if *it be* in rebellion, or if in transgression against the LORD,[2] (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, [h]let the LORD himself require *it:*

24 And if we have not *rather* done it [i]for fear of *this* thing, saying, In time to come[3] your children might speak unto our children, saying,

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A.M. 2560. B.C. 1444.

4 What a simple, yet pious and splendid, parting address from a great general crowned with so many victories, when parting from the brigades of his army! Who can wonder at the conquests of Israel, while God granted them such leaders!—*C.*

g ch.14.13.2 Sa.6.18, 20. Ge.47.7. Ex. 39. 43. Lu.24.50.1 Sa.2.20.

5 So Joshua blessed them! What a sight! These were the victorious survivors of 44,760 valiant men, men able to bear buckler and sword, and to shoot with the bow, and skilful in war, 1 Ch. 5. 18. Jos. 4 12, 13, that now stand as veterans before their gray-headed general for his last review, and ready to be disbanded and dismissed to their homes; and their general blesses them! Soldiers of the cross! be neither weary nor discouraged in the war. Fight the good fight of faith. You will soon be dismissed to your homes—happier, however, than the parting tribes, for their Joshua sent them away, but yours (Jesus) will take you home to himself.—*C.*

h ch.13.29-31; 17. 1-12.

i Nu.31. 27. 1 Sa. 30. 24. Pr.68. 12;19.11. 1 Co. 15.58. He.6.10.

6 This inculcates the duty of generosity, and forms a powerful check to covetousness, a perverted principle that can never divide with another, nay, that can scarce spare from its hoardings enough to sustain itself.—*C.*

k ch.18.1.

l Nu.32.29-41. ch.13. 8-32. De.3.15,16; 4. 47, 48;29.8.

m ver.25-28. Ge.28. 18. 1 Sa.7.12. Ex.20.24. Le.17.8,9. De.12.5-7.

7 That is, they built an altar by, on, or beyond Jordan. This last is evidently the true translation; for the next verse tells us, the altar was built 'over against the land of Canaan.'—*C.*

n Le.17.8,9. De. 13. 12-14.

o ch. 3. 14-16. Jn. 1. 28.

p Ju.20.1. De. 13.15. Ga. 4. 18. Ac. 11. 2, 3. Ro.10.2.

q De.13.14. Ju.20.12. Pr.20.18. Mat.18.15.

r Nu.25.7. Pr. 25. 9-13.

8 Because they supposed they had been guilty of idolatry, which was literal rebellion in Israel. See ver. 10. *C.*—Supposing they had built this altar for sacrifice, in opposition to the command of God, they considered them as rebels against God and the Israelitish constitution. An express command had been given that on one altar should all their sacrifices be offered up, De. 12. 5. The conduct of the western tribes, on this occasion, indicated great zeal for the glory of Jehovah. They were ready, in vindication of his honour, and to enforce obedience to his commands, to go to war with their own brethren, who had so lately been their companions in arms, and who had been their faithful allies in the war.—*I.*

9 Heb. *house of the father.*

s Ex.18 25. Nu. 1.5-16;34.16-28.

1 Never was there recorded a finer specimen of gentle, honest, manly, eloquent, godly diplomacy; and the generosity with which it was accompanied and recommended, ver. 19, even had the tribes rebelled against the Lord, must have demonstrated the sincerity and good-will with which the ambassadors were actuated.—*C.*

t ver. 12. 1 Co. 1. 10; 12.12. Phi.1.27. Ep.4.3-6.

u Ex. 34. 14, 15. De. 12.4-6. 1 Sa. 15.23. 1 Co. 13.7.

x Nu.25.3,4,9. De.4. 27. Ezr.9.13,14. Ps.106. 28.

y ch. vii. 2 Sa. xxiv. 1 Ch.xxi.

z Ac.10.14;11.9.

a ch.18.1. De.12.5,6. Le.17.8,9.

b Je.44.4. Ps.51.4.

c ch. 7. 1, 5. 18. 1 Co. 10.6. 2 Pe.2.6. Jude 5,6.

d Ac.11.4. 1 Pe.3.15. Pr.15.1,2,23;18.17.

e Ex.18.21,25. Mi. 5. 2. ver 13,14.

f Ex. 18. 11. De. 10. 17. Ps.82.1; 7.4,5. 1 Ti. 6. 15. Re. 19.16. He. 4 13. Ro. 9. 1, 2. 2 Co.11. 31.

g Ac.11.2-18. 1 Pe.3 15.

2 The patience of the accused in listening to the charge of their brethren is well worthy of praise and imitation. Still more, the meekness of their reply; still more, the piety of their principles.—*Note,* Since Christians are required to be gentle to all men, in meekness instructing them that oppose themselves—how much more should they be gentle and meek towards those who 'love the truth,' though, through ignorance or misrepresentation, they accuse them of principles they deny or practices they abhor. So was our Lord misrepresented; yet when reviled, he reviled not again.—*C.*

h Ps. 7. 5; 10. 13, 14. Ge.9.12.

i Ge. 18. 19. Ac. 20. 28,29.

3 Heb. *to-morrow.*

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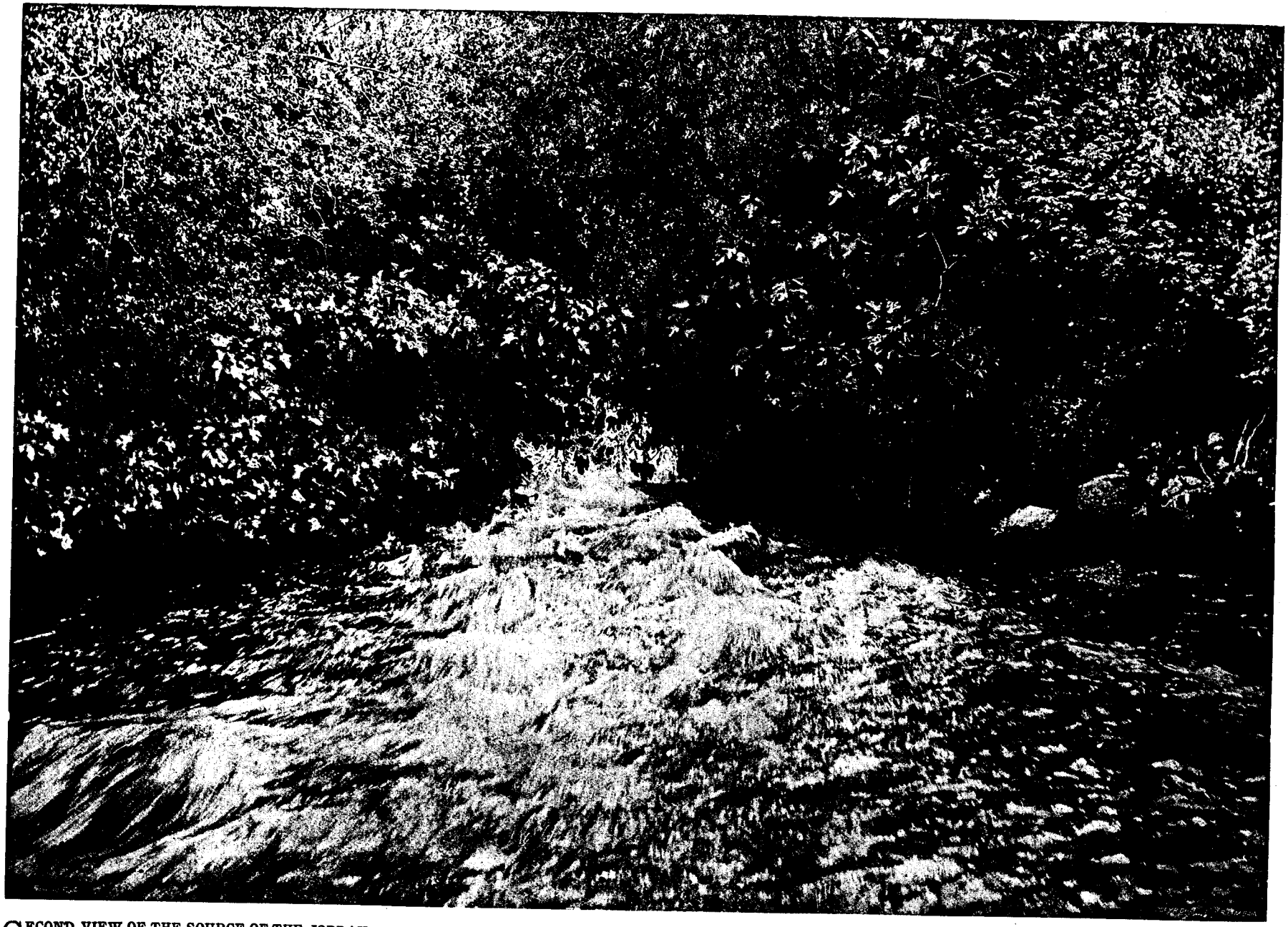
should watch over one another. But all, especially ministers and magistrates, ought to manifest a warm but charitable zeal against every appearance of evil, particularly false worship; for who knows how far and wide, if once admitted, it may spread its baleful influence. And such as have smarted for sin may justly dread the thoughts of renewing their provocation. In this state of imperfection, even in zeal for God, heavy charges are often brought against the innocent: and therefore with great meekness and candour, and, if need be, with solemnity, ought we to explain our conduct, for the satisfaction of our brethren who have mistaken it: and be concerned, not only that our intentions be innocent, but that our brethren may have no occasion to mistake us. And with readiness and pleasure should we receive men's candid exculpation of themselves, and thank God for it. Happy would it be for churches and nations if all their differences were conducted with so much prudent zeal for the glory of God, that it should be, as here, hard to find fault with either party.

CHAPTER XXIII. [Ver. 7. *Neither make mention of the name of their gods.* Christian legislators and judges do not hesitate to introduce superstitious and idolatrous modes of swearing, on the principle that every man is to swear in the mode that will most bind his conscience. This is a plausible but unsound argument, as it renders a judicial respect to superstition or idolatry that never should be rendered, and tends to elevate and perpetuate those evils which every true Christian must, by all means, labour to root out. *C.*]

REFLECTIONS.—Happy is that nation, the rulers of which not only establish the true religion, but also mightily promote it with their example and advice.—Accurate observers of providence may in every age remark manifold grounds of thankfulness, and reasons for exactness in holy obedience: and God's kind favours, as well as his fearful judgments, whether past, present, or future, ought powerfully to influence us to holiness and circumspection of life. But while we are surrounded with temptations, we had need constantly to watch and pray; and to maintain a constant love to God as a mean of preservation from evil. Scarcely any snare is more fatal than affinity or intimacy with



SECOND VIEW OF THE SOURCE OF THE JORDAN. [JOSHUA, xxii:25.]—"For the Lord hath made Jordan a border between us and you, ye children of Reuben and children of Gad." It is about 200 miles from this particular source of the Jordan which flows from the roots of Anti-Lebanon to the Dead Sea, about 136 miles in a straight line. It is the river of the great plain of Palestine. The view we get here of the source of the Jordan is in the ancient city of Cæsarea Philippi. Frequent mention is made of the River Jordan in the Scripture, as a boundary. It was the limit of the Holy Land on the eastern side. The Jordan has several sources near Cæsarea Philippi. It passes through the lakes of Merom and Galilee. Two remarkable features about the Jordan are its descent and its windings. Between the Lake Galilee and the Dead Sea there are 2 rapids. At Lake Galilee the river is 653 feet beneath sea level, and at the Dead Sea it is 1316 feet beneath sea level.

What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; [k]ye have no part in the LORD: so shall your children make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* a [l]witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, Behold the pattern[3] of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 God[m] forbid[4] that we should rebel against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, [n]it pleased them.[5]

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* [o]among us, because ye have not committed this trespass against the LORD: [p]now[6] ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and [q]brought them word again.

33 And the thing pleased the children of Israel; and the children of Israel [r]blessed God, and did not intend to go up against them in battle, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar *Ed*:[7] for[s] it *shall be* a witness between us that the LORD *is* God.

A.M. 2560. B.C. 1444.

[k] 1 Sa. 26. 19. 2 Sa. 20. 1. 1 Ki. 12. 16. Ne. 2. 20.

[l] Ge. 31. 48. ch. 4. 5-9; 24. 27; ver. 34. 1 Sa. 7. 12.

3 This circumstance was to be a sign that they worshipped the same Jehovah. Their anxiety respecting the privileges of their posterity is worthy of all praise. 'Nothing weighs more deeply on the truly pious heart than the transmission to the latest generations of those inestimable religious privileges which have been the comfort and blessing of their fathers.'—*J.*

[m] Ro. 3. 6; 6. 2; 9. 14. 1 Sa. 12. 23.

4 Their answer throughout shows not only that they had no such intentions as had been imputed to them, but that they, as well as their brethren, had great zeal for the honour of God and for the purity of his worship, and recoiled with abhorrence from the idea of creating a schism in the church, or erecting a rival altar to that which Jehovah had appointed.—*J.*

[n] Heb. *it was good in their eyes*, ver. 33. Pr. 15. 1. Ac. 11. 18. 1 Sa. 25. 32, 33. Ju. 8. 3.

5 A disposition to give explanation or make apology is a striking characteristic of a godly mind. Paul explained both privately and publicly his whole manner of preaching the gospel, and Peter explained his conduct in the case of Cornelius, Ga. 2. 2. Ac. 11. 4. So the tribes here do not angrily take fire at the mistaken charge of their brethren, nor doggedly refuse an account, but calmly explain their conduct till they fully satisfy their brethren. No less characteristic of a pious mind is the disposition to be satisfied when reasonable explanation is given of mistaken conduct, or sincere apology offered for offence.—*C.*

[o] 2 Ch. 15. 2. Le. 26. 11, 12.

[p] Ge. 4. 7. Is. 3. 10. 1 Sa. 25. 32-34.

6 Heb. *then.*

[q] Pr. 25. 13. Ac. 15. 12, 31.

[r] 1 Sa. 25. 32. Ps. 103. 1, 2.

7 That is, A witness. [The word *Ed*, *witness*, is wanting in most modern Hebrew Bibles. It is, however, found in many valuable MSS. and several important translations.—*Note*. The chief character of religious ordinances is to witness between God and the soul, either by calling up the memory of past events and recognizing the feelings, obligations, and derivative duties, as in the Lord's supper; or the commands, objects, and promises, as in the ordinance of baptism. Our free-will engagements with God, when scriptural, as in the case of the tribes, come under the same description, and require the same literal and faithful observance.—*C.*]

[s] ch. 24. 27. 1 Ki. 18. 39. Mat. 4. 10. Is. 43. 10. ver. 27.

A.M. 2577. B.C. 1427.

CHAP. XXIII.

1 About ten, or perhaps twenty years.

[a] ch. 11. 23; 21. 4. Ps. 46. 9.

2 Heb. *come into days.*

[b] Ac. 20. 17. De 31. 28. Ex. 18. 21, 25. ch. 24. 1.

3 It is most probable this charge was confined to the several orders of rulers, and that after 'all Israel' we should read, not 'and,' but 'even,' &c. '*Elders*,' the Sanhedrim or senate, the parliament; '*heads*,' chiefs of families; '*judges*,' from the local courts of tribes and cities; '*officers*,' the executive of the judges—in modern language the sheriffs.—*C.*

[c] Mal. 1. 5. Ps. 44. 2. Ex. 14. 14. ch. vi.-xi.

4 What man does, he can do only by the wisdom or strength that God bestows; and so God is said himself to do what is done by man's instrumentality. But in addition to this legitimate sense of the phrase, there were many things under Joshua's government literally done by God's immediate interference—as the falling of the walls of Jericho and the standing still of the sun.—*C.*

[d] ch. 18. 10; 13. 7; xv.-xxi.

[e] ch. 15. 12; 19. 11.

5 Heb. *at the sunset.*

[f] Nu. 33. 52. Ex. 23. 29-31. De. 7. 1, 2, 16, 20-24; 9. 1-3; 11. 23. ver. 12, 13.

[g] ch. 1. 6, 7, 9. 1 Co. 16. 13. Eze. 6. 10. 2 Ti. 2. 1. De. 5. 32; 28. 14.

[h] Ex. 23. 13, 24, 32, 33; 34. 11-16. Le. 18. 24-30; 20. 22, 23; 26. 1. Nu. 33. 52, 53, 55. De. 7. 1-5, 25; 12. 2, 3, 29-31; 20. 16-18. Ps. 106. 34-40; 16. 4. ver. 12. Ep. 5. 11. 2 Co. 6. 14. Ho. 2. 17. Zep. 1. 5.

6 He that would avoid a sin requires to avoid its very name; that is, when it is matter of idle conversation, mere inquisitive curiosity: it is only when it is named to be condemned that we may safely repeat it.—*C.*

[i] Or, *For if you will cleave*, &c., De. 4. 4; 10. 20. Ac. 11. 23.

[k] ch. 24. 31. Ju. 2. 7.

[l] Or. *Then the LORD will drive*, ver. 3; ch. 21. 43, 44; 1. 5, 8, 9; 15. 14.

[m] Le. 26. 8. De. 32. 30. Ex. 14. 14; 23. 27. Ju. 3. 31; 15. 15.

[n] De. 4. 1, 9; 6. 5-12; 11. 13, 22; 10. 12, 20; 12. 30-32. Pr. 4. 23. Mat. 22. 37.

7 Heb. *souls.*

[o] Pr. 14. 14; 1. 31; 13. 21. He. 10. 38. 2 Pe. 2. 20, 21. Ex. 34. 12-16. Nu. 33. 55. Ju. 2. 2, 3.

8 The mixed marriages of the professors of a true and a false religion either end in quarrelling, oppression, or indifferency, and generally raise up families of no religion, prepared for superstition, idolatry, or infidelity, according to the fashion of the time.—*C.*

[p] Ju. 2. 3, 21. Ex. 23. 33. Nu. 33. 55. De. 7. 16. 1 Ki. 11. 4. Ps. 106. 35-39.

CHAPTER XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 12 *and by threatenings in case of disobedience.*

AND it came to pass, a long time[1] after that the LORD [a]had given rest unto Israel from all their enemies round about, that Joshua waxed old, *and* stricken in age.[2]

2 And [b]Joshua called for all Israel,[3] *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And ye have [c]seen all that the LORD your God hath done unto all these nations because of you; for the LORD your God *is* he that hath fought for you.[4]

4 Behold, [d]I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the [e]great sea westward.[5]

5 ¶ And the LORD your God, he [f]shall expel them from before you, and drive them from out of your sight; and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be[g] ye therefore very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That [h]ye come not among these nations, these that remain among you, neither make mention of the name of their gods,[6] nor cause to swear *by them*, neither serve them, nor bow yourselves unto them:

8 But[i] cleave unto the LORD your God, as [k]ye have done unto this day.

9 For[l] the LORD hath driven out from before you great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 One[m] man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take[n] good heed therefore unto yourselves,[7] that ye love the LORD your God.

12 ¶ Else, if [o]ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages[8] with them, and go in unto them, and they to you:

13 Know for a certainty, [p]that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish

unbelievers; and it often happens that our tempters are arrested in sin, and our knowledge and remembrance of the mercies which we rejected a mean of tormenting us when we are deprived of them. It is therefore greatly unbecoming for professed Christians to regard so little the religion of those whom they marry or make their intimates: or to lard their speeches or writings with the names of idols, or even to deck their houses or gardens with their images for ornament.

from off this good land which the LORD your God hath given you.

14 And, behold, this day I *am* [q]going the way of all the earth: and ye know in all your hearts, and in all your souls, that [r]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; so [s]shall the LORD bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When[t] ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD[9] be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 *Joshua assembleth the tribes at Shechem.* 2 *A brief history of God's benefits from Terah.* 14 *He reneweth the covenant between God and them.* 26 *A stone is set up to witness the covenant.* 29 *Joshua's age, death, and burial.* 32 *Joseph's bones are buried.* 33 *Eleazar dieth.*

AND Joshua gathered all the tribes of Israel to [a]Shechem,[1] and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, [b]Your fathers dwelt on the other side of the flood[2] in old time, *even* Terah, the father of Abraham, and the father of Nahor: and they served other gods.[3]

3 And [c]I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

4 And [d]I gave unto Isaac Jacob and Esau: and I gave unto Esau mount Seir, to possess it; but [e]Jacob and his children went down into Egypt.

5 [f]I sent Moses also and Aaron, and I plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And I [g]brought your fathers out of Egypt: and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered

f Ex.iii.-xiv.Ne.9.9-11.Ps.81.5,6;105.26-38;106.7-11;135.8,9;136 10-14;178.11-55;77.15-20.Je. 32.20-22.Mi.6.4. *g* Ex.xii.xiv.xv.Ac.7.34-36, &c.

A.M. 2577. B.C. 1427.

q 1 Ki.2.2. He. 9.27. Job 30.23. Ec.12 5,7. 2 Sa.14.14. Ps.49.7,9; 89. 47,48.

r ch.21.43-45. Ex.3. 8;23.27-30. Le.26.3-13. De.28.1-14. 1 Sa. 3.19. 1 Ki. 8. 56. Nu. 23. 19. Tit.1.2.He.10.23.

s Le. 26. 14-39. De. xxvii.-xxxii. Ju.2.3-22; 3.8,12;4.1,2; 6.1;10.6,7; 13.1. 1 Ki.xi.-xxii. Ho. i.-xiv.&c. Je.ii.-xliv.2 Ki.i.-xxv.

t De. 4. 25-28; 8. 19, 20; 29.15-28; 30.17,18; 31. 16-18, 29; 32. 15-26. ch.24.20. Ju.2.10-19;iii iv.vi.xi.2 Ki.17.7-23;i. -xxv.1 Sa.iv.xiii.xxxi. 1 Ki. xi.-xxii. Am. ii.- ix. Ho.iv.-xiii. Mi.i.- iii. vi. Is. i. iii. v. ix. x. xxii. xxv. xxix. xxx. lix.Je.i.-xxiii Eze.ii.- xxiv. Zep. i. ii. Lu.21. 20-26;19.42-44.

9 The mention of *anger* in God has often been subject of infidel or (so-called) philosophical reprehension. For this, however, there is no ground. The Scriptures attribute not to God the unreasonable anger of men, but a holy displeasure at sin and sinners; of which, if there be a philosophy that would deprive God, there is then a philosophy that deprives him of glory. A God that does not abhor sin cannot love holiness; and the moral agent that loves not holiness is himself wicked, and cannot be God.—*C.*

CHAP. XXIV.

a Ge. 12. 6, 7; 33.18, 19;ch. 17.7;21.21;23.2.

1 It will be remembered that the first great national assembly of the Israelites in Canaan was held in the valley of Shechem, between Ebal and Gerizim. That locality was much better adapted for such an assembly than Shiloh. Shiloh stood on the rugged side of a hill, with a deep winding glen beneath it, and no spot capable of accommodating any large number of people met for a common object. The valley of Shechem, on the other hand, lying between Ebal and Gerizim, forms a great natural amphitheatre, and would afford ample space for a vast multitude met in council. There is no valid reason, therefore, for attempting to disturb the Masoretic text, or for supposing that Shiloh was meant, and not Shechem.—*P.*

b Ge.11. 31; 12.1; 31. 53. De.26.5. Eze.16.3. Is.51.2.

2 Ur of the Chaldees lay in Mesopotamia, which signifies 'between the rivers.' These were the Euphrates and Tigris or Hiddekel. The Euphrates, as next Joshua, is the river called *the flood.*—*C.*

3 Men do not pass, by any reasoning process, in what is called 'natural religion,' *from idolatry* to the worship of the true God. Abraham was *called*, and so must every man be whoever turns from darkness to light, and from the power of Satan to the living God.—*C.*

c Ge. 11. 26, 28; xii.- xxi. Ne 9.7,8. Ps.105.8-11. Ac.7.2,3.

d Ge 25.25,26; 36.8-43. 1 Ch.1.34-54. Ps.73. 5-14.

e Ge xlvi. Ps.105.23-25. Ac.7 6-15.

A.M. 2577. B.C. 1427.

h Nu. 14. 33, 34. Ps. 95.9,10. Ac.7 36. Ne.9. 12-22. Is.63.9.

i Nu.21.24-35. De.2. 3. ch.xiii. Ne.9.22. Ps. 135.10-13;136.17-22.

k Nu.22.5. De.23.4. 5.Ju.11.25.

l Nu.xxii.-xxiv. De. 23.5. Mi.6.5.

m ch. iii. vi. viii. x. xi. Ne. 9. 24, 25. Ps.78.54. 55;105.44.

n Ex.23.28. De.7.20. Nu.21.24-35. Ps.44.3,6.

4 This fulfilled the promise, Ex. 23. 28. Some interpreters understand the *hornet* as figurative of a panic struck into their enemies; but there seems no good reason for understanding by it anything but some species of fly. The dog-fly of Abyssinia is the most probable, when we consider Is. 7.18. Bruce describes it as little larger than a bee, yet able to expel, during the heat, the people of entire provinces, to destroy the common domestic animals, and to hold war even with the elephant and rhinoceros.—*C.*

o De.6.10,11; 8.7-18. Ne.9.25. Pr.13.22. Es. 8.7. Da.7.25. Mat.11. 28.

p Ps.116.8,9 2 Ki.20. 3. Jn. 4. 23, 24. ver. 23. Eze. 20.7,8,18. Am. 5. 25,26. Ex.20.3,4. Ezr 9. 11-14.

5 Lord, what is man, since after all the wonders and judgments of Egypt and the wilderness, there are still idolaters in Israel. Some worshipping the sun, like Chaldees; others the bull or the dog, like the Egyptians; others the gods of the Amorites, amongst whom was Baal-peor, the author of so much disgrace and judgment.—*Note*, When we wonder and condemn, let Christians examine whether they yet retain any idol in their own hearts. 'Little children, keep yourselves from idols. Amen.'—*C.*

q Ru. 1. 15. Eze. 20 39. 1 Ki.18.21. De 30.15 -20.

r Mat.26.33,35. Jn.6. 68 Ge.6.9; 18.19. Ro. 12.2 Ps 116.16;101.2-8. Tit.2.11,12.

s 1 Sa.12.23. Ro.3.6; 6.2. He 10.38,39.

t ver.5-13. Ex.19.4. De. 32. 11, 12. Is. 46. 4; 63.7-14. Eze. 20. 5-28. Ac. 7. 30-45; 13. 17, 18. Am.2.9,10.

6 'Did those great signs in our sight.' How long Joshua survived the passage of the Jordan is not particularly recorded. Josephus reckons it 25, the Jewish chronology 27, Dr. Hales 26 years. We learn from ver. 29 that he died in his 110th year, from which deducting 26 after the death of Moses, and 40 years in the wilderness, we find he left Egypt in his 44th year. Therefore every man now present who was above 66 years of age had been in Egypt and had seen the signs which God wrought there; the rest had witnessed with their own eyes all that he wrought in the wilderness. These miraculous events, witnessed from the first in the most public manner and inseparably intertwined with our dearest national institutions, family privileges, and personal rights, form a mass of evidence for the divine commission of Moses and Joshua, which no history can furnish for the human commission of any of its distinguished characters.—*C.*

them; and your eyes have seen what I have done in Egypt: and [h]ye dwelt in the wilderness a long season.

8 And I [i]brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then[k] Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you:

10 But [l]I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And ye [m]went over Jordan, and came unto Jericho: and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [n]I sent the hornet[4] before you, which drave them out from before you, *even* the two kings of the Amorites; *but* not with thy sword, nor with thy bow.

13 And [o]I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore [p]fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt,[5] and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [q]choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but [r]as for me and my house, we will serve the LORD.

16 And the people answered and said, [s]God forbid that we should forsake the LORD, to serve other gods;

17 For [t]the LORD our God, he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:[6]

18 And[u] the LORD drave out from before us all the people, even the Amorites which dwelt in the land; *therefore* [x]will we also serve the LORD, for he *is* our God.

u Nu.xxi.ch.vi.-xii. *x* Ex.10.2-16;15.2. Lu.1.74,75. Ps.116.16;118.28. 2Co.6.18;7.1. Jn.6.68.

CHAPTER XXIV. [Ver. 1. *Shechem.* Several commentators of high repute are for displacing Shechem in this and every other part of the chapter except ver. 32, and supplying Shiloh, because the ark was at Shiloh and not at Shechem. Various reasons are assigned for this proposal, which we hold it unnecessary to repeat. There is no sufficient authority for the proposal, except the conjecture of the proposers, founded on an imaginary difficulty, which can have no weight against the almost uniform evidence of the Hebrew MSS. and early translations. If the ark was necessary to this great transaction, where was the difficulty in its

19 And Joshua said unto the people, [y]Ye cannot serve the LORD: for he *is* [z]an holy God; he *is* a jealous God;[7] he will not forgive your transgressions nor your sins.

20 If ye [a]forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, [b]Nay; but we will serve the LORD.

22 And Joshua said unto the people, [c]Ye *are* witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [d]put away (*said he*) the strange gods[8] which *are* among you, and incline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, [e]The LORD our God will we serve, and his voice will we obey.

25 So Joshua [f]made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

26 ¶ And Joshua [g]wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold,[h] this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.

28 So [i]Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass [k]after these things, that Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

30 And they buried him in the border of his inheritance in [l]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of Gaash.[9]

31 And Israel [m]served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua,[1] and which had known all the works of the LORD, that he had done for Israel.[2]

32 ¶ And[n] the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a [o]parcel of ground which Jacob bought of [p]the sons of Hamor, the father of Shechem, for an hundred pieces of silver:[3] and it became the inheritance of the children of Joseph.

33 ¶ And[q] Eleazar the son of Aaron[4] died; and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

A.M. 2577. B.C. 1427.

y Mat. 6. 24. Lu. 14. 26. ver. 23.

z Ex. 15. 11; 20. 5; 23. 21. Is. 6. 3. Hab. 1. 13.

7 So long as ye retain your secret hankering after idolatry, 'ye cannot serve the Lord,' simply because 'no man can serve two masters.'—*C.*

a ch. 23. 12–15. Eze. 18. 24. 2 Co. 11. 2. Le. 26. 14–39. De. 28. 15–68; 32. 15–27

b Ex. 19. 8; 20. 19; 24. 3, 7. De. 5. 27, 28.

c Lu. 19. 22. Job 15. 5, 6. Ps. 119. 173. Is. 43. 10.

d ver. 14. Ge. 35. 2. Ex. 20. 23. 2 Co. 6. 15, 17. Am. 5. 14, 15, 25, 26. Ac. 7. 43.

e ver. 18, 21. Ps. 119. 106, 115.

f Ex. 15. 25; 24. 3, 7, 8. De. 5. 2, 3; 29. 1–15. 2 Ch. 15. 12–15; 23. 16; 29. 10; 34. 29–32. Ne. 9. 38.

g ch. 4. 3. Ex. 24. 4. De. 31. 24–26. Ge. 28. 18; 31. 45; 35. 14.

h De. 32. 1; 4. 26; 30. 19. Ge. 31. 52. ch. 22. 34. Is. 1. 2. Lu. 19. 40.

8 A Jewish commentator remarks upon this passage that Joshua says this to them in order that if their hearts had been enticed by any of the idolatries of the people of the land, they should put away the pernicious thoughts that were in them; and Augustine seems to take the same view of the meaning of the passage. It must be admitted, however, that there does seem to be a reference to idols actually retained among them; and these in conformity with the resolution previously expressed by them, they are commanded to put away.—*J.*

i Ju. 2. 6.

k Ju. 2. 8, 9. De. 34. 5. 2 Ti. 4. 7, 8. Ps. 116. 15. Re 14. 13. ch. 23. 14.

l ch. 19. 50. Ju. 2. 9. 2 Sa. 23. 30.

9 There is in the mountains of Ephraim, about 17 miles N. by W. of Jerusalem, an ancient ruin called *Tibneh*. The name is allied to Timnath, and may probably mark the site of Joshua's possessions and tomb.—*P.*

m Ju. 2. 7. 2 Ki. 12. 2. Ac. 20. 29. Mat. 13. 25.

1 Heb. *prolonged their days after Joshua.*

The effects produced upon the minds of the whole people by the stupendous miracles of Egypt, the wilderness journey, and the conquest of Canaan are here acknowledged. They left an impression which could never be effaced. The witnesses of them also were able to influence others by the stirring nature of their descriptions and warnings.—*P.*

n Ge. 50. 25. Ex. 13. 19. Ac. 7. 16.

o This Jacob first bought, and afterward recovered by force, Ge. 48. 22.

p Ge. 33 19.

8 Or, *lambs.*

q Ex. 6. 23, 25. Nu. 3. 32; 20. 26, 28. ch. 14. 1; 23. 14. Zec. 1. 5. Job 30. 23. He. 7. 24; 9. 27. Ps. 49. 7, 9, 10; 89. 47, 48.

4 About 1425.

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temporary removal to Shechem, and its subsequent restoration to Shiloh?—*Presented themselves before God.* Upon the expression 'before God' the idea of the presence of the ark at Shechem is founded. The subsequent use of the phrase, and which in Scripture is generally the best resource of interpreters, does not warrant this conclusion. See Ac. 10. 33. *C.*]

Ver. 23. [*Put away, said he, the strange gods which are among you.* We cannot too often repeat our astonishment at the obstinate adherence of Israel to idolatry; nor too carefully draw the comparison between Jews and Christians in this point of view. Idolatry is a pliant sin, and can take many forms. The idolatry of the understanding—the idolatry of the imagination—the idolatry of the passions, are forms more common, and therefore less noticed, but not therefore less real nor less hateful in the sight of God, than the idolatry of the senses. He that places upon any object one particle of the love he owes to God, is as much an idolater as he who bows down to the sun, or worships a beast or an image of wood or stone. *C.*]

Ver. 26. [The word 'there' must necessarily refer to the place named immediately before; that is, Shechem, where the assembly was held and the covenant made. We may therefore conclude that the ark and tabernacle had been removed temporarily from Shiloh and set up at Shechem. There is, however, another probable explanation given by Masius:—'I think that that spot is called *the Sanctuary of God* which was the first in all Canaan to be consecrated by Abraham, when he erected an altar and offered worship by the tree which was standing there, and when he received from God his most welcome announcement.'—'The Book of the Law of God' is undoubtedly the Pentateuch, and we gather from the statement here that the words written by Joshua were considered of equal authority, and therefore a continuation of the divine oracles. *P.*]

Ver. 31. [*Israel served the Lord all the days of Joshua.* That is, Israel as a nation served God all the days of Joshua and the elders who outlived him. As individuals Joshua's own words testify that many were idolaters, of which fact they soon gave melancholy evidence. *C.*]

Ver. 32. [*The bones of Joseph.* The entire stream of history bears records of the tomb of Joseph. It is mentioned by Jerome, and continues to be pointed out to every modern traveller. It is now a Turkish oratory, with a whitened dome. It lies in the opening of the valley of Shechem, between the mountains of Ebal and Gerizim, and only a few hundred yards north of Jacob's Well. *C.* and *P.*]

Ver. 33. [About 5 miles south-east of Nabulus, on the side of the ridge which bounds the upland plain of Mukhna on the east, stands the village of Awertah. In it is the traditional tomb of Phinehas, surrounded by a rude wall, and partially covered by the branches of a great vine. Some distance from the village, on a hill, stands the tomb of Eleazar, with a cave beside it, to which the name of Elijah is attached. It is overshadowed by large oaks, probably the remains of an ancient sacred grove. These tombs are held in great veneration by both Jews and Samaritans, a fact which goes far to prove their authenticity. Mohammedans also esteem them sacred. The district around them may thus be the place called by the historian in this verse the hill of Phinehas. *P.*]

REFLECTIONS.—Faithful ministers and magistrates are loath to leave this world without spending their last breath in the service of God, and manifesting a deep concern to have religion flourish among their friends after their death. Marvellous and gracious are the transactions of God with respect to his people: and great cheerfulness and gratitude ought to take place in our service of him and in cleaving to him alone. And the most solemn engagements, with a deep sense of the purity, power, and profitableness of religion, should always be maintained, to render us duly diligent and constant in it. It is pleasing to see those who inculcate religion upon others, from choice become noted patterns of it themselves and in their families, and daring to be singular therein; and when people, the greatest not excepted, seem fond of attending solemn opportunities of fellowship with God, and edification to their souls. The glory indeed and influence of the great and good on earth is quickly stopped by death. But when our fathers fail, and since our prophets do not live for ever, what a mercy is it that our Redeemer liveth, and will be with us always, even unto the end of the world!

And was not Joshua a noted type of him, our Captain of salvation, who brings many sons and daughters to glory! God solemnly called him to, and fitted him for, his mediatorial office: and in his baptism at Jordan's banks began to magnify him before the people; nor did he ever fail him or forsake him. Made under and trained up in servitude to Moses' broken law, he became fit for his work; and even his name is pregnant with manifold and everlasting salvation. Through what Jordans of trouble and death does he bring his church into her gospel form, and her true members into their spiritual and celestial state! He circumcises their hearts, and feasts them on his flesh and blood, to prepare them for their spiritual warfare on earth. He powerfully intercedes for them, and makes up all breaches between God and them. Miraculously and wisely he conquers all their enemies, treads them under their feet, and enriches them with their spoil. He purchased and prepares for them the promised, the heavenly Canaan; and in due time puts them into the full and quiet possession thereof, according to his Father's purpose and promise. Having come into the bond of the covenant, he weans them from their idolatry, and makes them serve the Lord, and walk as he also walked.—Readily he receives returning harlots and prodigals—accursed sinners of the Gentiles—and consecrates them to the service of God. But no obstinate and hardened opposer is able to stand before him all the days of his life. Fire, hail, and furious storms he did and will rain upon his Jewish, heathen, antichristian, or other implacable enemies. Nor till his victories be finished shall the luminaries of heaven, or those of his church, withdraw their shining.