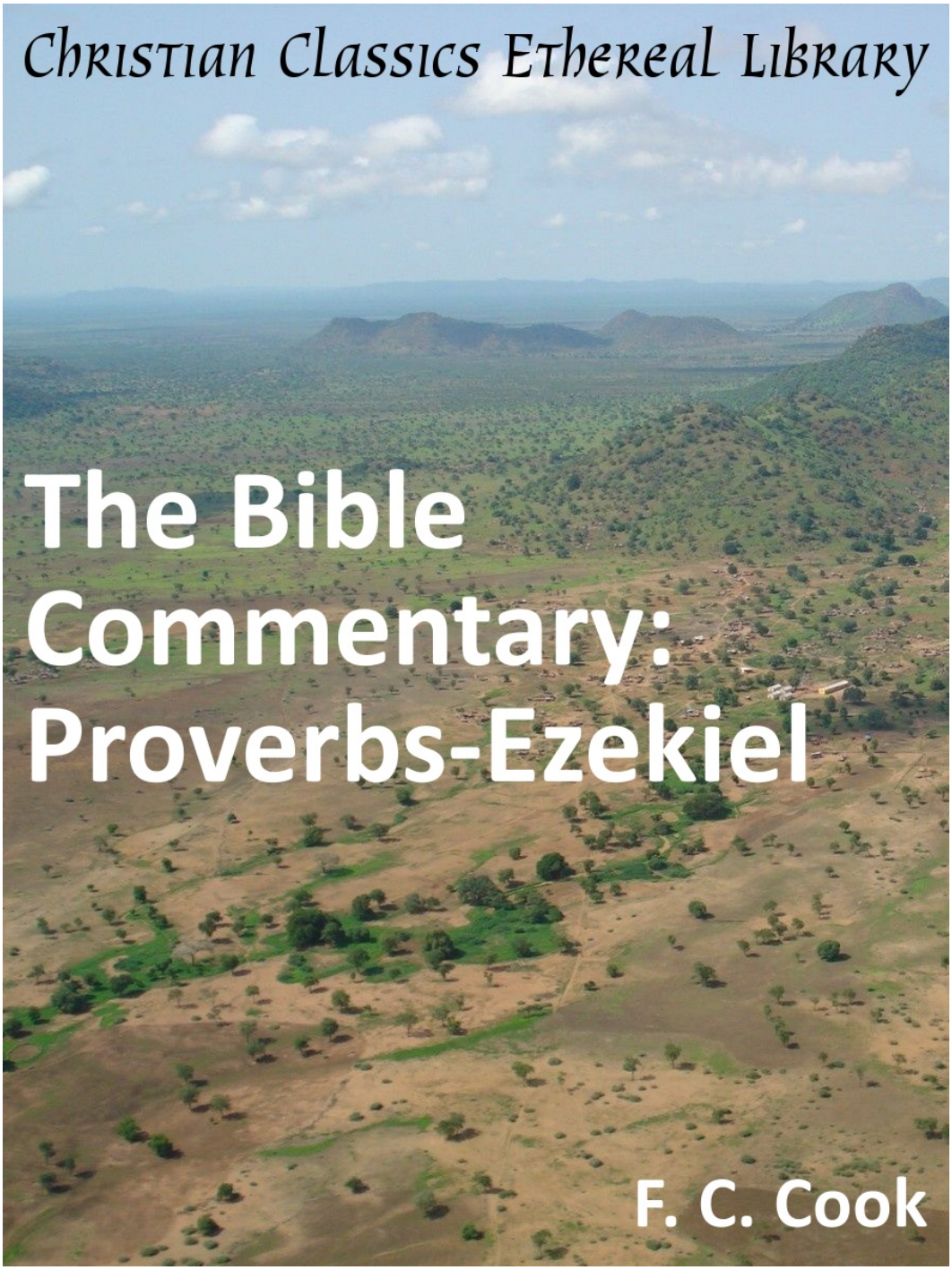
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F. C. Cook

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The Bible Commentary: Proverbs-Ezekiel

Author(s): Cook, F. C. (1810-1889)

Publisher: Grand Rapids, MI: Christian Classics Ethereal Library

Subjects: The Bible
Works about the Bible

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1

THE
BIBLE COMMENTARY

F. C. COOK, *Editor*

ABRIDGED AND EDITED
BY J. M. FULLER

PROVERBS—EZEKIEL

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ANN ARBOR, MICHIGAN, UNITED STATES OF AMERICA
1953

PROVERBS.

INTRODUCTION.

1. The opening words of the Book (i. 1) give us its current Hebrew title; of which the first word has been adopted by translators, and "Proverbs" has become in the LXX., the Vulgate, and the Authorized Version, the common heading of the Book. At one time a title of honour, the Book of Wisdom, or the "all-excellent wisdom," was applied by both Jews and Christians to this Book, indicating that the Book took its place, as the representative of the Wisdom of which the Hebrews thought so much, at the head of the whole class of books, Canonical or Apocryphal, which were known as Sapiential.

The Hebrew word for "proverb" (*mashâl*) has a much more definite significance than the Greek παροιμία, and the Latin *proverbium*. Its root-meaning is that of comparison, the putting this and that together, noting likeness in things unlike; it answers, *i.e.*, to the Greek παραβολή rather than παροιμία. That it was applied also to moral apophthegms of varying length, pointed and pithy in their form, even though there might be no similitude, is evident enough throughout the Book.[1]

Proverbs are characteristic of a comparatively early stage in the mental growth of most nations. A single startling or humorous fact serving as the type of all similar facts (*e.g.* 1 S. x. 12); the mere result of an induction to which other instances may be referred (*e.g.* 1 S. xxiv. 13); a law, with or without a similitude, or explaining in this manner the course of events in the lives of men or in the history of their nation (Jer. xxxi. 29; Ezek. xviii. 2):—these things furnish proverbs found in the history of all nations, generally in its earlier stages. There is little or no record of their birth. No one knows their author. They find acceptance with men from their inherent truth or semblance of truth. Afterwards, commonly at a much later period, men make collections of them.

2. The Book of Proverbs, however, is not such a collection. So far as it includes what had previously been current in familiar sayings, there was a process of selection, guided by a distinct didactic aim, excluding all that were local, personal, or simply humorous, and receiving those which

[1] The word has sometimes a more extended meaning. Discourses of more or less poetic character, without formal comparison, and with no didactic result, are, as in the case of that of Balaam (Num. xxiii. 7, 18, xxiv. 3, 15, 20, 21, 23), and Job (xxvii. 1, xxix. 1), and Ezekiel (xvii. 2, xx. 49, xxiv. 3), described as "parables." The triumph-song of Num. xxi. 27–30, uttered by those who "speak in proverbs," serves as another instance of the wider meaning.

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fell in with the ethical purpose of the teacher. As in the history of other nations, so among the Hebrews (cp. 1 K. iv. 31), there rose up, at a certain stage of culture, those to whom the proverb was the most natural mode of utterance, who embodied in it all that they had observed or thought out as to the phenomena of nature or of human life. Such pre-eminently was the sage to whose authorship the Book of Proverbs is assigned, Solomon, the son of David.

The definite precision of 1 K. iv. 32 leads to the inference that there was at the time when that Book was written a known collection of sayings ascribed to Solomon far longer than the present Book, and of songs which are almost, or altogether, lost to us. The scope of that collection may probably have included a far wider range of subjects (such as trees, creatures, &c.), than the present Book, which is from first to last ethical in its scope, deals but sparingly, through the larger portion of its contents, with the world of animals and plants, and has nothing that takes the form of fable.

3. The structure of the Book shews, however, that it is a compilation from different sources as well as a selection from the sayings of one man only; and a compilation which, in its present form, was made some three centuries after the time of Solomon. One considerable section of the book consists of proverbs that were first arranged and written out under Hezekiah (xxv. 1). Agur (xxx. 1) and Lemuel (xxxi. 1) are named as the authors of the last two chapters. The Book is, therefore, analogous in its composition to the Psalms; it is an anthology from the sayings of the sages of Israel, taking its name from him who was the chiefest of them, as the Book of Psalms is an anthology from the hymns not of David only, but of the sons of Korah and others.

The question how far the Book gives us the teaching of Solomon himself, what portions of it may be assigned to him, and what to some later writers, has been very differently answered: but certain landmarks present themselves, dividing the Book into sections, each of which is a complete whole.

(*a*) i. 1–6; the title and introduction to the Book, describing its contents and aim. There seems good reason for believing that while *v.* 1 gave the original title of the Book, the other verses were added by the last compiler, in whose hands it took its present shape.

(*b*) i. 7; something of a motto, laying down the principle which is the basis of the whole Book. This may be assigned to the same compiler.

(*c*) i. 8–ix. 18; one long exhortation, addressed by the teacher to his scholar, and each sub-section opening with the words, "my son" or "my children." In ch. viii. there is a change to a higher strain. Wisdom herself speaks, and not to the individual seeker, but to the sons of men at large (viii. 4). This personification of Wisdom as a living power, and the stress laid upon her greatness and beauty, contrasted with the "strange woman," the "foreigner," *i.e.*, the harlot or adulteress, whose fascination is most perilous to the soul entering on its time of trial, are the characteristic features of this portion.

The whole of this section has

BOOK OF PROVERBS. 5

been ascribed by some commentators to a later author than Solomon, on grounds which are, to say the least, very uncertain.[2] Arguments, in favour of identity of authorship, are not wanting.[3]

(*d*) x. 1–xxii. 16. The title indicates that the section had an independent origin. The continuous teaching is replaced by a series of isolated maxims, short, pithy, antithetic, the true type of the Hebrew proverbs, hardly ever carried beyond the limits of a single verse, dealing with the common facts of life, and viewing them from the point of prudence. This is the kernel of the whole Book, representing the wisdom which made Solomon famous among men. Containing about 400 of these maxims, it may be thought of as probably a selection from the larger number referred to in 1 K. iv. 32, made possibly under the direction of the king himself, and prefaced by the more homiletic teachings of chs. i.–ix. Though there is no systematic order, here and there two or more verses in succession deal with the same topic[4] in a way which throws some light on the process by which the selection had been made, as though there had been something like a commonplace book, in which, though there was no systematic arrangement, there was a certain degree of grouping under different heads or catchwords. Certain phrases too are characteristic of this section.[5] As regards the substance of the teaching; stress is laid[6] on the thought that Jehovah, the "Lord," is the supreme Giver of all good, the Judge and Ruler of mankind, all-knowing, and ordering all things; that the king, thought of in the ideal

[2] (1) It has been inferred from *e.g.* x. 1, that the compiler wished to indicate that chs. i.–ix. were by another writer; an inference thought to be confirmed by the contrast between the styles of writing. (2) The warnings (*e.g.* i. 10 &c.) against the life of robbers as a besetting danger for the young are affirmed to point to a time of greater disorder than the reign of Solomon. (3) New words or forms are alleged to fall in with the same theory. (4) Traces of the influence of the Book of Job are adduced to place the composition of this portion after the beginning of the seventh century, to which the Book of Job is referred.

To which it may be answered: (1) The difference of style is not greater than would be natural in one who in maturer age was writing a preface to maxims which had been noted down separately from time to time. (2) The life of the outlaw was one of constant recurrence in the earlier history of Israel (*e.g.* Judg. ix. 4), and there is no ground for supposing that it was entirely suppressed under Solomon. (3) The argument from peculiar words, always more or less fallacious, is traversed by the far larger number of words, which are common in nearly the same proportion to all parts of the Book. (4) The uncertainty as to the date of Job makes any argument based upon it of very doubtful weight.

[3] (1) There are no warnings against idolatry, such as would have been natural in one who lived under the later kings of Judah; (2) the danger of contamination from foreign vices was precisely that which began to be felt under Solomon; (3) the forms of luxury, described in vii. 16, 17, are such as were conspicuous in his reign (1 K. x. 28).

[4] *E.g.* x. 6 and 7, 8 and 9, 13 and 14, 16 and 17, 18 and 19, xi. 25 and 26, 30 and 31, and especially the recurrence of the name "Jehovah," xv. 33, xvi. 1–9, 11, and of the word "king" in xvi. 10, 12–15.

[5] *E.g.* the "fountain" or "well of life" (x. 11, xiii. 14, xiv. 27, xvi. 22), the "tree of life" (xi. 30, xiii. 12, xv. 4), the "snares of death" (xiii. 14, xiv. 27), the "destruction" that follows upon evil-doing (x. 14, 15, xiii. 3, xiv. 28, xviii. 7), the use of a peculiar word for "speaking" or "uttering" either truth or falsehood (xii. 17, xiv. 5, 25, xix. 5, 9), of another for "perverting" or "overthrowing" (xiii. 6, xix. 3, xxii. 12), the use of a peculiar form of an unusual verb for "meddling" (xvii. 14, xviii. 1, xx. 3, and nowhere else in the Old Testament), &c.

[6] Especially in xv. 3, 8, 9, 11, 16, 25, 26, 29, 33, and xvi. 1–7, 9, 11, 33.

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gnostons which was natural in the time of Solomon, and hardly so at a later period, was as the contemporary of Hezekiah and Jeremiah, so certify Providence (xvi. 10-15, xix. 6, 12, xx. 8, 26, 28, xxi. 1).

(c) xxii. 17-xxiv. 22: a second section, which, in its general contents and tendency, the personal address, of the teacher to his "sons" (xxiii. 15, 19, 26, xxiv. 13, 21), bears resemblance to the first section of the end which the teacher has in view (xxii. 17-21), as are not only the ideas, but the words, and national hypothesis that the same writer, having made the selection which forms the central portion of the book, wrote both prologue and epilogue, and added to it the short section (f), was the form in which the Book was current until it received its last additions in the reign of Hezekiah.

(d) xxiv. 23-34: a short section with a new title. "These things also belong to the wise," or, as we read in the LXX. and Vulg. in part of the title (f), it that it would include the "words of the wise," wherever the compiler found them. Short as the section is, it presents the same characteristics as (c), and doubtful (xxiv. 29-34) some characteristic features not to be found in the other portions of the Book. What had been spoken before the time of Hezekiah, it is reproduced with primitial circumstances. What was before a general or national hypothesis, it is now projected as a lesson of experience.

(e) xxv.—xxix. 27. The superscription of this section pre-supposes the existence of a previous collection, and an editor in the time of Hezekiah, and recognized as at

BOOK OF PROVERBS. 7

lated "prophecy"[1] (xxx. 1, xxxi. 1; massa) is elsewhere, with scarcely an exception, rendered "burden," either in its literal sense, or, as denoting a solemn utterance of a prophet, as in the Prophet (cp. the titles of Isaiah xiii.-xxiii.). If this meaning be adopted, there is a marked difference between these chapters and the hortative addresses, or the collections of apophthegms of which, up to this time, the Book had been composed.

The "prophecy" is addressed to two disciples, Ithiel (cp. Neh. xi. 7) and Ucal. Some take these names to be two ideal names, the first meaning "I am with God," and the second "I am strong," both names of the same ideal personage, addressed by the Prophet-writer, meaning (vv. 4, 5) the condition of ignorance and idiotism. By others the words are treated as not being names at all, but part of the prophecy, and as, in fact, a kind of introduction to the strange complaint, or confession, which opens so abruptly (v. 2).

The leading features of the section are, first, its strictly proverbial character, as though it corresponded specially to the "dark sayings" of v. 6. The phenomena are grouped into questions, and show a strange intermingling of facts belonging to the brute and to the human world; in this, whenever and by whomsoever written, showing the influence of the Book of Job as clearly as the influence of Ecclesiastes. The section is a fragment of a work written by one belonging originally to the school of Hezekiah, and editor have had to refer the Book of Job itself, a proselyte to the faith which the successor of the same Jehiezah (v. 9) proves to be the Prophet Isaiah. The origin of Hezekiah was conspicuous for the re-opening of intercourse with those neighbouring nations (2 Chr. xxxii. 23), for the administration of Hezekiah, for the wisdom, the riches of Zion (Ps. lxxxvii.), and for the zeal shown in collecting the proverbs of the nations whatever born upon it the stamp of a lofty and heavenly wisdom.

(f) xxxi. 1-9. Most Jewish and some Patristic commentators have supposed that the words of the name for Solomon, and that the words of his mother's regard were spoken when the first promise of his reign was beginning to pass into fulfilment. Others, however, have suggested that Lemuel is simply an ideal name, he who is "for God," the true king who leads a life consecrated to the service of Jehovah. We must be

[1] The Vulgate in both passages gives "onus." The LXX. substitutes an entirely different verse for xxx. 1, and in xxxi. 1 omitts the word altogether.

[2] Some have maintained that Lemuel is a name for Solomon, and that the words here (vv. 1, 2, 3) are those which his mother spoke to him when he was a child, before he had ascended the throne (1 K. iv. 31), and that their words were recorded by Hezekiah's scribes, and appended to those of the sage to whom they were supposed. With the help of some

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content to confess our ignorance who Lemuel was, and what was the occasion of the "prophecy." It probably belongs to the middle period of the history, and was added to the Book not earlier than the time of Hezekiah.

(g) xxxi. 10-31. The last poem, which, in its structure, is strictly perfect, than any other, a complete whole in itself. From beginning to end there is but one subject, the delineation of a perfect wife. The form may have been adopted, as in the case of the alphabetic Psalms, partly as a help to memory, partly from the delight in the mere mechanical, and comparatively late in the history of literature, it felt in choosing a form which should be at once attractive and requires ingenuity to overcome them. The absence of any historical allusions makes it impossible to fix any precise date for it.

4. The ethical teaching of the Book of Proverbs rests on principles which have their application to the varying circumstances of life.

The Book belongs to a period when men had been taught to see the importance of the moral and the ceremonial precepts which seemed, in the Law of Moses, to stand on the same level as enjoined by the Prophets. The life of Samuel (1 Sam. iv. 21), of Asaph (Ps. l. 13, 14), of David (Ps. li. 16, 17), had impressed itself on the minds of the people at large, and the teaching of the Prophets, of the Book of Proverbs, had grown up under the incredible influence of the teacher (Nathan) who, after the death of Samuel, stood at the head of the prophetic order. The tendency to discriminate between moral and positive obligations thus had existed, and had been, in the interveneus with other Jewish nations, such as Edom and Moab, standing on the same footing as regards the fundamental principles of morality. The Book of Job had been, through the discipline of typical or symbolic ordinances. If the Book of Job was already known to the Israelite readers of the Proverbs, the contrast of the thoughts and the absence in it of any reference to the Law as such, would strengthen the conviction that instruction might be given, and that it might be of the profoundest brilliance and yet not including any direct reference to ceremonial or moral obligations. It might be presented in the traditions of household life, the example of parents, the teaching of priests and Levites; while a teacher such as Isaiah, or the author of the Proverbs would aim at laying the foundation of a godly life independently of them, and exhibit that life in its completeness.

The contrast between the silence from the Proverbs of all mention of obligations on which devout Israelites had been taught to have laid stress, and to which Ps. lxxxiii. in its later developments goes on exaggerated prominence.[1]

It was this negative characteristic which fitted the Book to do a

[1] There is no reference to the law of the Sabbath, nor to the payment of tithes, nor to the observance of the Passover, nor to the Ark, nor to the Temple, the place of rest, and, with the exception of the Ten Commandments, nor to the distinctive name of God, it contains no trace of the peculiarities of the language of the Law, or a beautiful style, it has, in nearly two score verses, less

work which could not otherwise have been done so well, both for the education of Israel, and for that of mankind at large. The Jew was to be taught to recognize a common ground on which he and they alike stood (Mark xii. 33). The Greek, when the sacred books of Israel were brought before him in his own language, could find in such a Book as Proverbs, that which he could understand and sympathize with,—teaching as to life and its duties, vices and their penalties, not unlike that which he found in his own literature. It was significant of the attractive power which this Book exercised on the minds of men during the period between the Old and New Testaments, when there was no "open vision," and the gift of prophecy was for a time withdrawn, that the two most prominent books in the collection which we know as the Apocrypha, the only two, indeed, that have a marked didactic character, the Wisdom of Solomon and Ecclesiasticus, were based upon its model, and to a large extent reproduced its precepts.

The teaching of the Book of Proverbs was, however, in its essence, identical with that which formed the basis of the faith of Israel. Its morality was not merely the result of a wide observation of the consequences of good and evil conduct, but was essentially religious. The constant occurrence of the Divine name in the form (Jehovah), which was the characteristic inheritance of Israel, and which is more frequently used than that of God (*Elohim*), is in itself a sufficient proof that there was no surrender of the truth of which that name was the symbol. The fear of Jehovah (i. 7) stood in the very front of its teaching as the beginning of wisdom. The temper thus indicated, that of awe and reverence, rooted in the consciousness of man's littleness and weakness in the presence of the Eternal and the Infinite, was at once the motive and the crown (ii. 5) of the life of obedience to the laws of duty which the teaching of the Book enjoins. If outward prosperity, "length of days," and "riches and honour" (iii. 16, x. 27), attach to those who keep His commandments, men are taught also that He educates and trains them by "chastening" and "correction" (iii. 11, 12). All powers of intellect and speech, all efforts after holiness, are thought of as His gifts (xvi. 1, 9), even as men are taught to recognize His bounty in all the outward blessings of their lives, and in the family relationships which make up the happiness of home (xix. 14). When men are told to seek wisdom, they are led on to think of it as clothed with a personal life, in closest fellowship with the Eternal, inseparably one with Him (viii. 22, 30). And as the wisdom which the Book inculcates is thus raised far above the level of earthly prudence, so also the reward is more than outward prosperity. "Righteousness delivereth from death" (xi. 4), turns, *i.e.*, the inevitable end of life into an euthanasia. In contrast with the wicked, of whom it is true that "when he dieth his expectation shall perish" (xi. 7), it is written of the righteous that he "hath hope in his death" (xiv. 32).

5. The application of these principles to practical and social life presupposes a state of society in

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which the simplicity of village life is giving way to the sudden development of the wealth and luxury which belong to cities. The dangers against which the young are warned with oft-repeated earnestness are those of extravagance, indebtedness, drunkenness, impurity leading to open lawlessness, and the life of the freebooter. Other faults incident to different temperaments are each, in their turn, held up to reprobation.[2] With the practical wisdom which is characteristic of the Book, appealing, as it does, to those that are halting between two opinions, and inclining to the worse, stress is laid not chiefly on the sin but on the folly of the vice, not on its eternal, but its temporal consequences. Men are urged to act first from secondary, prudential motives, to shun the poverty, wretchedness, ignominy, which are the consequences of self-indulgence, that so they may learn the habits of self-restraint which will make them capable of higher thoughts, and obedient to the Divine Law, as finding in that obedience itself their exceeding great reward. The remedies for these evils the writer or writers of the Book of Proverbs saw were to be found in education. Individuals and nations alike needed discipline and restraint. Individuals would find this in the training of home, in the counsels, warnings, and, if necessary, the chastisements also, by which the unruly will is checked and guided; nations, in the stern, inflexible, incorruptible administration of justice controlled by a wise and righteous king (xvi. 10, 12-14, xx. 8, 26, 28). Hence kings are counselled no less than subjects (xxviii. 16, xxix. 12, xxxi. 4): the king is advised not to rely too much on his own unaided judgment, but to surround himself with wise and prudent counsellors (xxiv. 6), and to refer all to that wisdom, which is the gift of God (viii. 15).

No ethical manual would be complete, unless it assigned to woman, as well as man, her right position in the social order. From her folly (xi. 22) and degradation (ii. 16-19, v. 3-14, vii. 6-27) spring the worst evils; in her excellence is the crown and glory of a man's life (xi. 16, xii. 4). No picture of ideal happiness is brighter than that of a home which is thus made perfect with the clear brightness of true union (v. 15-20). The "prudent wife" is thought of as one of God's best gifts (xix. 14), "building her house" (xiv. 1) on the only true foundation. Her influence on her children is as great as that of their father, if not greater (i. 8, vi. 20). They owe what they have of goodness to her loving persuasion. Their sins and follies are a heaviness and reproach to her (x. 1, xvii. 25). They are bound to render to her a true and loving obedience (i. 8, vi. 20). The teaching on this subject culminates in ch. xxxi., consisting as it does, (1) of prophecy or oracular speech as to the office of a king and the special temptations incident to it, which comes from one who was herself the mother of a king, and (2) of the picture of a perfect wife, wise, active, liberal, large-hearted, the ideal which the young man, seeking for the true blessedness of life, was to keep in view.

[2] *E.g.* idleness (xv. 19, xix. 15, 24, xxiv. 30-34, xxvi. 13-16), pride (xvi. 18, xviii. 12), uncontrolled speech (x. 16, 19, xviii. 7), want of reverence for parents and for the aged (xiii. 1, xv. 5, xix. 26).

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6. The LXX., or Greek Version of the Book of Proverbs, presents several points of interest. What was true of the LXX. translation as a whole, that it seemed to bridge over the chasm that had divided the Jew from the Greek, holds good in a special degree of this part of it. In making that translation the Jew would have to familiarize himself with the terminology of Greek ethical writers, and to note the precise equivalents for the attributes, moral and intellectual, of which the Book treats so fully. In reading it the Greek would find himself, far more than he would in reading Law or Psalm or Prophet, on common ground on which he and the Jew could meet. The very words with which the Greek version of the Book abounds, such as σοφία, φρόνησις, σύνεσις, δικαιοσύνη, were those which were echoing in every lecture-room in Alexandria. As the Book itself, according to its traditional authorship, was the first-fruits of that largeness of heart which admitted intercourse with other nations and familiarity with their modes of thought and speech, so the translation tended to give prominence to that side of Judaism in which it presented itself to men, not as prophetic, typical, ceremonial, but wholly or chiefly as a monotheistic system of pure ethics.

Hence this Book, almost alone of the Books of the Old Testament, served as a model for the Hellenistic writers of the two centuries B.C. The Wisdom of Solomon, the Wisdom of Sirach or the son of Sirach (cp. the prologue), probably also other lost books of the same kind, confessed in their very titles, yet more in their whole structure and tone, that the Proverbs of Solomon (especially ch. viii.) had left their stamp upon them.

Philo's language, descriptive of the Logos,[3] is a reflection of the Greek words in which Wisdom is personified.[4] In the teaching of St. John, may be traced, in the highest aspects of Christian theology, the influence of the vivid portraiture of the personified *Sophia* of the Proverbs.[5]

It lay in the nature of the case, both as to the thoughts of Philo, and yet more as to the higher teaching of St. John, that, so far as the Divine Wisdom was personified, the masculine, not the feminine, word should gain the ascendancy. A system in which Σοφία had been the dominant word might have led to an earlier development of that attractive power of the "ever-feminine," of which Mariolatry was a later growth; or might have become one in which, as in the Rabbinic exegesis of Prov. viii., Wisdom was identified with the Law given by Moses, and yet existing before the world was.

An instance, hardly less striking,

[3] *Μιμούμενοι τὰς τοῦ πατρὸς ὁδούς, πρὸς παραδείγματα ἀρχέτυπα ἐκείνου βλέποντες.*—Philo, "De Conf. Ling." III. 342.

[4] *Ὡς ἰσχυρὰ ἐποίει τὰ θεμέλια τῆς γῆς ἤμην παρ' αὐτῷ ἁρμόζουσα· ἐγὼ ἤμην ᾗ προσέχαιρεν, καθ' ἡμέραν δὲ εὐφραινόμην ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ.*—viii. 29, 30.

[5] The phrases which came to express the eternal generation of the λόγος as the μονογενὴς υἱός (John i. 14, 18), such, *e.g.*, as πρὸ τοῦ αἰῶνος, ἐν ἀρχῇ, were used of her. The doxology which ascribes to the Lamb that was slain πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν καὶ δόξαν (Rev. v. 12) is all but an echo of the words in which Wisdom speaks of herself (ἐμὴ φρόνησις, ἐμὴ δὲ ἰσχύς . . . πλοῦτος καὶ δόξα ἐμοὶ ὑπάρχει, viii. 14, 18). Even the ἐσκήνωσεν ἐν ἡμῖν of John i. 14 can hardly be separated altogether from the ἐγὼ ἡ σοφία κατεσκήνωσα βουλὴν καὶ γνῶσιν of Prov. viii. 12.

12

12 INTRODUCTION TO THE

of the influence exercised by the teaching of the Greek Version is well illustrated by the fact that was speaking of Himself as a *sophia* and that sent its Prophets and Apostles into the world and sent them in vain, then we have a direct reference to the Wisdom of God. His disciples to identify Him with the personal Wisdom of whom Solomon sang, "the Word of God" (vii., and who utters a like complaint (Prov. i. 20-33). If, however, the Wisdom of God be taken as the title of some lost book, the Book of Proverbs had impressed itself so deeply on the minds of the Jews of Palestine no less than on those of Alexandria, that the Wisdom of God, or "Sapiential" literature in which Wisdom appeared as the sender of these Apostles and Prophets, on whom, as its foundation, the Church of Christ was built, we take in the thought that our Lord's representations of His words, as the Wisdom of God, or Sophia, by the Messianic language of Isaiah, were influenced, on another, by the teaching of the vii., iv., the invitation in ix. 5 may be the source of the Sophia language in the deeper parable of John vi. and of the Last Supper; the "house" which Wisdom built, with its *seven* pillars (ix. 1) the starting-point of the thought of the Church as the "house of God" (1 Tim. iii. 15), "hall" upon the rock (Matt. xvi. 18), the "seven pillars" (Eph. ii. 20 of that house (Heb. x. 9; 1 Tim. iii. 15); and the feast which she prepared (ix. 2, 5) the origin of the parable of the Wedding Feast.

Thus, also, may be explained the stress which St. Paul lays on the fact that Christ Jesus *dwelt* (*ἐν ᾧ*) *ἐν ᾧ* (1 Cor. i. 30), "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). In Irenæus on Patristic theology is seen the influence of Proverbs viii. 22 (see note) through not the Arian controversy; and the Greek version of this book, may be noted in the *Ἀιδιότης*, or *Sophia*, of the Gnostic systems of Basilides and Valentinus, in the church dedicated to the Eternal Wisdom, the Divine Wisdom, in the extension of that name by Justinian when he built the temple which, as the Mosque of Saint Sophia, still exists, and in the Sophia of Kiev, Moscow, and Sofia, in the consciousness of the personal name Sophia, the only one of its class that has become popular, while others, such as Hesychia, Agape, Pistis, Elpis, have fallen almost or altogether into oblivion.

The relation of the Book of Proverbs in the New Testament presents some peculiar features. Quotations from it are not very numerous, and are brought in, not as from the Book of Proverbs, or "wise saying," or as coupled with the name of Solomon, but as current and familiar sayings, as if the Book had been used generally in education and had become proverbial in memory. In almost all cases the quotations are from the LXX. version, and not from the Hebrew, where it differs widely from the Hebrew. It will be worth while, as the circumstances just mentioned often hinder the quotations from being recognized, to call attention the attention of the English reader, to refer to some, at least,

BOOK OF PROVERBS. 13

of the more striking examples in parallel columns.*

The familiarity of the New Testament writers with the Greek version of the Book is, however, shown in other ways. Over and above their use of the same ethical terminology (*σοφία, σύνεσις, φρόνησις, ἐπιστήμη, ἀρετή*) which, as we have, is to be traced to their choice of a word which occupies a prominent position in the Proverbs, in the Proverbs, the Proverbs' prophetic stress is laid on the *φόβος θεοῦ* as the *ἀρχή σοφίας*, the groundwork of all virtue: the word occurs thirty times in the Proverbs, and in parallel passages in Pss. xix. 9, xxxiv. 11, cxii. 10. It might have been expected that it would be found not less prominent in the Epistles of St. Paul. It is found, however, it is found but seldom (Acts ix. 31; 2 Cor. v. 11; Eph. v. 21; Col. iii. 22). It is not difficult to see why the old phrase was felt to be no longer adequate. In proportion as Kúριος came to be identified in men's minds with the Lord of life, who, in return for His love for our ever-sinning nature, would shove even something harsh and jarring in a phrase which would come to them as equivalent to "the fear of Christ." Happily the LXX. version of the Book of Proverbs supplied also the synonym that was felt to be fit for use. The alternative rendering standing in juxtaposition to the other, viz., *εὐσέβεια* or *ὁσιότης* and *εὐσέβεια*. The word occurs also in Acts iii. 12, xxiv. 25, 2 Pet. i. 3, it stands together with an alternative rendering *φόβος θεοῦ*. Its frequency is not so great as that of the other words, but its frequency in the Apocryphal books, especially in Ecclesiastes. The way was thus prepared for the prominence which the Fear of God, as the necessary way beginning to be felt, in the latest Epistles of the New Testament. It occurs ten times in the Pastoral Epistles of St. Paul, and twice in St. Peter. In Acts ix. 12 (where the A.V. gives "fellowe"), being the only other place in the New Testament where *σύνεσις* occurs, and then taken, the place in Christian terminology of the other "fear of the Lord."

For the most part the choice of words in the Epistles, as regards prominent ethical or philosophical terms of the Proverbs is singularly felicitous. The history of the dominant word of the Book (Chokmah, Sophia, Wisdom, Prudence, Counsel, Gladness, Wisdom) is indeed almost an exact parallel to that of the word Law, Torah, Nomos, translated. As used in the earlier Books of the Old Testament (Exod. xxxiii 3, xxxv. 31, 35, xxxvi. 1) it, or its cognate adjectives, is used of the practical skill, of those who had the skill or art which was required for the ornamentation of the Tabernacle. We have traces of a higher application in Deut. iv. 6, Ezek. xxvii. 8, and the wisdom of Solomon in 1 Kings,

14 INTRODUCTION TO THE BOOK OF PROVERBS.

and throughout *Job* and the *Psalms*, as in the *Proverbs*, the higher prevails exclusively. By, in the Proverbs, we have traces of the gradual elevation of the Greek *sophia*, how it was first applied to sculpture like Phidias and Polycleitus, how *sophia* then came to be used of the skill of the Sophists, equivalent to the highest accuracy in all things, and finally was raised to the Sophia of Socrates, Plato, and adopted from the idea of an production. So too the use of *δόκιμος* for a Hebrew word indicating the power which divides, separates, and purifies, and appears if the chief office of *δόκιμος* be to *sift* *δόκιμος* *ἀνεμίζω*. The general choice of *δόκιμος* rather than *ἀκεραίος* for the rendering of Tamim, shows the translators that they recognized the essentially practical character of the knowledge of which the Proverbs spoke, as preserving the right thing to be done, and the right thing to be done, in each detail of life.

Lastly, may be noted here some minor features of this Greek Version.

(a) In not a few places it adds to the existing Hebrew; the addition sometimes having the character of an alternative rendering, sometimes consisting of entirely new matter.

(b) Sometimes the insertions or variations have the character of an exegetical gloss, toning down or making more explicit what might seem doubtful or misleading in the original.[1]

The arrangement of the closing chapters, which, as we have seen, presents striking peculiarities, the whole of ch. xxix and xxxi. 1-9 being inserted after ch. xxiv. 22, as part of the same chapter, and the Hebrew alphabet being used with ending the book as ch. xxxi. The most probable explanation of the transposition is that it originated in some accidental defect in the MS. from which the translation was made.

[1] For example the Greek of ii. 7; iv. 26; iii. 5, 6; iii. 17; iii. 18; iii. 19; iii. 21; iii. 27; iv. 7; xxiv. 2 (substitute for the Hebrew), xxx. 19 (*βίος*) xxxi. 22 (*κόσμος*) xxxi. 25 (*ἐνδόξως*) xxxi. 26 (*σοφίας*) xxxi. 31 (*ἀρετῶν*) a paraphrase for the Hebrew.

[2] Ex. i. 20; ii. 20; iii. 21; v. xiii. 21; xxi. 8; xxiii. 20; xxiv. 10; xxiv. 11; xxiv. 12; xxiv. 13; xxiv. 14; xxiv. 15; xxiv. 16.

15

THE

PROVERBS.

16

16 PROVERBS. I.

17

PROVERBS. I. 17

32 For the [1]turning away of the simple shall slay them,
And the prosperity of fools shall destroy them.
[d] Ps. 25. 12, 13. 33 But [d]whoso hearkeneth unto me shall dwell safely,
[e] Ps. 112. 7. And [e]shall be quiet from fear of evil.

CHAP. 2. MY son, if thou wilt receive my words,
[a] ch. 4. 21. & 7. 1. And [a]hide my commandments with thee;
2 So that thou incline thine ear unto wisdom,
And apply thine heart to understanding;
3 Yea, if thou criest after knowledge,
And [2]liftest up thy voice for understanding;
[b] ch. 3. 14. 4 [b]If thou seekest her as silver,
And searchest for her as *for* hid treasures;
5 Then shalt thou understand the fear of the LORD,
And find the knowledge of God.
[c] 1 K. 3. 9, 12. Jam. 1. 5. 6 [c]For the LORD giveth wisdom:
Out of his mouth *cometh* knowledge and understanding.
7 He layeth up sound wisdom for the righteous:
[d] Ps. 84. 11. ch. 30. 5. [d]*He is* a buckler to them that walk uprightly.
8 He keepeth the paths of judgment,
[e] 1 Sam. 2. 9. Ps. 66. 9. And [e]preserveth the way of his saints.
9 Then shalt thou understand righteousness, and judgment,
And equity; *yea*, every good path.

10 When wisdom entereth into thine heart,
And knowledge is pleasant unto thy soul;
11 Discretion shall preserve thee,
[f] ch. 6. 22. [f]Understanding shall keep thee:
12 To deliver thee from the way of the evil man,
From the man that speaketh froward things;
13 Who leave the paths of uprightness,

[1] Or, *ease of the simple.* [2] Heb. *givest thy voice.*

32. *turning*] Wisdom had called the simple to "turn," and they had turned, but it was "away" from her. For "prosperity" read **carelessness**. Not outward prosperity, but the temper which it too often produces, the easy-going indifference to higher truths, is that which destroys.

II. Now in the Divine order comes the promise (v. 5). The conditions of its fulfilment are stated in vv. 1–4 in *four* sets of parallel clauses, each with some shade of distinct meaning. Thus not "receiving" only, but "hiding" or treasuring up—not the "ear" only, but the "heart"—not the mere "cry," but the eager "lifting up the voice."

4. Note the illustrations. (1) Contact with Phoenician commerce, and joint expeditions in ships of Tarshish (*see* Ps. lxxii. 10 note), had made the Israelites familiar with the risks and the enterprise of the miner's life. Cp. Job xxviii. (2) The treasure hid in a field, is the second point of comparison. Such treasure-seeking has always been characteristic of the East. Cp. Matt. xiii. 44.

5. The promise. The highest blessedness is to know God (John xvii. 3). If any distinction between "the LORD" (Jehovah) and "God" (Elohim) can be pressed here, it is that in the former the personality, in the latter the glory, of the Divine nature is prominent.

6. Men do not gain wisdom by any efforts of their own, but God gives it according to the laws of His own goodness.

7. *sound wisdom*] "Soundness," an idea which passes on into that of health and safety. Cp. "sound doctrine" in 1 Tim. i. 10; 2 Tim. iv. 3.

8. *saints*] The devout and God-fearing. Cp. Ps. lxxxv. 8 &c. The occurrence of the word here, in a Book that became more and more prominent as prophetic utterances ceased, probably helped to determine its application in the period of the Maccabean struggles to those who specially claimed for themselves the title of "devout" (*Chasidim* the 'Ασιδαῖοι of 1 Macc. vii. 13).

10. Another picture of the results of living in the fear of the Lord. Not that to which it leads a man, but that from which it saves him, is brought into view. Notice also that it is one thing for wisdom to find entrance into the soul, another to be welcomed as a "pleasant" guest.

12–15. The evil-doers here include not robbers and murderers only (i. 10–16), but

19

PROVERBS. II. III. 19

To walk in the ways of darkness;
14 Who rejoice to do evil,
And delight in the frowardness of the wicked;
15 Whose ways are crooked,
And they froward in their paths:
16 To deliver thee from the strange woman,
Even from the stranger which flattereth with her words:
17 *Which forsaketh the guide of her youth,
And forgetteth the covenant of her God.
18 For her house inclineth unto death,
And her paths unto the dead.
19 None that go unto her return again,
Neither take they hold of the paths of life.
20 That thou mayest walk in the way of good men,
And keep the paths of the righteous.
21 For upright men shall dwell in the land,
And the perfect shall remain in it.
22 But the wicked shall be cut off from the earth,
And the transgressors shall be rooted out of it.

Chap. 3. MY son, forget not my law;
*But let thine heart keep my commandments:
2 For length of days, and long life,

* Or, plucked up. † Heb. pace of life.

20

20 PROVERBS. III.

*Ps. 10. And *roses*, shall they sell by thee.
Ps. 37. 3. *Bind them upon thy fingers,
Mark 8. 8. *Write them upon the table of thine heart:
Ps. 25. 4. 4 So shalt thou find favour and good understanding
2 Pet. 3. 1. In the sight of God and man.
1 Pet. 1. 13. 5 *Trust in the Lord with all thine heart;
Ps. 37. 3. Isa. 26. 3. And lean not unto thine own understanding.
Ps. 119. 105. 6 *In all thy ways acknowledge him,
Isa. 30. 21. And he shall *direct thy paths.
1 Cor. 6. 19. 7 *Be not wise in thine own eyes:
1 Cor. 8. 3. *Fear the Lord, and depart from evil.
1 Cor. 10. 31. 8 It *will be health to thy navel,
Col. 2. 23. And *marrow to thy bones.
*Ps. 147. 11. 9 *Honour the Lord with thy substance,
Ps. 50. 14. And with the first fruits of all thine increase:
Ps. 37. 19. 10 So shall thy barns be filled with plenty,
Mal. 3. 10. And thy presses shall burst out with new wine.
Ps. 94. 12. 11 *My son, despise not the chastening of the Lord;
Heb. 12. 5. Neither be weary of his correcting:
Ps. 94. 12. 12 For whom the Lord loveth he correcteth;
Rev. 3. 19. *Even as a father the son in whom he delighteth.
Ps. 119. 71.
13 *Happy is the man that findeth wisdom,
And the man that getteth understanding.

* Heb. *medicine.* † Heb. *strengthening.* ‡ Heb. *the new fruit thereof.* * Heb. *the man that draweth out understanding.*

21

PROVERBS. III. 21

14 *For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
15 He is more precious than rubies:
And *all* the things thou canst desire are not to be compared
unto her.
16 *Length of days is in her right hand;
And in her left hand riches and honour.
17 Her ways are ways of pleasantness,
And all her paths are peace.
18 She is *a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.
19 *The Lord by wisdom hath founded the earth;
By understanding hath he established the heavens.
20 By his knowledge the deeps are broken up,
And *the clouds drop down the dew.
21 My son, let not them depart from thine eye:
Keep sound wisdom and discretion:
22 So shall they be life unto thy soul,—and †grace to thy neck.
23 Then shalt thou walk in thy way safely,
And thy foot shall not stumble.
24 *When thou lieest down, thou shalt not be afraid:
Yea, thou shalt lie down, and thy sleep shall be sweet.
25 Be not afraid of sudden fear,
Neither of the desolation of the wicked, when it cometh.

* Or, *prudence.*

22

23

22 For they *are* life unto those that find them,
And [a][1] health to all their flesh.
23 Keep thy heart [2]with all diligence;
For out of it *are* the issues of life.
24 Put away from thee [3]a froward mouth,
And perverse lips put far from thee.
25 Let thine eyes look right on,
And let thine eyelids look straight before thee.
26 Ponder the path of thy feet,
And [4]let all thy ways be established.
27 [x]Turn not to the right hand nor to the left:
[y]Remove thy foot from evil.

CHAP. 5. MY son, attend unto my wisdom,
And bow thine ear to my understanding:
2 That thou mayest regard discretion,
And *that* thy lips may [a]keep knowledge.
3 [b]For the lips of a strange woman drop *as* an honeycomb,
And her [5]mouth *is* [c]smoother than oil:
4 But her end is [d]bitter as wormwood,
[e]Sharp as a twoedged sword.
5 [f]Her feet go down to death;—her steps take hold on hell.
6 Lest thou shouldest ponder the path of life,
Her ways are moveable, *that* thou canst not know *them*.
7 Hear me now therefore, O ye children,
And depart not from the words of my mouth.
8 Remove thy way far from her,
And come not nigh the door of her house:
9 Lest thou give thine honour unto others,
And thy years unto the cruel:
10 Lest strangers be filled with [6]thy wealth;
And thy labours *be* in the house of a stranger;

[a] ch. 3. 8. & 12. 18.
[x] Deut. 5. 32. & 28. 14. Josh. 1. 7.
[y] Isai. 1. 16. Rom. 12. 9.
[a] Mal. 2. 7.
[b] ch. 2. 16. & 6. 24.
[c] Ps. 55. 21.
[d] Eccl. 7. 26.
[e] Heb. 4. 12.
[f] ch. 7. 27.

[1] Heb. *medicine.*
[2] Heb. *above all keeping.*
[3] Heb. *frowardness of mouth, and perverseness of lips.*
[4] Or, *all thy ways shall be ordered aright.*
[5] Heb. *palate.*
[6] Heb. *thy strength.*

22. *health*] See iii. 8 note.

23. Better, as in the marg., *i.e.* with more vigilance than men use over aught else. The words that follow carry on the same similitude. The fountains and wells of the East were watched over with special care. The heart is such a fountain, out of it flow the "*issues*" of life. Shall men let those streams be tainted at the fountain-head?

24-26. Speech turned from its true purpose, the wandering eye that leads on to evil, action hasty and inconsiderate, are the natural results where we do not "above all keeping keep our heart" (*v.* 23).

27. The *ever-recurring* image of the straight road on which no one ever loses his way represents here as elsewhere the onward course through life of the man who seeks and finds wisdom.

V. **1.** The formula of a new counsel, introducing another warning against the besetting sin of youth (ii. 16).

2. *And that thy lips may keep*] Lit. "and thy lips shall keep."

3. *smoother than oil*] The same comparison is used in marg. ref. to describe the treachery of a false friend.

4. *wormwood*] In Eastern medicine this herb, the Absinthium of Greek and Latin botanists, was looked upon as poisonous rather than medicinal. Cp. Rev. viii. 11.

6. Or (with the LXX. and Vulg.), **Lest she should ponder** (or "She ponders not") **the way of life, her paths move to and fro** (unsteady as an earthquake); **she knows not.** The words describe with a terrible vividness the state of heart and soul which prostitution brings upon its victims; the reckless blindness that will not think, tottering on the abyss, yet loud in its defiant mirth, ignoring the dreadful future.

9. *thine honour*] *i.e.* "The grace and freshness of thy youth" (cp. Hosea xiv. 6; Dan. x. 8). The thought of this is to guard the young man against the sins that stain and mar it. The slave of lust sacrifices "years" that might have been peaceful and happy to one who is merciless.

10. *strangers*] The whole gang of those into whose hands the slave of lust yields himself. The words are significant as

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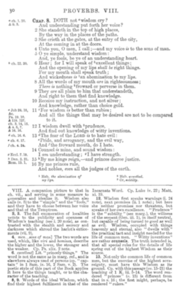

30 PROVERBS. VIII.

a ch. 1. 20. & 9. 3. Chap. 8. DOTH not a wisdom cry?
And understanding put forth her voice?
2 She standeth in the top of high places,
By the way in the places of the paths.
3 She crieth at the gates, at the entry of the city,
At the coming in at the doors.
4 Unto you, O men, I call;—and my voice *is* to the sons of man.
5 O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
b ch. 22. 20. 6 Hear; for I will speak of b excellent things;
And the opening of my lips *shall be* right things.
7 For my mouth shall speak truth;
And wickedness *is* 1 an abomination to my lips.
8 All the words of my mouth *are* in righteousness;
There is nothing 2 froward or perverse in them.
9 They *are* all plain to him that understandeth,
And right to them that find knowledge.
10 Receive my instruction, and not silver;
And knowledge, rather than choice gold.
c Job 28. 15, &c. Ps. 19. 10. & 119. 127. ch. 3. 14, 15. & 4. 5, 7. & 16. 16. 11 c For wisdom *is* better than rubies;
And all the things that may be desired are not to be compared to it.
12 I wisdom dwell with 3 prudence,
And find out knowledge of witty inventions.
d ch. 16. 6. 13 d The fear of the LORD *is* to hate evil:
e ch. 6. 17. e Pride, and arrogancy, and the evil way,
f ch. 4. 24. And f the froward mouth, do I hate.
14 Counsel *is* mine, and sound wisdom:
g Eccl. 7. 19. I *am* understanding; g I have strength.
h Dan. 2. 21. Rom. 13. 1. 15 h By me kings reign,—and princes decree justice.
16 By me princes rule,
And nobles, *even* all the judges of the earth.

1 Heb. *the abomination of my lips.* 2 Heb. *wreathed.* 3 Or, *subtilty.*

VIII. A companion picture to that in ch. vii., and serving in some measure to generalise and idealise it. Wisdom also calls (*v.* 5) to the "simple" and the "fools," and they have to choose between her voice and that of the Temptress.

2, 3. The full enumeration of localities points to the publicity and openness of Wisdom's teaching (*see* i. 20 *note*), as contrasted with the stealth and secrecy and darkness which shroud the harlot's enticements (vii. 9).

4. *men...sons of man*] The two words are used, which, like *viri* and *homines*, describe the higher and the lower, the stronger and the weaker. Cp. Ps. xlix. 2 note.

6. *excellent*] Lit. "princely things." The word is not the same as in marg. *ref.*, and is elsewhere always used of persons (cp. "captain" in 1 Sam. ix. 16, 2 Sam. v. 2). The poetic style of this part of the Book applies it here to the things taught, or to the character of the teaching.

8, 9. Words of the ideal Wisdom, which find their highest fulfilment in that of the Incarnate Word. Cp. Luke iv. 22; Matt. xi. 19.

12. Wisdom first speaks warnings (i. 24 note), next promises (ii. 1 note); but here she neither promises nor threatens, but speaks of her own excellence. "Prudence" is the "subtilty" (see marg.), the wiliness of the serpent (Gen. iii. 1), in itself neutral, but capable of being turned to good as well as evil. Wisdom, occupied with things heavenly and eternal, also "dwells with" the practical tact and insight needed for the life of common men. "Witty inventions" are rather **counsels**. The truth intended is, that all special rules for the details of life spring out of the highest Wisdom as their source.

15. Not only the common life of common men, but the exercise of the highest sovereignty, must have this Wisdom as its ground. Cp. with this passage (*vv.* 15-21) the teaching of 1 K. iii. 5-14. The word rendered "princes" (*v.* 15) is different from that in *v.* 16; the first might, perhaps, be rendered "rulers."

31

PROVERBS. VIII. 31

17 k I love them that love me; k 1 Sam. 2. 30. Ps. 91. 14. John 14. 21.
And l those that seek me early shall find me. l Jam. 1. 5.
18 m Riches and honour *are* with me; m ch. 3. 16. Matt. 6. 33.
Yea, durable riches and righteousness.
19 n My fruit *is* better than gold, yea, than fine gold; n ch. 3. 14. ver. 10.
And my revenue than choice silver.
20 I 1 lead in the way of righteousness,
In the midst of the paths of judgment:
21 That I may cause those that love me to inherit substance;
And I will fill their treasures.
22 o The LORD possessed me in the beginning of his way, o ch. 3. 19.
Before his works of old.
23 p I was set up from everlasting, p Ps. 2. 6.
From the beginning, or ever the earth was.
24 When *there were* no depths, I was brought forth;
When *there were* no fountains abounding with water.
25 q Before the mountains were settled, q Job 15. 7, 8.
Before the hills was I brought forth:
26 While as yet he had not made the earth, nor the 2 fields,
Nor 3 the highest part of the dust of the world.

1 Or, *walk.* 2 Or, *open places.* 3 Or, *the chief part.*

18. *durable riches*] *i.e.* Treasure piled up for many years, *ancient* wealth.

19. *gold*] The "choice, fine gold" of marg. reff. The "fine gold" in the second clause is a different word, and perhaps represents gold extracted from the ore.

22. A verse which has played an important part in the history of Christian dogma. Wisdom reveals herself as preceding all creation, stamped upon it all, one with God, yet in some way distinguishable from Him as the object of His love (*v.* 30). St. John declares that all which Wisdom here speaks of herself was true in its highest sense of the Word that became flesh (John i. 1-14): just as Apostles afterwards applied Wisd. vii. 22-30 to Christ (cp. Col. i. 15; Heb. i. 3).

possessed] The word has acquired a special prominence in connexion with the Arian controversy. The meaning which it usually bears is that of "getting" (Gen. iv. 1), "buying" (Gen. xlvii. 22), "possessing" (Jer. xxxii. 15). In this sense one of the oldest Divine names was that of "Possessor of heaven and earth" (Gen. xiv. 19, 22). But the idea of thus "getting" or "possessing" involved, as a Divine act in relation to the universe, the idea of creation, and thus in one or two passages the word might be rendered, though not accurately, by "created" (*e.g.* Ps. cxxxix. 13). It would seem accordingly as if the Greek translators of the Old Testament oscillated between the two meanings; and in this passage we find the various renderings *ἔκτισε* "created" (LXX.), and *ἐκτήσατο* "possessed" (Aquila). The text with the former word naturally became one of the stock arguments of the Arians against the eternal co-existence of the Son, and the other translation was as vehemently defended by the orthodox Fathers. Athanasius receiving *ἔκτισε*, took it in the sense of appointing, and saw in the LXX. a declaration that the Father had made the Son the "chief," the "head," the "sovereign," over all creation. There does not seem indeed any ground for the thought of creation either in the meaning of the root, or in the general usage of the word. What is meant in this passage is that we cannot think of God as ever having been without Wisdom. She is "as the beginning of His ways." So far as the words bear upon Christian dogma they accord with the words of John i. 1, "the Word was with God." The next words indeed assert priority to all the works of God, from the first starting-point of time.

23. *I was set up*] Rather, "I was anointed" (cp. Ps. ii. 6 marg.; 2 Chr. xxviii. 15). The image is that of Wisdom anointed, as at her birth, with "the oil of gladness."

or ever the earth was] Lit. "from the times before the earth."

24. Cp. Gen. i.; Job xxii., xxvi., xxxviii. A world of waters, "great deeps" lying in darkness, this was the picture of the remotest time of which man could form any conception, and yet the co-existence of the uncreated Wisdom with the eternal Jehovah was before that.

25. Cp. Ps. xc. 2. What the Psalmist said of Jehovah, the teacher here asserts of Wisdom; she was before the everlasting hills.

26. *the highest part of the dust of the world*] Lit. "the head of the dusts of the world;" an image of either (1) the dry land, habitable, fit for cultivation, as con-

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32 PROVERBS. VIII. IX.

27 When he prepared the heavens, I was there:
When he set a compass upon the face of the depth:
28 When he established the clouds above:
When he strengthened the fountains of the deep:
29 When he gave to the sea his decree,
That the waters should not pass his commandment:
When he appointed the foundations of the earth:
30 Then I was by him, as one *brought up with him:
And I was daily his delights, rejoicing always before him;
31 Rejoicing in the habitable part of his earth;
And my delights were with the sons of men.
32 Now therefore hearken unto me, O ye children:
For †blessed are they that keep my ways.
33 Hear instruction, and be wise, and refuse it not.
34 Blessed is the man that heareth me,
Watching daily at my gates, †waiting at the posts of my doors.
35 For whoso findeth me findeth life,
And shall *obtain favour of the Lord.
36 But he that sinneth against me *wrongeth his own soul:
All they that hate me love death.

*Heb. 3. 10.
*Job 15. 7.
Ps. 104. 24.
Ps. 136. 5, 6.
Ps. 139. 14.
*Ch. 3. 18.
*Ch. 10. 2.
*Ch. 10. 3.
*Ch. 10. 24.
*Ch. 10. 27.
*Ch. 11. 19.
*Ch. 20. 2.
*Ch. 8. 36.

CHAP. 9 WISDOM hath †builded her house,
*She hath hewn her seven pillars:
2 *She hath killed her beasts;
She hath also furnished her table.
3 She hath sent forth her maidens:
*She crieth †upon the highest places of the city,
4 ¶ Whoso is simple, let him turn in hither:
As for him that wanteth understanding, she saith to him,

† Or, a cave. * Heb. *hewn forth.* * Heb. *her killing.*

*Ch. 1. 20.
*Ch. 1. 21.

brought with the maiden of the church (Rev. xx. 20) from himself. Cp. Eccles. iii. 20.

31. *rejoicing always before him.* Cp. Ps. xvi. 11. *with all men* (*adam*), *in the great world* (Ps. xvii. 14; Dan. iv. 12, 21, 22).

32. *as one brought up with God* (*i.e.* As the child is brought up with his father, as the original is another word, "I was as his artificer," a rendering which falls in with the preceding context). Cp. the passage, the creative energy of Wisdom, Ps. xc. 2, 4, 10.

daily Heb. "day by day." As the Wisdom of God is the Word of God (Ps. cxlvii. 15, 18, 19), so Wisdom revealed in the Word of God is the Word of God.

33. Wisdom rejoices, not more in the work of creation than in the work of redemption (Luke xv. 7). Having joy and delight in God, she finds her delight among the children of men. The Church of God are as an organization analogous to Wisdom, and are called by the same name, the synonymous Wisdom. "*To many, self-wisdom is folly, and God-wisdom is folly, yet He (*"*the wise in foolish*," *vol. i. 24*) *is the glory of the material universe, but to Him the glory of the spiritual.*

34. The old substitution with a sex of the Wisdom of God, the Word of God, the goodness and loving experience, but of a Wisdom eternal as Jehovah, ordering all things.

35. The image is suggested probably by the Tabernacle, the Wisdom of God, the sanctuary (Psa. cxxxiv. 1, cxxxv. 2). Man finds Wisdom in the Tabernacle, and God who made Wisdom is the Friend and sojourn with Saints.

obtain favour is the only term. The Word, the Light, is grace (Ps. xc. 17, cxxxvi. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26). Grace from God and Christ (John xvii. 3).

36. Wisdom is the Word of God, and the wrinkling in the paradisiac, in the paradise of God, is the Word of God (Rev. xxii. 2, 3).

IX. 1-6. The conclusion is drawn as by eternal congratulations and perfection. God revealing Himself to mankind, resting in His creation, and in redemption, and in Wisdom. Seven were the times convinced by Wisdom, and the Wisdom of God, and other notions, to give flavour and strength.

1. *hewn* (*Heb.*) *out* (*Ch.*) *seven pillars.* It comes from the same place and to the same class—the simple, unlettered, unsophisticated, the children of God, the children of the free public that had to life or death.

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36 PROVERBS. X. XI.

26 As vinegar to the teeth, and as smoke to the eyes,
So *is* the sluggard to them that send him.
27 The fear of the LORD prolongeth days:
But the years of the wicked shall be shortened.
28 The hope of the righteous *shall be* gladness:
But the expectation of the wicked shall perish.
29 The way of the LORD *is* strength to the upright:
But destruction *shall be* to the workers of iniquity.
30 The righteous shall never be removed:
But the wicked shall not inhabit the earth.
31 The mouth of the just bringeth forth wisdom:
But the froward tongue shall be cut out.
32 The lips of the righteous know what is acceptable:
But the mouth of the wicked *speaketh* frowardness.

CHAP. 11. A FALSE balance *is* abomination to the LORD:
But a just weight *is* his delight.
2 *When* pride cometh, then cometh shame:
But with the lowly *is* wisdom.
3 The integrity of the upright shall guide them:
But the perverseness of transgressors shall destroy them.
4 Riches profit not in the day of wrath:
But righteousness delivereth from death.
5 The righteousness of the perfect shall direct his way:
But the wicked shall fall by his own wickedness.
6 The righteousness of the upright shall deliver them:
But transgressors shall be taken in *their own* naughtiness.

[1] Heb. *addeth*. [2] Heb. *frowardnesses*. [3] Heb. *Balances of deceit*. [4] Heb. *a perfect stone*. [5] Heb. *rectify*.

26. The teeth set on edge by the sour wine used by peasants (Ruth ii. 14; Ps. lxix. 21), the eye irritated by wood-smoke, these shadow the annoyance of having a messenger who will loiter on the way.

28. Transpose "hope" and "expectation." The expectant waiting of the righteous is joyful at the time, and ends in joy: the eager hope of the wicked comes to nought.

29. Omit "shall be." The meaning is: "The Way of Jehovah," *i.e.* the Divine Order of the world, has its two sides. It is "strength to the upright, destruction to the workers of iniquity."

30. *the wicked shall not inhabit*] The other and higher side of the same law of the Divine Government appears in Matt. v. 5.

31. *bringeth forth &c.*] As a tree full of life and sap brings forth its fruit. So the "froward tongue" is like a tree that brings forth evil and not good fruit; it "shall be cut down." The abuse of God's gift of speech will lead ultimately to its forfeiture. There shall, at last, be the silence of shame and confusion.

32. *know*] *i.e.* "Know, and *therefore* utter." So, in like manner, the "mouth of the wicked" **knows**, and therefore speaks frowardness, and that only.

XI. **1.** This emphatic reproduction of the old rule of Deut. xxv. 13, 14 is perhaps a trace of the danger of dishonesty incidental to the growing commerce of the Israelites. The stress laid on the same sin in xvi. 11, xx. 10, bears witness to the desire of the teacher to educate the youth of Israel to a high standard of integrity, just as the protest of Hosea against it (xii. 7) shews the zeal of the prophet in rebuking what was becoming more and more a besetting sin.

a just weight] Lit., as in the marg., indicating a time when stones rather than metal were used as a standard of weight. Cp. Deut. xxv. 13.

2. A Rabbinic paraphrase of the second clause is: "Lowly souls become full of wisdom as the low place becomes full of water."

4. *the day of wrath*] Words true in their highest sense of the great "dies irae" of the future, but spoken in the first instance (cp. Zeph. i. 15-18) of *any* "day of the Lord," any time of judgment, when men or nations receive the chastisement of their sins. At such a time "riches profit not."

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PROVERBS. XI. 37

7 When a wicked man dieth, *his* expectation shall perish:
And the hope of unjust *men* perisheth.
8 The righteous is delivered out of trouble,
And the wicked cometh in his stead.
9 An hypocrite with *his* mouth destroyeth his neighbour:
But through knowledge shall the just be delivered.
10 When it goeth well with the righteous, the city rejoiceth:
And when the wicked perish, *there is* shouting.
11 By the blessing of the upright the city is exalted:
But it is overthrown by the mouth of the wicked.
12 He that is void of wisdom despiseth his neighbour:
But a man of understanding holdeth his peace.
13 A talebearer revealeth secrets:
But he that is of a faithful spirit concealeth the matter.
14 Where no counsel *is*, the people fall:
But in the multitude of counsellors *there is* safety.
15 He that is surety for a stranger shall smart *for it*:
And he that hateth suretiship is sure.
16 A gracious woman retaineth honour:
And strong *men* retain riches.
17 The merciful man doeth good to his own soul:
But *he that is* cruel troubleth his own flesh.
18 The wicked worketh a deceitful work:
But to him that soweth righteousness *shall be* a sure reward.
19 As righteousness *tendeth* to life:
So he that pursueth evil *pursueth it* to his own death.
20 They that are of a froward heart *are* abomination to the LORD:
But *such as are* upright in *their* way *are* his delight.
21 *Though* hand *join* in hand, the wicked shall not be unpunished:
But the seed of the righteous shall be delivered.

[1] Heb. *destitute of heart*. [2] Heb. *He that walketh, being a talebearer*. [3] Heb. *shall be sore broken*. [4] Heb. *those that strike hands*.

7. Significant words, as showing the belief that when the righteous died, his "expectation" (*i.e.* his hope for the future) did *not* perish. The second clause is rendered by some, "the expectation that brings sorrow."

9. *through knowledge*] Better, **By the knowledge of the just, shall they** (*i.e.* the neighbours) **be delivered.**

11. *the blessing of the upright*] Probably the prayers which he offers for the good of the city in which he dwells, and which avail to preserve it from destruction (cp. Gen. xviii. 23-33); or "the blessing which God gives the upright."

12. None but the man "void of wisdom" will show contempt for those about him. The wise man, if he cannot admire or praise, will at least know how to be silent.

13. The man who comes to us with tales about others will reveal our secrets also. Faithfulness is shown, not only in doing what a man has been commissioned to do, but in doing it quietly and without garrulity.

14. *counsel*] See i. 5 note. This precept may well be thought of as coming with special force at the time of the organization of the monarchy of Israel. Cp. 1 K. xii. 6.

15. See marg. *ref.* The play upon "sure" and "suretiship" in the A.V. (though each word is rightly rendered) has nothing corresponding to it in the Hebrew, and seems to have originated in a desire to give point to the proverb.

16. Or, "The gracious woman wins and keeps honour, *as* (the conjunction may be so rendered) strong men win riches."

18. *deceitful work*] Work which deceives and disappoints the worker; in contrast with the "sure reward" of the second clause.

Omit "shall be" and render, "but he that soweth righteousness worketh a sure reward."

21. Lit. "hand to hand." The meaning of which is, "Hand may plight faith to hand, men may confederate for evil, yet punishment shall come at last;" or "From

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PROVERBS. XI. XII.

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PROVERBS. XII.

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PROVERBS. XII.

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CHAP. 13. A WISE son *heareth* his father's instruction:
[a]But a scorner heareth not rebuke. — [a] 1 Sam. 2. 25.

2 [b]A man shall eat good by the fruit of *his* mouth: — [b] ch. 12. 14.
But the soul of the transgressors *shall eat* violence.

3 [c]He that keepeth his mouth keepeth his life: — [c] Ps. 39. 1. ch. 21. 23. Jam. 3. 2.
But he that openeth wide his lips shall have destruction.

4 [d]The soul of the sluggard desireth, and *hath* nothing: — [d] ch. 10. 4.
But the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying:
But a wicked *man* is loathsome, and cometh to shame.

6 [e]Righteousness keepeth *him that is* upright in the way: — [e] ch. 11. 3, 5, 6.
But wickedness overthroweth [1]the sinner.

7 [f]There is that maketh himself rich, yet *hath* nothing: — [f] ch. 12. 9.
There is that maketh himself poor, yet *hath* great riches.

8 The ransom of a man's life *are* his riches:
But the poor heareth not rebuke.

9 The light of the righteous rejoiceth:
[g]But the [2]lamp of the wicked shall be put out. — [g] Job 18. 5, 6. & 21. 17. ch. 24. 20.

10 Only by pride cometh contention:
But with the well advised *is* wisdom.

11 [h]Wealth *gotten* by vanity shall be diminished: — [h] ch. 10. 2. & 20. 21.
But he that gathereth [3]by labour shall increase.

12 Hope deferred maketh the heart sick:
But [i]*when* the desire cometh, *it is* a tree of life. — [i] ver. 19.

13 Whoso [k]despiseth the word shall be destroyed: — [k] 2 Chr. 36. 16.
But he that feareth the commandment [4]shall be rewarded.

[1] Heb. *sin*.
[2] Or, *candle*.
[3] Heb. *with the hand*.
[4] Or, *shall be in peace*.

XIII. 1. *heareth*] The verb of the second clause is inserted in the first, just as in the next verse that of the first is inserted in the second. Stress is laid on the obstinacy of the scorner refusing to hear, not "instruction" only, but the much stronger "rebuke."

2. *the fruit of his mouth*] Speech rightly used is itself good, and must therefore bring good fruit.

eat violence] i.e. Bring upon itself repayment in kind for its deeds of evil.

7. Cp. xi. 24. There is a seeming wealth behind which there lies a deep spiritual poverty and wretchedness. There is a poverty which makes a man rich for the kingdom of God.

8. On the one side is the seeming advantage of wealth. The rich man gets out of many troubles, escapes often from a just retribution, by his money. But then the poor man in his turn is free from the risk of the threats and litigation that beset the rich. He "hears no rebuke" (the words are not used as in v. 1) just as the dead "hear not the voice of the oppressor" (Job iii. 18) or the abuse of the envious.

9. Very beautiful in its poetry is the idea of the light "rejoicing" in its brightness (cp. Ps. xix. 5; Job xxxviii. 7). Note also the distinction between the "light" and the "lamp." The righteous have the true light in them. That which belongs to the wicked is but derived and temporary, and shall be extinguished before long. Cp. a like distinction in John i. 8, v. 35.

10. Either (1) "By pride alone comes contention"—that is the one unfailing spring of quarrels; or (2) "By pride comes contention only"—it, and it alone, is the fruit of pride.

11. *by vanity*] Lit. "by a breath," i.e. by a windfall, or sudden stroke of fortune, not by honest labour. The general meaning seems to be that the mere possession of riches is as nothing; they come and go, but the power to gain by skill of hand ("labour") is everything.

12. *when the desire cometh*] **The desire comes, it is a tree of life**; i.e. the object of our desires is attained. Cp. iii. 18.

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PROVERBS. XV. XVI. 47

24 The way of life *is* above to the wise,
That he may depart from hell beneath.
25 The LORD will destroy the house of the proud:
But he will establish the border of the widow.
26 The thoughts of the wicked *are* an abomination to the LORD:
But *the words* of the pure *are* pleasant words.
27 He that is greedy of gain troubleth his own house;
But he that hateth gifts shall live.
28 The heart of the righteous studieth to answer:
But the mouth of the wicked poureth out evil things.
29 The LORD *is* far from the wicked:
But he heareth the prayer of the righteous.
30 The light of the eyes rejoiceth the heart:
And a good report maketh the bones fat.
31 The ear that heareth the reproof of life
Abideth among the wise.
32 He that refuseth instruction despiseth his own soul:
But he that heareth reproof getteth understanding.
33 The fear of the LORD *is* the instruction of wisdom;
And before honour *is* humility.

CHAP. 16. THE preparations of the heart in man,
And the answer of the tongue, *is* from the LORD.
2 All the ways of a man *are* clean in his own eyes;
But the LORD weigheth the spirits.

24. *above...beneath*] The one path is all along upward, leading to the highest life. It rescues the "wise" from the other, which is all along downward, ending in the gloom of Sheol.
25. *the widow*] Here, as elsewhere (Deut. x. 18; Ps. lxviii. 5), the widow, as the extremest type of desolation, stands as the representative of a class safer in their poverty under the protection of the Lord, than the proud in the haughtiness of their strength.
26. Some prefer the marg., and render, **words of pleasantness are pure.** Gracious words are to God as a pure acceptable offering, the similitude being taken from the Levitical ritual, and the word "pure" in a half ceremonial sense (cp. Mal. i. 11).
27. *gifts*] There is a special application to the office of the judge. The Chaldee Targum paraphrases the first words of this passage, "he who gathers the mammon of unrighteousness," using the words with special reference to wealth obtained by unjust judgments. May we infer that Christ's adoption of that phrase (Luke xvi. 9) had a point of contact with this proverb, through the Version then popularly used in the synagogues of Palestine?
28. Contrast the "studying" of the wise before he answers and the hasty babbling of the foolish. The teaching of our Lord (Matt. x. 19) presents us with a different and higher precept, resting upon different conditions.
29. Cp. John ix. 31.
30. *the light of the eyes*] The brightness which shines in the eyes of one whose heart and face are alike full of joy. Such a look acts with a healing and quickening power. Cp. xvi. 15.
a good report] i.e. Good news.
31. *the reproof of life*] i.e. The reproof that leads to, or gives life, rather than that which comes from life and its experience.
33. *the instruction of wisdom*] i.e. The discipline that leads to wisdom.
XVI. The proverbs in vv. 1-7 have, more than any other group, a specially religious character impressed on them. The name of Jehovah as Giver, Guide, Ruler, or Judge, meets us in each of them.
1. Better, **The plans of the heart belong to man, but the utterance of the tongue is from Jehovah.** Thoughts come and go, as it were, spontaneously; but true, well-ordered speech is the gift of God. Cp. v. 9.
2. We are blind to our own faults, do not see ourselves as others see us. There is One Who tries not the "ways" only, but the

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48 PROVERBS. XVI.

3 Commit thy works unto the LORD,
And thy thoughts shall be established.
4 The LORD hath made all *things* for himself:
Yea, even the wicked for the day of evil.
5 Every one *that is* proud in heart *is* an abomination to the LORD:
Though hand *join* in hand, he shall not be unpunished.
6 By mercy and truth iniquity is purged:
And by the fear of the LORD *men* depart from evil.
7 When a man's ways please the LORD,
He maketh even his enemies to be at peace with him.
8 Better *is* a little with righteousness
Than great revenues without right.
9 A man's heart deviseth his way:
But the LORD directeth his steps.
10 A divine sentence *is* in the lips of the king:
His mouth transgresseth not in judgment.
11 A just weight and balance *are* the LORD'S:
All the weights of the bag *are* his work.
12 *It is* an abomination to kings to commit wickedness:
For the throne is established by righteousness.
13 Righteous lips *are* the delight of kings;
And they love him that speaketh right.
14 The wrath of a king *is as* messengers of death:
But a wise man will pacify it.
15 In the light of the king's countenance *is* life;
And his favour *is* as a cloud of the latter rain.
16 How much better *is it* to get wisdom than gold!
And to get understanding rather to be chosen than silver!

"spirits" (Heb. iv. 12): this is the true remedy against self-deceit.
3. *Commit*] Lit. as in marg., as a man transfers a burden from his own back to one stronger and better able to bear it. Cp. marg. ref.
thy thoughts] i.e. The plans or counsels out of which the works spring.
4. *for himself*] Better, **The Lord hath wrought everything for its own end;** and this includes the appointment of an "evil day" for "the wicked" who deserve it.
5. See marg. ref. note.
6. Cp. xv. 8. "By mercy and truth," not by sacrifices and burnt-offerings, "iniquity is purged, atoned for, expiated." The teaching is the same as that of the Prophets.
7. Goodness has power to charm and win even enemies to itself.
9. *deviseth his way*] i.e. Thinks it out with anxious care; yet it is the Lord and He only Who directs the steps. Cp. v. 1.
10. *A divine sentence*] See marg., i.e. "soothsaying" in its darker aspect as contrasted with prophecy. The true oracle is to be sought, not from soothsayers and diviners, but "at the lips of the king," who is ideally the representative, the vicegerent of Jehovah, in His government of mankind.
11. See xi. 1 note. Men are not to think that trade lies outside the Divine Law. God has commanded there also all that belongs to truth and right.
14. While v. 13 depicts the king as he ought to be, this verse reminds us of the terrible rapidity with which, in the despotic monarchies of the East, punishment, even death, follows royal displeasure.
15. The "latter rain" is that which falls in March or April just before the harvest. The "cloud" which brings it, at once screening men from the scorching sun, and bringing plenty and blessing, is a fit type of the highest favour.

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PROVERBS. XVI. 49

17 The highway of the upright *is* to depart from evil:
He that keepeth his way preserveth his soul.
18 Pride *goeth* before destruction,
And an haughty spirit before a fall.
19 Better *it is to be* of an humble spirit with the lowly,
Than to divide the spoil with the proud.
20 He that handleth a matter wisely shall find good:
And whoso trusteth in the LORD, happy *is* he.
21 The wise in heart shall be called prudent:
And the sweetness of the lips increaseth learning.
22 Understanding *is* a wellspring of life unto him that hath it:
But the instruction of fools *is* folly.
23 The heart of the wise teacheth his mouth,
And addeth learning to his lips.
24 Pleasant words *are as* an honeycomb,
Sweet to the soul, and health to the bones.
25 There is a way that seemeth right unto a man,
But the end thereof *are* the ways of death.
26 He that laboureth laboureth for himself;
For his mouth craveth it of him.
27 An ungodly man diggeth up evil:
And in his lips *there is* as a burning fire.
28 A froward man soweth strife:
And a whisperer separateth chief friends.
29 A violent man enticeth his neighbour,
And leadeth him into the way *that is* not good.
30 He shutteth his eyes to devise froward things:
Moving his lips he bringeth evil to pass.
31 The hoary head *is* a crown of glory,
If it be found in the way of righteousness.

20. Good as it is to "handle a matter wisely," it is far better to "trust in the Lord." The former is really impossible except through the latter.
21. The words point to the conditions of all true growth in wisdom; and he who has the gift of uttering it in winning speech increases it in himself and others.
22. *wellspring of life*] Cp. x. 11 note.
the instruction of fools] Not that which they give, but that which they receive. Cp. xiv. 24. "Folly" is its own all-sufficient punishment.
24. Honey took its place not only among the luxuries, but among the medicines of the Israelites. This two-fold use made it all the fitter to be an emblem both of the true Wisdom which is also true obedience, and of the "pleasant words" in which that Wisdom speaks.
26. *He that laboureth*] Lit., as in the marg., i.e. "The desire of the labourer labours for him" (or, helps him in his work), "for his mouth urges him on." Hunger of some kind is the spring of all hearty labour. Without that the man would sit down and take his ease. So also, unless there is a hunger in the soul, craving to be fed, there can be no true labour after righteousness and wisdom (cp. Matt. v. 6).
27-30. The four verses speak of the same thing, and the well-known opprobrious name, the "man of Belial," stands at the head as stigmatising the man who delights in causing the mischief of which they treat.
diggeth up evil] i.e. Digs an evil pit for others to fall into. Cp. Ps. vii. 15.
30. The physiognomy of the man of Belial, the half-closed eyes that never look you straight in the face, the restlessness or cunning of which biting the lips is the surest indication. Cp. vi. 13.
31. Omit "if." Lit. "it (i.e. the hoary head) is found in the way of righteous-

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23 A wicked *man* taketh a gift out of the bosom
ᵃTo pervert the ways of judgment.
24 ᵇWisdom *is* before him that hath understanding;
But the eyes of a fool *are* in the ends of the earth.
25 ᶜA foolish son *is* a grief to his father,
And bitterness to her that bare him.
26 Also ᵈto punish the just *is* not good,
Nor to strike princes for equity.
27 ᵉHe that hath knowledge spareth his words:
And a man of understanding is of [1]an excellent spirit.
28 ᶠEven a fool, when he holdeth his peace, is counted wise:
And he that shutteth his lips *is esteemed* a man of understanding.

CHAP. 18. THROUGH [2]desire a man, having separated himself, seeketh
And intermeddleth with all wisdom.
2 A fool hath no delight in understanding,
But that his heart may discover itself.
3 When the wicked cometh, *then* cometh also contempt,
And with ignominy reproach.
4 ᵃThe words of a man's mouth *are as* deep waters,
ᵇ*And* the wellspring of wisdom *as* a flowing brook.

ᵃ Ex. 23. 8. ᵇ ch. 14. 6. Eccl. 2. 14. & 8. 1. ᶜ ch. 10. 1. & 15. 20. & 19. 13. ᵈ ver. 15. ch. 18. 5. ᵉ Jam. 1. 19. ᶠ Job 13. 5. ᵃ ch. 10. 11. ᵇ Ps. 78. 2.

[1] Or, *a cool spirit.*
[2] Or, *He that separateth himself seeketh according to his desire, and intermeddleth in every business*: See Jude 19.

23. The words "out of the bosom," from the fold of the garment, rather than from the bag or girdle in which money was usually carried, possibly point to the stealthiness with which the "gift" (or, bribe) is offered to the judge.

24. *before him*] Set straight before his eyes as the mark to which they look. Others, following the LXX. and Vulg., interpret the verse, Wisdom is seen in the clear, stedfast look of the wise man as contrasted with the wandering gaze of the fool.

25. Cp. v. 21. Here is added a reference to the sorrow which the folly of a child brings specially to the mother.

26. *Nor to strike &c.*] Better, **and to strike the noble** (in character rather than in rank) **is against right.** Cp. John xviii. 23.

27. Better, **A man of calm** (or noble) **spirit is a man of understanding.**

28. *is esteemed*] Or, "is" (simply). The maxim would imply that silence is in any case good.

XVIII. 1. The text and the marginal readings indicate the two chief constructions of this somewhat difficult verse. Other renderings are

(1) **He who separateth himself from others seeks his own desire, and rushes forward against all wise counsel**: a warning against self-will and the self-assertion which exults in differing from the received customs and opinions of mankind.

(2) He who separates himself (from the foolish, unlearned multitude) seeks his own desire (that which is worthy to be desired), and mingleth himself with all wisdom. So the Jewish commentators generally.

Between (1) blaming and (2) commending the life of isolation, the decision must be that (1) is most in harmony with the temper of the Book of Proverbs; but it is not strange that Pharisaism, in its very name, separating and self-exalting, should have adopted (2).

2. Another form of egotism. In "understanding," *i.e.* self-knowledge, the "fool" finds no pleasure; but self-assertion, talking about himself and his own opinions, is his highest joy.

3. *with ignominy*] Better, "together with baseness comes reproach." The outer shame follows close upon the inner.

4. The parallelism of the two clauses is probably one of contrast. If so, the proverb is a comparison between all teaching from without and that of the light within. "The words of a man's mouth" are dark as the "deep waters" of a pool, or tank ("deep waters" being associated in the Old Testament with the thought of darkness and mystery; cp. xx. 5; Ps. lxix. 2; Eccles. vii. 24); but "the well-spring of wisdom is

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5 ᶜ*It is* not good to accept the person of the wicked,
To overthrow the righteous in judgment.
6 A fool's lips enter into contention,
And his mouth calleth for strokes.
7 ᵈA fool's mouth *is* his destruction,
And his lips *are* the snare of his soul.
8 ᵉThe words of a [1]talebearer *are* [2]as wounds,
And they go down into the [3]innermost parts of the belly.
9 He also that is slothful in his work
Is ᶠbrother to him that is a great waster.
10 ᵍThe name of the LORD *is* a strong tower:
The righteous runneth into it, and [4]is safe.
11 ʰThe rich man's wealth *is* his strong city,
And as an high wall in his own conceit.
12 ⁱBefore destruction the heart of man is haughty,
And before honour *is* humility.
13 He that [5]answereth a matter ᵏbefore he heareth *it*,
It *is* folly and shame unto him.
14 The spirit of a man will sustain his infirmity;
But a wounded spirit who can bear?
15 The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.
16 ˡA man's gift maketh room for him,
And bringeth him before great men.
17 *He that is* first in his own cause *seemeth* just;
But his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease,
And parteth between the mighty.

ᶜ Lev. 19. 15. Deut. 1. 17. & 16. 19. ch. 24. 23. & 28. 21. ᵈ ch. 10. 14. & 12. 13. & 13. 3. Eccl. 10. 12. ᵉ ch. 12. 18. ᶠ ch. 28. 24. ᵍ 2 Sam. 22. 3, 51. Ps. 27. 1. & 61. 3, 4. & 91. 2. & 144. 2. ʰ ch. 10. 15. ⁱ ch. 11. 2. & 15. 33. & 16. 18. ᵏ John 7. 51. ˡ Gen. 32. 20. 1 Sam. 25. 27. ch. 17. 8. & 21. 14.

[1] Or, *whisperer.*
[2] Or, *like as when men are wounded.*
[3] Heb. *chambers.*
[4] Heb. *is set aloft.*
[5] Heb. *returneth a word.*

as a flowing brook," bright and clear. The verse presents a contrast like that of *Jer.* ii. 13.

6-8. The first verse speaks of the immediate, the others of the remote, results of the "fool's" temper. First, "contention," then "strokes" or blows, then "destruction," and last, "wounds."

8. *wounds*] The word so rendered occurs here and in xxvi. 22 only. Others render it "dainties," and take the verse to describe the avidity with which men swallow in tales of scandal. They find their way to the innermost recesses of man's nature.

10. *safe*] Lit. as in the marg. *i.e.* is exalted. Cp. Ps. xviii. 2, 33.

11. What the name of the Lord is to the righteous (v. 10), that wealth is to the rich. He flees to it for refuge as to a strong city; but it is so only "in his own conceit" or imagination.

high] In the Hebrew the same word as "safe" (v. 10), and manifestly used in reference to it.

12. *before*] In the sense of priority of time.

14. *infirmity*] Bodily pain or trouble. "Spirit" in the Heb. is masculine in the first clause, feminine in the second, as though used in the latter as having lost its strength.

15. With the wise and prudent there is no loss of time. "Heart" and "ear"—the mind working within, or gathering from without materials for its thought—are, through this channel or that, ever gaining knowledge.

16. The "gift" (or, bribe), by a bold personification, appears as the powerful "friend at court," who introduces another, and makes him welcome in high places.

17. A protest against another fault in judging. Haste is hardly less evil than corruption. "Audi alteram partem" should be the rule of every judge.

his neighbour] The other party to the suit "searcheth," *i.e.* scrutinizes and detects him.

18. Cp. xvi. 33 note. A tacit appeal to

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54 PROVERBS. XVIII. XIX.

10 A brother offended is harder to be won than a strong city:
And their contentions are like the bars of a castle.
11 A man's belly shall be satisfied with the fruit of his mouth;
And with the increase of his lips shall he be filled.
12 Death and life are in the power of the tongue:
And they that love it shall eat the fruit thereof.
13 Whoso findeth a wife findeth a good thing,
And obtaineth favour of the Lord.
14 The poor useth intreaties;—but the rich answereth roughly.
15 A man that hath friends must show himself friendly;
And there is a friend that sticketh closer than a brother.
CHAP. XIX. 1 Better is the poor that walketh in his integrity,
Than he that is perverse in his lips, and is a fool.
2 Also, that the soul be without knowledge, it is not good;
And he that hasteth with his feet sinneth.
3 The foolishness of man perverteth his way:
And his heart fretteth against the Lord.
4 Wealth maketh many friends;
But the poor is separated from his neighbour.
5 A false witness shall not be unpunished,
And he that speaketh lies shall not escape.
6 Many will intreat the favour of the liberal:
And every man is a friend to *him that giveth gifts.*
7 All the brethren of the poor do hate him:
How much more do his friends go far from him?
He pursueth them with words, yet they are wanting *to him.*

[1] Heb. Add unwised. [2] Heb. a man of gifts.

the Divine Judge, goes a falser prospect of life than that which is presented by the hasty speculations of [illegible]

18 The meaning of the first clause is obvious, but that of the second is very [illegible] words in Hebrew, and it appears on the whole probable that the Hebrew words in question are entirely different sentiments, based, apparently on a misunderstanding.

20 The general sense is plain. A man must for good or evil take the consequences of his conduct, and be ready to abide by them.

19 The true sense is, rendered, "Whoso finds a good wife," as in some Christian [illegible] looking at marriage in the Jewish sense, as a means of perpetuating the race, and joining together men and women for their mutual benefit. The Hebrew word, which means a good wife, cannot mean that which is good; but to that benefit an adhesion [illegible] the Hebrew [illegible]

20 With the insolent. The poor man [illegible] the rich, well-instructed, from which [illegible] to contrary, answers harshly and [illegible]

16 Rather, "**A man of many companions** may be [illegible] friends." Hebrew, "A man of friends dies, being friend-like." It is not the multitude of so-called friends that [illegible] but the number of true and faithful friends. What we claim is the one whose friendship is [illegible] the number of friends.

17 The "perverse" case in the rich [illegible] contrasted with the poor man who is upright.

18 vs. 1 and 2 are wanting in the [illegible]

19 The metaphor which, having brought about disasters by the perversion, [illegible] the sense of the Hebrew [illegible] [illegible] against the Providence of [illegible]

[illegible] Rather, "overturnedly," "sudden." [illegible]

A corner *by power* &c.] Lit. "stroke the face" of the man of priority station, [illegible]

21 It seems best to follow the Vulgate in [illegible] "Many are the thoughts in the heart of a man: But the counsel of the Lord shall stand."

22 Rather, "Man's desire is his kindness." [illegible]

23 Rather, "The fear of the Lord is for life." [illegible]

24 [illegible] The Hebrew word is placed [illegible] 1, 2, 3, 4, 5, and seems to [illegible] [illegible] [illegible]

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PROVERBS. XX. XXI. 59

28 [a]Mercy and truth preserve the king: [a] Ps. 101. 1. ch. 29. 14.
And his throne is upholden by mercy.
29 The glory of young men *is* their strength:
And [b]the beauty of old men *is* the grey head. [b] ch. 16. 31.
30 The blueness of a wound [1]cleanseth away evil:
So *do* stripes the inward parts of the belly.

CHAP. 21. THE king's heart *is* in the hand of the LORD, *as* the rivers of water:
He turneth it whithersoever he will.
2 [a]Every way of a man *is* right in his own eyes: [a] ch. 16. 2.
[b]But the LORD pondereth the hearts. [b] ch. 24. 12. Luke 16. 15.
3 [c]To do justice and judgment [c] 1 Sam. 15. 22. Ps. 50. 8. ch. 15. 8. Isai. 1. 11, &c. Hos. 6. 6. Mic. 6. 7, 8.
Is more acceptable to the LORD than sacrifice.
4 [d][2]An high look, and a proud heart, [d] ch. 6. 17.
And [3]the plowing of the wicked, *is* sin.
5 [e]The thoughts of the diligent *tend* only to plenteousness; [e] ch. 10. 4. & 13. 4.
But of every one *that is* hasty only to want.
6 [f]The getting of treasures by a lying tongue [f] ch. 10. 2. & 13. 11. & 20. 21. 2 Pet. 2. 3.
Is a vanity tossed to and fro of them that seek death.
7 The robbery of the wicked shall [4]destroy them;
Because they refuse to do judgment.
8 The way of man *is* froward and strange:
But *as for* the pure, his work *is* right.
9 [g]*It is* better to dwell in a corner of the housetop, [g] ver. 19. ch. 19. 13. & 25. 24. & 27. 15.
Than with [5]a brawling woman in [6]a wide house.

[1] Heb. *is a purging medicine against evil.* [2] Heb. *Haughtiness of eyes.* [3] Or, *the light of the wicked.* [4] Heb. *saw them, or, dwell with them.* [5] Heb. *a woman of contentions.* [6] Heb. *an house of society.*

30. Better, **The blueness of a wound is a cleansing of evil, so are the stripes that go down to the inward parts of the belly.** The open sores of wounds left by the scourge, unclean and foul as they seem, are yet a cleansing, purifying process for evil; so also are the stripes that reach the inward parts of the belly, *i.e.* the sharp reproofs, the stings of conscience, which penetrate where no scourge can reach, into the inner life of man. Chastisement, whatever be its nature, must be real; the scourge must leave its mark, the reproof must go deep.

XXI. 1. *rivers of water*] See Ps. i. 3 note. As the cultivator directs the stream into the channels where it is most wanted, so Jehovah directs the thoughts of the true king, that his favours may fall, not at random, but in harmony with a Divine order.

3. Cp. marg. reff. The words have a special significance as coming from the king who had built the Temple, and had offered sacrifices that "could not be numbered for multitude" (1 K. viii. 5).

4. *the plowing*] The Heb. word, with a change in its vowel-points, may signify either (1) the "fallow-field," the "tillage" of xiii. 23, or (2) the **lamp**. According to (1) the verse would mean, "The outward signs of pride, the proud heart, the broad lands of the wicked, all are evil." (2) however belongs, as it were, to the language of the time and of the Book (xiii. 9, xxiv. 20). The "lamp of the wicked" is their outwardly bright prosperity.

5. Here diligence is opposed, not to sloth but to haste. Undue hurry is as fatal to success as undue procrastination.

6. *vanity*] Or, "a **breath** driven to and fro of those that are seeking death." Another reading of the last words is, "of the snares of death" (cp. 1 Tim. vi. 9). Some commentators have suggested that the "vapour" or "mist" is the mirage of the desert, misleading those who follow it, and becoming a "net of death."

7. *robbery*] Probably the "violence" which the wicked practise.

shall destroy them] More literally, **carries them away.**

8. Or, "Perverse is the way of a sin-burdened man."

9. *a wide house*] Lit. "a house of companionship," *i.e.* **a house shared with her.** The flat roof of an Eastern house was

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60 PROVERBS. XXI.

[h] Jam. 4. 5. 10 [h]The soul of the wicked desireth evil:
His neighbour [1]findeth no favour in his eyes.
[i] ch. 19. 25. 11 [i]When the scorner is punished, the simple is made wise:
And when the wise is instructed, he receiveth knowledge.
12 The righteous *man* wisely considereth the house of the wicked:
But God overthroweth the wicked *for their* wickedness.
[k] Matt. 7. 2. & 18. 30, &c. Jam. 2. 13. 13 [k]Whoso stoppeth his ears at the cry of the poor,
He also shall cry himself, but shall not be heard.
[l] ch. 17. 8, 23. & 18. 16. 14 [l]A gift in secret pacifieth anger:
And a reward in the bosom strong wrath.
15 *It is* joy to the just to do judgment:
[m] ch. 10. 29. [m]But destruction *shall be* to the workers of iniquity.
16 The man that wandereth out of the way of understanding
Shall remain in the congregation of the dead.
17 He that loveth [2]pleasure *shall be* a poor man:
He that loveth wine and oil shall not be rich.
[n] ch. 11. 8. Isai. 43. 3, 4. 18 [n]The wicked *shall be* a ransom for the righteous,
And the transgressor for the upright.
[o] ver. 9. 19 [o]*It is* better to dwell [3]in the wilderness,
Than with a contentious and an angry woman.
[p] Ps. 112. 3. 20 [p]*There is* treasure to be desired and oil in the dwelling of the wise;
But a foolish man spendeth it up.
[q] ch. 15. 9. Matt. 5. 6. 21 [q]He that followeth after righteousness and mercy
Findeth life, righteousness, and honour.
[r] Eccl. 9. 14, &c. 22 [r]A wise *man* scaleth the city of the mighty,
And casteth down the strength of the confidence thereof.
[s] ch. 12. 13. & 13. 3. & 18. 21. Jam. 3. 2. 23 [s]Whoso keepeth his mouth and his tongue
Keepeth his soul from troubles.

[1] Heb. *is not favoured.* [2] Or, *sport.* [3] Heb. *in the land of the desert.*

often used for retirement by day, or in summer for sleep by night. The corner of such a roof was exposed to all changes of weather, and the point of the proverb lies in the thought that all winds and storms which a man might meet with there are more endurable than the tempest within.

12. Or, **The Righteous One** (Jehovah) **regardeth well the house of the wicked, and maketh the wicked fall into mischief.**

16. *congregation of the dead*] The Rephaim (cp. ii. 18 note).

remain] *i.e.* "He shall find a resting-place, but it shall be in Hades."

17. *wine and oil*] *i.e.* The costly adjuncts of a princely banquet. The price of oil or precious unguent was about equal to the 300 days' wages of a field labourer (Matt. xx. 2). Indulgence in such a luxury would thus become the type of all extravagance and excess.

18. Cp. marg. reff. Evil doers seem to draw down the wrath of God upon their heads, and so become, as it were, the scapegoats of the comparatively righteous.

20. *spendeth it up*] Lit. **swalloweth it.** The wise man keeps a store in reserve. He gains uprightly, spends moderately, never exhausts himself. But the proverb may have also a higher application. The wise man stores up all "treasure to be desired" of wisdom, all "oil" of divine influence, which strengthens and refreshes, and so is ready at all times for the work to which the Master calls him. Cp. Matt. xxv. 1-13.

21. The man who keeps "righteousness" will assuredly find it, but he will find besides it the "life" and the "honour" which he was not seeking. Cp. 1 K. iii. 13; Matt. vi. 33.

22. Even in war, counsel does more than brute strength. So of the warfare which is carried on in the inner battle-field of the soul. There also wisdom is mighty to the "pulling down of strongholds" (2 Cor. x. 4,

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PROVERBS. XXI. XXII. 61

19 Dread and haughty scorner is his name,
Who acts in proud wrath.
20 †The desire of the slothful killeth him;
For his hands refuse to labour.
21 He seveteth greedily all the day long:
But the righteous giveth and spareth not.
22 Whoso keepeth his mouth and his tongue,
How much more, saves he himself† with a wicked mind?
23 ‡A false witness shall perish:
But the man that heareth speaketh constantly.
24 A wicked man hardeneth his face:
But as for the upright, he ordereth his way.
25 ¶There is no wisdom nor understanding
Nor counsel against the Lord.
26 ¶The horse is prepared against the day of battle:
But *the safety is* of the Lord.

CHAP. 22. A GOOD name is rather to be chosen than great
riches,
And †being favour rather than silver and gold.
2 ¶The rich and poor meet together:
The Lord *is* the maker of them all.
3 ¶A prudent man foreseeth the evil, and hideth himself:
But the simple pass on, and are punished.
4 ¶*By* humility and the fear of the Lord
Are riches, and honour, and life.
5 ¶Thorns *and* snares are in the way of the froward:
He that doth keep his soul shall be far from them.

† Or, to redeemed? ‡ Heb. a witness of lies. ¶ Or, strong. ¶ Or, *there is* a lion *in the way*. ¶ Or, *there is* a lion *without*, I shall be slain in the streets. † Or, the reward of humility, &c.

where fit. Yea, even the very words of the wise man, which he has written down for your sake and keep in your heart, that they may be ready to your lips, when occasion requires.

20. Infirm *Heb.* He wastes his strength and is consumed in vain in expending his energies in the service of God, or in the pursuit of some thing your superiors have taught you. Or, he is worn down to a mere rack with it, it has bit and is consumed.

21. Truth *Heb.* Words. Better, every day. The wisdom of the aforesaid may pass into your mouth, and be the rule of your righteous, free from that desire, give willingly and freely.

22. Rob *Heb.* Crush, or bruise. The stated time may consist the previous with the 23rd. Or, the poor man, who has not here from some benefactor, or a friend, or a relative, or a neighbour, or a companion of a union.

23. Spoil *Heb.* Strip. The harlotous woman overcome, who rejoices simply what he has heard, whether from the lips of men or from the lips of God, or from the lips of his wives.

24. Wrath *Heb.* Anger. Or, the wrath of God. Or, one who is the calumniator of godliness, or the calumniator of the wise, or the calumniator of the poor, or the calumniator of the rich, or the calumniator of the world. Or, he is the calumniator of gold, or of the world, or of the poor, or of the rich, or of the wise, or of godliness.

25. Ways *Heb.* Or, the ways of God, and man is the value of two things, the wisdom of the profanities, profanities resting on him.

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62 PROVERBS. XXII.

6 ¶*Train up a child* †in the way he should go:
And when he is old, he will not depart from it.
7 The rich ruleth over the poor,
And the borrower *is servant* †to the lender.
8 He that soweth iniquity shall reap vanity:
And the rod of his anger shall fail.
9 ¶He that hath a bountiful eye shall be blessed;
For he giveth of his bread to the poor.
10 ¶Cast out the scorner, and contention shall go out;
Yea, strife and reproach shall cease.
11 ¶He that loveth pureness of heart,
For the grace of his lips the king shall be his friend.
12 The eyes of the Lord preserve knowledge,
And he overthroweth †the words of the transgressor.
13 ¶The slothful man saith, There is a lion without,
I shall be slain in the streets.
14 ¶The mouth of strange women is a deep pit:
‡He that is abhorred of the Lord shall fall therein.
15 Foolishness is bound in the heart of a child
But †the rod of correction shall drive it far from him.
16 ¶He that oppresseth the poor to increase his wealth,
And he that giveth to the rich, *shall surely come* to want.
17 Bow down thine ear, and hear the words of the wise,
And apply thine heart unto my knowledge.
18 For it is a pleasant thing if thou keep them ‡within thee;
They shall withal be fitted in thy lips.

† Or, *Dedicate.* ‡ Or, *in the midst of thy heart.* ‡ Or, *in the mouth.* ‡ Or, *and with the rod of his anger shall he see that it be broken.* ‡ Or, *and hath power to the lender.* ‡ Or, the matters. ‡ Heb. *in thy belly.*

6. Train *Heb.* and so, adapting, **in the way he should go**, according to the nature of the child, and the circumstances of the case, and the closest possible study of each child's nature, and the particular bent of each child's "way" or "road."

7. Rich *Heb.* Or, the wealthy. Or, the rich man. That which is the result of the rich man's wealth, or the rich man's final impression of the world, or of the world.

8. He that hath a bountiful eye *Heb.* he who is good of eyes, or he who is good of eyes, or he who is good of eyes, or

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PROVERBS. XXII. XXIII. 63

10 That thy trust may be in the Lord,
I have made known to thee this day, even to thee.
20 Have not I written to thee *excellent things
In counsels and knowledge,
21 That I might make thee know the certainty of the words of truth;
* That thou mayest answer the words of truth to them that send unto thee?
22 * Rob not the poor, because he is poor:
* Neither oppress the afflicted in the gate:
23 For the Lord will plead their cause,
And spoil the soul of those that spoiled them.
24 Make no friendship with an angry man;
And with a furious man thou shalt not go:
25 Lest thou learn his ways, and get a snare to thy soul.
26 * Be not thou one of them that strike hands,
Or of them that are sureties for debts.
27 If thy hast nothing to pay,
Why should he * take away thy bed from under thee?
28 * Remove not the ancient landmark,
Which thy fathers have set.
29 * Seest thou a man diligent in his business?
He shall stand before kings;
He shall not stand before * mean men.

CHAP. XXIII. WHEN thou sittest to eat with a ruler,
Consider diligently what is before thee:
2 And put a knife to thy throat,
If thou be a man given to appetite.

* Or, trust thou also. † Or, to thee that send thee? ‡ Or, friend. * Heb. cheers men.

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64 PROVERBS. XXIII.

3 Be not desirous of his dainties:—for they are deceitful meat.
4 * Labour not to be rich: cease from thine own wisdom.
5 † Wilt thou set thine eyes upon that which is not?
For riches certainly make themselves wings;
They fly away as an eagle toward heaven.
6 * Eat thou not the bread of him that hath † an evil eye,
Neither desire thou his dainty meats:
7 For as he thinketh in his heart, so is he:
Eat and drink, * saith he to thee;
But his heart is not with thee.
8 The morsel which thou hast eaten shalt thou vomit up,
And lose thy sweet words.
9 Speak not in the ears of a fool:
For he will despise the wisdom of thy words.
10 * Remove not the old * landmark;
And enter not into the fields of the fatherless:
11 * For their redeemer is mighty;
He shall plead their cause with thee.
12 Apply thine heart unto instruction,
And thine ears to the words of knowledge.
13 * Withhold not correction from the child:
For if thou beatest him with the rod, he shall not die.
14 Thou shalt beat him with the rod,
And * shalt deliver his soul from hell.
15 My son, * if thine heart be wise,
My heart shall rejoice, even mine.
16 Yea, my reins shall rejoice,—when thy lips speak right things.

* Heb. Weary thee not thine thine eyes to fly, &c. † Or, friend. * Or, and I will rejoice.

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PROVERBS. XXIII. 65

17 * Let not thine heart envy sinners:
But * be thou in the fear of the Lord all the day long.
18 For surely there is an end;
And thine expectation shall not be cut off.
19 Hear thou, my son, and be wise,
And guide thine heart in the way.
20 † Be not among winebibbers;—among riotous eaters of flesh:
21 For the drunkard and the glutton shall come to poverty:
And * drowsiness shall clothe a man with rags.
22 * Hearken unto thy father that begat thee,
And despise not thy mother when she is old.
23 * Buy the truth, and sell it not;
Also wisdom, and instruction, and understanding.
24 The father of the righteous shall greatly rejoice:
And he that begetteth a wise child shall have joy of him.
25 Thy father and thy mother shall be glad,
And she that bare thee shall rejoice.
26 My son, give me thine heart,
And * let thine eyes observe my ways.
27 † For a whore is a deep ditch;
And a strange woman is a narrow pit.
28 * She also lieth in wait as for a prey,
And increaseth the transgressors among men.
29 * Who hath woe? who hath sorrow?
Who hath contentions? who hath babbling?
Who hath wounds without cause?
Who † hath redness of eyes?
30 They that tarry long at the wine;
They that go to seek * mixed wine.
31 Look not thou upon the wine when it is red,
When it giveth his colour in the cup,
When it moveth itself aright.

Or, reared. * Heb. of thee fools. * Or, as a robber.

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66 PROVERBS. XXIII. XXIV.

32 At the last it biteth like a serpent,
And stingeth like [1] an adder.
33 Thine eyes shall behold strange women,
And thine heart shall utter perverse things.
34 Yea, thou shalt be as he that lieth down [2] in the midst of the sea,
Or as he that lieth upon the top of a mast.
35 [d] They have stricken me, *shalt thou say, and* I was not sick;
They have beaten me, *and* [3] [e] I felt *it* not:
[f] When shall I awake?—I will seek it yet again.

Chap. 24. BE not thou [a] envious against evil men,
[b] Neither desire to be with them.
2 [c] For their heart studieth destruction,
And their lips talk of mischief.
3 Through wisdom is an house builded;
And by understanding it is established:
4 And by knowledge shall the chambers be filled
With all precious and pleasant riches.
5 [d] A wise man [4] *is* strong;
Yea, a man of knowledge [5] increaseth strength.
6 [e] For by wise counsel thou shalt make thy war:
And in multitude of counsellors *there is* safety.
7 [f] Wisdom *is* too high for a fool:
He openeth not his mouth in the gate.
8 He that [g] deviseth to do evil
Shall be called a mischievous person.
9 The thought of foolishness *is* sin:
And the scorner *is* an abomination to men.
10 *If* thou faint in the day of adversity,—thy strength *is* [6] small.
11 [h] If thou forbear to deliver *them that are* drawn unto death,
And *those that are* ready to be slain;
12 If thou sayest, Behold, we knew it not;
Doth not [i] he that pondereth the heart consider *it?*

[d] ch. 27. 22. Jer. 5. 3. [e] Eph. 4. 19. [f] See Deut. 29. 19. Isai. 56. 12. [a] Ps. 37. 1, &c. & 73. 3. ch. 3. 31. & 23. 17. ver. 19. [b] Prov. 1. 15. [c] Ps. 10. 7. [d] ch. 21. 22. Eccl. 9. 16. [e] ch. 11. 14. & 20. 18. Luke 14. 31. [f] Ps. 10. 5. ch. 14. 6. [g] Rom. 1. 30. [h] Ps. 82. 4. Isai. 58. 6, 7. 1 John 3. 16. [i] ch. 21. 2.

[1] Or, *a cockatrice.* [2] Heb. *in the heart of the sea.* [3] Heb. *I knew it not.* [4] Heb. *is in strength.* [5] Heb. *strengtheneth might.* [6] Heb. *narrow.*

32. *adder*] Said to be the Cerastes, or horned snake.

34. The passage is interesting, as showing the increased familiarity of Israelites with the experiences of sea-life (cp. Pss. civ. 25, 26, cvii. 23-30).

in the midst of the sea] i.e. When the ship is in the trough of the sea and the man is on the deck. The second clause varies the form of danger, the man is in the "cradle" at the top of the mast, and sleeps there, regardless of the danger.

35. The picture ends with the words of the drunkard on waking from his sleep. Unconscious of the excesses of the night, his first thought is to return to his old habit.

When shall I awake, &c.] Better, **when I shall awake I will seek it yet again.**

XXIV. **1.** A lesson given before, now combined with another. True followers after wisdom will admit neither envy of evil on the one hand, nor admiration or fellowship with it on the other.

3, 4. The "house" is figurative of the whole life, the "chambers" of all regions, inward and outward, of it.

5. *is strong*] Lit. as in marg.; i.e. rooted and established in strength.

7. *in the gate*] Cp. xxii. 22 note.

11. Lit.

"Deliver those that are drawn unto death,
And those who totter to the slaughter—if thou withdraw..."

i.e. "O withdraw them," save them from their doom; in contrast to v. 10. The structure and meaning are both somewhat obscure; but the sentence is complete in itself, and is not a mere hypothesis concluded in the following verses.

12. As v. 11 warned men against acqui-

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PROVERBS. XXIV. 67

And he that keepeth thy soul, doth *not* he know *it?*
And shall *not* he render to *every* man [k] according to his works?
13 My son, [l] eat thou honey, because *it is* good;
And the honeycomb, *which is* sweet [1] to thy taste:
14 [m] So *shall* the knowledge of wisdom *be* unto thy soul:
When thou hast found *it*, [n] then there shall be a reward,
And thy expectation shall not be cut off.
15 [o] Lay not wait, O wicked *man*, against the dwelling of the righteous;
Spoil not his resting place:
16 [p] For a just *man* falleth seven times, and riseth up again:
[q] But the wicked shall fall into mischief.
17 [r] Rejoice not when thine enemy falleth,
And let not thine heart be glad when he stumbleth:
18 Lest the LORD see *it*, and [2] it displease him,
And he turn away his wrath from him.
19 [s] [3] Fret not thyself because of evil *men*,
Neither be thou envious at the wicked;
20 For [t] there shall be no reward to the evil *man;*
[u] The [4] candle of the wicked shall be put out.
21 My son, [x] fear thou the LORD and the king:
And meddle not with [5] them that are given to change:
22 For their calamity shall rise suddenly;
And who knoweth the ruin of them both?
23 These *things* also *belong* to the wise.
[y] *It is* not good to have respect of persons in judgment.
24 [z] He that saith unto the wicked, Thou *art* righteous;
Him shall the people curse, nations shall abhor him:

[k] Job 34. 11. Ps. 62. 12. Jer. 32. 19. Rom. 2. 6. Rev. 2. 23. [l] Cant. 5. 1. [m] Ps. 19. 10. & 119. 103. [n] ch. 23. 18. [o] Ps. 10. 9, 10. [p] Ps. 34. 19. & 37. 24. Mic. 7. 8. [q] Esth. 7. 10. Amos 5. 2. Rev. 18. 21. [r] Job 31. 29. Ps. 35. 15. ch. 17. 5. Obad. 12. [s] Ps. 37. 1. & 73. 3. ch. 23. 17. ver. 1. [t] Ps. 11. 6. [u] Job 18. 5. & 21. 17. ch. 13. 9. & 20. 20. [x] Rom. 13. 7. 1 Pet. 2. 17. [y] Lev. 19. 15. Deut. 1. 17. ch. 18. 5. & 28. 21. John 7. 24. [z] ch. 17. 15. Isai. 5. 23.

[1] Heb. *upon thy palate.* [2] Heb. *it be evil in his eyes.* [3] Or, *Keep not company with the wicked.* [4] Or, *lamp.* [5] Heb. *changers.*

escing in an unrighteous tyranny, so this denounces the tendency to hush up a wrong with the false plea of ignorance. Cp. Eccles. v. 8. Verses 10-12 thus form a complete and connected whole.

13. Honey entered largely into the diet of Hebrew children (Isai. vii. 15), so that it was as natural an emblem for the purest and simplest wisdom, as the "sincere milk of the word" was to the New Testament writers. The learner hears what seems a rule of diet—then (v. 14) the parable is explained.

14. *the knowledge of wisdom*] Better, **Know that thus** (like the honey) **is wisdom to thy soul.**

15, 16. The teaching of the proverb warns men not to attack or plot against the righteous. They will lose their labour, "Though the just man fall (not into sin, but into calamities), yet he riseth up." The point of the teaching is not the liability of good men to err, but God's providential care over them (cp. marg. reff.). "Seven times" is a certain for an uncertain number (cp. Job v. 19). In contrast with this is the fate of the evil-doers, who fall utterly even in a single distress.

18. See marg. The meaning is "Thy joy will be suicidal, the wrath of the righteous Judge will be turned upon thee, as the greater offender, and thou wilt have to bear a worse evil than that which thou exultest in."

20. *no reward*] Lit. "no future," no life worthy to be called life, no blessing.

21. *them that are given to change*] Those that seek to set aside the worship of the true God, or the authority of the true king, who represents Him.

22. *both*] Those who fear not God, and those who fear not the king.

23. *belong to the wise*] Either "are fitting for the wise, addressed to them," or (as in the superscriptions of many of the Psalms) "are written by the wise." Most recent commentators take it in the latter sense, and look on it as indicating the beginning of a fresh section, containing proverbs not ascribed to Solomon's authorship. Cp. Introduction, p. 342.

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68 PROVERBS. XXIV. XXV.

32 Did to them that whole lion shall be delight,
Then shall the ploughman upon them.
33 Every man shall kiss his lips
That giveth a right answer.

c ver. 6, 17. 27 Prepare thy work without,
Luke 14. 28. And make it fit for thyself in the field;
And afterwards build thine house.

d Exo. 4. 21. 28 * Be not a witness against thy neighbour without cause;
And deceive not with thy lips.
e ch. 20. 22. 29 Say not, I will do so to him as he hath done to me:
Matt. 5. 39. Rom. 12. 17. I will render to the man according to his work.
1 Thes. 5. 15. 1 Pet. 3. 9.
30 I went by the field of the slothful,
f Isai. 5. 5. And by the vineyard of the man void of understanding;
31 And, lo, it was all grown over with thorns,
And nettles had covered the face thereof,
And the stone wall thereof was broken down.
32 Then I saw, and *considered it well:
I looked upon it, and received instruction.
g ch. 6. 5. 33 Yet a little sleep, a little slumber,
A little folding of the hands to sleep:
34 So shall thy poverty come as one that traveller;
And thy want as *an armed man.

h 1 K. 4. 32. CHAP. 25. *THESE are also proverbs of Solomon, which the men
of Hezekiah king of Judah copied out.
i Deut. 29. 29. 2 † It is the glory of God to conceal a thing:
Prov. 2. 4. But the honour of kings is *to search out a matter.
k Job 28. 25. 3 The heaven for height, and the earth for depth,
Prov. 30. 31. And the heart of kings is unsearchable.

† Heb. *a thing of God* — * Heb. *of an king* — † Heb. there is no search-ing.
† Heb. *hid concealed* — * Heb. *a man of* [illegible]

33. Then is no *some* path to *goodness* which may be taken as a *parable* of *wisdom* is *righteousness* in providing *godly* **33. Butter. He shall. Kiss** (ch. 7. 13) **lips.** Not the lips of the man, but those of the *friends* of man as much as to say, the friends of man are as much as to say, the friends of man are as much as to say, the friends of man are

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PROVERBS. XXVI. XXVII. 73

22 The words of a talebearer *are* as wounds,
And they go down into the innermost parts of the belly.
23 Burning lips and a wicked heart
Are like a potsherd covered with silver dross.
24 He that hateth dissembleth with his lips,
And layeth up deceit within him;
25 When he speaketh fair, believe him not:
For *there are* seven abominations in his heart.
26 *Whose* hatred is covered by deceit,
His wickedness shall be showed before the *whole* congregation.
27 Whoso diggeth a pit shall fall therein:
And he that rolleth a stone, it will return upon him.
28 A lying tongue hateth *those that are* afflicted by it;
And a flattering mouth worketh ruin.

CHAP. 27. BOAST not thy *self* of to morrow;
For thou knowest not what a day may bring forth.
2 Let another man praise thee, and not thine own mouth;
A stranger, and not thine own lips.
3 A stone *is* heavy, and the sand weighty;
But a fool's wrath *is* heavier than them both.
4 Wrath *is* cruel, and anger *is* outrageous;
But who *is* able to stand before envy?
5 Open rebuke *is* better than secret love.
6 Faithful *are* the wounds of a friend;
But the kisses of an enemy *are* deceitful.
7 The full soul loatheth an honeycomb;
But to the hungry soul every bitter thing is sweet.

ch. 18. 8. — Ps. 28. 3. Jer. 9. 8. — Ps. 7. 15. & 9. 15. ch. 28. 10. Eccl. 10. 8. — Luke 12. 19, 20. Jam. 4. 13, &c. — ch. 25. 27. — 1 John 3. 12. — ch. 28. 23. Gal. 2. 14. — Ps. 141. 5. — Job 6. 7.

1 Heb. *chambers.* 2 Or, *is known.* 3 Heb. *maketh his voice gracious.* 4 Or, *hatred is covered in secret.* 5 Heb. *to morrow day.* 6 Heb. *heaviness.* 7 *Wrath is cruelty, and anger an overflowing.* 8 Or, *jealousy?* ch. 6. 34. 9 Or, *earnest,* or, *frequent.* 1 Heb. *treadeth under foot.*

22. Cp. marg. ref. note.
23. *Burning lips*] *i.e.* "Lips glowing with affection, uttering warm words of love," joined with a malignant heart, are like a piece of broken earthenware from the furnace, which glitters with the silver drops that stick to it, but is itself worthless.
25. *seven abominations*] Cp. *v.* 16 note. Here "seven" retains, perhaps, its significance as the symbol of completeness. Evil has, as it were, gone through all its work, and holds its accursed Sabbath in the heart in which all things are "very evil."
26. Better, "**Hatred is covered by deceit, but in the midst of the congregation his wickedness will be made manifest,**" *i.e.* then, in the time of need, the feigned friendship will pass into open enmity.
27. *rolleth a stone*] The illustration refers, probably, to the use made of stones in the rough warfare of an earlier age. Cp. Judg. ix. 53; 2 Sam. xi. 21. The man is supposed to be rolling the stone up to the heights.
28. The lying tongue hates its victims.
XXVII. **2.** *another*] An "*alienus*" rather than "*alius.*" Praise to be worth anything must be altogether independent.
3. Cp. Ecclus. xxii. 15; a like comparison between the heaviest material burdens and the more intolerable load of unreasoning passion.
4. *envy*] Better, as in the marg., the violence of passion in the husband who thinks himself wronged (cp. vi. 34).
5. *secret love*] Better, **love that is hidden;** *i.e.* love which never shows itself in this one way of rebuking faults. Rebuke, whether from friend or foe, is better than such love.
6. *deceitful*] Better, **abundant.** Very lavish is the enemy of the kisses that cover perfidy, but lavish of them only. His courtesy goes no deeper.
7. The special instance covers the general law, that indulgence in pleasure of any kind brings on satiety and weariness, but self-

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74 PROVERBS. XXVII.

8 As a bird that wandereth from her nest,
So *is* a man that wandereth from his place.
9 Ointment and perfume rejoice the heart:
So *doth* the sweetness of a man's friend by hearty counsel.
10 Thine own friend, and thy father's friend, forsake not;
Neither go into thy brother's house in the day of thy calamity:
For better *is* a neighbour *that is* near than a brother far off.
11 My son, be wise, and make my heart glad,
That I may answer him that reproacheth me.
12 A prudent *man* foreseeth the evil, *and* hideth himself;
But the simple pass on, *and* are punished.
13 Take his garment that is surety for a stranger,
And take a pledge of him for a strange woman.
14 He that blesseth his friend with a loud voice, rising early in the morning,
It shall be counted a curse to him.
15 A continual dropping in a very rainy day
And a contentious woman are alike.
16 Whosoever hideth her hideth the wind,
And the ointment of his right hand, *which* bewrayeth *itself*.
17 Iron sharpeneth iron;
So a man sharpeneth the countenance of his friend.
18 Whoso keepeth the fig tree shall eat the fruit thereof:
So he that waiteth on his master shall be honoured.
19 As in water face *answereth* to face,
So the heart of man to man.

ch. 17. 17. & 18. 24. See ch. 19. 7. — ch. 10. 1. & 23. 15, 24. — Ps. 127. 5. — ch. 22. 3. — See Ex. 22. 26. ch. 20. 16. — ch. 19. 13. — 1 Cor. 9. 7, 13.

1 Heb. *from the counsel of the soul.*

restraint multiplies the sources of enjoyment.
8. Change of place is thought of as in itself an evil. It is not easy for the man to find another home or the bird another nest. The maxim is characteristic of the earlier stages of Hebrew history, before exile and travel had made change of country a more familiar thing. Cp. the feeling which made the thought of being "a fugitive and a vagabond" (Gen. iv. 12, 13) the most terrible of all punishments.
10. "Better is a neighbour" who is really "near" in heart and spirit, than a brother who though closer by blood, is "far off" in feeling.
11. The voice of the teacher to his true disciple. He pleads with him that the uprightness of the scholar will be the truest answer to all attacks on the character or teaching of the master.
12, 13. Cp. marg. reff.
14. The picture of the ostentatious flatterer going at daybreak to pour out blessings on his patron. For any good that he does, for any thanks he gets, he might as well utter curses.
15. *continual dropping*] Here, as in marg. ref., the flat earthen roof of Eastern houses, always liable to cracks and leakage, supplies the ground-work of the similitude.
16. The point is the impossibility of concealment or restraint. A man cannot hide the wind, or clasp it in his hands. If he takes an unguent in his right hand, the odour betrays him, or it slips out. So in like manner, the "contentious woman" is one whose faults it is impossible either to hide or check. The difficulty of the proverb led to a different reading, adopted by the Versions, "The north wind is rough, and yet it is called propitious;" it clears off the clouds and brings fine weather.
17. The proverb expresses the gain of mutual counsel as found in clear, well-defined thoughts. Two minds, thus acting on each other, become more acute. This is better than to see in "sharpening" the idea of provoking, and the point of the maxim in the fact that the quarrels of those who have been friends are bitter in proportion to their previous intimacy.
18. *waiteth*] Lit. "keepeth," "observeth." As the fig-tree requires constant care but yields abundant crops, so the ministrations of a faithful servant will not be without their due reward. Cp. 2 Tim. ii. 6.
19. As we see our own face when we

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78 PROVERBS. XXVIII. XXIX.

28 * When the wicked rise, *men hide themselves:
But when they perish, the righteous increase.

CHAP. 29. *[1] [H3] that being often reproved hardeneth his neck,
Shall suddenly be destroyed, and that without remedy.

2 * When the righteous are *in authority, the people rejoice:
But when the wicked bareth rule, *the people mourn.

3 * Who loveth wisdom rejoiceth his father
But *he that keepeth company with harlots spendeth his substance.

4 * The king by judgment establisheth the land:
But *he that receiveth gifts overthroweth it.

5 A man that flattereth his neighbour
Spreadeth a net for his feet.

6 In the transgression of an evil man there is a snare:
But the righteous doth sing and rejoice.

7 *The righteous considereth the cause of the poor:
But the wicked regardeth not to know it.

8 * Scornful men *bring a city into a snare:
But wise men *turn away wrath.

9 *If a wise man contendeth with a foolish man,
*Whether he rage or laugh, there is no rest.

10 *The bloodthirsty hate the upright:
But the just seek his soul.

11 A *fool uttereth all his mind:
But a wise man keepeth it in till afterwards.

12 If a ruler hearken to lies,—all his servants are wicked.

13 *The poor and the deceitful meet together:
*The Lord lightneth both their eyes.

[1] Heb. *a man of reproofs.* [2] Or, *increase.* [3] Or, *are in authority.* [4] Heb. *the joy of men.* [5] Or, *be secure.* [6] Heb. *Man of blood.* [7] Or, *be secure.*

XXIX. 1. *shall be destroyed.* Lit. "shall be broken to bit." Hence it can be applied to a man who is broken by long and painful discipline.

without remedy. The laws of retribution would tend to repair "wrongfully, by force." Yet this is passed over as a thing of no moment. The wrongfully broken is not to be considered of what cause brought to his ruin, but of what he is in himself.

The king. The ruler, as the supreme judge, is considered as the "king" (cf. Gen. xxxvi. 31), "establishing" the land by his judgments.

4. While the offence of the wicked, taking place in the transgression, is a snare to the man himself, the righteous, even if he offend, is forgiven and can still "rejoice" in the Lord (Ps. xxxiii. 1). The second clause is taken by some as referring to the "king" (Ewald), "the just" (Hitzig), "the people" (Delitzsch), or to God (Bertheau), in which case there is no danger of falling into the snare.

8. *Scornful men.* The men who load the city with confusion, who influence it to evil, are the "scornful" (literally, "men of scoffing"), as opposed to the wise men who turn away the present ill.

9. *Whether he rage or laugh.* The phrase is the exciting cause and effect combined with the "foolish" man; there is "no rest" (literally, "no quietness") to the city.

10. *and the just.* "The just" (or, "upright") "seek his life" (literally, "his soul").

11. *uttereth.* The Hebrew word is used of "bringing forth" (Ps. xxxvii. 6), "causing to issue forth" (Isaiah), or "utterly." The reference seemingly would include both the "bringing forth" and the "uttering" of "all" (literally, "the whole") in anger in the heat of the moment.

12. *all his servants are wicked.* They are "wicked" in the sense of being "servants of falsehoods and lawlessness."

13. *meet together.* Lit. "the meeting of" (or, "in") the man, suggests the idea of a chance meeting, as the poor and the oppressor meet in the hands of the Lord.

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PROVERBS. XXIX. 79

14 *The king that *faithfully judgeth the poor,
His throne shall be established for ever.

15 The rod and reproof give wisdom:
But *a child left to himself bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth:
* But the righteous shall see their fall.

17 *Correct thy son, and he shall give thee rest;
Yea, he shall give delight unto thy soul.

18 *Where there is no vision, the people *perish:
But *he that keepeth the law, happy *is he.

19 A servant will not be corrected by words:
For though he understand *he will not answer.

20 *Seest thou a man *hasty in his words?
* There is more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child
Shall have him become his son at the length.

22 *An angry man stireth up strife,
And a furious man aboundeth in transgression.

23 *A man's pride shall bring him low:
But honour shall uphold the humble in spirit.

24 *Whoso *is partner with a thief, *hateth his own soul:
*He heareth cursing, and bewraycth it not.

25 *The fear of man bringeth a snare:
But whoso putteth his trust in the Lord *shall be safe.

26 *Many seek *the ruler's favour;
But every man's judgment cometh from the Lord.

[1] Or, *is made safe.* [2] Heb. *the fear of a man.* [3] Heb. *the fear of a ruler.* [4] Or, *be safe.*

God has made them both and knows His handiwork in both.

shall give rest. The condition of those who has been neglected and brought, by the "rod" of correction, to "fear" God, considering the child after needs, as if she would "give rest" to her, and "delight" thee, shall be now for the righteous punishment of shame and insecurity.

16. *shall see their fall.* Literally, "shall see the overthrow of them," and "shall be joyful" (Ps. xxxvii. 34).

Where prophetic vision fails, obedience to the law is the only alternative. The "law" here, being from Jehovah which Moses "commanded" (Deut. xxxiii. 4), is the service of spiritual pursuits in this respective sense, and the "happiness" of the man of whom morality passes into "wealth" (profane or hypocrisy) is impossible. The "law" is "the law of God" (Ps. xxxvii. 31), the prophets and is that, with the exception of the "law" (Deut. xxxiii. 4), which (where) they in the history of Israel had "vision" (Ezekiel, Hosea, Amos, Micah, Ps. lx.), "at such a time for people," (which) **are happy,** "are happy in this why."

19. *answer,* i.e. *obey,* whose conclusion He says "understand" the words, but they produce no good effect, "because of the stubbornness of his heart" (Ps. xxxvii. 31).

hasty. The Hebrew word means "hasty and in therefore of doubtful meaning." Hitzig, "hasty," Delitzsch, "hasty," Bertheau, "hardness," with which, at least, the LXX. perhaps the inheritance, of sin.

20. *There is more hope of a fool than of him.* "Hope" is the "hope" in which shall "not hold on hopeless."

21. *Seest thou a man.* Seest thou the first discovery of the fault, the person brought (Prov. xvii. 3) or the judge (Ps. xxxvii. 31) of the "hasty" (Ps. xxxvii. 31) "crown in the land and in all who, bearing the name of God, are in the land" (Ps. xxxvii. 31) "speak lies. The accomplice of the thief (hence that name, and not is about, and so "hasty" in the sense of "hasty" (Ps. xxxvii. 31). The confusion and verbiolatrous, to "hasty" (Ps. xxxvii. 31) "speak lies." Ps. xxxvii. 31, is contrasted with the security of him,

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10 If thou hast done foolishly in lifting up thyself,
Or if thou hast thought evil, *lay thy hand upon thy mouth.
11 Surely the churning of milk bringeth forth butter,
And the wringing of the nose bringeth forth blood:
So the forcing of wrath bringeth forth strife.

CHAP. XXXI. THE words of king Lemuel, * the prophecy that his
2 What, my son? and what, the son of my womb?
And what, the son of my vows?
3 Give not thy strength unto women,
Nor thy ways to that which destroyeth kings.
4 (*) It is not for kings, O Lemuel, it is not for kings to drink wine;
Nor for princes strong drink:
5 Lest they drink, and forget the law,
And pervert the judgment of any of the afflicted.
6 Give strong drink unto him that is ready to perish,
And wine unto those that be of heavy hearts.
7 Let him drink, and forget his poverty,
And remember his misery no more.
8 (*) Open thy mouth for the dumb,
In the cause of all such as are appointed to destruction.
9 Open thy mouth, *judge righteously,
And *plead the cause of the poor and needy.
10 (*) Who can find a virtuous woman?
For her price is far above rubies.
11 (*) The heart of her husband doth safely trust in her,
So he shall have no need of spoil.

* Heb. above. † Heb. king of men. ‡ Heb. the sons of Massa.
* Heb. the sons of Massa.

10. Lay thine hand upon the mouth] The thing of the Nazarite or Rechabite this expression after Heaven has been consulted, and the decision given, is, not to open the mouth at all, or to speak only to God, or to the Angel, or to a man, or to a brother or neighbour, though before it has passed even into words.

11. Surely the churning, &c.] Strong, in the Heb. are not the same words. The press, or churning, is for the purpose of producing the pure portions from, the grosser of the milk, which, when it is worn, occasions it to coagulate sooner.

XXXI. The Introduction, p. 1.

1. The words of king Lemuel] Vs. 1, 2, 3, 4, 5, 6, 7, 8, refer the chapter to Bathsheba, the mother of Solomon, who is called in this history of Moses, Deborah, and Rebekah, and Hannah, and Miriam, and which of the queen of Sheba, whose name is Hebrew, or is at the feet of the son of David.

The words of Lemuel are emphatic; expressive of a serious love.

ם, of my vows] Like Samuel, and Jephthah, and Solomon, Lemuel, or Bathsheba, prays earnestly for a son of distinction. The Hebrew word, which is translated vows, is Nazir vow to be expressive of that devotedness to God, which Bathsheba, according to vers. 2, 4, shows that it had entirely

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11 (*) She will do him good and not evil all the days of her life.
12 (*) She seeketh wool and flax,
And worketh willingly with her hands.
14 (*) She is like the merchants' ships;
She bringeth her food from afar.
15 (*) She riseth also while it is yet night,
And *giveth meat to her household,
And †a portion to her maidens.
16 (*) She considereth a field, and ‡buyeth it:
With the fruit of her hands she plantheth a vineyard.
17 (*) She girdeth her loins with strength,
And strengthereth her arms.
18 (*) She perceiveth that her merchandise is good:
*Her candle goeth not out by night.
19 (*) She layeth her hands to the spindle,
And her hands hold the distaff.
20 (*) She stretcheth out her hand to the poor;
Yea, she reacheth forth her hands to the needy.
21 (*) She is not afraid of the snow for her household:
For all her household are clothed with scarlet.
22 (*) She maketh herself coverings of tapestry;
Her clothing is silk and purple.
23 (*) Her husband is known in the gates,
When he sitteth among the elders of the land.
24 (*) She maketh fine linen, and selleth it;
And delivereth girdles unto the merchant.
25 (*) Strength and honour are her clothing;
And she shall rejoice in time to come.
26 (*) She openeth her mouth with wisdom;
And in her tongue is the law of kindness.
27 (*) She looketh well to the ways of her household,
And eateth not the bread of idleness.
28 (*) Her children arise up, and call her blessed;
Her husband also, and he praiseth her

* Heb. taketh. † Heb. the meats. ‡ Heb. the produce.
* Heb. the produce.

15. giveth meat] or food, or provision, for her household, and a portion to her maidens. The Hebrew word, which is translated meat, is not of specific meaning, but is of general meaning, as food, or provision, or food, or provision, or food, or provision, or

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ECCLESIASTES.

INTRODUCTION.

I. THIS Book is placed, in the most ancient Jewish and Christian lists, between the other two Books which are known to be or have been attributed to Solomon, and the constant tradition of the Jewish and Christian Churches has handed down Solomon without question as the author.

Some modern critics have indeed alleged that Solomon could not have written it, because the language wherein it is written is the language of later ages, (2) because it differs from that of Proverbs and the Song of Songs, and (3) because the contents of the book do not at all agree with the period and the circumstances of Solomon.

(1) In answer to this, it would appear that every word quoted from the Pentateuch or other Scriptures before the Captivity has been shown either (1) to be used in Hebrew writings, as is generally believed, before the Captivity; or (2) to be represented by a Hebrew or Semitic equivalent process, in use before the Captivity; or (3) to be represented by a Hebrew or Semitic equivalent, (4) to be confidently assumed, by other Semitic dialects besides Chaldee, and therefore, presumably, by Hebrew before the Captivity, all words and phrases being thus proved of earlier date than Ecclesiastes. The allegation, therefore, that the language of Ecclesiastes differs from that from of the Chaldeans invasion, of the Babylonian Captivity, or of any later event which affected the Hebrew tongue, may be considered sufficiently answered.[1]

(2) The dissimilarity in style and language between Ecclesiastes and Proverbs or the Song of Songs is admitted; but it has been accounted for to some extent, first, by the diffusion of subject. Although the three Books are similar to a certain point by words which originally denoted something else; but philosophic thought such as distinguishes this Book from the other two, is not in Solomon's terminology. Next, it is argued, that there was an interval of time between the composition of the two former Books and of this; and that in that time there was a natural change in the temperament, views, and style of the writer, a change which may be traced partly to Solomon's familiarity with foreign women sprung from various Semitic races, partly also to his extensive commerce with foreign nations, and engage with the representatives of other nations, some of whom were

[1] Weiner, ubi supra, says that the language of Ecclesiastes could not have been written before the Captivity, because it diverges so widely from our another on the Pentateuch, and from the other Hebrew Scripts whether such circumstances have ledge of Hebrew as is now admissible in the Pentateuch, and the Hebrew Scripts, claimed for it by declaring the date of the Pentateuch to be the Babylonian Captivity, place it between the 4th and 6th centuries B.C. and the Hebrew Scripts, as the 10th and seven as 6th or 8th B.C.

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out of Semitic origin (1 K. x. 22).[1] Lastly, to balance the differences, it is to be noted that there are some characteristic resemblances between the three Books. It is reasonable to regard these as an indication of a common origin.

(3) The allusion to the tumultuous condition of Jerusalem (i. 1, 12) as the seat of Solomon's reign, implies that the Book was written at a time when there was more than one king of the Jews, namely, in Israel, i.e. after the separation of the ten tribes and the erection of another capital, Samaria. The answer is that there is an obvious reason for the allusion to tumultuous Jerusalem previous to the accession of Solomon's Heiress in ch. i., ii., for it was the scene of his peculiar work for many years, and the place of his death, and the chief monument of his grandeur.

It is alleged that the expression, of the Preacher (i. 1), implies that the Book was written after Solomon's death. But in Hebrew the preterite is used with strict grammatical propriety in describing a past which extends into the present. Solomon is on a speaker who views the action or state expressed by the verb as then first about coming to be, or as then just about coming or coming at the instant. The phrase therefore would be both grammatical and natural if Solomon was before the close of his life, and a natural expression of his feelings in his old age.

It is argued that such a state of things as the Preacher describes, disparity only on that which is to be sustained in iv. 1 did not exist in Palestine in the peaceful reign of Solomon. This allegation has no foundation in fact. The numerous statements of historians (e.g. 1 K. xii. 4 and 2 Chr. ii. 17, 18, viii. 7–9) and the numerous considerable allusions in the Book of Proverbs (xi. 26, xiii. 23, xiv. 20, 31, xvi. 33, xxii. 22, 23, xxiv. 21, xxv. 5, xxviii. 3, 16) agree with the description in Ecclesiastes to show that the state of things described was actually existing, and offered grievous instances of the common evils of Asiatic despotism.[2]

(4) The allusion in Ecclesiastes ii. 7, 14 show a knowledge of no-vended truth beyond what was given prior to the Captivity.[3] But

[1] The history of Hiramus supplies numerous instances of Solomon's propensity for thoughts in different styles, and the narrative of the Greek historian Theophilus; and on the difference of the Hebrew Scripts, and the Greek version, with the dialogue of Greek the Hebrew Scripts, whether the Greek version in the Hebrew Scripts, whether in the first case, the Greek version is the Hebrew Scripts, or in the second case, the Greek version is a product of his old age. Hitherto has been simply a striking instance of the Greek version of the Hebrew Scripts, and recently some considerable differences of opinion have been published between the Gospel and Epistles; yet this dissimilarity

[2] Ewald, Gesch. d. Israel, iii. 106.

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If the exact words of Ecclesiastes be compared with the observe initiated, and with the later utterances of Daniel on the other, this Book appears to hold a middle place. It tallies very closely with some of the Book of Daniel, and differs very widely from the age of Solomon.[1] After all, does not the argument concerning Ecclesiastes, and the conception that we are more competent than we really are to feel and the eyes of the Author of Revelation? Are we qualified to decide beforehand what he has recorded on these subjects in Ecclesiastes comes out of the proper source if it was given to Solomon?

On the whole, therefore, it seems that the Book of Ecclesiastes, except as a single statement of fact the words with which Ecclesiastes begins; and, in accordance with the voice of the Church from the time of Solomon, Solomon is the author of this Book.

II. What was the object of the writer of Ecclesiastes? The method of Greek philosophy and its principles, Epicurean, Stoic, and Cynic, have been attributed to the author of Ecclesiastes; but no such method or principle is to be found in the writings of any thoughtful and sensitive man who had lived, contemplated, and observed the perplexities of human life.

The author was evidently a man of profound faith in God, of large and long experience, of keen and acute observation of men and things, and of deep sensibility. Probably he was first moved to write by a mind painfully full of the sad and perplexing sight of things viewed apart from God; next by deep sympathy with fellow-men touched by the same natural feelings as himself, and suffering from the same evils; and, in the second place, and finally, by the evident desire to lead other men, who were perplexed and sad, to the inspiration which he had felt, and out of the perplexities which once entangled and engrossed him. Whether his heart was chilled by some fearful eclipse of faith (as we may conjecture), but there is in Ecclesiastes no absence of that fervour of zeal for the glory of God, and for the good of mankind, and which we are justified in regarding as a feature of Solomon's character. The author's first immediate object would seem then to be to relieve his mind by pouring out the results of his own life, to comfort those who have the same sad and perplexing sight, and those who were naturally fretful or depressed by circumstances and to lead them in the way of God's commandments.

In the execution of this, the writer of the Book evidently regarded it as complete in itself; the first part of it is, in fact, both introductory or doctrinal, and the latter part practical.

First, there is the writer's statement of his subject, and his detailed account of the vanity and perplexity of the influence of vanity prevailing human proceedings (ch. i. ii.). Then, there is the answer-word of an external law to which also the Preacher appeals, the law of God, Whose plan, inscru-

[1] As with regard to the judgment of Ecclesiastes, Ewald, Gesch. d. Israel, iii. 106, with regard to the style of the dual form with God, Ps. xci. 9-12.

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preferable in its extent, is found by all to be more or less in conflict with the spirit of the Bible, the result of such conflict being disappointment and perplexity to man. The first part of the book (chs. v.) of personal practical advice, followed by a mixture of reflections, maxims, and exhortation, in which the vanity of riches, the uncertainty of human life, and patience, and the supreme power of God, are the prominent topics set forth in various ways (chs. vi., vii., viii.). In ch. ix the conclusions of the first part of the treatise, are brought to an end; and in chs. xi. and xii. we have a concluding exhortation to enjoyment, accompanied by advice most likely to alleviate the vanity of this life, viz. to charity, industry, patience and the fear of God.

The date of the composition, as seems probable, towards the end of Solomon's reign, its direct tendency is obvious. In an age when "silver was as stones in Jerusalem" (1 Kings x. 27), when luxury, and more would tell with deeper effect, than those powerful and healing declamations of the vanity of wealth and grandeur which the prophets had uttered against Israel in the Book. Further, if the Book appealed then, as it does now, to the minds of more sober of more thoughtful readers, they especially who in those days discerned the signs of the approaching dismemberment of the State, and the decadence of the glory of Jerusalem would find their comfort in its lessons of patience and trust in Jehovah, and to the sovereign, will of God. Whenever the Church has been threatened with approaching calamity this Book has always shown its adaptedness to the need of the believers[1]. It moved, before Christ came, to lighten for Jews the darkness of those "crooked" ways of God which have exercised the thoughtful minds of the Sons of Barlac. To the desolation of religious doubt, Ecclesiastes brings a special message of consolation and direction. For it shows that a cry of despair is not the last word of the sacred Books; and it indicates a nearer approach to the living God, and a more spiritual form of active service (xii. 5), in humble acknowledgment of His power (ii. 15-17), in reliance on His final justice (v. 8, xii. 13, 14), as the means to which that cry has been, and may again be, heeded.

[1] Augustine refers to it as setting forth the vanity of the world, and the duty of man under this vanity, instead of vanity and duty, the vanity of man and God. Why made the sun. It was the same Augustine who called the Epistle to the "The Exhaustion Gospel" as Barnes from Ecclesiastes the key-note of its prime book.

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ECCLESIASTES;

OR,

THE PREACHER.

Chap. 1. THE words of the Preacher, the son of David, king in
1 Jerusalem. 2 "Vanity of vanities, saith the Preacher, vanity of vanities;
2 all is vanity. 3 What profit hath a man of all his labour which
4 he taketh under the sun? One generation passeth away, and
5 another generation cometh: but the earth abideth for ever.
6 The sun also ariseth, and the sun goeth down, and hasteth to

1 Heb. perech.

1, 1-3. These introductory verses seem to be a title, and to state the subject of the Book.

1. *Preacher*, lit. *Gathered*. By one who has gathered the people together for Holy Scripture. Though equally providing for the instruction of the people, and in office, it is strictly a feminine participle, and therefore cannot be taken as a name for an assembly of people as if with the intention of addressing them. The word occurs in this form in Ezra 2, 55, where Western proverbial (Prov. 1, 20, vii. 4), in the Talmud, and in Rabbinical literature, two characters, speaking sometimes in the masculine, sometimes in the feminine, or another person, or other times in the first person. So our Lord speaks of Himself as "the Son" (Matt. xi. 27), "the Father," and as desiring (Luke xiii. 34) to gather Jerusalem as a hen her chicken. It is understood that the word "Preacher" is used in the masculine throughout the English version, but a different idea.

2. Vanity. The word (*Hebel*, lit. *vapour*) occurs twenty times in this book, and is a term of Hebrew philosophy. It occurs in Proverbs, Isaiah, Jeremiah, Zechariah, Psalms, Job, and Ezekiel. It means "breath," "nothingness," "a thing of nought," "a thing worthless," "a thing of no value," "a thing easily lost," "a thing easily fleeting," and therefore (it falls to be noticed) "a thing which is not worth the search for something permanent and progressive. It is also applied to (1) idols, as being "a thing of nought" (Jer. xiv. 22; Jonah 2, 8), and thus to the Hebrew conception of the Gentile religion; (2) to man, it is applied to all works on earth to place the heart upon, as being (Ps. xxxix. 5) childhood, youth, and height of days, the office of the priest, wrestling and counsel, the office of the prophet, wrestling and counsel, the office of the prophet, wrestling and counsel, the office of the prophet

15 hold, all *is* vanity and vexation of spirit. ᵃ*That which is* crooked
cannot be made straight: and ¹that which is wanting cannot be
16 numbered. I communed with mine own heart, saying, Lo, I am
come to great estate, and have gotten ᵇmore wisdom than all
they that have been before me in Jerusalem: yea, my heart ²had
17 great experience of wisdom and knowledge. ᶜAnd I gave my
heart to know wisdom, and to know madness and folly: I per-
18 ceived that this also is vexation of spirit. For ᵈin much wisdom
is much grief: and he that increaseth knowledge increaseth
sorrow.

Chap. 2. ᵃI SAID in mine heart, Go to now, I will prove thee with
mirth, therefore enjoy pleasure: and, behold, ᵇthis also *is* va-
2 nity. ᶜI said of laughter, *It is* mad: and of mirth, What doeth it?
3 ᵈI sought in mine heart ³to give myself unto wine, yet acquaint-
ing mine heart with wisdom; and to lay hold on folly, till I
might see what *was* that good for the sons of men, which they
4 should do under the heaven ⁴all the days of their life. I made
me great works; I builded me houses; I planted me vineyards:
5 I made me gardens and orchards, and I planted trees in them
6 of all *kind of* fruits. I made me pools of water, to water there-
7 with the wood that bringeth forth trees: I got *me* servants and
maidens, and had ⁵servants born in my house; also I had great
possessions of great and small cattle above all that were in Jeru-

ᵃ ch. 7. 13. ᵇ 1 K. 3. 12, 13. & 4. 30. & 10. 7, 23. ch. 2. 9. ᶜ ch. 2. 3. 12. & 7. 23, 25. 1 Thess. 5. 21. ᵈ ch. 12. 12. ᵃ Luke 12. 19. ᵇ Isai. 50. 11. ᶜ Prov. 14. 13. ch. 7. 6. ᵈ ch. 1. 17.

¹ Heb. *defect.* ² Heb. *had seen much.* ³ Heb. *to draw my flesh with wine.* ⁴ Heb. *the number of the days of their life.* ⁵ Heb. *sons of my house.*

15. He saw clearly both the disorder and incompleteness of human actions (cp. marg. ref.), and also man's impotence to rectify them.

16. *I am come &c.*] Rather, **I have accumulated** (lit. "enlarged and added") **wisdom more than** &c.

they that have been &c.] The reference is probably to the line of Canaanitish kings who lived in Jerusalem before David took it, such as Melchizedek (Gen. xiv. 18), Adonizedec (Josh. x. 1), and Araunah (2 Sam. xxiv. 23); or, it may be, to Solomon's contemporaries of his own country (1 K. iv. 31) and of other countries who visited him (1 K. iv. 34, x. 24). For "in" Jerusalem render **over.**

17. *to know madness and folly*] A knowledge of folly would help him to discern wisdom, and to exercise that chief function of practical wisdom—to avoid folly.

18. We become more sensible of our ignorance and impotence, and therefore sorrowful, in proportion as we discover more of the constitution of nature and the scheme of Providence in the government of the world; every discovery serving to convince us that more remains concealed of which we had no suspicion before.

II. **1-11.** Solomon's trial of God's second gift, viz. riches, and the enjoyment which riches supply; this brought him to the same result (cp. i. 12).

Comparing Solomon's action with Luke xii. 16-21, it must be remembered that Solomon's object was the acquisition of wisdom, not self-indulgence, and that he did not fail to look forward to the certainty of death overtaking him.

3. *I sought &c.*] Rather, **I resolved** (lit. "I turned in my heart") **to draw my flesh with wine** (see marg.), **my heart guiding me with wisdom.** In the course of his attempt to answer the question of i. 3, whilst his heart was directing him (as a charioteer directs his horses or a shepherd his sheep) with wisdom, and whilst he was following that guidance, he determined to draw with him his flesh by wine, thus making his flesh, which he speaks of as distinct from himself (cp. Rom. vii. 25), a confederate and subsidiary in his attempt.

4-10. Cp. 1 K. vii. 1-12, ix. 15-19, x. 14-27, and 2 Chr. viii. 4.

5. *orchards*] Lit. "paradises," *i.e.* parks or pleasure-grounds (cp. Neh. ii. 8 note). Indications of at least three of these have been pointed out; one at Jerusalem near the pool of Siloam, called "the king's garden" (Neh. iii. 15; Jer. lii. 7); a second near Bethlehem (cp. *v.* 6); and a third in the remote north, on the heights of Hermon (Song of Sol. iv. 8, viii. 11).

6. *pools*] A short distance south of Bethlehem, in a valley in the defile of Urtas, three "Pools of Solomon" are still shewn, and an adjoining hill still bears the name of the "Little Paradise."

7. *I got*] Rather, **I bought,** in distinction from those born in the house. The "chil-

8 salem before me: ᵉI gathered me also silver and gold, and the
peculiar treasure of kings and of the provinces: I gat me men
singers and women singers, and the delights of the sons of men,
9 *as* ¹musical instruments, and that of all sorts. So ᶠI was great,
and increased more than all that were before me in Jerusalem:
10 also my wisdom remained with me. And whatsoever mine eyes
desired I kept not from them, I withheld not my heart from
any joy; for my heart rejoiced in all my labour: and ᵍthis was
11 my portion of all my labour. Then I looked on all the works
that my hands had wrought, and on the labour that I had
laboured to do: and, behold, all *was* ʰvanity and vexation of
spirit, and *there was* no profit under the sun.
12 And I turned myself to behold wisdom, ⁱand madness, and
folly: for what *can* the man *do* that cometh after the king?
13 ²*even* that which hath been already done. Then I saw ³that
14 wisdom excelleth folly, as far as light excelleth darkness. ᵏThe
wise man's eyes *are* in his head; but the fool walketh in dark-
ness: and I myself perceived also that ˡone event happeneth to
15 them all. Then said I in my heart, As it happeneth to the fool,
so it ⁴happeneth even to me; and why was I then more wise?
16 Then I said in my heart, that this also *is* vanity. For *there is*
no remembrance of the wise more than of the fool for ever;
seeing that which now *is* in the days to come shall all be for-
17 gotten. And how dieth the wise *man*? as the fool. Therefore

ᵉ 1 K. 9. 28. & 10. 10. 14. 21, &c. ᶠ ch. 1. 16. ᵍ ch. 3. 22. & 5. 18. & 9. 9. ʰ ch. 1. 3, 14. ⁱ ch. 1. 17. & 7. 25. ᵏ Prov. 17. 24. ch. 8. 1. ˡ Ps. 49. 10.

¹ Heb. *musical instrument and instruments.* ² Or, *in those things which have been already done.* ³ Heb. *that there is an excellency in wisdom more than in folly, &c.* ⁴ Heb. *happeneth to me, even to me.*

dren of Solomon's servants" (cp. Ezra ii. 55, 58) were more probably of Canaanitish origin (1 K. ix. 20, 21, v. 15) than Hebrews (1 K. ix. 22).

possessions of great and small cattle] Rather, **herds of oxen and sheep.**

all...before me] King David's herds and flocks are mentioned in 1 Chr. xxvii. 29, 31: but we have no specific account of the wealth of other Canaanitish or Hebrew inhabitants of Jerusalem before Solomon.

8. *kings*] Both tributary (1 K. x. 15) and independent (1 K. v. 1, ix. 14, x. 2); the "provinces" probably correspond to the kingdoms mentioned in 1 K. iv. 21.

as musical...sorts] Rather, **Many women** (cp. 1 K. xi. 1-3).

10. *portion*] A word of frequent occurrence. By it Solomon describes the pleasure found in the act of working and also perhaps the pleasure felt in the process of acquiring wisdom; this pleasure is admitted to be good, if received from God (*v.* 26, v. 18; cp. 1 Tim. iv. 4); but being transitory it is subject to vanity, and therefore does not afford a sufficient answer to the repeated question, "What profit &c.?" (i. 3).

12-26. Solomon having found that wisdom and folly agree in being subject to vanity, now contrasts one with the other (*v.* 13). Both are brought under vanity by events (*v.* 14) which come on the wise man and the fool alike from without—death and oblivion (*v.* 16), uncertainty (*v.* 19), disappointment (*v.* 21)—all happening by an external law beyond human control. Amidst this vanity, the good (see *v.* 10 note) that accrues to man, is the pleasure felt (24-26) in receiving God's gifts, and in working with and for them.

12. *what can the man do &c.*] *i.e.* "What is any man—in this study of wisdom and folly—after one like me, who, from my position, have had such peculiar advantages (see i. 16, and cp. ii. 25) for carrying it on? That which man did of old he can but do again: he is not likely to add to the result of my researches, nor even to equal them." Some hold that the "man" is a reference to Solomon's successor—not in his inquiries, but in his kingdom, *i.e.* Jeroboam.

14. *event*] Or, "hap" (Ruth ii. 3). The verb from which it is derived seems in this Book to refer specially to death. The word does not mean chance (cp. ix. 1, 2), independent of the ordering of Divine Providence: the Gentile notion of "mere chance," or "blind fate," is never once contemplated by the writer of this Book, and it would be inconsistent with his tenets of the unlimited power and activity of God.

16. *seeing that &c.*] Cp. i. 11. Some render, "as in time past, so in days to come, all will be forgotten;" others, "because in the days to come all will have been long before forgotten."

17. *I hated life*] Cp. this expression, ex-

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ECCLESIASTES. III. IV.

his portion: 'the who shall bring him to see what shall be after him?'

Chap. 4. 1 So I returned, and considered all the [a]oppressions that are
done under the sun: and behold the tears of such as were oppressed,
and they had no comfort; and on the side of their oppressors there
2 was power; but they had no comfortER. [b]Wherefore
I praised the dead which are already dead more than the living
3 which are yet alive. Yea, [c]better is he than both they, which
hath not yet been, who hath not seen the evil work that is done
4 under the sun.
Then I considered all travail, and [d]every right work, that
[e]for this a man is envied of his neighbour. This is also vanity
5 and vexation of spirit. [f]The fool folDeth his hands together,
and eaTeth his own flesh. [g]Better is an handful with quietness,
6 than both the hands full with travail and vexation of spirit.
7, 8 Then I returned, and I saw vanity under thesun. There is one
[h]alone, and there is not a second; yea, he hath neither child nor
brother: yet is there no end of all his labour; neither is his
[i]eye satisfied with riches; neither saith he, For whom do I
labour, and bereave my soul of good? This is also vanity, yea,
it is a sore travail.
9 Two are better than one; because they have a good reward
10 for their labour. For if they fall, the one will lift up his fellow:
but woe to him that is alone when he falleth; for he hath not
11 another to help him up. Again, if two lie together, then they
12 have heat: but how can one be warm alone? And if one
prevail against him, two shall withstand him; and a threefold cord
is not quickly broken.
13 Better is a poor and a wise child than an old and foolish king,

[a] Heb. *of the oppressions of them.*
[b] Heb. *and the oppressor of them.*
[c] Heb. *this is the one of a man from the neighbour.*
[d] Heb. *of the oppressor of it.*
[e] Heb. *and the oppressor of them.*
[f] Heb. *this is the man of a man from the neighbour.*
[g] Heb. *Better.*
[h] Heb. *and there is not another.*
[i] Heb. *and the oppressor of them.*

IV. Having arrived (iii. 22) at a partial answer to his question (i. 3), the preacher proceeds to describe the dissatisfaction which is found in working, and in the pursuit of wealth, the chief happiness being interrupted and reduced to a minimum by the oppressions of the strong (vv. 1, 2), by envy (vv. 4, 5), by loneliness (vv. 7–12), and by danger of working even for the good of others (vv. 13–16). Vv. 17–19 are a warning against taking from the lower ranks of life, the land of the oppressor.

1. So I returned, *and considered.* Rather, *I returned and saw.* The word is used of other phenomena, and is followed by them, as in Genesis xxxvii. 14.

oppressions. Comp. Introduction, p. 424.

tears (with *ness*). Rather, **weeping** or **tears.**

for the first (i.e. "This successful work of oppression") *comfort.* Ewald and others understand the meaning to be, "the tears of the oppressed, and no comfort for his neighbours."

2. *Wherefore* (*so*) *praised.* The mystics may be here addicted to the attitude of the stagnant Jewry, call it

rather he are dead (i.e. "Destroys himself" (e.g. a similar expression in Isai. xlix. 19, lxvi. 1; Mic. iii. 3).

yet (*lit.* "yet living") *are* or (in accordance with best codices *neighbours*) or the common reading *are yet living* (*lit.* "living yet") *are* a moderate comparative. The former meaning is preferred by Ewald.

3. *Yea.* The question of a prospective man whose possibility is rendered vain by his non-existence is rendered vain by his non-existence (Ewald).

a second. Any one associated or companion (Ewald).

9–12. Cf. a saying from the Talmud, "Two are better than one because the 5th half without the sixth."

good. Ewald, "Two are both the results of mutual co-operation and mutual help." Cf. Ecclesiastes (Introduction, p. 424) for the Hebrew considerations in favour of Ewald's view that the Jubilee year is the year of rest, and the Sabbath year is the year of work. In two successive years the produce of the whole human race, one year with another, would be sufficient for all to live well but forgotten for the remainder. On the whole, the field appears to have the preference.

13. *poor.* Rather, **young man.**

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ECCLESIASTES IV. V. 99

14 [a]who will no more be admonished. For out of prison he cometh
to reign; whereas also he that is born in his kingdom becometh
15 poor. I considered all the living which walk under the sun,
with the [b]second child that shall stand up in his stead.
16 [c]No end of all the people, even of all that have been before them:
they also that have come after shall not rejoice in him. Surely
[d]this also is vanity and vexation of spirit.

Chap. 5. KEEP [e]thy foot when thou goest to the house of God,
and be more ready to hear, [f]than to give the sacrifice of fools:
2 for they consider not that they do evil. Be not rash with thy
mouth, and let not thine heart be hasty to utter any thing
before God: for God is in heaven, and thou upon earth: therefore
3 let thy words be few. For a dream cometh through the
multitude of business; and [g]a fool's voice is known by multitude
4 of words. [h]When thou vowest a vow unto God, defer not to pay
it; for [i]he hath no pleasure in fools: pay that which thou hast
5 vowed. Better is it that thou shouldst not vow, than that
6 thou shouldst vow and not pay. Suffer not thy mouth to
cause thy flesh to sin; neither say thou before the angel, that
it was an error: wherefore should God be angry at thy voice,

a Gen. 41. 14.
b Ps. 110. 3.
c Ecc. 1. 11.
d Ecc. 1. 2.
e Ex. 3. 5.
f 1 Sam. 15. 22.
g Prov. 10. 19.
h Deut. 23. 21.
i Prov. 15. 8.
Ecc. 8. 3.
Mal. 1. 8.
Mat. 5. 33.
Acc. 5. 4.
Ps. 66. 13.
Prov. 20. 25.
Ecc. 7. 9.
Mat. 5. 33.
Jas. 5. 12.
Ecc. 7. 1.
Ps. 76. 10.

[1] Heb. who hearest not to be admonished.
[2] Or, stead.

14. Saying. **For out of the house of bondage he goes forth to be a King; although he was born poor in his kingdom.** Joseph, who was born in prison, is now a King.

15. Considered &c. Lit. **I saw** "all the population of the young man's kingdom." Joseph's kingdom was a kingdom of generally acknowledged to be standard written and sanctioned by a King.

The second child. **There was** no end of the population, before whom he was, or at the head of whom the young king was. Cp. Micah 5. 10.

Shall stand up in his stead. Shall succeed his father's throne. Cp. Ecc. 1. 11.

16. **No end of all the people.** Joseph, his honor in the second person. The population of his kingdom, which was interrupted by personal adversaries, which are repeated with increasing frequency from the time of Joseph to Ezra. The Jewish Jews, who were two tribes, and the ten tribes, which were the ten tribes, the second division here.

Yet there is no resemblance between the line of thought pursued in this Book and that of Joseph's Psalm 105. As the Psalm is a narrative of the Divine Faith in Man of Joseph, the Book is a narrative of the Divine Faith in Man (narrative and therefore). If the expression "Joseph" is used in the Psalm, it is the selfishness of separating that connection with the "people." Joseph is the Man, and why that reverence is due to God, and per with the "people." Joseph is the Man, and every man, ought to be treated as a Divine

mystery, not to be made an occasion of idle thought, hasty words and rash conclusions, but to be considered in the fear of God and in the spirit of prayer. Man's duty and pleasure is to be patiently subject to God's will, and to be content with the lot which God orders and constitutes, being sure with the Psalmist (Ps. 105. 19) of the purpose (19-21), and that a much extended of his purpose in life, including both labour and suffering, and the end of all.

Be more ready to hear. Perhaps in the sense that, "to those who have the purpose of keeping God's dealing is better than fly." Cp. Ecc. 7. 1. Cp. Ecc. 7. 1. "Be not rash with your mouth, and let your heart make haste to utter any thing before God."

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7 and destroy the work of thine hands? For in the multitude of
[k] ch. 12. 13. dreams and many words *there are* also *divers* vanities: but [k]fear
thou God.
[l] ch. 3. 16. 8 If thou [l]seest the oppression of the poor, and violent pervert-
ing of judgment and justice in a province, marvel not [1]at the
[m] Ps. 12. 5. & 58. 11. & 82. 1. matter: for [m]*he that is* higher than the highest regardeth; and
9 *there be* higher than they. Moreover the profit of the earth is
for all: the king *himself* is served by the field.
10 He that loveth silver shall not be satisfied with silver; nor he
11 that loveth abundance with increase: this *is* also vanity. When
goods increase, they are increased that eat them: and what
good *is there* to the owners thereof, saving the beholding *of them*
12 with their eyes? The sleep of a labouring man *is* sweet, whether
he eat little or much: but the abundance of the rich will not
suffer him to sleep.
[n] ch. 6. 1. 13 [n]There is a sore evil *which* I have seen under the sun, *namely*,
14 riches kept for the owners thereof to their hurt. But those
riches perish by evil travail: and he begetteth a son, and *there*
[o] Job 1. 21. Ps. 49. 17. 1 Tim. 6. 7. 15 *is* nothing in his hand. [o]As he came forth of his mother's
womb, naked shall he return to go as he came, and shall take
nothing of his labour, which he may carry away in his hand.
16 And this also *is* a sore evil, *that* in all points as he came, so
[p] ch. 1. 3. [q] Prov. 11. 29. shall he go: and [p]what profit hath he [q]that hath laboured for
17 the wind? all his days also [r]he eateth in darkness, and *he hath*
[r] Ps. 127. 2. much sorrow and wrath with his sickness.
[s] ch. 2. 24. & 3. 12. 1 Tim. 6. 17. 18 Behold *that* which I have seen: [s][2]*it is* good and comely *for*
one to eat and to drink, and to enjoy the good of all his labour
that he taketh under the sun [3]all the days of his life, which God
[t] ch. 2. 10. & 3. 22. 19 giveth him: [t]for it *is* his portion. [u]Every man also to whom
[u] ch. 2. 24. & 3. 13. & 6. 2. God hath given riches and wealth, and hath given him power to
eat thereof, and to take his portion, and to rejoice in his labour;
20 this *is* the gift of God. [4]For he shall not much remember the
days of his life; because God answereth *him* in the joy of his
heart.
[a] ch. 5. 13. CHAP. 6. [a]THERE is an evil which I have seen under the sun,

[1] Heb. *at the will, or, purpose.*
[2] Heb. *there is a good which is comely, &c.*
[3] Heb. *the number of the days.*
[4] Or, *Though he give not much, yet he remembereth, &c.*

the Angel to be a priest, and refer to Mal. ii. 7.

7. *For...vanities*] Or, **For** *so it happens* **through many dreams and vanities and many words.**

8. *matter*] Rather, **purpose** (as in marg., and iii. 1), referring either to the will of God or to the edict of an oppressive ruler.

for he...they] Lit. **for high watches over high and the Highest over them,** *i.e.* the king in the capital watches over the judge or governor in the province, and God over both. This seems more in harmony with the preceding verses, and more agreeable to the scope of this passage than to understand the passage only of earthly rulers.

9. *the king himself is served by the field*] Rather, **the king** *is* **subject to the field,** *i.e.* is dependent on its cultivation. The higher ranks, if they oppress the lower, lose thereby their own means of subsistence.

11. *they...that eat them*] *i.e.* The labourers employed, and the household servants.

12. *labouring man*] Not a slave (LXX.), but every one who, according to the divine direction, earns his bread in the sweat of his brow.

14. *evil travail*] Adverse accident, or unsuccessful employment (cp. i. 13, iv. 8).

17. *hath much sorrow &c.*] Rather, **is very sad and hath pain and vexation.**

18. Rather, **Behold what I have seen to be good, it is pleasant for a man to eat.** Such thankful enjoyment is inculcated by the Law (Deut. xii. 7, 18).

20. The days will pass smoothly and pleasantly, whilst he lives in the consciousness of God's favour.

answereth him] *i.e.* grants his prayers.

VI. The Preacher in this chapter contemplates the case of men to whom God gives wealth, honour, success, children, and

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2 and it *is* common among men: a man to whom God hath given
riches, wealth, and honour, [b]so that he wanteth nothing for his [b] Job 21. 10, &c.
soul of all that he desireth, [c]yet God giveth him not power to Ps. 17. 14. & 73. 7.
eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an [c] Luke 12.
3 evil disease. If a man beget an hundred *children*, and live
many years, so that the days of his years be many, and his soul
be not filled with good, and [d]also *that* he have no burial; I say, [d] 2 K. 9. 35.
4 *that* [e]an untimely birth *is* better than he. For he cometh in Isai. 14. 19, 20.
with vanity, and departeth in darkness, and his name shall be Jer. 22. 19.
5 covered with darkness. Moreover he hath not seen the sun, [e] Job 3. 16.
6 nor known *any thing*: this hath more rest than the other. Yea, Ps. 58. 8. ch. 4. 3.
though he live a thousand years twice *told*, yet hath he seen no
good: do not all go to one place?
7 [f]All the labour of man *is* for his mouth, and yet the [1]appetite [f] Prov. 16.
8 is not filled. For what hath the wise more than the fool? what 26.
9 hath the poor, that knoweth to walk before the living? Better
is the sight of the eyes [2]than the wandering of the desire: this
10 *is* also vanity and vexation of spirit. That which hath been is
named already, and it is known that it *is* man: [g]neither may he [g] Job 9. 32.
11 contend with him that is mightier than he. Seeing there be Isai. 45. 9. Jer. 49. 19.

[1] Heb. *soul.*
[2] Heb. *than the walking of the soul.*

long life, yet withholds from them the capacity of enjoyment, rest, permanence or contentment (*vv.* 1-9). What then is good for man to do, whose lot in life is so thoroughly subject to vanity? (*vv.* 10-12).

1. *common among*] Rather, **great** (heavy) **upon men.**

3. *no burial*] For a corpse to lie unburied was a circumstance in itself of peculiar ignominy and dishonour (cp. marg. reff.).

4. *he...his*] Rather, **it...its.** The untimely birth is spoken of.

5. Rather, **it hath not seen nor known the sun: this** (the untimely birth) **hath rest rather than the other.**

6. *he live*] Rather, **he hath lived.** "He" refers to the man (*v.* 3). His want of satisfaction in life, and the dishonour done to his corpse, are regarded as such great evils that they counterbalance his numerous children, and length of days, and render his lot viewed as a whole no better than the common lot of all.

7-9. Connect these verses with *vv.* 2, 3:—"All labour is undertaken with a view to some profit, but as a rule the men who labour are never satisfied. What advantage then has he who labours if (being rich) he is wise, or if being poor he knows how to conduct himself properly; what advantage have such labourers above a fool? (None, so far as they are without contentment; for) a thing present before the eyes is preferable to a future which exists only in the desire."

8. *what*] Lit. **what profit** (as in i. 3).

knoweth...living] *i.e.* "Knows how to conduct himself rightly among his contemporaries."

10. Or, "That which has been named—*i.e.* events past or current, either (i. 9) as they present themselves to man, or (iii. 15) as they are ordered by God—was long ago (*i.e.* was decreed, its nature and place were defined by the Almighty), and was known that it is man;" *i.e.* the course of events shapes the conduct and character of man, so that what he does and suffers is said to be or constitute the man. God from the beginning definitely ordained the course of events external to man, and constituted man in such a way that events materially affect his conduct and his destiny. Hence God, by withholding from certain men the gift of contentment, and thus subjecting them to vanity, is acting according to the predetermined course of His Providence which man cannot alter (cp. Rom. viii. 20). Others translate, "What there is, its name is named long ago and known, that it is man;" *i.e.* "What hath been and is, not only came into existence long ago (i. 9, iii. 15), but also has been known and named, and is acknowledged that it, besides other things, is specially man; that man always remains the same, and cannot go beyond his appointed bounds."

him that is mightier] *i.e.* God; cp. ix. 1; 1 Cor. x. 22, and marg. reff.

11. *things*] Namely, the various circumstances detailed in the foregoing chapters, from the Preacher's personal experience, and his observation of other men, ending with the comprehensive declaration in *v.* 10 to the effect that vanity is an essential part of the constitution of creation as it now exists, and was foreknown.

what is man the better?] Rather, **what is profitable to man?**

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104 ECCLESIASTES. VII. VIII.

16 wicked man that prolongeth his life in his wickedness. [m]Be
not righteous over much; [n]neither make thyself over wise: why
17 shouldest thou [1]destroy thyself? Be not over much wicked,
neither be thou foolish: [o]why shouldest thou die [2]before thy
18 time? It is good that thou shouldest take hold of this; yea,
also from this withdraw not thine hand: for he that feareth
19 God shall come forth of them all. [p]Wisdom strengtheneth the
20 wise more than ten mighty men which are in the city. [q]For
there is not a just man upon earth, that doeth good, and sinneth
21 not. Also [3]take no heed unto all words that are spoken; lest
22 thou hear thy servant curse thee: for oftentimes also thine own
heart knoweth that thou thyself likewise hast cursed others.
23 All this have I proved by wisdom: [r]I said, I will be wise;
24 but it was far from me. [s]That which is far off, and [t]exceeding
25 deep, who can find it out? [4][u]I applied mine heart to know,
and to search, and to seek out wisdom, and the reason of things,
and to know the wickedness of folly, even of foolishness and
26 madness: [x]and I find more bitter than death the woman, whose
heart is snares and nets, and her hands as bands: [5]whoso pleaseth
God shall escape from her; but the sinner shall be taken by
27 her. Behold, this have I found, saith [y]the preacher, [6]counting
28 one by one, to find out the account: which yet my soul seeketh,
but I find not: [z]one man among a thousand have I found; but
a woman among all those have I not found.
29 Lo, this only have I found, [a]that God hath made man upright;
but [b]they have sought out many inventions.

Chap. 8. WHO is as the wise man? and who knoweth the inter-

[m] Prov. 25. 16. [n] Rom. 12. 3. [o] Job 15. 32. Ps. 55. 23. Prov. 10. 27. [p] Prov. 21. 22. ch. 9. 16. [q] 1 K. 8. 46. 2 Chr. 6. 36. Prov. 20. 9. Rom. 3. 23. 1 John 1. 8. [r] Rom. 1. 22. [s] Job 28. 12, 20. 1 Tim. 6. 16. [t] Rom. 11. 33. [u] ch. 1. 17. [x] Prov. 5. 3, 4. [y] ch. 1. 1, 2. [z] Job 33. 23. Ps. 12. 1. [a] Gen. 1. 27. [b] Gen. 3. 6, 7.

[1] Heb. *be desolate?* [2] Heb. *not in thy time?* [3] Heb. *give not thine heart.* [4] Heb. *I and my heart compassed.* [5] Heb. *he that is good before God.* [6] Or, *weighing one thing after another, to find out the reason.*

of this life" (cp. viii. 12, 13). The suggestion that these verses are intended to advocate a middle course between sin and virtue is at variance with the whole tenor of the Book.

16. *destroy thyself*] LXX. and Vulg. render, "be amazed." Cp. "marvel not" (v. 8).

20. The connexion of this verse with vv. 18, 19 becomes clearer if it is borne in mind that the fear of God, wisdom, and justice, are merely different sides of one and the same character, the formation of which is the aim of all the precepts in this chapter. The words "just" (vv. 15, 20) and "righteous" (v. 16) are exactly the same in Hebrew.

21, 22. *curse...cursed*] Rather, **speak evil of...spoken evil of.**

23. *I will be*] Or, **I am.** There was a time when Solomon thought himself wise enough to comprehend the work of God, and therefore needed for himself the self-humbling conviction declared in this verse.

it (i.e.) Wisdom. Cp. viii. 17.)

24. Lit. **Far off is that which hath been** (i.e. events as they have occurred in the order of Divine Providence), **and deep, deep, who can find it out?**

25. *reason*] The same word is translated "account" (v. 27), "invention" (v. 29), and "device" (ix. 10): it is derived from a root signifying "to count."

26. Cp. the account of Solomon's wives (1 K. xi. 1-8): see also Prov. ii. 16-19, v. 3 &c.

28. *one man*] One whose good qualities quite satisfy our expectation. Cp. the expression "one among a thousand" (marg. ref.).

a woman] The number of Solomon's wives and concubines (1 K. xi. 3) was a thousand.

29. *God hath made*] Rather, **God made.** A definite allusion to the original state of man: in which he was exempt from vanity.

VIII. Although in some degree baffled in his own pursuit of wisdom, Solomon yet regards wisdom as the nearest approach to "that good for man" which he is seeking; and presses here, as a part of that wisdom, a spirit of obedience (vv. 1-5). In the face of the incomprehensible course of external events, he determined to abide in the fear and trust of God (vv. 6-14), and to acknowledge the natural incompetence of every man to find out the unsearchable ways of God (vv. 15-17).

1. *and who*] Rather, **and as he who knoweth.** The possessor of wisdom excels

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ECCLESIASTES. VIII. 105

pretation of a thing? [a]a man's wisdom maketh his face to shine,
and [1][b]the boldness of his face shall be changed.
2 I counsel thee to keep the king's commandment, [c]and that in
3 regard of the oath of God. [d]Be not hasty to go out of his sight:
stand not in an evil thing; for he doeth whatsoever pleaseth
4 him. Where the word of a king is, there is power: and [e]who
5 may say unto him, What doest thou? Whoso keepeth the commandment [3]shall feel no evil thing: and a wise man's heart
discerneth both time and judgment.
6 Because [f]to every purpose there is time and judgment, there-
7 fore the misery of man is great upon him. [g]For he knoweth
not that which shall be: for who can tell him [2]when it shall be?
8 [h]There is no man that hath power [i]over the spirit to retain the
spirit; neither hath he power in the day of death: and there is
no [4]discharge in that war; neither shall wickedness deliver those
that are given to it.
9 All this have I seen, and applied my heart unto every work
that is done under the sun: there is a time wherein one man
10 ruleth over another to his own hurt. And so I saw the wicked
buried, who had come and gone from the place of the holy, and
they were forgotten in the city where they had so done: this is
also vanity.
11 [k]Because sentence against an evil work is not executed speed-
ily, therefore the heart of the sons of men is fully set in them to
12 do evil. [l]Though a sinner do evil an hundred times, and his
days be prolonged, yet surely I know that [m]it shall be well with
13 them that fear God, which fear before him: but it shall not be
well with the wicked, neither shall he prolong his days, which
are as a shadow; because he feareth not before God.

[a] Prov. 4. 8, 9. See Acts 6. 15. [b] Deut. 28. 50. [c] Ezek. 17. 18. Rom. 13. 5. [d] ch. 10. 4. [e] Job 34. 18. [f] ch. 3. 1. [g] Prov. 24. 22. ch. 6. 12. & 10. 14. [h] Ps. 49. 6, 7. [i] Job 14. 5. [k] Ps. 10. 6. & 50. 21. Isai. 26. 10. [l] Isai. 65. 20. Rom. 2. 5. [m] Ps. 37. 11, 18, 19. Prov. 1. 32, 33. Isai. 3. 10. Matt. 25. 34, 41.

[1] Heb. *the strength.* [2] Or, *how it shall be?* [3] Heb. *shall know.* [4] Or, *casting off weapons.*

other men: it imparts serenity to his countenance, and removes the expression of gloom or fierceness (see marg. ref.).

2. *oath*] A reference to the oath of allegiance taken to Solomon at his accession to the throne (1 Chr. xxix. 24 marg.).

3. *stand not* &c.] i.e. "Do not persist in rebellion."

5. *feel*] Lit. **know**. The meaning is, "He who obeys the commandment (i.e. the word of the king, v. 4), will not be an accomplice in any act of rebellion; and if he be a wise man he discerns (lit. knows) that the king's commandment or action is liable to correction, if it be wrong, in God's time and by God's judgment." Cp. iii. 11, 17.

6. *Because, therefore*] Or, as in v. 7, "for."

The possibility of God's time and judgment being in opposition to a king's purpose or commandment (v. 5), suggests the thought that such discord is a misery (=evil, vi. 1) common to man (or, mankind).

7. *when*] Or, as in marg. For the meaning of this verse, cp. marg. reff.

8. *neither hath he power*] Rather, **and there is no power.** Cp. iii. 19.

no discharge &c.] i.e. "No exemption from the final hour of struggle between life and death."

wickedness] Though the life of the wicked may be prolonged (vii. 15), yet wickedness itself has no inherent power to prolong that life.

9. *to his own hurt*] Or, "to the hurt of the subject." The case is still that of an unwise king whose command is obeyed (v. 2) even to the hurt of the wise man who obeys him.

10. i.e. "I saw wicked (rulers) buried, who came into the world and went from the Holy Place (the seat of authority and justice, Deut. xix. 17; 2 Chr. xix. 6), and they were forgotten in the city where they had so ruled to the hurt of their subjects: this—their death and oblivion—shews their lot also to be vanity." Others interpret the verse: "I have seen wicked men buried; and (others) came into the world, and from the Holy Place they went out of the world, and were forgotten in the city where they had done rightly" (cp. 2 K. vii. 9).

12. *his days be prolonged*] i.e. in his wickedness (v. 8).

I is emphatic, as if to mark the opposition to the "sons of men" (v. 11).

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106 ECCLESIASTES. VIII. IX.

14 There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of wicked men: again, there be wicked men, to whom it happeneth according to the work of the righteous: I said that this also is vanity. 15 Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to make merry: for that abide with him of his labour the days of his life, which God giveth him under the sun.

16 When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also there is that neither day nor night seeth sleep with his eyes:) 17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yea further; yea, though a wise man think to know it, yet shall he not be able to find it.

CHAP. 9. FOR all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before them. 2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. 3 This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go

[1] Heb. *I gave, or, set to my heart.*

16. which is done upon the earth] The ir- The disciplinarian mind probably refers to regularity, to which these words are the living himself.

applicable, is not mentioned in the context. Cf. 2 Sam. xxiv. 15. Ps. civ. 19. 20. Job xxxviii. 12. 13. Ps. civ. 22. Isa. xxxiii. 20. Jer. xxxiii. 20. Zech. xiv. 7. Rev. xxi. 25. xxii. 5. Gen. viii. 22. Jer. xxxiii. 25. Ps. cxxxvi. 8. 9. Jer. xxxi. 35. Gen. i. 14. 16. Ps. civ. 19. Isa. xxiv. 23. Rev. xxi. 23. xxii. 5. Job xxxviii. 12. 13. Ps. civ. 22. Isa. xxxiii. 20. Jer. xxxiii. 20. Zech. xiv. 7. Rev. xxi. 25

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110 ECCLESIASTES X. XI.

And cows eat the rich in thy bedchamber:
For a bird of the air shall carry the voice,
And that which hath wings shall tell the matter.

*Isa. lxi. 7. Jeremiah. li. 63. Prov. iii. 23. Ezek. xxxvi. 5. Gen. x. 8. Ezek. xxxi. 12. Psalm. lxxiv. 14. Gen. x. 10. Ezek. xxvi. 4. Psalm. lxxiv. 4. Ezek. xxxvi. 5. Psalm. lxxiv. 4. Ezek. xxxvi. 5. Psalm. lxxiv. 4. Ezek. xxxvi. 5

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ECCLESIASTES. XI. XII. 111

Yet let him remember the days of darkness;
For they shall be many. All that cometh *is* vanity.
9 Rejoice, O young man, in thy youth;
And let thy heart cheer thee in the days of thy youth,
[i]And walk in the ways of thine heart, and in the sight of thine eyes:
But know thou, that for all these *things* [k]God will bring thee into judgment.
10 Therefore remove [1]sorrow from thy heart,
And [l]put away evil from thy flesh:
[m]For childhood and youth *are* vanity.
CHAP. 12. REMEMBER [n]now thy Creator in the days of thy youth,
While the evil days come not, nor the years draw nigh,
[o]When thou shalt say, I have no pleasure in them;
2 While the sun, or the light, or the moon, or the stars, be not darkened,
Nor the clouds return after the rain:
3 In the day when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And [2]the grinders cease because they are few,
And those that look out of the windows be darkened,
4 And the doors shall be shut in the streets,
When the sound of the grinding is low,
And he shall rise up at the voice of the bird,
And all [p]the daughters of musick shall be brought low;

[i] Num. 15. 39.
[k] ch. 12. 14. Rom. 2. 6–11.
[l] 2 Cor. 7. 1. 2 Tim. 2. 22.
[m] Ps. 39. 5.
[n] Prov. 22. 6. Lam. 3. 27.
[o] See 2 Sam. 19. 35.
[p] 2 Sam. 19. 35.

[1] Or, *anger*. [2] Or, *the grinders fail, because they grind little*.

All that cometh] i.e. "The future," which must not be reckoned on by the active man, as if his present state of healthy energy were to continue.

9. *Rejoice...cheer...walk*] The imperative mood is used to encourage one who possesses certain gifts from God to remember that they come from God and are to be used in accordance with His will.

in the ways &c.] The words are probably used in an innocent sense (ii. 10; Prov. xvi. 9).

judgment] This includes a judgment beyond the grave; though the writer's view of it was dim and indefinite if compared with a Christian's.

10. The sense appears to be, "Let the timely recollection of God's judgment, and of the fleeting character of youth, so influence your conduct that you will refrain from acts which entail future remorse and pain."

XII. **1.** *Remember now*] Rather, **And remember.** The connexion between this verse and the preceding one is unfortunately interrupted by our division of chapters.

Creator] Gratitude to God as Creator is here inculcated, as just previously (xi. 9) fear of God as Judge. Godliness, acquired as a habit in youth, is recommended as the proper compensation for that natural cessation of youthful happiness which makes the days of old age more or less *evil*; more evil in proportion as there is less of godliness in the heart, and less evil where there is more godliness.

while the evil days come not] Rather, **before the evil days come.**

2. *While...not*] Or, **Before.** The darkening of the lights of heaven denotes a time of affliction and sadness. Cp. Ezek. xxxii. 7, 8; Job iii. 9; Isai. v. 30. Contrast this representation of old age with 2 Sam. xxiii. 4, 5.

3–6. The body in old age and death is here described under the figure of a decaying house with its inmates and furniture.

3. This verse is best understood as referring to the change which old age brings to four parts of the body, the arms ("the keepers"), the legs ("the strong men"), the teeth ("the grinders"), and the eyes.

4. *And the doors...is low*] The house is viewed from without. The way of entry and exit is stopped: little or no sound issues forth to tell of life stirring within. The old man as he grows older has less in common with the rising generation; mutual interest and intercourse decline. Some take the doors and the sound of the mill as figures of the lips and ears and of the speech.

he shall rise &c.] Here the metaphor of the house passes out of sight. The verb may

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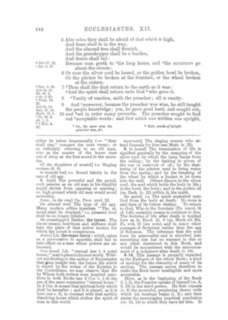

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5 Also *when* they shall be afraid of *that which is* high,
And fears *shall be* in the way,
And the almond tree shall flourish,
And the grasshopper shall be a burden,
And desire shall fail:
Because man goeth to [d]his long home, and [e]the mourners go about the streets:
6 Or ever the silver cord be loosed, or the golden bowl be broken,
Or the pitcher be broken at the fountain, or the wheel broken at the cistern.
7 [f]Then shall the dust return to the earth as it was:
[g]And the spirit shall return unto God [h]who gave it.
8 [i]Vanity of vanities, saith the preacher; all *is* vanity.
9 And [1]moreover, because the preacher was wise, he still taught
the people knowledge; yea, he gave good heed, and sought out,
10 *and* [k]set in order many proverbs. The preacher sought to find
out [2]acceptable words: and *that which was* written *was* upright,

[d] Job 17. 13.
[e] Jer. 9. 17.
[f] Gen. 3. 19. Job 34. 15. Ps. 90. 3.
[g] ch. 3. 21.
[h] Num. 16. 22. Job 34. 14. Isai. 57. 16. Zech. 12. 1.
[i] Ps. 62. 9. ch. 1. 2.
[k] 1 Kin. 4. 32.

[1] Or, *the more wise the preacher was, &c.* [2] Heb. *words of delight*.

either be taken impersonally (= "they shall rise," compare the next verse): or as definitely referring to an old man, who as the master of the house rises out of sleep at the first sound in the morning.

all the daughters of musick] i.e. Singing women (ii. 8).

be brought low] i.e. Sound faintly in the ears of old age.

5. *high*] The powerful and the proud, such persons as an old man in his timidity might shrink from opposing or meeting; or, high ground which old men would avoid ascending.

fears...in the way] Cp. Prov. xxvi. 13.

the almond tree] The type of old age. Many modern critics translate "The almond shall be despised," i.e. pleasant food shall be no longer relished.

the grasshopper] Rather, **the locust.** The clause means, heaviness and stiffness shall take the place of that active motion for which the locust is conspicuous.

desire] Lit. **the caper-berry**; which, eaten as a provocative to appetite, shall fail to take effect on a man whose powers are exhausted.

long home] Lit. "eternal (see i. 4 note) house;" man's place in the next world. Without attributing to the author of Ecclesiastes that deep insight into the future life which is shewn by the writer of the Epistles to the Corinthians, we may observe that He by Whom both writers were inspired sanctions in both Books (see 2 Cor. v. 1–6) the use of the same expression "eternal house." In 2 Cor. it means that spiritual body which shall be hereafter; and it is placed, as it is here (see v. 3), in contrast with that earthly dissolving house which clothes the spirit of man in this world.

mourners] The singing women who attend funerals for hire (see Matt. ix. 23).

6. *be loosed*] The termination of life is signified generally by the snapping of the silver cord by which the lamp hangs from the ceiling; by the dashing in pieces of the cup or reservoir of oil; by the shattering of the pitcher used to bring water from the spring; and by the breaking of the wheel by which a bucket is let down into the well. Others discern in the silver cord, the soul which holds the body in life; in the bowl, the body; and in the golden oil (cp. Zech. iv. 12) within it, the spirit.

the spirit] i.e. The spirit separated unto God from the body at death. No more is said here of its future destiny. To return to God, Who is the fountain (Ps. xxxvi. 9) of Life, certainly means to continue to live. The doctrine of life after death is implied here as in Exod. iii. 6 (cp. Mark xii. 26), Ps. xvii. 15 (see note), and in many other passages of Scripture earlier than the age of Solomon. The inference that the soul loses its personality and is absorbed into something else has no warrant in this or any other statement in this Book, and would be inconsistent with the announcement of a judgment after death (v. 14).

8–14. This passage is properly regarded as the Epilogue of the whole Book; a kind of apology for the obscurity of many of its sayings. The passage serves therefore to make the Book more intelligible and more acceptable.

Here, as in the beginning of the Book (i. 1, 2), the Preacher speaks of himself (vv. 8, 9, 10) in the third person. He first repeats (v. 8) the mournful, perplexing theme with which his musings began (i. 2); and then states the encouraging practical conclusion (vv. 13, 14) to which they have led him. It

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ECCLESIASTES. XII. 113

11 *even* words of truth. The words of the wise *are* as goads, and
as nails fastened *by* the masters of assemblies, *which* are given
12 from one shepherd. And further, by these, my son, be admonished: of making many books *there is* no end; and [l]much
[1]study *is* a weariness of the flesh.
13 [2]Let us hear the conclusion of the whole matter: [m]Fear God,
and keep his commandments: for this *is* the whole *duty* of man.
14 For [n]God shall bring every work into judgment, with every
secret thing, whether *it be* good, or whether *it be* evil.

[l] ch. 1. 18.
[m] Deut. 6. 2. & 10. 12.
[n] ch. 11. 9. Matt. 12. 36. Acts 17. 30, 31. Rom. 2. 16. 1 Cor. 4. 5.

[1] Or, *reading*.
[2] Or, *The end of the matter, even all that hath been heard, is*.

has been pointed out that the Epilogue assumes the identity of the Preacher with the writer of the Book of Proverbs.

11. Lit. **Words of wise men are as goads, and as nails driven in** (by) **masters of assemblies; they are given from one shepherd:** "goads," because they rouse the hearer and impel him to right actions; "nails" (perhaps tent-spikes), because they remain fixed in the memory: "masters of assemblies" are simply "teachers" or "preachers" (see i. 1 note), instructors of such assemblies as Wisdom addresses (Prov. i. 20).

one shepherd] i.e. GOD, Who is the supreme Giver of wisdom (Prov. ii. 6), and the chief Shepherd (Jer. xxiii. 1–4). Cp. 1 Cor. ii. 12, 13.

12. *by these*] i.e. "By the words of wise men."

books] Rather, "Writings." Probably the proverbs current in the Preacher's age, including, though not specially indicating, his own.

The Preacher protests against the folly of protracted, unprofitable, meditation.

13. Lit. "The conclusion of the discourse" (or "word,"—words, i. 1), "the whole, let us hear."

the whole duty of man] Rather, **the whole man.** To fear God and to obey Him is the whole man, constitutes man's whole being; that only is conceded to Man; all other things, as this Book again and again teaches, are dependent on a Higher Incomprehensible Being.

14. *judgment with*] Rather, judgment (*which shall be held*) **upon** &c.: i.e., an appointed judgment which shall take place in another world, as distinct from that retribution which frequently follows man's actions in the course of this world, and which is too imperfect (cp. ii. 15, iv. 1, vii. 15, ix. 2 &c.) to be described by these expressions. He that is fully convinced that there is no solid happiness to be found in this world, and that there is a world to come wherein God will adjudge men to happiness or misery respectively, as they have made their choice and acted here, must necessarily subscribe to the truth of Solomon's conclusion, that true religion is the only way to true happiness.

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THE

SONG OF SOLOMON.

INTRODUCTION.

1. "The Song of Songs which is Solomon's," so designated by its most ancient (Hebrew) title, holds an unique position in sacred literature. It may be said to be the enigma of the Old Testament, as the Apocalypse is of the New.

The Song was regarded as an integral and venerated portion of the Hebrew canon before the commencement of the Christian era, and passed as such into the canon of the primitive Church: it has been always held both by the Church and by the Synagogue in the highest and most reverent estimation.[1]

One or two allusions have been found in the Song to at least one older canonical Book (Genesis); and a few references to it occur in Books of later composition (Proverbs, Isaiah, Hosea); while two or three doubtful allusions have been thought to be made to it by writers of the New Testament. These references are sufficient to establish the recognition of the Song as a part of Holy Scripture by some among the canonical writers.

2. The difficulties of the interpreter of the Song are unusually great. One lies in the peculiar form of composition. The Song of Songs might be called a lyrico-dramatic poem, but it is not a drama in the sense that it was either intended or adapted for representation.

Though the Song is a well-organized poetical whole, its unity[2] is made up of various parts and sections, of which several have so much independence and individuality as to have been not inaptly called Idylls, *i.e.* short poetic pieces of various forms containing each

[1] Rabbi Akiba as reported in the Mishnah, expressing the general judgment of Jewish schools and doctors in the first and second centuries, exclaimed: "No man in Israel ever doubted the canonicity of the Song of Songs, for the course of ages cannot vie with the day on which the Song of Songs was given to Israel; all the Kethubim (Hagiographa) are indeed a holy thing, but the Song of Songs is a holy of holies." Origen, after enumerating six of the chief songs of Holy Scripture, *e.g.*, the songs of the Red Sea (Exod. xv.), of the Well (Num. xxi. 17, 18), of Moses (Deut. xxxii.), of Deborah (Judg. v.), of David (Ps. xviii.), of Isaiah (Isai. v.), and assigning to each its special significance in reference to the spiritual life, thus proceeds: "When thou hast passed through all these, thou must mount yet higher to sing with the Bridegroom this Song of Songs." In the Book of Proverbs, according to St. Jerome, the young are taught the duties of life; in Ecclesiastes the middle-aged the vanity of earthly things; in the Song of Songs the perfected, who have the world beneath their feet, are joined to the embraces of the heavenly Bridegroom.

[2] Almost all recent critics now assume that the Song is not an anthology or collection of poems and fragments by various authors, but (as its Hebrew title indicates) a single poem, the work of one author. The old popular renderings of this title, "Cantica," "Canticles," or "Songs of Solomon," were consequently—as to the plural form—inexact and misleading.

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a distinct subject of representation. These shorter pieces are all, however, so closely linked by a common purpose, as to form, when viewed in their right connexion, constituent parts of a larger and complete poem.

The earliest Jewish expositor of the Song as a whole, the author of the so-called Chaldee Targum, divides it in his historico-prophetic interpretation into two nearly equal halves at v. 1. All that precedes the close of that verse he makes refer to the times of the Exodus and of the first Temple, and all that follows to times subsequent to the deportation to Babylon down to the final restoration of Israel and the glories of the latter day. Whatever we may think of this allegorical interpretation, the division itself may, with other divisions—suggested by refrains and recurrent phrases, used it would seem of set purpose to indicate the commencement or the close of various sections,—prove a valuable clue to the true significance of the whole.

The two most important of these refrains are, first, the bride's threefold adjuration to the Chorus (ii. 7, iii. 5, and viii. 4), marking at each place, as most interpreters agree, the close of one division of the poem; secondly, the question asked three times by a Chorus on as many distinct appearances of the bride (iii. 6, vi. 10, and viii. 5), marking, in like manner, a fresh commencement. These two refrains enable us to divide each half of the Song into three parts of nearly equal length, and make the whole poem consist of six parts; an arrangement which, in its main features, has obtained a majority of suffrages among modern interpreters.[3]

The Song is throughout so far dramatic in form that it consists entirely of dialogue or monologue, the writer nowhere speaking in his own person; and the dialogue is connected with the development of a certain action. There are, we believe, only three chief speakers, "the bride," "the beloved," and a Chorus of "virgins" or "daughters of Jerusalem," having each their own manner and peculiar words and phrases, and these so carefully adhered to as to help us, in some cases of doubt, to determine the particular speaker (see i. 8 note)[4].

If in other Scriptures are found words of indignation and wrath

[3] Each of these parts, on a closer view, will be found to break up into two or three smaller sections, some quite idyllic in their character, and capable of being regarded as distinct little poems (*e.g.* ii. 8-17, iii. 1-5, v. 2-8). Here occur other recurrent phrases, *e.g.* "Behold, thou art fair" &c. (i. 15, iv. 1, 7, vi. 4, vii. 6), which is a formula of commencement; and the following formulæ of conclusion, "His left hand underneath my head" &c. (ii. 6, viii. 3); "Flee, my beloved" &c.; and "I am my beloved's" &c. (ii. 16, 17, vii. 10, viii. 14).

[4] Origen adds a fourth speaker, a Chorus of young men, companions of the bridegroom (iii. 11). The bride constantly repeats her favourite phrases; *e.g.* the adjuration (ii. 7 &c., v. 8); "I am my beloved's" &c. (ii. 16, vi. 3, vii. 10, cp. viii. 10); "Flee (or "turn") my beloved," &c. (ii. 17, viii. 14); her beloved is a "shepherd" who "feeds" his flock (i. 7) "among lilies" (ii. 16, vi. 3). The beloved repeatedly employs the same terms in addressing the bride; *e.g.* "My love" or "friend" (i. 9, 15, ii. 2, 10, 13, iv. 1, 7, v. 2, vi. 4); "My dove" (ii. 14, v. 2, vi. 9); "My sister" (iv. 9, 10, v. 2); "Let me hear thy voice" (ii. 14, viii. 13); "Thou hast doves' eyes" (i. 15, iv. 1). Cp. also iv. 1-3 with vi. 5-7, and iv. 4, 5, with vii. 3, 4.

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and terrible threatenings, the characteristics of this Book are sweetness, cheerfulness, and joy, characteristics somewhat at variance with "the hypothesis" so-called "of the shepherd lover."[5] According to the view taken in this Commentary, there is but one lover in the Song, and one object of his affection, without rival or disturbing influence on either side. The beloved of the bride is in truth a king, and if she occasionally speaks of him as a shepherd, she intimates (vi. 2, 3) that she is speaking figuratively. Being herself a rustic maiden of comparatively lowly station she, by such an appellation, seeks to draw down him "whom her soul loveth" (i. 7, iii. 1–4), though he be the king of Israel, within her narrower circle of thoughts and aspirations. And, therefore, while the whole poem breathes of almost more than regal splendour and magnificence, the bride is nowhere represented as dwelling with any pride or satisfaction on the riches or grandeur of her beloved, but only on what he is to her in his own person as "chiefest among ten thousand" and "altogether lovely" (v. 10, 16 notes).

3. Most recent critics have agreed in assigning to the Song an early date.

The diction of the Song (on the character of which several critics have insisted when arguing for a later date) is unquestionably peculiar. The poem is written in pure Hebrew of the best age, but with a large sprinkling of uncommon idioms and some very remarkable and apparently foreign words. Diction apart, most of the references and allusions in the Song would lead us to assign it, in accordance with its title, to the age of Solomon, nor does there seem to be sufficient reason for departing from the traditional belief that Solomon was himself the author; unless it be considered a panegyric composed in his honour by a prophet or poet of the king's own circle. In that case some of the peculiarities of diction and phraseology might be accounted for by assuming the author to have been a native of the Northern part of Solomon's dominions.

One striking characteristic of the writer of the Song is a love of natural scenes and objects, and familiarity with them as they would be presented, in the wide area[6] of the Hebrew monarchy, to an observant eye in the age of Solomon. Thus it has been observed that this short poem contains 18 names of plants and 13 of animals. Not less delight is exhibited in the enumeration of those works of human art and labour and those articles of commerce, which in the time of Solo-

[5] This hypothesis, held by many distinguished critics, assumes that there are two lovers in the Song, one a faithful simple-minded shepherd, the other a magnificent voluptuous king, by each of whom the affections of a Shulamite maiden are alternately solicited; while she, faithful in her allegiance to her shepherd-lover, rejects with scorn the monarch's blandishments, and finally compels him to abandon his pursuit.

[6] Thus, allusions to the north of Palestine, in which the writer seems to take particular delight, are found in iv. 8, 11, 15, i. 16, 17. Allusions to the east of Jordan occur in ii. 17, iv. 1, vi. 5, 13; and allusions to the fields and valleys, the flowers and animals, on the west of the river in ii. 1, 12, 14, iv. 5, v. 12, vii. 13; The furthest south is alluded to in i. 14, iv. 4, 6, 12-14, vi. 4, vii. 4 &c.

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more as largely ministered to royal pomp and luxury.[1]

As a whole, which the Song was written, was unquestionably one of peace and general prosperity, such as occurred but very rarely in the disquieted history of the land. The conditions mentioned above concur with this in fixing that time as the age of Solomon.

4. The interpretation of the Song of Songs followed in this commentary presupposes the assumption that the primary subject and occasion of the poem was a marriage between a king, who have been the only monarch, the marriage union of Solomon with a shepherd-maiden, of northern Palestine, by whose beauty and noble mind the king was deeply and has captivated. Starting from this historical basis, the Song of Songs is in its essential character an ideal representation of Israel's ideal of the relation of marriage (vii. 6, 7).[2]

5. According to this literal and historical interpretation, the Song consists the first half or one main division of the Poem, which may be called THE BRIDE AND HER SHEPHERD WITH THE KING (i. 2—v. 1). The three parts separate with a different scene and distinct action.

Part I. THE BRIDE IN THE KING'S CHAMBER (i. 2-4. 7) naturally into four sections, corresponding to the four persons in the action or dialogue.[3]

The scene is laid apparently in a wooded district of northern Palestine near the bride's home, where the king has conducted her from the nuptial scene in Salem. The three chief speakers of the poem are now the king, the bride, and the female Chorus (the "daughters of Jerusalem") commence by singing a short ode of two stanzas in praise of the absent king (i. 2-4). The king's bride, the "Shulamite" ("the bride"), appears to have been recently brought from her country home to the king's palace, to be there affianced to him. The king, the bridegroom, addresses her and the Chorus (i. 5-7). The king himself appears, in the third section, in the presence of the king of the bride, receives from her in return words of praise and affection (i. 16, ii. 7). Throughout

[1] *E.g.*, the house of Lebanon (vii. 4), Pharaoh's horse (v. *Jerusalem* (iv. 4), chariots (iii. 9), litters (iii. 7), pillarages and chariots (iii. 10), ivory (v. 14), and gold (iii. 10), great kind of wines and costly perfumes (iv. 10, 14, v. 1).

[2] The allegorical method of interpretation depicts the Song as here here is the representation of the relation between the Christ and the Church, or the relation of the election of Israel, and following, love to the Christ, or the relation of the Christ to the changed features of the Church, or the relation of the Christ and the Church, or the relation of the Christ and the Church, or the relation of the Christ and

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melodies of the *Song of Songs* types and echoes of the settings and emotions of the highest Love, of *Love Divine*, in its relations to the Eternal Bridegroom, as shown in the noble and gentle lineaments presented foreshadowings of the infinite condescension of Incarnate Love;—that Love which, first stooping in human form to visit us in our low estate in order to seek out and win its object (Ps. cxxxvi. 23), and then uniting along with itself a sanctified Humanity to the Eternal Godhead (Heb. ii. 11), finally sending forth an invitation from the mystic Bride to return to earth once more and seal the Union for Eternity (Rev. xxii. 17).

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THE

SONG OF SOLOMON.

CHAP. I. THE song of songs, which is Solomon's.

2 Let him kiss me with the kisses of his mouth:
For thy love is better than wine.
3 Because of the savour of thy good ointments
Thy name is as ointment poured forth,
Therefore do the virgins love thee.
4 Draw me, we will run after thee:
The king hath brought me into his chambers:
We will be glad and rejoice in thee,
We will remember thy love more than wine:
The upright love thee.
5 I am black, but comely, O ye daughters of Jerusalem,
As the tents of Kedar, as the curtains of Solomon.
6 Look not upon me, because I am black,
Because the sun hath looked upon me:
My mother's children were angry with me;
They made me the keeper of the vineyards;

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SOLOMON'S SONG, I. 123

Set mine own vineyard have I not kept.
7 Tell me, O thou whom my soul loveth, where thou feedest,
Where thou makest thy flock to rest at noon:
For why should I be as one that turneth aside by the flocks of
thy companions?
8 If thou know not, O thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' tents.
9 I have compared thee, O my love,
To a company of horses in Pharaoh's chariots.
10 Thy cheeks are comely with rows of jewels,
Thy neck with chains of gold.
11 We will make thee borders of gold with studs of silver.
12 While the king sitteth at his table,
My spikenard sendeth forth the smell thereof.
13 A bundle of myrrh is my well-beloved unto me;
He shall lie all night between my breasts.

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124 SOLOMON'S SONG. I. II.

14 My beloved is unto me as a cluster of camphire in the vineyards
of En-gedi.
15 [Behold, thou art fair, my love;
Behold, thou art fair; thou hast dove' eyes.
16 Behold, thou art fair, my beloved, yea, pleasant:
Also our bed is green.
17 The beams of our house are cedar, —and our *rafters of fir.
CHAP. II. 1 I am the rose of Sharon, —and the lily of the valleys.
2 As the lily among thorns, —so is my love among the daughters.
3 As the apple tree among the trees of the wood,
So is my beloved among the sons.
*I sat down under his shadow with great delight,
*And his fruit was sweet to my taste.
4 He brought me to the house of wine,
And his banner over me was love.

* Or, spices, ch. 4. 13. * Or, of cypress. * Or, rafters. * Or, pleasant and sat down. * Heb. palate. * Heb. house of wine.

14. camphire] Rather, Cypher Fern which, with the Henna, is called in Arabic, "al-ken-na," the name by which the Egyptians, Greeks, and Romans, gave it, hitherto to the Greeks and Romans. It is the Egyptian Cypher, mentioned by the Egyptians of the Greeks and first received from the Greeks. Kimchi was therefore, and Rabbi Solomon, who lived in Spain, and conversant with the vines in the same country, are wrong.

16—II. 1. A dialogue means between the Church and Christ, in which the conversation therein the thought or opinion of one person, and the answer of the other, or the conversation of judges and endangered here in the Church, and the Church, and the Christ-therefore more careful of Scripture in describing the relations of Israel or the Church to Christ, and Christ to Israel.

18. Command Beauty is of course the first and principal thing in the Church, and the symbol and accompaniment of an inward and spiritual beauty, and of the Spirit of Jesus, or Immanuel, truth, and virtue. The term is herself called "a flower" (II. 2) and the Church is called "a garden" (ch. iv. 12, 15, 16, ch. v. 1).

17. The king replies, "The hall, and chamber, and house, and palace, are all of cedar, or fine planed fir. The roof and walls are of cedar, and the floor of fir, and the precious in every side were like the Temple, and the Church of Christ."

II. 1. The children of the chapters is unfortunate; ch. ii. might be here begin at ch. i. 15, and ch. iii. 1 at ch. ii. 16, ch. iv. 1 at ch. iii. 6. The Bride exults, "I am like a rose, or a lily, or a flower, or a lily, or the stately Rose-tree." The majority of the Church, and the Church, and the Christ, Christ, Hebrew commentators, and Christ, and the Church, and the Christ, and the Church, and the Christ, and the Church, and the

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126 SOLOMON'S SONG. II. III.

12 The flowers appear on the earth;
The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
13 The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.
f ver. 16. Arise, my love, my fair one, and come away.
14 O my dove, that art in the clefts of the rock, in the secret places
of the stairs,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
g Ps. 80. 13. 15 Take us the foxes, the little foxes, that spoil the vines:
Cant. 7. 12. For our vines have tender grapes.
h Ps. 45. 2. 16 My beloved is mine, and I am his:—He feedeth among the
Ch. 6. 3. lilies.
i Ch. 4. 6. 17 Until the day break, and the shadows flee away,
Turn, my beloved,
k ver. 8. Be thou like unto a roe or a young hart
ch. 8. 14. Upon the mountains of Bether.

Chap. 3. 1 By night on my bed I sought him whom my soul loveth:
I sought him, but I found him not.
2 I will rise now, and go about the city

[1] Or, *of division.*

and ends with this refrain, in which the bride regards the invitation of the beloved that she should come forth with him into the fair world of nature, where all is love and beauty, and as a type of spiritual life and fruitfulness, which is typified by six signs (ver. 15-17) is that of the Church of God, which is typified in the first or capital month (Ver. 15). Times or tides, corresponding to the Jewish Sacred Seasons, which are Rabbi Kimchi enumerated as 15, 16 of our April, and 15 of our September.

10. *Photina of Sequanois* (St. Ursula Theresa) thus paraphrases the Hebrew, "Thy conducting of the mystic Vineyard." Cant. 1. 6. Cant. 2. 15.

12. The voice (Ch.). **The vine in blossom** (Ch.). Cant. 1. 14. Cant. 2. 13. Cant. 7. 12. The Chaldee "vineyard," which consists the appearance of "the vine" (Ch.) Cant. 1. 14. Cant. 2. 13.

13. An ancient piece of the stated a Ville Cant. 2. 13. Cant. 7. 12. Cant. 7. 12. The beloved (ver. the bride in some form) Cant. 2. 13. Cant. 7. 12. Cant. 7. 12.

15. The Bride answers by stating what appears to be a fragment of a vine-dresser's song, which she applies to herself, and concludes by her last benediction. 16. "Mine" (Ch.) Cant. 2. 16. Cant. 6. 3. Cant. 7. 10. Cant. 7. 10. Cant. 7. 10

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130 SOLOMON'S SONG. IV. V.

v ch. 4. 1. *Let my beloved come into his garden,
And eat his pleasant fruits.

v ch. 4. 16. CHAP. 5. 1 I AM come into my garden, my sister, my spouse:
I have gathered my myrrh with my spice;
v ch. 4. 11. I have eaten my honeycomb with my honey;
I have drunk my wine with my milk:
v Gen. 18. 8. *Eat, O friends; drink, drink abundantly, O beloved.
2 I sleep, but my heart waketh:
It is the voice of my beloved that knocketh, saying,
Open to me, my sister, my love, my dove, my undefiled:
*For my head is filled with dew,
And my locks with the drops of the night.*
3 I have put off my coat; how shall I put it on?
I have washed my feet; how shall I defile them?
4 My beloved put in his hand by the hole of the door
And my bowels were moved for him.
5 I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with sweet smelling myrrh,
Upon the handles of the lock.

* Or, and to mingle with. * Or, he was moved to me. * Heb. passing on, passing from.

affection for the king and willingness to depart, Israel is with under the Lord is St. belong to him. and will bring Him again to the second Temple

v ch. 4. 1. Behold, thou art fair, my love, "my peak," or "my mount," in the Hebrew text, is not in the Hebrew text, but is in the Septuagint. The hues in Palestine from their scarlet red to the purple, and from the purple to the white, are in reach to the river-bank. The King's meaning appears to be: "All pleases me in thee, from the top of your head to the sole of your feet."

v ch. 4. 8. Amana is a mountain from the king to the mountain of Shenir and Hermon, the seat of the lions, the mountains of the leopards. 10 Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. 11 How fair is your love, my sister, my spouse! how much better is your love than wine! and the smell of your ointments than all manner of spices! 12 A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed. 13 Your plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, 14 spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices: 15 a fountain of gardens, a well of living waters, and streams from Lebanon. 16 Awake, O north wind, and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits. 1 I AM come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved. 2 I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. 3 I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? 4 My beloved put in his hand by the hole of the door, and my bowels were moved for him. 5 I rose up to open to my beloved; and my hands dropped with myrrh, and my fingers with sweet smelling myrrh, upon the handles of the lock. 6 I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. 7 The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took my veil from me. 8 I charge you, O daughters of Jerusalem, if you find my beloved, that ye tell him, that I am sick of love. 9 What is thy beloved more than another beloved, O thou fairest among women? what is thy beloved more than another beloved, that thou dost so charge us? 10 My beloved is white and ruddy, the chiefest among ten thousand. 11 His head is as the fine gold, his locks are bushy, and black as a raven. 12 His eyes are as the eye of dove by the rivers of waters, washed with milk, and fitly set. 13 His cheeks are as a bed of spices, as towers of sweet flowers: his lips like lilies, dropping sweet smelling myrrh. 14 His hands are as gold rings set with beryl: his belly is as bright ivory overlaid with sapphires.

1 Gen. 2. 24. * Heb. going in, or from. * Or, half of a rey. 2 Ch. 3. 6. 2 Ch. 9. 21. 2 Ch. 9. 21. * Or, bunch of cedars.

8. The little you remain is nothing but **wanting in milk** (i.e. milk-white), **and ruddy.** The cheeks of the Bridegroom and her lashing under it have symbolized a red and white rose (Ps. 45. 2).

v. 9, 10. The bride's commendation of her lover, "the chiefest among ten thousand" (verse 10), is in her opinion the sum of all excellence. The Bride, in the strain, "to the maiden of Palestine" (Ps. cxxxiii. 1), Christian interpreters have seen the Church of Christ, and the soul, called in the Blessed Gospel, "the Bride" (Rev. xxi. 9), "the Lamb's Wife" (Rev. xxii. 17).

v. 11. Bethel is white and ruddy (v. 10), then art fairest (v. 9). The comparison of the Bridegroom's head to fine gold, recent that He "dwelt in the burning bush" (Exod. iii. 2), "which is the Holy Spirit," says St. Jerome, "and really is the Holy Ghost."

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v. 13. Spices among the chiefest. Lit. "a mountain of spices." Amana is a mountain, a name of one thousand reputed, the seat of the lions, the mountains of the leopards, the same of valley and position as the Israelite. Amana, v. 8.

v. 14. Beryl, a precious stone of the topaz kind. Amana, v. 8.

v. 15. **Streams of water.** The river-bed is to drive away **by streams of water** applies to the whole half, from the sacrifice

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SOLOMON'S SONG. V. 131

v ch. 3. 1. 6 I opened to my beloved;
but my beloved had withdrawn himself, and was gone:
My soul failed when he spake:
I sought him, but I could not find him;
I called him, but he gave me no answer.
v ch. 3. 3. 7 The watchmen that went about the city found me,
They smote me, they wounded me;
the keepers of the walls took my veil from me.
8 I charge you, O daughters of Jerusalem,
If you find my beloved, that ye tell him,
that I am sick of love.
v ch. 1. 8 9 What is thy beloved more than another beloved, O thou fairest among women?
what is thy beloved more than another beloved, that thou dost so charge us?
10 My beloved is white and ruddy,
the chiefest among ten thousand.
11 His head is as the fine gold,
his locks are bushy, and black as a raven.
v ch. 1. 15. 12 His eyes are as the eye of dove by the rivers of waters,
washed with milk, and fitly set.
v ch. 4. 9. 13 His cheeks are as a bed of spices, as towers of sweet flowers:
his lips like lilies, dropping sweet smelling myrrh.
14 His hands are as gold rings set with beryl:
his belly is as bright ivory overlaid with sapphires.

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v. 14. Beryl, a precious stone of the topaz kind. Amana, v. 8.

v. 15. **Streams of water.** The river-bed is to drive away **by streams of water** applies to the whole half, from the sacrifice

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132 SOLOMON'S SONG. V. VI.

10 His legs are as pillars of marble, set upon sockets of fine gold:
His countenance is as Lebanon, excellent as the cedars.
11 His mouth is most sweet: yea, he is altogether lovely.
This is my beloved, and this is my friend, O daughters of Jerusalem.

CHAP. 6. WHITHER is thy beloved gone, O thou fairest among women?
Whither is thy beloved turned aside? that we may seek him with thee.
2 My beloved is gone down into his garden, to the beds of spices,
To feed in the gardens, and to gather lilies.
3 I am my beloved's, and my beloved is mine:
He feedeth among the lilies.
4 Thou art beautiful, O my love, as Tirzah,
Comely as Jerusalem, terrible as an army with banners.
5 Turn away thine eyes from me, for they have overcome me:
Thy hair is as a flock of goats that appear from Gilead.
6 Thy teeth are as a flock of sheep which go up from the washing,
Whereof every one beareth twins, and there is not one barren among them.
7 As a piece of a pomegranate are thy temples within thy locks.
8 There are threescore queens, and fourscore concubines,
And virgins without number.
9 My dove, my undefiled is but one;
She is the only one of her mother,
She is the choice one of her that bare her.
The daughters saw her, and blessed her;
Yea, the queens and the concubines, and they praised her.

[a] Heb. His palate. [b] Or, they have traffied me up.

is the display in a piece of every myrtlemade and enriched with sapphire. The sapphire of the ancients seems to have been the lapis lazuli.

10 His countenance] Or, his appearance. The Hebrew word signifies the whole port and mien, but especially the countenance, which is the index of the man. It is accordingly used for the whole person, and is so translated in Ps. xlv. 12. The ancients expressing the nature of the organ of sight by the term countenance, which is the whole physiognomy, Cicero and the Latin poets, Virgil and Ovid, have expressed his beauty glossed when He is in the form of a pomegranate, and when He is crowning all in love, comparing all to love, and ravishing with a longing He cries "Come, come, come, that we may behold thee, O love!" Ibid.

11 Yea, he is altogether lovely.] The question put by the Chorus, and the answer it receives from the Bridegroom, are the most striking and are by Paradise too welcome.

9 9. The sentiment might be modified, and the expression softened, by a change of punctuation.

[a] Or, I know not. [b] Or, I knew my desire. [c] Or, of Minnows, Ver. 12.

ed for him, but herself has received from the king distinguished beauty and praise. This passage is invaluable as a divine testimony to the beauty of the Church of the Old Testament and in the literature age by the Canticles.

Form Ever. VI. 10—VIII. 4.

The Chorus address the bride here only as the Shulamite, and for the last time. Her beauty is described in a manner which, while it is in perfect harmony with what we have seen before, is yet in a new form. The Chorus, when they ring voice thence in her praise (vii. 1-5), are the mouthpiece of the Bridegroom, and the King (vii. 6-10), further him to return to the Bridal Chamber (vii. 11-viii. 4). Many Jewish allegories interpret the Chorus as the Angels, or the Church of Israel, during which, God continuing to dwell in the Tabernacle, or Temple, and the nations, the coming of Messiah, and the Church of the Gentiles, and the Church have made similar applications to the Church of Christ, the Church of the Jews, Jehovah, or to the ancient Synagogue preceding the Incarnation.

10 Who is she] The glorious beauty of the bride bears upon Him, for it is the work of His own hand, and is given at the commencement of another day, the morning, the morning of the day, "coming forth and" "terrible as an army with banners." The Chorus, as in Ver. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48,

134 SOLOMON'S SONG. VII.

* Ps. 45. 13. **Cant. 7.** HOW beautiful are thy feet with shoes, *O prince's
daughter!
The joints of thy thighs are like jewels,
The work of the hands of a cunning workman.
2 Thy navel is like a round goblet, which wanteth not liquor:
Thy belly is like an heap of wheat set about with lilies.
† Ch. 4. 5. 3 Thy two breasts are like two young roes that are twins.
‡ Ch. 4. 4. 4 Thy neck is as a tower of ivory;
Thine eyes like the fishpools in Heshbon, by the gate of Bath-
rabbim:
Thy nose is as the tower of Lebanon which looketh toward
Damascus.
5 Thine head upon thee is like Carmel,
And the hair of thine head like purple;
The king is held in the galleries.
6 How fair and how pleasant art thou, O love, for delights!
7 This thy stature is like to a palm tree,
And thy breasts to clusters of grapes.
8 I said, I will go up to the palm tree,
I will take hold of the boughs thereof:
Now also thy breasts shall be as clusters of the vine,
And the smell of thy nose like apples;

* Heb. merkava. † Or, eyes. ‡ Heb. head.

VII. 1-8. The Shulamite complies with the request of her lover, and the graces of her person are described in the terms, first of admiration, then of delight, and grace of movement. The description is in the form of a dance, and the words express nearly coinciding with the verses in the text.

1. **How fair** with zeal. Or, **the steps in the sandals**, the lovely feet are only in sandals, and the whole figure is described **dividing movements**.

Thy feet. The Septuagint is of another opinion, and reads, "how beautiful are your feet in sandals." Comp. Isa. 52. 7.

The joints of thy thighs. The image suggested is that of large well-formed jewels or other ornaments, which are "joined" together. Comp. Ezek. 16. 11. "Thy lips is like a jewel-clasped ornament, or a necklace of pearls." Or, "who is the level rising to the loins which is joined to the thighs, or the curve of the growing image to the cut. Some interpret, "the joints of thy thighs are like the work of a "Jewel a decorated ornament." Ch. Isai. 52. 10.

The work of the hand. The contrast is one of nature, the flesh, to art, the representing of the flesh in jewels. The Shulamite is as also because created by the Lord. Comp. Ps. 139. 14. "I am fearfully and wonderfully made." The Shulamite being in some respects, fairer probably by Solomon (1 K. v. 9).

2. **Thy navel**. The navel is mentioned, as showing the union in the work of Rabbins, the navel, and a large reservoir of water. The strife well sets forth the appearance of the Shulamite, and the Rabbins, the navel, and of Rabbinical. Perhaps the navel is mentioned, as being the centre of the north side of the city, though this does not seem to be the case, and Jerusalem is called the navel of the city "Ezek. 5. 5. It is an expression indicating the pain itself of the Shulamite, and the Rabbins, the navel, Rabbinical perhaps "Ezek. 5. 5. Jerusalem is called the navel of the city."

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SOLOMON'S SONG. VII. VIII. 135

9 And the roof of thy mouth like the best wine for my beloved,
That goeth down sweetly,
Causing the lips of those that are asleep to speak.
10 *I am my beloved's, and *his desire is toward me. *Ch. 6. 3.
11 Come, my beloved, let us go forth into the field; *Ps. 45. 11.
Let us lodge in the villages.
12 Let us get up early to the vineyards;
Let us see if the vine flourish, whether the tender grape *Ch. 6. 11.
be come,
And the pomegranates bud forth:
There will I give thee my loves.
13 The mandrakes give a smell, *Gen. 30. 14.
And at our gates *are* all manner of pleasant *fruits*, new and *1 Kings. 10. 13.
old,
Which I have laid up for thee, O my beloved.

CHAP. 8. O THAT thou *were* as my brother, that sucked the breasts
of my mother!
When I should find thee without, I would kiss thee;
yea, I should not be despised.
2 I would lead thee, *and* bring thee into my mother's house, *who*
would instruct me:
I would cause thee to drink of *spiced* wine of the juice of my *Prov. 9. 5.
pomegranate.
3 His left hand *should be* under my head, *Ch. 2. 6.
And his right hand should embrace me.
4 *I charge you, O daughters of Jerusalem, *Ch. 2. 7.
That ye stir not up, nor awake up love, until he please.

[1] Heb. thy. [2] Heb. and [3] Heb. *stir not up nor awake my love, until she please.*
[4] Heb. upon.

dresses the bride, engaging her to patience, forbearance (by analogy of chastisement of God), and the exercise of faith, until the marriage day. 8. As an infant, that pouts down sweetly the breast, pouting the lip, and sucking, causing the milk to come, *speaks of* or *pleasantly for my beloved.* 9. Sweetness (meaning) All his affection. 10. Desire. Ch. 7. 10. Desire to be with me, to enjoy my loving, and to be with me in my vineyard, or garden, to turn broken for beloved to which it belongs, and to be with me in the place of which his grace has called me, to the latter day Sin (Church) of the Redeemed, and to be with me in the place forth where to walk.

11. Let us go forth, *spread*. Or, the vine blossom, *which*. See II. 13 note. 12. Let us see if the vine be in blossom, if the fruit have been tended, &c. This thought enhances her desire to have him with her in the vineyard.

13. The mandrakes. Love-apples, which were thought to be a cure for both fruits and flowers; "*this* new" in the Hebrew, "the old" already has, in *stick.*

VIII. 1. Hoist *up*, and *admirer* are every *rendered*. The king was called "*father*" and "*dear-father.*" Would he be my brother, that I might be the very child when the night-cure, embrace, and welcome everywhere without restraint or fear? 2. Wine. Ch. 7. 9. Wine, *spices*, from free from the canal and the spices, the fruit of the pomegranate.

3. Ch. 2. 6. *Ch.* 2. 7. 4. Ch. 2. 7. 5. Ch. 3. 6. 6. Ch. 4. 6. 7. Ch. 4. 7. 8. Ch. 4. 8. 9. Ch. 4. 9. 10. Ch. 4. 10. 11. Ch. 4. 11. 12. Ch. 4. 12. 13. Ch. 4. 13. 14. Ch. 4. 14. 15. Ch. 4. 15. 16. Ch. 4. 16. 17. Ch. 5. 1. 18. Ch. 5. 2. 19. Ch. 5. 3. 20. Ch. 5. 4. 21. Ch. 5. 5. 22. Ch. 5. 6. 23. Ch. 5. 7. 24. Ch. 5. 8. 25. Ch. 5. 9. 26. Ch. 5. 10. 27. Ch. 5. 11. 28. Ch. 5. 12. 29. Ch. 5. 13. 30. Ch. 5. 14. 31. Ch. 5. 15. 32. Ch. 5. 16. 33. Ch. 6. 1. 34. Ch. 6. 2. 35. Ch. 6. 3. 36. Ch. 6. 4. 37. Ch. 6. 5. 38. Ch. 6. 6. 39. Ch. 6. 7. 40. Ch. 6. 8. 41. Ch. 6. 9. 42. Ch. 6. 10. 43. Ch. 6. 11. 44. Ch. 6. 12. 45. Ch. 6. 13. 46. Ch. 6. 14. 47. Ch. 6. 15. 48. Ch. 6. 16. 49. Ch. 6. 17. 50. Ch. 6. 18. 51. Ch. 6. 19. 52. Ch. 6. 20. 53. Ch. 6. 21. 54. Ch. 6. 22. 55. Ch. 6. 23. 56. Ch. 6. 24. 57. Ch. 6. 25. 58. Ch. 6. 26. 59. Ch. 6. 27. 60. Ch. 6. 28. 61. Ch. 6. 29. 62. Ch. 6. 30. 63. Ch. 6. 31. 64. Ch. 6. 32. 65. Ch. 6. 33. 66. Ch. 6. 34. 67. Ch. 6. 35. 68. Ch. 6. 36. 69. Ch. 6. 37. 70. Ch. 6. 38. 71. Ch. 6. 39. 72. Ch. 6. 40. 73. Ch. 6. 41. 74. Ch. 6. 42. 75. Ch. 6. 43. 76. Ch. 6. 44. 77. Ch. 6. 45. 78. Ch. 6. 46. 79. Ch. 6. 47. 80. Ch. 6. 48. 81. Ch. 6. 49. 82. Ch. 6. 50. 83. Ch. 6. 51. 84. Ch. 6. 52. 85. Ch. 6. 53. 86. Ch. 6. 54. 87. Ch. 6. 55. 88. Ch. 6. 56. 89. Ch. 6. 57. 90. Ch. 6. 58. 91. Ch. 6. 59. 92. Ch. 6. 60. 93. Ch. 6. 61. 94. Ch. 6. 62. 95. Ch. 6. 63. 96. Ch. 6. 64. 97. Ch. 6. 65. 98. Ch. 6. 66. 99. Ch. 6. 67. 100. Ch. 6. 68. 101. Ch. 6. 69. 102. Ch. 6. 70. 103. Ch. 6. 71. 104. Ch. 6. 72. 105. Ch. 6. 73. 106. Ch. 6. 74. 107. Ch. 6. 75. 108. Ch. 6. 76. 109. Ch. 6. 77. 110. Ch. 6. 78. 111. Ch. 6. 79. 112. Ch. 6. 80. 113. Ch. 6. 81. 114. Ch. 6. 82. 115. Ch. 6. 83. 116. Ch. 6. 84. 117. Ch. 6. 85. 118. Ch. 6. 86. 119. Ch. 6. 87. 120. Ch. 6. 88. 121. Ch. 6. 89. 122. Ch. 6. 90. 123. Ch. 6. 91. 124. Ch. 6. 92. 125. Ch. 6. 93. 126. Ch. 6. 94. 127. Ch. 6. 95. 128. Ch. 6. 96. 129. Ch. 6. 97. 130. Ch. 6. 98. 131. Ch. 6. 99. 132. Ch. 6. 100. 133. Ch. 6. 101. 134. 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Ch. 6. 740. 773. Ch. 6. 741. 774. Ch. 6. 742. 775. Ch. 6. 743. 776. Ch. 6. 744. 777. Ch. 6. 745. 778. Ch. 6. 746. 779. Ch. 6. 747. 780. Ch. 6. 748. 781. Ch. 6. 749. 782. Ch. 6. 750. 783. Ch. 6. 751. 784. Ch. 6. 752. 785. Ch. 6. 753. 786. Ch. 6. 754. 787. Ch. 6. 755. 788. Ch. 6. 756. 789. Ch. 6. 757. 790. Ch. 6. 758. 791. Ch. 6. 759. 792. Ch. 6. 760. 793. Ch. 6. 761. 794. Ch. 6. 762. 795. Ch. 6. 763. 796. Ch. 6. 764. 797. Ch. 6. 765. 798. Ch. 6. 766. 799. Ch. 6. 767. 800. Ch. 6. 768. 801. Ch. 6. 769. 802. Ch. 6. 770. 803. Ch. 6. 771. 804. Ch. 6. 772. 805. Ch. 6. 773. 806. Ch. 6. 774. 807. Ch. 6. 775. 808. Ch. 6. 776. 809. Ch. 6. 777. 810. Ch. 6. 778. 811. Ch. 6. 779. 812. Ch. 6. 780. 813. Ch. 6. 781. 814. Ch. 6. 782. 815. Ch. 6. 783. 816. Ch. 6. 784. 817. Ch. 6. 785. 818. Ch. 6. 786. 819. Ch. 6. 787. 820. Ch. 6. 788. 821. Ch. 6. 789. 822. Ch. 6. 790. 823. Ch. 6. 791. 824. Ch. 6. 792. 825. Ch. 6. 793. 826. Ch. 6. 794. 827. Ch. 6. 795. 828. Ch. 6. 796. 829. Ch. 6. 797. 830. 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Ch. 6. 856. 889. Ch. 6. 857. 890. Ch. 6. 858. 891. Ch. 6. 859. 892. Ch. 6. 860. 893. Ch. 6. 861. 894. Ch. 6. 862. 895. Ch. 6. 863. 896. Ch. 6. 864. 897. Ch. 6. 865. 898. Ch. 6. 866. 899. Ch. 6. 867. 900. Ch. 6. 868. 901. Ch. 6. 869. 902. Ch. 6. 870. 903. Ch. 6. 871. 904. Ch. 6. 872. 905. Ch. 6. 873. 906. Ch. 6. 874. 907. Ch. 6. 875. 908. Ch. 6. 876. 909. Ch. 6. 877. 910. Ch. 6. 878. 911. Ch. 6. 879. 912. Ch. 6. 880. 913. Ch. 6. 881. 914. Ch. 6. 882. 915. Ch. 6. 883. 916. Ch. 6. 884. 917. Ch. 6. 885. 918. Ch. 6. 886. 919. Ch. 6. 887. 920. Ch. 6. 888. 921. Ch. 6. 889. 922. Ch. 6. 890. 923. Ch. 6. 891. 924. Ch. 6. 892. 925. Ch. 6. 893. 926. Ch. 6. 894. 927. Ch. 6. 895. 928. Ch. 6. 896. 929. Ch. 6. 897. 930. Ch. 6. 898. 931. Ch. 6. 899. 932. Ch. 6. 900. 933. Ch. 6. 901. 934. Ch. 6. 902. 935. Ch. 6. 903. 936. Ch. 6. 904. 937. Ch. 6. 905. 938. Ch. 6. 906. 939. Ch. 6. 907. 940. Ch. 6. 908. 941. Ch. 6. 909. 942. Ch. 6. 910. 943. Ch. 6. 911. 944. Ch. 6. 912. 945. Ch. 6. 913. 946. Ch. 6. 914. 947. Ch. 6. 915. 948. Ch. 6. 916. 949. Ch. 6. 917. 950. Ch. 6. 918. 951. Ch. 6. 919. 952. Ch. 6. 920. 953. Ch. 6. 921. 954. Ch. 6. 922. 955. Ch. 6. 923. 956. Ch. 6. 924. 957. Ch. 6. 925. 958. Ch. 6. 926. 959. Ch. 6. 927. 960. Ch. 6. 928. 961. Ch. 6. 929. 962. Ch. 6. 930. 963. Ch. 6. 931. 964. Ch. 6. 932. 965. Ch. 6. 933. 966. Ch. 6. 934. 967. Ch. 6. 935. 968. Ch. 6. 936. 969. Ch. 6. 937. 970. Ch. 6. 938. 971. Ch. 6. 939. 972. Ch. 6. 940. 973. Ch. 6. 941. 974. Ch. 6. 942. 975. Ch. 6. 943. 976. Ch. 6. 944. 977. Ch. 6. 945. 978. Ch. 6. 946. 979. Ch. 6. 947. 980. Ch. 6. 948. 981. Ch. 6. 949. 982. Ch. 6. 950. 983. Ch. 6. 951. 984. Ch. 6. 952. 985. Ch. 6. 953. 986. Ch. 6. 954. 987. Ch. 6. 955. 988. Ch. 6. 956. 989. Ch. 6. 957. 990. Ch. 6. 958. 991. Ch. 6. 959. 992. Ch. 6. 960. 993. Ch. 6. 961. 994. Ch. 6. 962. 995. Ch. 6. 963. 996. Ch. 6. 964. 997. Ch. 6. 965. 998. Ch. 6. 966. 999. Ch. 6. 967. 1000. Ch. 6. 968.

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136 SOLOMON'S SONG. VIII.

*Ch. 3. 6. 5 *Who is this that cometh up from the wilderness, leaning
upon her beloved?
I raised thee up under the apple tree:
There thy mother brought thee forth:
*there she brought thee forth that bare thee.
*Jer. 30. 18. 6 *Set me as a seal upon thine heart,
Hos. 2. 19. As a seal upon thine arm:
*for love is strong as death;
*jealousy is cruel as the grave:
The coals thereof are coals of fire,
*which hath a most vehement flame.
7 Many waters cannot quench love,
*Prov. 6. 35. Neither can the floods drown it:
If a man would give all the substance of his house for love,
It would utterly be contemned.
*Genesis. 25. 8 *We have a little sister, and she hath no breasts:
What shall we do for our sister in the day when she shall
be spoken for?

[1] Heb. hard.

this cause very rare to what appears to be the contrary, as in Ch. 3. 6. 5. Who. The Poet supposes the world here to be addressed by Shamah to Israel in "this wilderness" (Ch. 3. 6. 6. Set me. Ch. 3. 10. 7. Many waters. Ch. 3. 10. 8. We have a little sister. Ch. 3. 10.

Sixth Poem. vv. 5-14.

5-7. The scene changes from Jerusalem to the birthplace of the bride, where she is seen coming up from the wilderness, leaning on her son of the great king her husband.

8. Who is this? Cp. and contrast with 11. 1. 9. Sister. Ch. 4. 9. Sister, spotless and unblemished, but here unadmonished, hopeful, and loving grace.

10. Ch. 4. 10. Ch. 4. 10. Ch. 4.

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JEREMIAH.

INTRODUCTION.

1. JEREMIAH was by birth a priest, and dwelt at Anathoth, a village in the tribe of Benjamin, about three miles north of Jerusalem, and belonging to the time of David, when, however, it seems to have become common (see 1 Chr. vii. 4, 10, 12), and most probably it signifies *Jehovah Answers*.

It is a subject of dispute whether or not Hilkiah, the father of Jeremiah, was the same with the person, who found the Book of the Law in the Temple (2 K. xxii. 4). It is at least possible that he was. The more that ordinary respect for the priestly family of Anathoth and Zedekiah, and other reasons support the supposition that Jeremiah was a son of high birth.

His call to the prophetic office dates from the thirteenth year of Josiah. It was a time when danger was once again gathering round the Jewish kingdom of Judah. Jeremiah, however, occupied a more directly political position than to any other of "the goodly fellowship of the prophets;" as both the tone and contents of his prophecy testify of his institution given. If we glance back at the previous history, we find that the destruction of Sennacherib's army in the reign of Hezekiah (2 Chronicles xxxii. 22), though it had not freed the land from predatory incursions, had nevertheless put an end to all serious designs on the part of the Assyrians to reduce it to the same conditions as that to which Samaria had reduced Samaria. The power of Judah was balanced between Egypt on the one hand and Babylon on the other. In Egypt Pseamnetichus put an end to the subdivision of the country, and made himself sole king, in the twenty-first year of Ancheneferi (B.C. 633), being the twenty-fourth of Josiah's reign. In Babylon, in the four years he was ruling in the last eighteen or nineteen years of his life—contemporary with Josiah, but it was his successor Nabopolassar, who was king. In Nineveh, while in Egypt grew in strength as Nineveh declined, partly from the efforts of the Scythian invaders, but still more from the growing power of the Medes and Babylon, having achieved its independence. Two years after the death of Josiah, Nineveh was in fact a continued attack of the Medes under Cyaxares and the Babylonians under Nabopolassar. But Nabopolassar does not seem to have ventured on any direct attack on Egypt and Egypt remained the dominant power till the fourth year of Jehoiakim. In that year, B.C. 606 according to the cylinders, Nebuchadnezzar, the son of Nabopolassar, Having peacefully succeeded his father he returned to Judea, and Jehoiakim became his vassal. After

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three years of servitude Jehoiakim rebelled (2 K. xxiv. 1, 2). Three months afterwards his son Jehoiachin, the queen-mother, and a large number of nobles and officers, were carried captive to Babylon.

The growth of Egypt into a fortunate power under Pseamnetichus (2, 18, 36), raised the question of a close alliance with him. The prophetic party, however, was against it. Judah recognized that voice as inspired, and obeyed. His obedience cost him his life at Megiddo; but four years later Nechoh was driven back by Nebuchadnezzar at Carchemish. On that day the fate of the Jewish nation was decided, and the prophecy of Jeremiah's mission then ceased.

The ministry of Jeremiah really belonged to the last eighteen years of Josiah's reign. Judah's probation was prolonged, (if the expression still possible), through such pious Judah's guilt became heavier, her condemnation more certain. But to the eye of man her punishment was delayed, and the unexpected event Jehoiakim was the willing vassal of Egypt, the supreme power. We wonder then, being in possession of such facts, to assert that Jeremiah's prophecy was not early enough, we wonder that he destroyed Jerusalem's roll, as the record of the prophecy against the nation, that it was his last chance, his last offer of mercy: and as he threw the torn fragments of the roll on the fire he threw there in symbol his royal and all the people of the land. It was in this fourth year of Jehoiakim, that Judah was first threatened the greatness of Nebuchadnezzar's empire, and the wide limits over which it would extend. This prophecy (ch. xxv.) placed his life in the reigns of Jehoiakim, Jehoiachin and Zedekiah (xxxvi. 18). When Jeremiah appears again Nebuchadnezzar was advancing upon Jerusalem to execute the prophecy contained in the roll. In the death of Jehoiakim the first period of Judah's history was brought to a close. Though Jeremiah remained with Zedekiah, and his mission was over. He testifies himself that the Jewish Church had gone with Jehoiachin to Babylon, Zedekiah and those who remained were "the vile figs" of the basket of a fruit basket from which everything good had been rolled (ch. xxiv.). Jeremiah's mission was a matter of success. Jeremiah held a distinctive office towards them.

Such was the political state of things in the evil days in which Jeremiah was the prophet, called to make Judeeah's last appeal to His Covenant people, but to understand the prophet's position fully, the moral change which had come over the people, and which, as the cause of the nation's ruin, must be noted.

Not in the time of Manasseh, though there had been bad as well as good kings, and though there had probably always been a certain amount of nature-worship and of idolatry among the people, but perhaps, yet the service of Jehovah had been the sole established and even dominant religion of the people. But upon his accession a new spirit came over the people. In spite of his repentance, it continued throughout his long reign of fifty-five years, and it culminated in the open establishment of idolatry, but a reign of terror commenced, during which not only the prophets, but

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all who were distinguished for religion and virtue, were cruelly murdered. The reign of Manasseh was important in another particular. Judah was then just in the act of recovering from its utterly subjected state at the end of the Assyrian period. Under the wise rule of the throne, there was both great prosperity among the people, and also a better state of feeling. Great and good men stood forward as leaders in both political and religious and Ecclesiastical: and the nation itself had become as the settled with Saul and Manasseh as their foundations had been with David. Then, the prophetic party of Josiah entered with all his heart into the work of restoring the national religion, and laboured with a zeal, which was not to be wearied by the opposition coming from the land. This was half the work; the other half was executed by Jeremiah. The work of Josiah on the land, the word of God speaking in their consciences could alone cleanse men's hearts. The office then of Jeremiah was to show that a change in the outward condition of Judah, the reformation effected by Josiah, or it would not be accepted.

It was in Josiah's thirteenth year, when entire quiet prevailed in the Assyrian and Babylonian empires, was himself little more than twenty years of age, that his appointment to the office of a prophet was shown him by which he learned the main reason why the word of Jehovah was entrusted to his charge. By the first, the branch of the Assyrian empire, was the first that judgment was awoke in the land. Judah must decide at once whether she will serve Jehovah or Baalim, and her choice must be real. If she choose Jehovah, she must prove that such is her choice by the obedience of her heart and holiness. For, secondly, by the symbol of the seething caldron he saw that a great calamity was impending over his country. There are in Jewish history two overwhelming catastrophes, the first, the destruction of the holy city and Temple by the Babylonians, the second, the destruction of the holy city and Temple by Titus. The preaching of Jeremiah caused the first to be a new birth to the chosen people, and the preaching of Christ caused the Christian Church to spring forth from the other. But both were the work of God, and accordingly inherent in Jeremiah were such, however, our "deals before the shoulders, and that spread out his mouth" (Isai. lii. 7). Of all the prophets there is not one who so frankly lays open

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[1] Cp. iv. 3, v. 5, vii. 9-11, ix. 4, 5.

[2] As in such cases only a small minority was saved in the general ruin, the office both of Jeremiah and of our Lord is described as a separation of the wheat from the tares, or of the precious remnant from the vile refuse. The figure is taken from the act to extract from the ore the precious metal, as in Mal. iii. 3, or from the Mosaic ceremonial, as "Lord is a refiner and purifier of silver (Mal. iii. 3, Ps. xii. 1), or from the winnowing of the corn, as in Luke iii. 17, or from the gathering of the fruit, as in Matt. xiii. 30, or from the fishing (Matt. xiii. 47, Mark i. 17, Luke v. 10, Ezek. xlvii. 10) and when they have taken the fish, they cast them into vessels (Matt. xiii. 48) from one to fifty-three (John xxi. 11), or from the shepherd separating his sheep to separate sorts. Many Jewish and Christian commentators have understood the "remnant of Jehovah," whom sometimes are so graphically set forth in the fifty-third chapter of Isaiah.

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tone of nearly every part of the Book of Jeremiah is so generally acknowledged that an occasional footnote on some impugned passage is all that is necessary. The value of the Book is also very great, in showing how quickly the writings of the prophets became generally known, and how readily they were to interpolate them or introduce falsifications on a large scale. The acknowledged genuineness of the Book of Jeremiah is also valuable in showing how readily a later prophet so constantly quotes the words of his predecessors. He evidently knew the other Scriptures by heart, and perpetually repeats them, into his own book. He never quotes them briefly and mosaically, but developes them, as so to give them something of his own soft Jeremiane; but his testimony to the existence of them in the same states as that in which we find them in our Bibles is clear. Most numerous are his quotations from the Pentateuch, and especially from Deut. xxviii. (see Jer. xxxiii. 9). It had been so lately found (2 K. xxii. 8) that this is just what we should expect. His young mind must have been deeply penetrated with the words of the Law, as found in 2 K. xxiii. 1-3. And such quotations in a book of which the genuineness is acknowledged, are of the greatest possible value for the antiquity of the writings from which they are taken.

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THE BOOK OF THE PROPHET

JEREMIAH.

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JEREMIAH. II. 151

when upon every high hill and under every green tree thou
21 wandered, playing the harlot. Yet I had planted thee a noble
vine, wholly a right seed: how then art thou turned into
22 the degenerate plant of a strange vine unto me? For
*wash thee with nitre, and take thee much soap, yet thine ini-
23 quity is marked before me, saith the Lord God. *How canst
thou say, I am not polluted, I have not gone after Baal-
thy way in the valley, know what thou hast done: *thou art a
24 swift dromedary traversing her ways; *a wild ass used to the
wilderness, snuffeth up the wind at her pleasure; in her
occasion who can turn her away? all they that seek her will
25 not weary themselves; in her month they shall find her. With-
hold thy foot from *nakedness, and thy throat from thirst:
but thou saidst, *There is no hope; for I have loved
26 *strangers, and after them will I go. ¶ As the thief is ashamed
when he is found, so is the house of Israel ashamed; they,
kings, their princes, and their priests, and their prophets, saying
27 to a stock, Thou art my father; and to a stone, Thou hast
brought me forth: for they have turned *their back unto me,

* Ch. 18. 14.
* Ezek. 16. 15.
* Ezek. 16. 25.
* Ezek. 16. 28.
* Ch. 3. 2.
* Ezek. 16. 36.
* Ezek. 16. 36.
* Ch. 3. 3.
* Ch. 3. 4.
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* Ch. 4. 1.
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* Ch. 5. 1.
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* Ch. 5. 31.

* Ch. 2. 28. Ch. 11. 13. Judg. 10. 14. Deut. 32. 37. 38.
* Ch. 2. 29. Ch. 3. 13. Ezek. 20. 27. Hos. 4. 1. 2. Mal. 3. 13. 14.
* Ch. 2. 30. Ch. 5. 3. Ezra 9. 7. Neh. 9. 26. Ps. 106. 43. Isa. 1. 5. Ezek. 24. 13. Zeph. 3. 7.
* Ch. 2. 31. Ezek. 18. 31. Ezek. 33. 11. Mal. 3. 7.
* Ch. 2. 32. Ezek. 16. 36. Hos. 2. 13.
* Ch. 2. 33. Ezek. 16. 25. 26. 28. 29. 30. 31. 33. 34. 35. 36. 37. 41. 47. 51. 57. 58. 59. 63. Ezek. 23. 11. 12. 14. 16. 17. 19. 20. 22. 23. 27. 29. 30. 31. 35. 37. 38. 39. 40. 43. 44. 45. 48. 49.
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* Ch. 2. 35. Ezek. 18. 29. 30. 31. 32. 33. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
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* Ch. 3. 1. Deut. 24. 1. 2. 3. 4. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
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* Ch. 3. 6. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
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* Ch. 4. 19. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 20. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 21. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 22. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 23. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 24. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 25. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 26. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 27. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 28. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 29. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 30. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 4. 31. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 1. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 2. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 3. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 4. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 5. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 6. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 7. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 8. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 9. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 10. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 11. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 12. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 13. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 14. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 15. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 16. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 17. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 18. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 19. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 20. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 21. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 22. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 23. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 24. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 25. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 26. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 27. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 28. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 29. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 30. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.
* Ch. 5. 31. Ezek. 16. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49.

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and not *their face*: but in the time of their *trouble they will
28 say, Arise, and save us. ¶ But where *are* thy gods that thou
hast made thee? let them arise, if they can save thee in the
time of thy *trouble: for *according to the number of thy cities
are thy gods, O Judah. ¶ Wherefore will ye plead with me?
29 all have transgressed against me, saith the Lord. In vain have
I *smitten your children; they received no correction: your
30 sword hath devoured your prophets, like a destroying lion.
O ye generation, see ye the word of the Lord. *Have I been a
wilderness unto Israel? a land of darkness? wherefore say my
people, *We are lords; *we will come no more unto thee?
31 Can a maid forget her ornaments, or a bride her attire? yet
my people have forgotten me *days without number. Why
32 *trimmest thou thy way to seek love? therefore hast thou also
taught the wicked ones thy ways. Also in thy skirts is found
the blood of the souls of the poor innocents: I have not found it
33 by *secret search, but upon all these. *Yet thou sayest,
Because I am innocent, surely his anger shall turn from me.
Behold, I will plead with thee, because thou *sayest, I have
34 not sinned. *Why gadest thou about so much to change thy way?
*thou also shalt be ashamed of Egypt, *as thou wast ashamed

* Heb. *and*.
* Heb. *Ye have turned*.
* Heb. *face*.

Arise, and save us. Whether it is idolatry or infidelity, is matter only to temporal deliverance, and not to eternal salvation, it matters little to them, that the deep conviction of sin, and the fear of God, should induce them to flee to our Lord, recognize his authority, and seek peace.

26. The practice of lying, long. Things are much the same now. *Now is the time*, when the Lord is pleased to bless the living, awful. When every step has the sinner taken, has been in the direction of God, and he cannot be help the over-whelmed.

27. *Saying*. Hitherto the argument had been addressed to Israel; although the prophet has spoken of Judah, in the proximity of Israel, and points to the sin of Israel, as a warning to Judah, the force of Samaria's sin, it could suffer Samaria's punishment.

Thy gods. Very sacred Ash divinged gear (Ezek. 16. 36). Hence, the sin of Israel (Ezek. 16. 37). Israel was the same here of the true prophet (Neh. iv. 20; Matt. xviii. 20).

28. *Go, it generation*. **that go not**. Ar. *Ye*. Ye, the generation, ye, the generation to God.

Where are thy gods. This court is written in Hebrew with two accents, as being a temporary, expressing not merely exclusion, but contempt. Ye, the generation, ye, the generation, ye, the generation,

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a field, are they against her round about; because she hath
18 been rebellious against me, saith the Lord. Thy way and thy
doings have procured these things unto thee; this is thy wickedness,
because it is bitter, because it reacheth unto thy heart.
19 ¶ My bowels, my bowels! I am pained at my very heart; my
heart maketh a noise in me; I cannot hold my peace, because
thou hast heard, O my soul, the sound of the trumpet, the alarm
20 of war. Destruction upon destruction is cried; for the whole
land is spoiled: suddenly are my tents spoiled, and my cur-
21 tains in a moment. How long shall I see the standard, and
22 hear the sound of the trumpet? For my people is foolish, they
have not known me; they are sottish children, and they have
none understanding: they are wise to do evil, but to do good
23 they have no knowledge. I beheld the earth, and, lo, it was
24 without form, and void; and the heavens, and they had no
25 light. I beheld the mountains, and, lo, they trembled, and
26 all the hills moved lightly. I beheld, and, lo, there was no man, and
27 all the birds of the heavens were fled. I beheld, and, lo, the
fruitful place was a wilderness, and all the cities thereof were
broken down at the presence of the Lord, and by his fierce anger.
28 ¶ For thus hath the Lord said, The whole land shall be desolate;
29 yet will I not make a full end. For this shall the earth mourn,
and the heavens above be black: because I have spoken it, I
have purposed it, and will not repent, neither will I turn back
from it.

Heb. the midst of my heart.

18 *Thy way* ... *thy doings* The way and doings of the people
have brought upon them this, which is their own wickedness
and folly. *Because it reacheth unto thy heart* Or, *because
it touch thy life*, as the Hebrew phrase is, Psalm 105. 18.
19 *My bowels, my bowels!* I am pained at my very heart; my
heart maketh a noise in me; I cannot hold my peace, because
thou hast heard, O my soul, the sound of the trumpet, the
alarm of war. Destruction upon destruction is cried; for the whole
land is spoiled: suddenly are my tents spoiled, and my cur-
tains in a moment. How long shall I see the standard, and
hear the sound of the trumpet? For my people is foolish, they
have not known me; they are sottish children, and they have
none understanding: they are wise to do evil, but to do good
they have no knowledge. I beheld the earth, and, lo, it was
without form, and void; and the heavens, and they had no
light. I beheld the mountains, and, lo, they trembled, and
all the hills moved lightly. I beheld, and, lo, there was no man, and
all the birds of the heavens were fled. I beheld, and, lo, the
fruitful place was a wilderness, and all the cities thereof were
broken down at the presence of the Lord, and by his fierce anger.
27 For thus hath the Lord said, The whole land shall be desolate;
28 yet will I not make a full end. For this shall the earth mourn,
and the heavens above be black: because I have spoken it, I
have purposed it, and will not repent, neither will I turn back
from it.

Heb. the midst of my heart.

bandages or guard round Jerusalem to the city chance of escape is a hasty flight,
heads encircled by standards or bulwarks Flags stream from the fort to catch the
for the protection of their flocks or eyes of scared towns, while the blasts of the trumpet
herds. sound from every hill-top. Ver. 19.

18 *Thy wickedness* This stage in the 19 *My bowels* The verses each beginning
history of the people is the result of their with the Hebrew word *Meai* (bowels) are
own wickedness, this error and this sp- discrete outpiece of Judea during the
ecious Ver. 17. *Bitter* Or, *grievous*, *reach* Ver. 18. *Sounded not* Or,
unto thy heart To find their own misery in *without form, and void* Genesis not
the results of one's own doings with bitter, *void* Gen. 1. 2 note. The land has
grievous, and painful. The word is not been left without form and void, and
analogous to the Latin *mordeo*, to bite, *fled* Or, *spoiled* Ver. 20. *Fruitful place*
to which the Hebrew *mordeo* is a cognate. Or, *Carmel* Ver. 26. *Cities* Ver. 20.
of circumlocution, in which the people express *date of judgment* Ver. 31. Jeremiah's vision of
their grief at the scourge controlled by the the desolation of the country, of the
sword Ver. 10. *Sounded* Or, *sounded* Ver. 19. *Sounded*
20 *My tents* Or, *tents* 21 *Standard* Ver. 6. *Sound of the trumpet* Ver. 19.
Sound of the trumpet Ver. 19. *Sounded* Ver. 19. *Sounded* Ver. 19. *Sounded

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have purposed it, and *will not repent, neither will I turn back
9 from it. According to all your doings doth they judge you, O
house of Israel, saith the Lord God. Behold, ye trust in
lying words, that cannot profit. Will you steal, murder,
and commit adultery, and swear falsely, and burn incense
unto Baal, and walk after other gods whom you know not,
10 and come and stand before me in this house, which is called
by my name, and say, We are delivered to do all these abo-
minations? Is this house, which is called by my name,
become a den of robbers in your eyes? Behold, even I
11 have seen it, saith the Lord. But go you now unto my place
which was in Shiloh, where I set my name at the first, and
see what I did to it for the wickedness of my people Israel.
12 And now, because you have done all these works, saith the
Lord, and I spoke unto you, rising up early and speaking,
but you heard not; and I called you, but you answered
13 not; therefore will I do unto this house, which is called by
my name, wherein you trust, and unto the place which I
gave unto you and your fathers, as I have done to Shiloh.
14 And I will cast you out of my sight, as I have cast out all
your brethren, even the whole seed of Ephraim.
15 Therefore speak not you for this people, neither lift up
cry nor prayer for them, neither make intercession to me:
for I will not hear you. Seest thou not what they do in the
16 cities of Judah and in the streets of Jerusalem? The children
gather wood, and the fathers kindle the fire, and the women
knead their dough, to make cakes to the queen of heaven,
and to pour out drink offerings unto other gods, that they
17 may provoke me to anger. Do they provoke me to anger?
saith the Lord: do they not provoke themselves to the
18 confusion of their own faces? Therefore thus saith the Lord
God; Behold, my anger and my fury shall be poured out
upon this place, upon man, and upon beast, and upon the
trees of the field, and upon the fruit of the ground; and it
shall burn, and not be quenched.
19 Thus saith the Lord of hosts, the God of Israel; Your
burnt offerings add unto your sacrifices, and eat flesh.
20 For I spoke not unto your fathers, nor commanded them
in the day that I brought them out of the land of Egypt,
concerning burnt offerings or sacrifices: but this thing
21 commanded I them, saying, Obey my voice, and I will be
your God, and you shall be my people: and walk you in
all the ways that I have commanded you, that it may be
22 well unto you. But they hearkened not, nor inclined their
ear, but walked in the counsels and in the imagination of
their evil heart, and went backward, and not forward.
23 Since the day that your fathers came out of the land of
Egypt unto this day, I have even sent unto you all my
servants the prophets, daily rising up early and sending
24 them: yet they hearkened not unto me, nor inclined their
ear, but hardened their neck: they did worse than their
25 fathers. Therefore you shall speak all these words unto them;
but they will not hearken unto you: you shall also call
26 unto them; but they will not answer you. But this is a
nation that obeys not the voice of the Lord their God,
nor receives correction: truth is perished, and is cut off
27 from their mouth. Cut your hair, O Jerusalem, and cast it
away, and take up a lamentation on high places; for the
Lord has rejected and forsaken the generation of his wrath.
28 For the children of Judah have done evil in my sight,
saith the Lord: they have set their abominations in the
house which is called by my name, to pollute it.
29 And they have built the high places of Tophet, which is
in the valley of the son of Hinnom, to burn their sons
and their daughters in the fire; which I commanded not,
30 nor came it into my heart. For the children of Judah have
done evil before me, saith the Lord: they have set their
abominations in the house which is called by my name,
31 to defile it. And they have built the high places of Tophet,
which is in the valley of the son of Hinnom, to burn their
sons and their daughters in the fire; which I commanded
not, neither came it into my heart. Therefore, behold,
the days are coming, saith the Lord, that it shall no more
be called Tophet, nor the valley of the son of Hinnom,
but the valley of slaughter: for they shall bury in Tophet
32 till there be no place. And the carcasses of this people
shall be meat for the fowls of the heaven, and for the
beasts of the earth, and none shall frighten them away.
33 Then will I cause to cease from the cities of Judah, and
from the streets of Jerusalem, the voice of mirth, and the
voice of gladness, the voice of the bridegroom, and the
voice of the bride: for the land shall be desolate.

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6 burnt the bonds. Wherefore a lion out of the forest shall slay
them, and a wolf of the evenings shall spoil them, a leopard
shall watch over their cities: every one that goes out from
them shall be torn in pieces: because their transgressions are many,
7 and their backslidings are increased. How shall I pardon
you? your children have forsaken me, and have sworn by them
that are no gods: when I had fed them to the full, they
then committed adultery, and assembled themselves by troops
8 in the harlots' houses. They were as fed horses in the morning:
every one neighed after his neighbour's wife. Shall I not
visit for these things? saith the Lord: and shall not my soul
be avenged on such a nation as this? Go you up upon her
walls, and destroy; but make not a full end: take away her
11 battlements; for they are not the Lord's. For the house of
Israel and the house of Judah have dealt very deceitfully
12 against me, saith the Lord. They have belied the Lord, and
said, It is not he; neither shall evil come upon us; neither
13 shall we see sword and famine: and the prophets shall become
wind, and the word is not in them: thus shall it be done unto
14 them. Wherefore thus saith the Lord God of hosts, Because
you speak this word, behold, I will make my words in your
15 mouth fire, and this people wood, and it shall devour them. Lo,
I will bring a nation upon you from far, O house of Israel,
saith the Lord: it is a mighty nation, it is an ancient nation,
a nation whose language thou knowest not, neither understandest
16 what they say. Their quiver is as an open sepulchre, they are
all mighty men. And they shall eat up your harvest, and your
bread, which thy sons and thy daughters should eat: they shall
eat up thy flocks and thine herds: they shall eat up thy vines

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and thy fig trees: they shall impoverish thy fenced cities, where-
18 in thou trustedst, with the sword. Nevertheless in those days,
19 saith the Lord, I will not make a full end with you. And if
you say, Why does the Lord our God all these things unto us?
Then shalt thou answer them, Like as you have forsaken me,
and served strange gods
in your land, so shall you serve strangers in a land that is not
20 yours. Declare this in the house of Jacob, and publish it in
21 Judah, saying, Hear now this, O foolish people, and without
understanding; which have eyes, and see not; which have
22 ears, and hear not: Have you not reason? saith the Lord: will you not
tremble at my presence, which have placed the sand for the
bounds of the sea, by a perpetual decree, that it may not pass
it: and though the waves thereof toss themselves, yet can they not
prevail; though they roar, yet can they not pass over it?
23 But this people hath a revolting and a rebellious heart; they
24 are revolted and gone. Neither do they say in their heart, Let us
now fear the Lord our God, that gives rain, both the former and
the latter, in his season: he reserveth unto us the ap-
25 pointed weeks of the harvest. Your iniquities have turned
26 away these things, and your sins have withheld good things
27 from you. For among my people are found wicked men: they
lay wait, as he that setteth snares; they set a trap, they catch
28 men. As a cage is full of birds, so are their houses full of
deceit: therefore they are become great, and waxen rich. They

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are warm'd, they shine: yes, they overpass the deeds of the
wicked: they judge not the cause, the cause of the fatherless,
29 yet they prosper, and the right of the needy they judge not.
30 Shall I not visit for these things? saith the Lord: shall not
31 my soul be avenged on such a nation as this? ¶ A wonderful and
horrible thing is committed in the land; the prophets prophesy
falsely, and the priests bear rule by their means; and my peo-
ple love to have it so: and what will ye do in the end thereof?

Chap. 6. O YE children of Benjamin, gather yourselves to flee out
of the midst of Jerusalem, and blow the trumpet in Tekoa, and
set up a sign of fire in Beth-haccerem: for evil looketh out
2 and of the north, and great destruction. I have likened the
2 daughter of Zion to a comely and delicate woman. The shep-
herds with their flocks shall come unto her; they have pitched
tents against her round about; they shall feed every one in
4 his place. ¶ Prepare ye war against her; arise, and let us go up
at noon. Woe unto us! for the day goeth away, for the shadows
5 of the evening are stretched out. Arise, and let us go by night,
6 and let us destroy her palaces. For thus hath the Lord of hosts

29 Or, *Amendment and*
pardon.

30 Or, *wonders and horrible*
things are committed.

this sins! This word is said of the
abominations of the skin, soft and smooth as
Prov. xxx. 20. silk, or of the so called Jan-
Ezek. xxiii. 20. nes and Jambres, who, as Pliny says,
i.e. they go to sleep in wickedness.
Shall I not visit for these sins (the ex-
Amos ii. 13. **cuses, and praises, since they rights,**
and the rights of the needy they
judge not (i.e. judge not the cause of
the needy, or, judge not the needy).
¶ Jeremiah proceeds to unveil the
judgment impending upon Jerusalem, and
the reasons why it must be inevitable, in
such beginning with the words "Now such
a nation as this."
1. Jeremiah addresses the men of Ben-
jamin, and bids them to flee out of Jeru-
Ezek. xxiii. 22. salem, as about identical with the call in
Ezek. xxiii. 22. Ezekiel, to the people of Israel, to
Ezek. xxiii. 22. Jerusalem, which she was already in the
Ezek. xxiii. 22. *Ezek. xxiii. 22.* *Ezek. xxiii. 22.* *

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upon the fruit of the ground; and it shall burn, and shall not
21 be quenched. ¶ Thus saith the LORD of hosts, the God of Israel;
Put your burnt offerings unto your sacrifices, and eat flesh.
22 For I spake not unto your fathers, nor commanded them in
the day that I brought them out of the land of Egypt, concerning
23 burnt offerings or sacrifices: but this thing commanded
I them, saying, Obey my voice, and I will be your God, and
ye shall be my people: and walk ye in all the ways that I have
24 commanded you, that it may be well unto you. But they
hearkened not, nor inclined their ear, but walked in the
counsels and in the imagination of their evil heart, and went
25 backward, and not forward. Since the day that your fathers
came forth out of the land of Egypt unto this day I have even
sent unto you all my servants the prophets, daily rising up
26 early and sending them: Yet they hearkened not unto me, nor
inclined their ear, but hardened their neck: they did worse
27 than their fathers. Therefore thou shalt speak all these words
unto them; but they will not hearken to thee: thou shalt also
28 call unto them; but they will not answer thee. But thou shalt
say unto them, This is a nation that obeyeth not the voice of
the LORD their God, nor receiveth correction: truth is
29 perished, and is cut off from their mouth. ¶ Cut off thine
hair, O Jerusalem, and cast it away, and take up a lamentation
on high places; for the LORD hath rejected and forsaken the
30 generation of his wrath. For the children of Judah have done

[1] Heb. concerning the matter of.
[2] Or, sacrifices-cake.
[3] Heb. seen.
[4] Or, instruction.

this in your sacrifices was chosen in man's
sight and reasonable (Rom. viii. 3-10).
21. Put your burnt offerings unto your sacrifices
then as you will. And burnt-offering in
itself was not to be despised, but they were
to regard its sufficiency as a necessary
of obedience and moral purity. Not that it
was a matter of indifference, but it was
offered in another way usually seen by the
Lord, as a means of grace, and as the
ministry of reconciliation. God not man
ment, but obedience, was the thing
daily Greek. The context (v. 21-28) is
the Hebrew, or Lessons from the Prophets
(v. 21-28) and the Hagiographa (v. 29-
34), or Lessons from the Lord. The
Hebrew Lessons are taken from Isaiah
from three-eighth (substituted that) each
Lessons from the Lord, or Hagiographa
begin the spiritual instruction.
22. I spake not unto your fathers, nor
commanded them. Not in the
sense in the Pentateuch, but as a more
the day that I brought them out of the
land of Egypt. Moses, in a strong
obedience (Ex. xix. 5, 6). Lev. xx. 26
Obey my voice. Obedience, not
walk ye in all the ways that I have
commanded you. Not in the
man's opinion, notice that Amos v. 25
that it may be well unto you. Not
even for the commandments Law was not
observed during the forty years' wandering
in the wilderness. **23. Hold** or **cling** to only
more in the very time of Ar Sender, could
24. of arbitrary figurations.
hearkened not, nor inclined their ear,
and went backward (Lit. as in mass) i.e.
25. Since the day that your fathers came forth
26. Yet they hearkened not unto me. Ex. xxxii. 9
27. Therefore, Though then, yet Ex.
28. This is a nation that obeyeth not the voice
of the LORD their God, nor receiveth correction.
truth is perished, and is cut off from their
mouth. Truth is not in them, or
29. Cut off thine hair, O Jerusalem, and cast
it away, and take up a lamentation on high
places. Hebrew, where idols, they offered their
30. The children of Judah have done evil
31. Tophet. Hebrew, where idols, they offered their
32. Therefore, behold, the days are coming,
33. Valley of Hinnom. Hebrew, where idols, they offered their
34. Then will I cause to cease from the
cities of Judah, and from the streets of
Jerusalem, the voice of mirth, and the
voice of gladness, the voice of the bridegroom
and the voice of the bride: for the land
shall be desolate. Hebrew, where idols, they offered their
35. Then will I cause to cease from the
cities of Judah, and from the streets of
Jerusalem, the voice of mirth, and the
voice of gladness, the voice of the bridegroom
and the voice of the bride: for the land
shall be desolate. Hebrew, where idols, they offered their

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in the wilderness; for all those nations are uncircumcised, and all the house of Israel are *uncircumcised in the heart.

Chap. 10. HEAR ye the word which the LORD speaketh unto you, O house of Israel: 2 Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for 3 the heathen are dismayed at them. For the *customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it 4 with silver and with gold; they fasten it with nails and with hammers, that it *move not. They are upright as the *palm-tree, 5 but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, 6 neither also is it in them to do good. Forasmuch as none *like unto thee, O LORD; thou art great, and thy name is 7 great in might. *Who would not fear thee, O King of nations? 8 for to thee doth it pertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none 9 like unto thee. But they are *altogether *brutish and foolish:

* Heb. *statutes*, or, *ordinances of*.
* Or, *a trunk tree*.
* Heb. *from*, or, *at*.

*for all these nations are uncircumcised Still there is a correction. The prophet had just included all Israel under the heathen, because the Israelites had shown that their chosen of nature by enforcing upon the heathen the sign of circumcision, which they had neglected. Israel is their God, but not, as God of wood, but the God of Israel, who has chosen them, and has that day been crucified God and whose title (vv. 17, 18), then the nation's sign, the sign of circumcision, is neglected. In Jeremiah possibly that very prophecy of Isaiah (ch. 44) which Jeremiah and the scribes were concluded in Baruch's roll, and which, if it had been published, should have found the Israelite so utterly in derelictment as there is (ch. 18, 19).

in the heart. Circumcision of the heart (ch. 4) is a phrase of Jewish depth, or Deut. xxx. 6, and Jeremiah's, which may be seen. It

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11 then in 18 fortress. For thus saith the Lord, Behold, I will *sling out
Ps. 10. the inhabitants of the land at this once, and will distress them,
Hebr. 7. that they may find it so. 19 Woe *is me for my hurt, my wound
Ch. 8. is grievous: but I said, Truly this is a grief, and I must
Ch. 31. 15. bear it. 20 My tabernacle is spoiled, and all my cords are broken:
Ch. 4. 20. my children are gone forth *from me, and they are not: there is
Ch. 6. 11. none to stretch forth my tent any more, and to set up my
21 curtains. For the pastors are become brutish, and have not
*ch. 5. 18. sought the Lord: therefore they shall not prosper, and all their
*ch. 8. 16. flocks shall be scattered. 22 Behold, the voice of the fame, and
*ch. 4. 19. and a great commotion out of the *north country, to make the
*ch. 9. 11. cities of Judah desolate, and a *den of dragons. ¶ O Lord, I
*Ps. 6. 1. know that the way of man is not in himself: it is not in man
24 that walketh to direct his steps. 25 O Lord, correct me, but
*Ps. 79. 6. *with judgment; not in thine anger, lest thou bring me to nothing.
*Ezr. 19. 7. 6 Pour out thine fury upon the heathen that know thee not, and
*Ps. 14. upon the families that call not on thy name: for they have eaten
*Ps. 6. 1. up Jacob, and devoured him, and consumed him, and have
made his habitation desolate.

CHAP. XI. THE word that came to Jeremiah from the Lord, saying,
2 ¶ Hear ye the words of this covenant, and speak unto the men
of Judah, and to the inhabitants of Jerusalem; and say thou
3 unto them, Thus saith the Lord God of Israel; *Cursed be the man
that obeyeth not the words of this covenant, which I com-
manded your fathers in the day that I brought them forth out
4 of the land of Egypt, from the iron furnace, saying, Obey my
voice, and do them, according to all which I command you: so
5 *ye shall be my people, and I will be your God: that I may
perform the oath which I have sworn unto your fathers, to give
them a land flowing with milk and honey, as it is this day.
6 Then answered I, and said, *So be it, O Lord. Then the Lord
said unto me, Proclaim all these words in the cities of Judah,
and in the streets of Jerusalem, saying, Hear ye the words of
7 this covenant, *and do them. For I earnestly protested unto
your fathers in the day that I brought them up out of the land
of Egypt, even unto this day, *rising early and protesting, say-
8 ing, Obey my voice. *Yet they obeyed not, nor inclined their
ears, but *every one hearkened not unto the imagination of their
heart: therefore I will bring upon them all the words of this
covenant, which I commanded them to do; but they did them not.
9 ¶ And the Lord said unto me, A conspiracy is found among
the men of Judah, and among the inhabitants of Jerusalem.
10 They are turned back to *the iniquities of their forefathers,
which refused to hear my words; and they *went after other
gods to serve them: the house of Israel and the house of Judah have
11 broken my covenant which I made with their fathers. Thera-
fore thus saith the Lord; Behold, I will bring upon them evil,
which they shall not be able *to escape: and *though they shall
12 cry unto me, I will not hearken unto them. Then shall the
inhabitants of Judah and inhabitants of Jerusalem go, and cry
unto the gods *to whom they offer incense: but they shall not save
13 them at all in the time of their *trouble. For according to the
number of thy cities are thy gods, O Judah; and according
to the number of the streets of Jerusalem have ye set up altars
to that *shameful thing, even altars to burn incense unto Baal.

* Deu. Amos. Deut. 27. 26. † Or, redeemeth.
Gal. 3. 10. ‡ Heb. to go forth.

* Heb. not. * Ezek. ch. 5. 14.
* Ezek. ch. 20. 18.

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8 of Judah, and to the inhabitants of Jerusalem; and say thou
and thus, saith the Lord God of Israel; *Cursed be the man
that obeyeth not the words of this covenant, which I com- * Deut. 27.
manded your fathers in the day that I brought them forth out 26. ch. 3. 10.
of the land of Egypt, *from the iron furnace, saying, Obey my
voice, and do them, according to all which I command you: * Ex. 6.
7 so shall ye be my people, and I will be your God: that I may * Ezek. 36. 28.
perform the oath which I have sworn unto your fathers, to give
them a land flowing with milk and honey, as it is this day. * Ex. 6.
8 Then answered I, and said, *So be it, O Lord. Then the Lord
said unto me, Cry *all these words *that I have spoken be-
fore the ears of Jerusalem, saying, Hear ye the words of
9 this covenant, *and do them. For I earnestly protested unto * Deut. 4. 36.
your fathers in the day that I brought them out of the land
of Egypt, even unto this day, *rising early and *protesting, say- * ch. 7. 13.
10 ing, Obey my voice. *Yet they obeyed not, nor inclined their * ch. 7. 26.
ears, but *every one hearkened not unto the imagination of their * ch. 3. 10.
heart: therefore I will bring upon them all the words of this
covenant, which I commanded them to do; but they did them not.
11 ¶ And the Lord said unto me, A *conspiracy is found among * Ezek. 18.
the men of Judah, and among the inhabitants of Jerusalem. * Ezek. 8.
12 They are turned back to *the iniquities of their forefathers, * Deut. 29.
which refused to hear my words; and they *went after other * Ch. 7. 9.
to serve them: the house of Israel and the house of Judah have
13 broken my covenant which I made with their fathers. Thera-
fore thus saith the Lord; Behold, I will bring upon them evil, * Ch. 19. 15.
which they shall not be able *to escape: and *though they shall * Ch. 6. 19.
14 cry unto me, I will not hearken unto them. Then shall the * Ezek. 8. 18.
inhabitants of Judah and inhabitants of Jerusalem go, and cry * Ezek. 8. 17.
unto the gods *to whom they offer incense: but they shall not save * Ezek. 20.
15 them at all in the time of their *trouble. For according to the * Ch. 2. 28.
number of thy cities are thy gods, O Judah; and according
to the number of the streets of Jerusalem have ye set up altars
to that *shameful thing, even altars to burn incense unto Baal.

* Or, a *Or, *Heb. *Heb. *Heb. *Heb. *Heb.
* Or, *Or, *Heb. *Heb. *Heb. *Heb. *Heb.

* Heb. not. * Ezek. ch. 5. 14.
* Ezek. ch. 20. 18.

4. from the iron furnace] Rather, out of the furnace. The furnace is a figure of affliction, as in Deut. 4. 20. Compare Ezek. 22. 18, 19. Jeremiah's hearers would understand the reference to Israel's sojourn in Egypt, and Jeremiah's input of the public exclusion of the people from the covenant of their fathers.

5. That is, to the end God had kept the terms of the Covenant. Whether the promised land should be given to them, or the property of the Jews would depend upon their observance of their part of the Covenant.

6. Then answered I, and said, So be it, O Lord] The prophet was literally obeying the command of God, and the words of the Covenant were should be kept in both places, Deut. 27. 26, and Jeremiah's hearers would be acquainted with it for purposes of worship. The prophet's duty was to bring the people the terms of the covenant broken.

7. I earnestly protested unto your fathers] Rather, I have brought. The verb is the same as that which follows, and should be translated in the same way. The prophet's duty was to bring to the notice of Jeremiah's hearers the terms of the Covenant.

8. Cry all these words] Rather, I have brought all these words. The verb is the same as that which follows, and should be translated in the same way. The prophet's duty was to bring to the notice of Jeremiah's hearers the terms of the Covenant.

9. A conspiracy] The definition from the Hebrew is "a secret plot." The prophet's mouth of unexpected arrangement. The Jews, by their breach of the Covenant, have left the opposite party to accept reconciliation against them.

10. Yet they obeyed not] Rather, the Jews, by their failure, the prophet was literally obeying the command of God, and the words of the Covenant were should be kept in both places, Deut. 27. 26, and Jeremiah's hearers would be acquainted with it for purposes of worship. The prophet's duty was to bring to the people the terms of the covenant broken.

11. A conspiracy] Rather, the Jews, by their failure, the prophet was literally obeying the command of God, and the words of the Covenant were should be kept in both places, Deut. 27. 26, and Jeremiah's hearers would be acquainted with it for purposes of worship. The prophet's duty was to bring to the people the terms of the covenant broken.

12. Yet they obeyed not] Rather, the Jews, by their failure, the prophet was literally obeying the command of God, and the words of the Covenant were should be kept in both places, Deut. 27. 26, and Jeremiah's hearers would be acquainted with it for purposes of worship. The prophet's duty was to bring to the people the terms of the covenant broken.

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JEREMIAH. XII. XIII. 183

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JEREMIAH XIII. XIV. 185

23 Thy heels made bare. ¶ Can the Ethiopian change his skin, or
the leopard his spots? then may ye also do good, that are
24 accustomed to do evil. Therefore will I scatter them *as the
stubble that passeth away by the wind of the wilderness. *Ps.
25 This *is* thy lot, the portion of thy measures from me, saith
the Lord; because thou hast forgotten me, and trusted in falsehood.
26 Therefore *will I discover thy skirts upon thy face, that thy
27 shame may appear. *I have seen thy adulteries, and thy
neighings, the lewdness of thy whoredom, and thine abomina-
tions on the hills in the fields. Woe unto thee, O Jerusalem!
will thou not be made clean? when shall it once be?

CHAP. 14. THE word of the Lord that came to Jeremiah concerning
2 the dearth. Judah mourneth, and the gates thereof languish;
they are black unto the ground; and the cry of
3 Jerusalem is gone up. And their nobles have sent their little
ones to the waters: they came to the pits, and found no water;
they returned with their vessels empty; they were ashamed
4 and confounded, and covered their heads. Because the ground
is chapped, for there was no rain in the earth, the husbandmen
were ashamed, they covered their heads. Yea, the hind also calved
5 in the field, and forsook it, because there was no grass. And
the wild asses did stand in the high places, they snuffed up the
wind like dragons; their eyes did fail, because there was no grass.
6 ¶ O Lord, though our iniquities testify against us, do thou it *for
thy name's sake: for our backslidings are many; we have sinned

*Ch. 46.5 is entirely false. † Heb. cause. ‡ Heb. Will thou yet?

*Ezek. 8. 10.
*Ezek. 8. 9.
*Ezek. 8. 12.
*Ps. 80. 14.
*Ezek. 8. 15.
*Ch. 2. 13.
*Ch. 30. 11.

10. This verse answers the question, May
not God be angry with us for our
backslidings? It begins by why are for be
cause. By the Ethiopian (Heb. Cushite)
is meant the Ethiopian (Heb. Cushite)
people, or the Cushites.
24. scattered. Rather, cause expanded from
the wheat after the corn had been trampled
upon, or, as the Hebrew literally reads,
as vapour, or other things left to be blown
away by the wind of the wilderness.
25. the portion of thy measures (i.e. the
portion of thy measure) is the portion
of thy lot, the upper grounds
being considerably said for holding things
in measure.
26. discover (i.e. lift up or cast up), i.e.
the skirts of thy garments, and
also upon face see Isa. 1. 5 not dead, reveal
thy shame.
27. and thine abominations. Rather, thy
abominations. The prophet sees up the
abominations of Jerusalem, and
prophesy, to indicate expressions also idolatrous
in the fields, or, rather, in the open
fies in heathen cities.
shall it once be? Rather, the case, rather
should consider (see v. 19, 20, 21).
CHAP. 14. 1. concerning the dearth. Not yet
are there in such case. These words explain
the dearth, or, rather, the drought, which
we actually had a great thirsty, and
after a long time Judah was to be chanced,
and the Lord, from some cause (perhaps)
XIV. 2. The meaning of this pro-
phecy is, that the drought, which
which we suffered, will have to do, for
years of Jehoiakim, when Jeremiah saw all
the land, and the people utterly from
capacity.
3. to chanced? Rather, the dearth.
4. They are ashamed. Rather, the
people of Jerusalem, the priests, the crowd
and all hands, on the ground.
5. Yea, the hind also calved. The crowd
people. The word is peculiar to Jeremiah
and Job.
the gold (i.e. tender fat-falling young
of the hind) forsook it. Rather, the
6. O Judah. Rather, **O Jerusalem**. The
crowd is said to be particularly for the people
in the world (i.e. to **Judah**).
Ch. 2. 22. Ezek. 14. 14. Ch. 22.
we sinned. The here sight of the wild asses
in the high places, and the dragons
in **Judah**.
7. O Judah. Rather, **O Israel**. Yet, we
for Thy Name's sake (i.e. as according to Thy
Name, or, according to Thy strong, Thy
Lord merciful and gracious.

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186 JEREMIAH XIV.

*Ch. 17. 13. against thee. 8 O the hope of Israel, the saviour thereof in time
of trouble, why shouldest thou be as a stranger in the land, and
*Isa. 49. 1. as a wayfaring man that turneth aside to tarry for a night?
*Ps. 44. 23. 9 Why shouldest thou be as a man astonied, as a mighty man
*Ezek. 36. 1. that cannot save? yet thou, O Lord, *art in the midst of us,
*Ch. 7. 10. and we are called by thy name; leave us not. 10 Thus
*Ch. 16. 19. saith the Lord unto this people, *Thus have they loved to wander,
they have not refrained their feet, therefore the Lord doth not
accept them; *he will now remember their iniquity, and visit
*Ps. 50. 16. their sins. 11 ¶ Then said the Lord unto me, Pray not for this
*Ch. 7. 16. people for their good. 12 When they fast, I will not hear their
*Ch. 7. 21. cry; and when they offer burnt offering and an oblation, I will
*Ch. 6. 14. not accept them: *but I will consume them by the sword, and
*Ch. 5. 12. by the famine, and by the pestilence. 13 ¶ Then said I, Ah,
*Ch. 4. 10. Lord God! *behold, the prophets say unto them, Ye shall not see the
*Ch. 5. 12. sword, neither shall ye have famine; but I will give you assured
*Ch. 23. 21. peace in this place. 14 Then the Lord said unto me, The
*Ch. 29. 8. prophets prophesy lies in my name: *I sent them not, neither have I com-
manded them, neither spake unto them: they prophesy unto you
a false vision and divination, and a thing of nought, and the de-
ceit of their heart. Therefore thus saith the Lord concerning
*Ch. 6. 15. the prophets that prophesy in my name, and I sent them not,
*Ezek. 13. 10. *Ch. 23. 17. and they say, Sword and famine shall not be in this land;
*Ch. 29. 8. by sword and famine shall those prophets be consumed. And the
people to whom they prophesy shall be cast out in the streets of
Jerusalem because of the famine and the sword; and they shall
have none to bury them, them, their wives, nor their sons, nor
their daughters: for I will pour their wickedness upon them.
*Ch. 4. 5. 17 ¶ Therefore thou shalt say unto them this word; Let mine
*Lam. 1. 16. eyes run down with tears night and day, and let them not cease:
*Ch. 4. 10. *for the virgin daughter of my people is broken with a great

* Heb. Or, *man is astied*, *as* ver. 9. Ch. 31. 18. * Heb. *power of hands*.

8. saviour! The word may possibly mean
one who is ready to succour and from the
presence of some.
9. astonied. Rather, as addressed to the people,
Jeremiah not prayed for them. For to the
Lord (Heb. *Adonai*) *Jehovah*. Not

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JEREMIAH. XIV. XV. 187

18 Israel, with a very grievous blow. 19 Hast thou
utterly rejected Judah? hath thy soul lothed
Zion? why hast thou smitten us, and there is no
cure for us? we looked for peace, and there is no good; and for the
time of health, and behold trouble! 20 We acknowledge, O LORD,
our wickedness, and the iniquity of our fathers: for we have sin-
21 sinned against thee. Do not abhor us, for thy name's sake, do
not disgrace the throne of thy glory: remember, break not thy
22 covenant with us. Are there any among the vanities of the
Gentiles that can cause rain? or can the heavens give showers?
art not thou he, O LORD our God? therefore we will wait upon
thee: for thou hast made all these things.

Chap. 15. THEN said the LORD unto me, Though Moses and Samuel
stood before me, yet my mind could not be to this people: cast
them out of my sight, and let them go forth. 2 And it shall
come to pass, if they say unto thee, Whither shall we go forth?
then thou shalt tell them, Thus saith the LORD; Such as are for
death, to death; and such as are for the sword, to the sword;
and such as are for the famine, to the famine; and such as are
for the captivity, to the captivity. 3 And I will appoint over
them four kinds, saith the LORD: the sword to slay, and the
dogs to tear, and the fowls of the heaven, and the beasts of the
earth, to devour and destroy. 4 And I will cause them to be
removed into all kingdoms of the earth, because of Manasseh
the son of Hezekiah king of Judah, for that which he did in Jeru-
5 salem. For who shall have pity upon thee, O Jerusalem? or
who shall bemoan thee? or who shall go aside to ask how thou
6 doest? Thou hast forsaken me, saith the LORD, thou art gone
backward: therefore will I stretch out my hand upon thee, and

[1] Or, make provocation against them and vexed.
[2] Heb. Jeremiah.
[3] Heb. I will pass from thy face.
[4] Heb. to lift up thy power.

18-22. A second (vg. on 7-9) account by Jeremiah, acknowledging the wickedness of the people, and pleading for the Covenant's sake, yet with a hesitation as to the ultimate issue. Mere comfort, but drawn out of experience.

19. *our wickedness, and (that) our fathers.* Jeremiah's prayer is based on the accepted procedure when generation by the fathers.

21. This verse is in the original metrical form, and is a quotation from the Psalm *Jehovah—Gently* (Ps. 74 ... 1). *Jehovah—Gently* (Ps. 74 ... 1). *Jehovah—Gently* (Ps. 74 ... 1).

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for a fire is kindled in mine anger, which shall burn upon you. 15 ¶ O Lord, *thou knowest*: remember me, and visit me, and *re-* 16 venge me of my persecutors; take me not away in thy long-suffering: *know that for thy sake I have suffered rebuke*. Thy words were found, and I did eat them; and *thy* word was 17 unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: 18 for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, which refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that* 19 *fail*? ¶ Therefore thus saith the Lord, If thou return, then will I bring thee again, that thou shalt stand before me: and if thou take forth the precious from the vile, thou shalt be as my 20 mouth: let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee to save thee and to de- 21 liver thee, saith the Lord. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

CHAP. 16. THE word of the Lord came also unto me, saying, Thou

[1] Or, thy name is called upon me. [2] Heb. do not mock.

for a fire &c.] See comp. ref. The actual fulfilment that he prophesied then (see chapter) is about to be fulfilled.

O Lord &c.] The cry of a man in labour pain, when foreign nations (much as greased subject to the Divine will. God's chosen people) are about to be the instruments of God's chastisement of Israel. Comp. the cry of the Divine Servant, who was suffering expiatory for God's people, Isaiah lxiii. 9.

remember, visit &c.] **repeatedly**, mentionally.

16. The words were found, thoroughly digested, and assimilated. Comp. Ezek. iii. 1, 3. Rev. x. 9, 10. Comp. Ezek. xiii. 3, 6, 7, 9, 23. Jer. xxiii. 28, 29. The eating of the Divine words appears to have been a thing of long standing, which came from God and the prophet's own mouth.

I am called by thy name] i. e. I am recognized by thy service, am evidenced to belong to thy.

17. Neither, *I sat not in the assembly of the mockers, nor rejoiced*; but I sat alone, the world's scorn since to chastisement for sinning, and the Divine hand (see ver. 18) hung over him beyond his cause.

I sat alone because of thy hand] As a person overwhelmed by God for sinning, and suspected. Gen. i. 2; comp. Acts xiii. 9.

thy hand] Comp. Ezek. xxiii. 25, 26, 29, 47, 48. Rev. xvii. 16. Ezek. xxiii. 31, 32. Rev. xvii. 16.

indignation] Heb. *fury*, *wrath*, *rage*, *anger*, *hot displeasure*, *vehemence*, *heat*, *burning*, *fierceness*, *furious*, *violent*, *violently*, *violence*, *violent*, *violently*.

18. The words were found, thoroughly digested, and assimilated. Comp. Ezek. iii. 1, 3. Rev. x. 9, 10. Comp. Ezek. xiii. 3, 6, 7, 9, 23. Jer. xxiii. 28, 29. The eating of the Divine words appears to have been a thing of long standing, which came from God and the prophet's own mouth.

I sat alone &c.] Neither, *I sat not in the assembly of the mockers, nor rejoiced*; but I sat alone because of the world's scorn since to chastisement for sinning, and the Divine hand (see ver. 18) hung over him beyond his cause.

I sat alone because of thy hand] As a person overwhelmed by God for sinning, and suspected. Gen. i. 2; comp. Acts xiii. 9.

thy hand] Comp. Ezek. xxiii. 25, 26, 29, 47, 48. Rev. xvii. 16. Ezek. xxiii. 31, 32. Rev. xvii. 16.

indignation] Heb. *fury*, *wrath*, *rage*, *anger*, *hot displeasure*, *vehemence*, *heat*, *burning*, *fierceness*, *furious*, *violent*, *violently*, *violence*, *violent*, *violently*.

19. *thy pain perpetual*] i. e. *thou art incurable*.

as a liar] Heb. *as a deceitful brook*, a brook which flows only in the winter, the opposite of the perennial stream of Amos v. 24. Comp. Job vi. 15, 16. Jeremiah would be a perpetual disappointment of those who in his behalf, instead whereof things would be worse and worse (ver. 18).

20. Jeremiah had questioned God's ways, and God's ways are not man's ways. Hence, if thou repent (ver. 19), God will bring thee back to the place of thy calling, and thou shalt be my mouth (ver. 19) and stand before me. To angel before a person (Exod. xxiii. 20) and before God (Exod. xxiii. 15) signifies therefore the protection of God. Comp. Exodus xxiii. 20, 21.

if thou take forth the precious from the vile] Comp. Ezekiel xxiii. 27, 28. Jeremiah was taken from the dung. Jeremiah was to be the mouth of God, and God would take him from the dung of human sin and bring him back to God's service, if he repented, this time that God gave him to speak righteously with him, and then he would be God's mouth, and God would speak with God's words.

as my mouth] i. e. Rather, **thou shalt return unto me**, but **thou shalt** not return unto them. Jeremiah was to be God's mouth with the people when he (Jeremiah) turn conformed in mind (ver. 19), but the world would not turn to God (ver. 20).

let them return unto thee] Rather, *let them return unto me*, but **thou shalt** not return unto them. Jeremiah was to be God's mouth with the people when he (Jeremiah) turn conformed in mind (ver. 19), but the world would not turn to God (ver. 20).

A FENCED BRASS] It is the mockery of the world, and God's chastisement, and God's chastisement, and God's chastisement

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194 JEREMIAH. XVII.

19 Thus said the LORD unto me; Go and stand in the gate of
the children of the people, whereby the kings of Judah enter in,
20 and by the which they go out, and in all the gates of Jerusalem;
a Ch. 19. 3. *b* Ch. 7. 2. and say unto them, Hear ye the word of the LORD, ye kings of
Judah, and all Judah, and all the inhabitants of Jerusalem, that
c Exod. 16. 23. *d* Ch. 34. 8. *e* Neh. 13. 15. 21 enter in by these gates: Thus saith the LORD; *a*Take heed be-
ye, and bear no burden on the sabbath day, nor bring it in by
22 the gates of Jerusalem; *b*neither carry forth a burden out
of your houses on the sabbath day, neither do ye any work, but
f Ex. 20. 8. *g* Ezek. 20. 12. *h* Ch. 31. 33. 23 hallow ye the sabbath day, as I commanded your fathers.
i Ch. 11. 8. 24 *c*But they hearkened not, nor inclined their ear, but made their neck
stiff, that they might not hear, nor receive instruction. And it
k Ch. 31. 6. 25 shall come to pass, if ye diligently hearken unto me, saith the LORD,
to bring in no burden through the gates of this city on the
sabbath day, but hallow the sabbath day, to do no work therein;
l Ch. 22. 4. 26 *d*then shall there enter in by the gates of this city kings and
princes sitting upon the throne of David, riding in chariots and
on horses, they, and their princes, the men of Judah, and the
inhabitants of Jerusalem: and this city shall remain for ever.
m Ezek. 7. 7. *n* Ezek. 7. 7. 27 And they shall come from the cities of Judah, and from the
places about Jerusalem, and from the land of Benjamin, and
from the plain, and from the mountains, and from the south,
o Ps. 107. 22. *p* Ch. 33. 11. *q* Ps. 27. 9. *r* Ch. 52. 13. *s* Ch. 22. 5. *t* Ezek. 20. 46. *u* Amos 5. 5. bringing burnt offerings, and sacrifices, and meat offerings, and
incense, and bringing sacrifices of praise, unto the house of the
LORD. 28 But if ye will not hearken unto me to hallow the sab-
bath day, and not to bear a burden, even entering in at the gates
of Jerusalem on the sabbath day; then *e*will I kindle a fire in

19-27. This sermon on the observance of the Sabbath, is the first of a series of short sermons, which Jeremiah delivered in the great crisis among Samaritans, but in other respects independent of one another. Its tone is more hopeful than that of the preceding than contemporary of past misery, and of the prophecy of the final accomplishment of Jehoiakim's reign. In which it is not unlikely that they were one transgression.

19. *Go and stand in the gate of the people.* Perhaps the particular reference of the sermon to the gate of the people, through which was traffic there, as in our Lord's time, is to the Sabbath-breaking, which was carried on in the morning to keep the Sabbath was so commonly done on the city gates.

20. *Hear ye the word of the LORD.* v. 19 from the Lord, which was considered, thoroughly and on conviction.

21. *Take heed to your selves.* Appropriate the Sabbath day was not confined to the Jews, but was a duty of all men, consisting in forbidden on the Sabbath to carry a burden, or to do any work, but to trade with their families, keeping the presence of their fields and gardens with the Sabbath day, and the Sabbath day, the Sabbath path lack in all their concerns the Sabbath day, and the Sabbath day, the villagers. Both parties seem to have obtained from natural labor, but did not consider that buying and selling were prohibited on the Sabbath day.

22. *A judgment of national practice.* The prophet associates with the King the princes and people, and the land, and the inhabitants, promises no escape, thinking so to give in the Sabbath day, and the Sabbath day, *shall remain for ever*, *lo, shall be inhabited for ever*: polytheisms to prevent the Sabbath day.

23. The reason for keeping the Sabbath holy, is the national prosperity, and the national prosperity, if it be lasting will depend on the observance of the Sabbath by the people generally, initiated by the rulers and princes.

24-26. This claim covers all that was necessary.

27. *Then shall there come in at the gates of this city kings and princes.* Jerusalem, now confined to Judah and Benjamin, shall be the centre of a great kingdom, three external contingents, (1) the Phoenicians, (2) the Philistines, (3) the Phoenicians and the Mediterranean; (3) the Phoenicians, (4) the Philistines, (5) the Phoenicians, (6) the Philistines, (7) the Phoenicians, (8) the Philistines, (9) the Phoenicians, (10) the Philistines, (11) the Phoenicians, (12) the Philistines, (13) the Phoenicians, (14) the Philistines,

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the same thereof, 'and it shall devour the palaces of Jerusalem, 27 Ez. 20. 46.
and the palaces of Bozrah.'

Chap. 18. THE word which came to Jeremiah from the Lord, 1 Is. 29. 16.
saying, Arise, and go down to the potter's house, and there 2 Is. 45. 9.
I will cause thee to hear my words. Then I went down to the
potter's house, and, behold, he wrought a work on the wheels.
4 And the vessel that he made of clay was marred in the hand of
the potter: so he made it again another vessel, as seemed good
5 to the potter to make it. ¶ Then the word of the Lord came to
6 me, saying, O house of Israel, cannot I do with you as this
potter? saith the Lord. Behold, as the clay is in the potter's 1 Isa. 45. 9.
7 hand, so are ye in mine hand, O house of Israel. At what in-
stant I shall speak concerning a nation, and concerning a king-
8 dom, to pluck up, and to pull down, and to destroy it; If that
nation, against whom I have pronounced, turn from their evil,
9 I will repent of the evil that I thought to do unto them. And
at what instant I shall speak concerning a nation, and concerning
10 a kingdom, to build and to plant it; If it do evil in my sight,
that it obey not my voice, then I will repent of the good wherewith
11 I said I would benefit them. ¶ Now therefore go, speak
to the men of Judah, and to the inhabitants of Jerusalem, saying,
Thus saith the Lord; Behold, I frame evil against you, and
devise a device against you: return ye now every man from his 19 Ex. 17.
12 evil way, and make your ways and your doings good. And they 25. 5.
said, There is no hope: but we will walk after our own devices, Ch. 3. 13.

1 Or, frame, or, make. 2 Or, to make, and
worketh, or, was in the
3 Heb. fashioned out
of the wheels.

XVIII. In the first prophecy of this series, the prophet's mission is described in a long line of image-rich yet origin-
al prophecy, which is still fresh and
free even. This was possible only so long as
the prophet was a free man, and
allowed world and to national reformation
or not, and before Jehoiakim threw the
prophecy into the fire and burned the
halves. In the present prophecy notice
the prophet's mission to the people
but they reject it (vs. 11, 12). They have
rejected the word of the Lord, and
have the third prophecy of "the broken
vessel" (vs.) in which the other conditions
are fulfilled, and the prophecy is
then given that prophecy of the potter and
the clay, which is the fulfilment of
of the broken vessel in the commandment
of the Lord, and the prophecy is
confirmed by national proof.

1. Israel (or Wisdom). The day that
the prophet's mission to the people
to the fall of Jerusalem, see 1 Ch. 28. 20.
Ezra 1. 1. Neh. 1. 1. Ezra 1. 1. Ch. 36.
22. 23.

2. Go down. Lit. the two whole.
Lower was wrought by the Sun to place
the prophet in the place of the
clay or place of Wind, on which the potter
sat, and the wheel, which he will the
fingers or it revolved rapidly.

3. go to go to some Israel. When a vessel
was marred in the hand of the potter, he
put clothes it together, marked it back to
the clay and begin the process of making
the clay had taken the predetermined shape,
the potter, the clay, and the vessel
become the great power, for the magnitude
then of the Minister, and her was he to
the potter, the clay, and the vessel
the great things to all hands. If Nineveh
the great power, for the magnitude
nation took such a course as would have
the great power, for the magnitude
was caused by affliction (see on concerning
them, in which the formative process both
of the potter and the clay.

4, 5, 6. What caused Lit. (is a re-
sult of the work of the potter, and
6. *I will repent of the evil.* I will repent
of the evil, or I will repent of the evil
that I have declared to be conditional.
God changeth not, all depends upon man's
7. The word is used of Israel in a second
sense, as the clay in the potter's hand
means "a potter" God declares that He is
the potter, and Israel is the clay, and
the potter is free to shape as he will the
Behold, I am preparing a course.
10. *And they said,* Before, **Ho they say.**

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and we will assuredly do the imagination of his evil heart.
13 Therefore thus saith the Lord; Ask ye now among the heathen,
who hath heard such things: the virgin of Israel hath done a
14 very horrible thing. Will a man leave the snow of Lebanon
which cometh from the rock of the field? or shall the cold flowing
15 waters that come from another place be forsaken? Because my
people hath forgotten me, they have burned incense to vanity,
and they have caused them to stumble in their ways from the
16 ancient paths, to walk in paths, in a way not cast up; to make
their land desolate, and a perpetual hissing; every one that
17 passeth thereby shall be astonished, and shake his head. I will
scatter them as with an east wind before the enemy: I will show
them the back, and not the face, in the day of their calamity.
18 ¶ Then said they, Come and let us devise devices against Jeremiah;
for the law shall not perish from the priest, nor counsel
from the wise, nor the word from the prophet. Come, and let
us smite him with the tongue, and let us not give heed to all
19 of his words. ¶ Give heed to me, O Lord, and hearken to the
20 voice of them that contend with me. Shall evil be recompensed
for good? for they have digged a pit for my soul. Remember
that I stood before thee to speak good for them, and to turn away
21 thy wrath from them. Therefore deliver up their children to

[1] Or, *as from the* or *with the* side of Zion.
[2] Or, *shall the running waters of Lebanon fail?*
[3] Or, *as wind* or *waters?*
[4] Or, *be scattered.*

interpreted the **stubbornness** see Ec. 17.
13. The contrast between the chaste fe-
male Israel and the heathen nations
after Israel, serves to heighten the horror
of her conduct.
14. *Shall the snow of Lebanon fail
from the rock of the field?* The prophet
illustrates the fickleness of Israel
fail from the rock which towns above the
snow of Lebanon, which is the rock
is the contrast between of Israel's
most beautiful illustrations, the perpetual
snow of Lebanon, which is the rock
shall the cold Rivers Lit. cold the streams
that come from another place? Lit.
"the proper name for—God is Israel's
Rock" (Ex. 17. 6). Israel's rock
Rock (Ex. 17). but rock may and it changes
the cold waters which thereof from place
to place, and the rock of Israel is
only Rock.
15. *Because My people.* Jeremiah returns to
and continues his words of v. 13.
Have forgotten Me Lit. forgotten which
signifies that the worship of God is not
the mere worship of idols.
Have caused them to stumble. Judah's
ways are not the ancient paths, and
her to err (v. 6). The idols were of Hosea
before provoked to good or evil.
To walk in paths, in a way. Lit. **the
everlasting** paths, to walk in **ways**, in a
way not cast up. Lit. "to make
back the road not to the immortals but to
the ancient paths, to walk in the
ways in which the immortals used to walk.
The road cast up means one mixed with
stones to keep it out of the reach of
the wheels.
16. *Desolate* Lit. desolation, hatred or disorder
is of the Israels quietly as men do what
a perpetual hissing. Lit.
one to hurl (v. 6) **shake** (as took a sign
of contempt, see Ps. 22. 7, Ch. 48. 27).
The desolation of the land of Israel is to fill
the heathen.
I will show them the back. The hiding of
God's face is the sure sign of His displeasure
(Ps. 27. 9).
17. *The East wind.* Lit. *burthened* by the
wind, the wind from the East, which
as with an east wind. Lit. *deliberately frame
a plot for the wise men* (v. 18 note).
Let us smite him with the tongue. Lit.
Let us smite him with the tongue. Lit.
Let us smite him with the tongue. Lit.
probably, about the conclusion that the
Law, the counsel, the word, the prophet
were, and therefore that Jeremiah's pro-
phecy was false, and that he was a false
(v. 6). Ch. 18.
18. *Come and let us devise devices against
Jeremiah.* Lit. *devise devices against
Jeremiah* Lit. *devise devices against
Jeremiah* Lit. *devise devices against
Jeremiah

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the famine, and pour out their blood by the force of the sword; and let their wives be bereaved of their children, and be widows; let their men be slain of death; let their young men be smitten
22 by the sword in battle. Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them: for they have dug a pit to take me, and hid snares for my feet. ver. 20.
23 Yet, Lord, thou knowest all their counsel against me to slay me: *forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal thus with them in the time of thine anger.* * ch. 31. 34. † or, be.

Chap. 19. THUS saith the Lord, ¶ Go and get a potter's earthen
2 bottle, and take of the ancients of the people, and of the ancients of the priests; and go forth unto *the valley of the son of Hinnom, which is by the entering in of the gate Ha-shard, and proclaim
3 there the words that I shall tell thee, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem; Thus saith the Lord of hosts, the God of Israel; Behold, I bring evil upon this place, the which whosoever heareth, his ears
4 shall tingle. Because they *have forsaken me, and have estranged this place, and have burned incense in it unto other

* 2 Kings 23. 10. † Heb. for ever. ‡ Heb. the ear pierce.

21. pour out, *proof.* Lit. *pour them out round*; and just as all the art of the potter would be of no avail to restore the broken vessel, so all the art of the priests would be of no avail to restore the broken covenant of God upon which all it was founded. Compare Isa. 30. 14. Rom. 9. 21. Rev. 2. 27. **bottle.** Lit. *a flask*, or *a jar*, such as it was customary for the people to carry water in. **ancients of the priests.** Lit. *the elders of the priests*. Compare ch. 18. 18. Ezek. 7. 26. Mic. 3. 11. Zech. 7. 3. Mal. 2. 7. Matt. 16. 21. Luke 9. 22. Acts 4. 5. 23. Lit. *and thou shalt break the flask before the eyes of the men that go with thee*. Compare Isa. 30. 14. Rom. 9. 21. Rev. 2. 27. **shall tingle.** Lit. *shall be as a tingling ear*. Compare 2 Kings 21. 12. Isa. 52. 15. Ezek. 39. 21. Zech. 12. 4. Matt. 13. 43. Rev. 16. 9. **Chap. 19. 1.** Go, get, i.e. purchase, a potter's earthen bottle. The bottle was a flask with a narrow neck, such as the potters of Judah made by hundreds in earning out.

2. valley of the son of Hinnom. The representative constituted representative of the people (see vers. 1). Even at 10, and the valley of the son of Hinnom, which is by the gate Ha-shard (Heb. *ayin*, 42). Similarly the priests (see vers. 1). Even at 10, and the Accompanied this by the representative of the priests (see vers. 1). Even at 10, and the earthen bottle, the symbol of their sacrificial rites and food offerings, symbolic the broken covenant.

3. the entering in. Lit. *at the entrance*. Compare Ezek. 40. 6. Mic. 2. 13. **gate.** Lit. *potsherd gate*. This gate lay into the valley of Hinnom, and was the gate which lay between the East corner, and the Vineyards on the South-West side of Hinn; which that that the gate of the potsherds, or the gate of the refuse, shaken gate, could be meaning of the gate of the potsherds, or the gate of the refuse, shaken gate, could be meaning of the degrading use from the time that Jonah the prophet, the son of Amitai, was the means symbol of a proud nation was carried the broken bottle, the symbol of their the heaps of refuse already cast there.

4. *forsaken me*. Compare ch. 2. 13. 17. 19. 22. 9. 9. 9

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14 the seed of the poor from the hand of evil doers. ¶ Cursed is the
day wherein I was born: let not the day wherein my mother
15 bare me be blessed. Cursed be the man who brought tidings to my
father, saying, A man child is born unto thee; making him very
16 glad. And let that man be as the cities which the LORD overthrew,
Ezra. and repented not: and let him hear the cry in the morning,
17 Ezg. and the shouting at noontide; *because he slew me not
from the womb; or that my mother might have been my grave,
18 and her womb to be always great with me. *Wherefore came I
forth out of the womb to see labour and sorrow, that my days
are consumed with shame?

Ezra. 21. THE word which came unto Jeremiah from the LORD,
when king Zedekiah sent unto him *Pashur the son of Melchiah,
2 and Zephaniah the son of Maaseiah the priest, saying, Inquire
I pray thee of the LORD for us, for Nebuchadrezzar king of
Babylon maketh war against us; if so be that the LORD will
deal with us according to all his wonderous works, that he may
3 go up from us. Then said Jeremiah unto them, Thus shall ye
say to Zedekiah: Thus saith the LORD God of Israel; Behold, I
will turn back the weapons of war that are in your hands,
wherewith ye fight against the king of Babylon, and against the
4 Chaldeans, which besiege you without the walls, and I will
assemble them into the midst of this city. And I myself will
fight against you with an outstretched hand and with a strong
5 arm, even in anger, and in fury, and in great wrath. And I will
smite the inhabitants of this city, both man and beast: they
6 shall die of a great pestilence. And afterward, saith the LORD,
I will deliver Zedekiah king of Judah, and his servants, and the
people, and such as are left in this city from the pestilence, from
the sword, and from the famine, into the hand of Nebuchadnezzar
king of Babylon, and into the hand of their enemies, and

14. This sudden outbreak of impatience and despair, as in ch. xx. 7–18, is much discussed. Possibly there was more of sorrow in the words than of impatience; they were the cry of a man who had been in vain. Yet the tone of the expression, and the fact that it is followed by the patience of Jeremiah in that part of the prophecy which immediately follows, does not much dim strength which is so rather to Who Who is the perfect pattern of the prophet's patience, and yet Who comes to the aid of Hezekiah, Who even mocks (ver. 7), but it never kicks both against the pricks (Acts ix. 5).

18. To try to the sound of the trumpet, or perhaps to be alarm of war.

CH. XXI. With this chapter begins the ch. xx which the end of Jehoiakim, with the first verse of ch. xxi, begins a fresh set of prophecies, which, as it seems, to be, ninth year, and called Zedekiah's reign, and the prophecies which the embassy sent to Zedekiah by Jeremiah, when the Chaldean army was besieging the city, was advancing upon Jerusalem. So clearly did the prophet foresee the result that he could not but see that the city would be contained in the city, and the small survivors, in the first (vv. 1–10), the prophet foretelling the fall of the city and the king. In second (vv. 11–14) that of the citizens, and the third (ch. xxii. 1–9) that of the king, xxi. 1–10 which he views the pitiable condition of the king and the city.

XXI. 1. In sending this embassy Zedekiah acknowledged, that Jeremiah had the ear of God, and was a true prophet (ch. xxi. 2, 3). Hitherto, ch. xx. 2, he had treated Jeremiah as a false prophet, and had given orders for the punishment of the man who was for casting Nebuchadnezzar into prison.

¶ *Zephaniah*. A priest, a great way of the priesthood, and a man of great authority in all his sacerdotal world. The priest, Zephaniah, is mentioned in ch. xxii. 24, known as Josiah but given on a lower or more (Dan. xxviii. 2).

Pashur. Perhaps these words are to be read in sixteenth or fifth.

Melchiah. Perhaps the result of the measures revoking of jam and mitrach in a sixteenth or fifth all military regulations (nearly neglected).

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27 their own heart; which think to cause my people to forget my
name by their dreams which they tell every man to his neighbor,
1 Kings 2. 5. 28 Jeremiah 23. 25. as their fathers have forgotten my name for Baal. The
prophet that hath a dream, let him tell a dream; and he that
hath my word, let him speak my word faithfully. What is the
29 chaff to the wheat? saith the Lord. Is not my word like as a
fire? saith the Lord; and like a hammer that breaketh the
† Heb. 18. 30 rock in pieces? Therefore, behold, I am against the prophets,
Ch. 14. 14. saith the Lord, that steal my words every one from his neighbor.
31 Behold, I am against the prophets, saith the Lord, that
32 use their tongues, and say, He saith. Behold, I am against
them that prophesy false dreams, saith the Lord, and tell
† Heb. 9. 4. them, and cause my people to err by their lies, and by *their
lightness; yet I sent them not, nor commanded them: there-
33 fore they shall not profit this people at all, saith the Lord.
34 ¶ And when this people, or the prophet, or a priest, shall ask
† Ch. 1. 1. thee, saying, What is the burden of the Lord? then shalt thou
† Ver. 36. say unto them, What burden? I will even forsake you, saith
35 the Lord. And as for the prophet, and the priest, and the people,
that shall say, The burden of the Lord, I will even † punish
36 that man and his house. Thus shall ye say every one to his
neighbour, and every one to his brother, What hath the Lord
37 answered? and, What hath the Lord spoken? And the burden
of the Lord shall ye mention no more: for every man's word
shall be his burden; for ye have perverted the words of the
37 living God, of the Lord of hosts our God. Thus shall thou

* Heb. with other is. † Or, *that speaketh their tongue.* † Heb. visit upon.

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and perplexes the sheep of their heart: the purpose is made *the people forget* Me: *cause* by their dreams which they tell *every* man to his neighbor.

27 ¶ As my ancestors[*ver.* 26] **to cause my people to forget my name** by their dreams which they tell *every man to his neighbor*; as their fathers do[ ] Baalim: as their *the* prophets of Baal, which *steal* Jehovah's words, exceedingly which attribute Jehovahness to divinities keeps God in anxiety out of man's mind, and *every man to his neighbor*.

28 A dream, [unlikely] Rather, **as** a dream, [unlikely] Rather, **as** a dream, [unlikely] Rather, **as** and is to be told as such, but God's word is to be spoken as God's word, faithfully. The dreamers are *the* *chaff*, worthless, with no power to do good, and to be blown away after it is exposed and winnowed in God's fan. But God's word is like a fire, and like a hammer, [God's word *breaks* and strengthens the *sensitive*, and *strikes* the *insensitive* and *stubborn* heart.

29 Necessary given to enforce the right observations of the teaching of the false prophets, and the contrast between the word **from** *me* **neither**. Having so much to say against them, the Lord ceases to speak against.

30 *that steal* [*Impact*] 1 Ch. *that* **take** *their tongues.* Their *moral* characteristic. They have no message from God, but they use their tongues, their only implement, and *say* *He saith*, as if they had a message, which *Jehovah* affirms the truth of. He *saith* *Behold, I am against them that prophesy false dreams*, and *tell them*, and *cause my people to err* by their *lies*.

31 *Behold, I am against them*. See v. 29. [*Revised Text, omitt. 31*].

32 *Behold*, Here a prophecy, either 31 or 32 *Behold, I am against them that prophesy false dreams*, which brought the word of God into contempt, and caused the people through his prediction were all of impending evil. Yet Jehovah *sent them not, nor commanded them*. It is decisive to Jeremiah's prophecies, that they were not the result of his own feelings or wishes, but were modes of speaking, or rather reading, God's words, according to another reading. It are the burden.

I will even forsake you] Rather, *and I will forsake you*. The Lord ceases to speak against the Hebrew's immoral ways of refusing to hear the word of God.

33 The proper whole for prophecy. It has come to mean a burden, and it will have come to mean of *Jehovah*. Not the word which is to be received.

34 *Thus shalt thou say unto them*, **every man to his brother shall he say** word,[ ] and *every man to his neighbor*, *and every man to his brother*, *shall he say*, *What hath the Lord answered?* [*Revised Text*], and *What hath the Lord spoken?*

35 *Behold, I will even forsake you*, and *cast you off*, and *I will even forsake you*, and *cast you off*, and *I will even forsake you*, and *cast you off*, and *

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say to the prophet, What hath the Lord answered thee? and,
20 What hath the Lord spoken? But since ye say, The burden
of the Lord; therefore thus saith the Lord; Because ye say
this word, The burden of the Lord, and I have sent unto you,
29 saying, Ye shall not say, The burden of the Lord; therefore
behold, I, even I, will utterly forget you, and I will forsake
you, and the city that I gave you and your fathers, and cast
30 you out of my presence: and I will bring a perpetual
reproach upon you, and a perpetual shame, which shall not be
forgotten.

Chap. 24. THE Lord showed me, and, behold, two baskets of figs
were set before the temple of the Lord, after that Nebuchad-
nezzar king of Babylon had carried away captive Jeconiah the
son of Jehoiakim king of Judah, and the princes of Judah, with
the carpenters and smiths, from Jerusalem, and had brought
2 them to Babylon. One basket had very good figs, even like the
first ripe figs: and the other basket had very naughty figs,
3 which could not be eaten, they were so bad. ¶ Then said
the Lord unto me, What seest thou, Jeremiah? And I said,
Figs; the good figs, very good; and the naughty figs, very
naughty, which cannot be eaten, they are so evil. ¶ Again the word of the Lord
came unto me, saying, Thus saith the Lord, the God of Israel;
5 Like these good figs, so will I acknowledge them that are
carried away captive of Judah, whom I have sent out of this place into
6 the land of the Chaldeans for their good. For I will set mine
eyes upon them for good, and I will bring them again to this
7 land: I will build them, and not pull them down; and I will
plant them, and not pluck them up. And I will give them
an heart to know me, that I am the Lord: and they shall be
my people, and I will be their God: for they shall return unto
8 me with their whole heart. ¶ And as the evil figs, which
cannot be eaten, they are so evil; surely thus saith the Lord;
so will I give Zedekiah the king of Judah, and his princes, and
9 the residue of Jerusalem, that remain in this land, and them
that dwell in the land of Egypt: and I will deliver them to be
removed into all the kingdoms of the earth for their hurt, to

[a] Heb. *for burden.* [b] Heb. *the reproaching.* [c] Heb. *for reproaching, for a proverb.*

10 a proverb and a taunt, a proverb and a reproach, and a
curse, in all places whither I shall drive them.
10 And I will send the sword, the famine, and the pestilence,
among them, till they be consumed from the land that I gave
unto them and to their fathers.

1. Platform bear three crops of figs, of
which Jeremiah is required to prophesy (Hosea
9:10). The complete fulfilment of this
prophecy is found in the Babylonian exile
(2 Kings 24:8-25:30). Of those deported
with Jeconiah, the good figs were those
who had the second. These the good
Lord would acknowledge, for the
preaching of Christ and the Apostles for
the Jews of the Dispersion (Acts 2:5-11)
Thus and the Remnant to Return
(Isaiah 10:20-22) would be the Apostles
their spiritual good. For a contrast after
Christ see
Zedekiah, Jehoiakim, Jeconiah, Nebuchadnezzar
Those carried captive with Jeconiah were
those who had been the first to be
chosen by those Gentiles. The new City of
Jerusalem, Christ, is for the work only of
the exiles in Babylon.

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day from one end of the earth even unto the other end of the
earth: they shall not be lamented, neither gathered, neither buried; ch. 16. 4
34 they shall be dung upon the ground. Howl, ye shepherds, and Ps. 9. 5
cry; and wallow yourselves in the ashes, ye principal of the flock: Zech. 11. 3.
for the days of your slaughter and of your dispersions are Ch. 6. 4.
35 accomplished, and ye shall fall like a pleasant vessel. And the
shepherds shall have no way to flee, nor the principal of the
36 flock to escape. A voice of the cry of the shepherds, and an
howling of the principal of the flock, shall be heard: for the Lord
37 hath spoiled their pasture. And the peaceable habitations are
38 cut down because of the fierce anger of the Lord. He hath
forsaken his covert, as the lion: for their land is desolate because
of the fierceness of the oppressor, and because of his fierce
anger.

Chap. 26. IN the beginning of the reign of Jehoiakim the son of
Josiah king of Judah came this word from the Lord, saying,
2 Thus saith the Lord; ¶ Stand in the court of the Lord's house, ch. 19. 14.
and speak unto all the cities of Judah, which come to worship in
the Lord's house, all the words that I command thee to
speak unto them; diminish not a word: 3 if so be they will Ezek. 2. 7.
hearken, and turn every man from his evil way, that I may ch. 36. 3.
repent me of the evil, which I purpose to do unto them because
4 of the evil of their doings. And thou shalt say unto them, Thus Jonah 3. 4.
saith the Lord; If ye will not hearken to me, to walk in my
5 law, which I set before you, 6 to hearken to the words of my Ezek. 2. 5.
servants the prophets, whom I send unto you, both rising up
early, and sending them, but ye have not hearkened; then will ch. 6. 4.
7 I make this house like Shiloh, and will make this city a curse Ps. 78. 60.
to all the nations of the earth. ¶ So the priests and the prophets Ps. 79. 1.
and all the people heard Jeremiah speaking these words in the Ch. 7. 12.
8 house of the Lord. Now it came to pass, when Jeremiah had Ch. 25. 5.
made an end of speaking all that the Lord had commanded him Ch. 36. 2.
to speak unto all the people, that the priests and the prophets
and all the people took him, saying, Thou shalt surely die.
9 Why hast thou prophesied in the name of the Lord, saying, This
house shall be like Shiloh, and this city shall be desolate without
an inhabitant? And all the people were gathered against Jeremiah
in the house of the Lord.

*Heb. *your fear for*
*Heb. *your dwelling*
*Heb. *your doings*

18. *Micah*] See Micah 3. 12. *princes of the land*] i.e. noble
Hebrew generation in the school Bashan
Ezekiel] See Ezek. 34. 2. *Woe be to the shepherds*
the flock] Ezek. 34. 2. *Woe be unto the shepherds of Israel*
neither you] i.e. shall you be spared.
the days of your slaughter] Ezekiel
suggests the idea of change from a King of
Hebrew into wordless lamentation.
dispersions] Hebrew, *scattering*.
20. *for pleasant Ashkelon*] The pleasant
Hebrew city of Ashkelon, the place of
Hebrew Philistia (which is mentioned in Zech. 9. 5. Ezek. 25. 15. Amos 1. 8. Zeph. 2. 4. Zech. 9. 5.) was
Hebrew the home in revolt, eager for peace,
that He may execute judgment upon the
Hebrew XXVI. This chapter is a narrative of the
danger to which Jeremiah was exposed by
the boldness of his prophecy, and of the
Hebrew and should be read in connexion with ch.
19. 14, 15. The prophecy of ch. 19. 14, 15
Hebrew was combined in ch. 19., and that again is
Hebrew in ch. 20. 1, 2. The prophecy of ch. 20.
Hebrew 3. The charge against Jeremiah was that
of encouraging baleful, by which the priesty
Hebrew and the people, ch. 7. 4. Ezekiel
Hebrew that it was absolutely impossible that Jere-
Hebrew *spoken against this city*] i.e. against
Hebrew *against Jeremiah*. They
Hebrew *against Jeremiah*] i.e. against
Hebrew *Jeremiah*] i.e. against
Hebrew *place to take part in the trial.*

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10 unto in the house of the Lord. ¶ When the princes of Judah
heard these things, then they came up from the king's house
unto the house of the Lord, and sat down in the entering of
11 the new gate of the Lord's house. Then spake the priests and the
prophets unto the princes and to all the people, saying, This
ch. 26. 8. man is worthy to die; for he hath prophesied against this city,
12 as ye have heard with your ears. ¶ Then spake Jeremiah unto
all the princes and to all the people, saying, The Lord sent me
ch. 7. 3. 13 to prophesy against this house and against this city all the words
that ye have heard. Therefore now amend your ways and your
doings, and obey the voice of the Lord your God; and the Lord
ver. 3. 19. will repent him of the evil that he hath pronounced against you.
ch. 38. 5. 14 As for me, behold, I am in your hand: do with me but
15 as seemeth good and meet unto you. But know ye for certain, that
if ye put me to death, ye shall surely bring innocent blood
upon you, and upon this city, and upon the inhabitants thereof:
for of a truth the Lord hath sent me unto you to speak all these
16 words in your ears. ¶ Then said the princes and all the people
unto the priests and to the prophets; This man is not worthy to
die: for he hath spoken to us in the name of the Lord our God.
Ch. 8. 19. 17 ¶ Then rose up certain of the elders of the land, and spake to
2 Ch. 34. 7. 18 all the assembly of the people, saying, ¶ Micah the Morashthite
Mic. 1. 1. prophesied in the days of Hezekiah king of Judah, and spake
to all the people of Judah, saying, Thus saith the Lord of hosts;
Mic. 3. 12. Zion shall be plowed like a field, and Jerusalem shall become
heaps, and the mountain of the house as the high places of
19 a forest. Did Hezekiah king of Judah and all Judah put him at
2 Ch. 32. all to death? did he not fear the Lord, and beseech the
Ex. 32. 14. Lord, and the Lord repented him of the evil which he had
Jonah 3. 10. pronounced against them? Thus might we procure great evil
Jonah 3. 10. 20 against our souls. And there was also a man that prophesied
in the name of the Lord, Urijah the son of Shemaiah of Kiri-
jeath, who prophesied against this city and against this land
21 according to all the words of Jeremiah: ¶ And when king Je-

Or, at the time.
*Heb. *the judgment of*
*Heb. *death to the men*
*Heb. *or, a place and*
*Heb. *evil against our*
*Heb. *Kiriath-jearim.*

10. *the princes of Judah*] The private
Hebrew council of the king, which was
Hebrew to be the Sanhedrim into
Hebrew correctly did till the Roman imperial
Hebrew *the new gate*] That built by Jotham (2 K.
Hebrew 15. 35. 2 Ch. 27. 3. Neh. 3. 32. Ch.
Hebrew 19. 2. This man is worthy to die] i.e. the
Hebrew *sentence of death is in this case*, i.e. is in
Hebrew *Israel*.
11. 13. 14. The answer of Jeremiah is already
Hebrew straightforward. Outwardly, he affirmed
Hebrew the truth of his prophecy, and that
Hebrew his prophecying had been to avert the evil
Hebrew which he had pronounced, and that
Hebrew would cancel their sinful ways would deliver
Hebrew them from the threatened doom. As for
Hebrew himself, he was in their hands, and
Hebrew yet his death they would bring upon
Hebrew themselves and upon the city, land,
Hebrew and upon the city.
Hebrew 15. *innocent blood*] i.e. *Blood* is not in
Hebrew *this case a sentence of death*, i.e. he is no
Hebrew *Israel*.
Hebrew *Jeremiah*] i.e. against
Hebrew *Jeremiah*.
Hebrew *place to take part in the trial.*
Hebrew *Jeremiah*.
Hebrew *Jeremiah*.
Hebrew *Jeremiah*.

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21 according to all the words of Jeremiah: and when Jehoiakim
the king, with all his mighty men, and all the princes, heard
his words, the king sought to put him to death: but when Urijah
heard it, he was afraid, and fled, and went into Egypt; and
22 Jehoiakim the king sent men into Egypt, *namely*, Elnathan the
23 son of Achbor, and *certain* men with him into Egypt. And they
fetched forth Urijah out of Egypt, and brought him unto Je-
hoiakim the king; who slew him with the sword, and cast his
24 dead body into the graves of the [1]common people. ¶ Neverthe-
less [a]the hand of Ahikam the son of Shaphan was with Jeremiah, [a] 2 Kin. 22. 12, 14.
that they should not give him into the hand of the people to put
him to death.

Chap. 27. IN the beginning of the reign of Jehoiakim the son of
Josiah [a]king of Judah came this word unto Jeremiah from the [a] See v. 3, 12, 20. ch. 28. 1.
2 Lord, saying, Thus [2]saith the Lord to me; ¶ Make thee bonds
and yokes, [b]and put them upon thy neck, and send them to the [b] ch. 28. 10. So Ezek. 4. 1. & 12. 3.
3 king of Edom, and to the king of Moab, and to the king of the
Ammonites, and to the king of Tyrus, and to the king of Zidon,
by the hand of the messengers which come to Jerusalem unto
4 Zedekiah king of Judah; and command them [3]to say unto their
masters, Thus saith the Lord of hosts, the God of Israel; Thus
5 shall ye say unto your masters; [c]I have made the earth, the [c] Ps. 146. 6. Isai. 45. 12.
man and the beast that *are* upon the ground, by my great power
and by my outstretched arm, and [d]have given it unto whom it [d] Dan. 4. 17.
6 seemed meet unto me. [e]And now have I given all these lands [e] ch. 28. 14.
into the hand of Nebuchadnezzar the king of Babylon, [f]my [f] ch. 25. 9. Ezek. 29. 18, 20.
servant; and [g]the beasts of the field have I given him also to
7 serve him. [h]And all nations shall serve him, and his son, and [g] Dan. 2. 38.
his son's son, [i]until the very time of his land come: [k]and then [h] 2 Chr. 36. 20.
many nations and great kings shall serve themselves of him.
8 And it shall come to pass, *that* the nation and kingdom [i] ch. 25. 12. Dan. 5. 26.
which will not serve the same Nebuchadnezzar the king of [k] ch. 25. 14.
Babylon, and that will not put their neck under the yoke of the
king of Babylon, that nation will I punish, saith the Lord,

[1] Heb. *sons of the people.*
[2] Or, *hath the Lord said.*
[3] Or, *concerning their masters, saying.*

21. *his mighty men*] The commanders of his army; the *princes* are the civil officers.
22. *Elnathan*] Possibly the king's father-in-law (2 K. xxiv. 8).
23. *out of Egypt*] As Jehoiakim was a vassal of Egypt, he would easily obtain the surrender of a man accused of treason.
24. *Ahikam*] See marg. ref. His son Gemariah lent Jeremiah his room for the public reading of Jehoiakim's roll, and another son Gedaliah was made governor of the land by the Chaldæans (xxxix. 14); the family probably shared the political views of Jeremiah.
XXVII.—XXIX. In these three chapters we see with what energy, and yet thoughtfulness, Jeremiah enforced the lessons of ch. xxv. These chapters belong to the first four years of Zedekiah.
The spelling of certain proper names in these chapters has led some to argue that they were revised and corrected in Ezra's time, if not by Ezra himself. Others think the fact of no importance whatever.
XXVII. 1. *of Jehoiakim*] Really, *of Zedekiah*, as the Syriac reads (see v. 3). In the LXX. the verse is wanting. Some scribe has confused the title of this chapter with that of ch. xxvi.
2. *yokes*] Two curved pieces of wood, the one put over the neck of the ox, the other under, and then fastened together by *bonds* or cords (cp. Ps. ii. 3). Cp. marg. reff.
3. *come*] Or, **are come**. The ambassadors of these five kings had probably come to Jerusalem to consult about forming a league to throw off the Babylonian supremacy. The attempt failed.
7. *his son, and his son's son*] Evil-Merodach and Nabonadius (see Dan. v. 1 note).
shall serve themselves of him] See marg. ref. After long servitude to the Persian and Median kings, the Seleucidæ ruined the remains of Babylon.

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with the sword, and with the famine, and with the pestilence,
8 that the people to whom the LORD hath spoken against them,
not ye to your prophets, nor to your diviners, nor to your
dreamers, nor to your sorcerers, nor to your soothsayers, which
speak unto you, saying, Ye shall not serve the king of Babylon:
ver. 14. 10 For they prophesy a lie unto you, to remove you far from your
land; and that I should drive you out, and ye should perish.
11 But the nations that bring their neck under the yoke of the king
of Babylon, and serve him, those will I let remain still in their
own land, saith the LORD; and they shall till it, and dwell
ch. 29. 1. 12 therein. I spake also to Zedekiah king of Judah according
ver. 8. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56.

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218 JEREMIAH. XXVIII. XXIX.

Behold, I will cast thee from off the face of the earth: this year
thou shalt die, because thou hast taught rebellion against
17 the Lord. ¶ So Hananiah the prophet died the same year in the
seventh month.

Chap. 29. NOW these are the words of the letter that Jeremiah
the prophet sent from Jerusalem unto the residue of the elders
of the captivity, and to the priests, and to the prophets, and
unto all the people whom Nebuchadnezzar had
2 carried away captive from Jerusalem to Babylon; (after that
the king, the queen, the eunuchs, the princes of Judah and
the princes of Judah and Jerusalem, and the carpenters, and the
smiths, were departed from Jerusalem;) by the hand of Elasah
the son of Shaphan, and Gemariah the son of Hilkiah, (whom
Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar
king of Babylon) saying, Thus saith the Lord of hosts, the God
of Israel, unto all that are carried away captives, whom I have
caused to be carried away from Jerusalem unto Babylon;
5 ¶ Build ye houses, and dwell in them; and plant gardens, and
eat the fruit of them; Take ye wives, and beget sons and
daughters; and take wives for your sons, and give your
daughters to husbands, that they may bear sons and daughters;
that ye may be increased there, and not diminished. And seek
the peace of the city whither I have caused you to be carried
away captives, and pray unto the Lord for it: for in the peace
thereof shall ye have peace. ¶ For thus saith the Lord of hosts,
the God of Israel; Let not your prophets and your diversers,
that be in the midst of you, deceive you, neither hearken to
your dreams which ye cause to be dreamed. For they
prophesy falsely unto you in my name: I have not sent them,
10 saith the Lord. For thus saith the Lord, That after seventy

[1] Heb. remit. [2] Or, desolations. [3] Heb. be at ease.

years be accomplished at Babylon I will visit you, and perform
my good word toward you, in causing you to return to this
11 place. For I know the thoughts that I think toward you, saith
the Lord, thoughts of peace, and not of evil, to give you an
12 expected end. Then shall ye call upon me, and ye shall go
and pray unto me, and I will hearken unto you. And ye shall
13 seek me, and find me, when ye shall search for me with all your
heart. And I will be found of you, saith the Lord: and I will
turn away your captivity, and I will gather you from all the
nations, and from all the places whither I have driven you, saith
the Lord; and I will bring you again into the place whereby I
14 caused you to be carried away captive. ¶ Because ye have said,
15 The Lord hath raised us up prophets in Babylon; Know that
thus saith the Lord of the king that sitteth upon the throne of
David, and of all the people that dwelleth in this city, and of your
17 brethren that are not gone forth with you into captivity; Thus
saith the Lord of hosts; Behold, I will send upon them the
sword, the famine, and the pestilence, and will make them like
18 vile figs, that cannot be eaten, they are so evil. And I will
pursue after them with the sword, the famine, and the
pestilence, and will deliver them to be removed to all the king-
doms of the earth, to be a curse, and an astonishment, and an
19 hissing, and a reproach, among all the nations whither I have
driven them: because they have not hearkened to my words,
saith the Lord, which I sent unto them by my servants the
prophets, rising up early and sending them; but ye would
20 hear, saith the Lord. ¶ Hear ye therefore the word of the Lord,
all ye of the captivity, whom I have sent from Jerusalem to
21 Babylon: Thus saith the Lord of hosts, the God of Israel, of
Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah,
which prophesy a lie unto you in my name; Behold, I will
deliver them into the hand of Nebuchadnezzar king of Babylon;
22 and he shall slay them before your eyes; [1]and of them shall be
taken up a curse by all the captivity of Judah which are in
Babylon, saying, The Lord make thee like Zedekiah and like
23 Ahab, [2]whom the king of Babylon roasted in the fire; because
[3]they have committed villany in Israel, and have committed

[1] Heb. and expiration. [2] Heb. fry in a pan.

[3] Or, a notable act.

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[1]adultery with their neighbours' wives, and have spoken lying
words in my name, which I commanded them not; even
24 I know, and am a witness, saith the Lord. ¶ Thus shalt thou also
speak to Shemaiah the Nehelamite, saying,
25 Thus saith the Lord of hosts, the God of Israel, saying, Because
thou hast sent letters in thy name unto all the people that are
at Jerusalem, and to Zephaniah the son of Maaseiah the priest,
26 and to all the priests, saying, The Lord hath made thee priest
instead of Jehoiada the priest, that ye should be officers in the
house of the Lord, for every man that is mad, and maketh
himself a prophet, that thou shouldst put him in prison, and
27 in the stocks. Now therefore why hast thou not reproved Jere-
miah of Anathoth, which maketh himself a prophet to you?
28 For [2]therefore he sent unto us in Babylon, saying, This
captivity is long: build ye houses, and dwell in them; and
plant gardens, and eat the fruit of them.
29 ¶ Now Zephaniah the priest read this letter in the ears of
30 Jeremiah the prophet. Then came the word of the Lord unto
Jeremiah, saying, Send unto all them of the captivity, saying,
Thus saith the Lord concerning Shemaiah the Nehelamite;
Because that Shemaiah hath prophesied unto you, and I
31 sent him not, and he hath caused you to trust in a lie: Therefore
thus saith the Lord; Behold, I will punish Shemaiah the Nehe-
lamite, and his seed: he shall not have a man to dwell among
this people, neither shall he behold the good that I will do
unto my people, saith the Lord, because he hath taught
32 rebellion against the Lord.

[1] Heb. wife. [2] Or, therefore.

[3] Heb. for it is a lie.

[4] Or, by the rule; see Ezek. 47. 14. Lev. 25. 30. Ruth 4. 5. Ezra 3. 3. Neh. 7. 5. Ezek. 11. 15. Ezra 4. 1. Neh. 6. 1. Ezra 4. 7. Neh. 2. 19. Ezra 4. 8. Neh. 2. 10. Ezra 4. 9. Neh. 2. 19. Ezra 4. 12. Neh. 2. 19. Ezra 4. 13. Neh. 2. 19. Ezra 4. 15. Neh. 2. 19. Ezra 4. 16. Neh. 2. 19. Ezra 4. 19. Neh. 2. 19. Ezra 4. 20. Neh. 2. 19. Ezra 4. 23. Neh. 2. 19. Ezra 5. 3. Neh. 2. 19. Ezra 5. 5. Neh. 2. 19. Ezra 5. 6. Neh. 2. 19. Ezra 5. 7. Neh. 2. 19. Ezra 5. 8. Neh. 2. 19. Ezra 5. 9. Neh. 2. 19. Ezra 5. 11. Neh. 2. 19. Ezra 5. 12. Neh. 2. 19. Ezra 5. 13. Neh. 2. 19. Ezra 5. 14. Neh. 2. 19. Ezra 5. 15. Neh. 2. 19. Ezra 5. 16. Neh. 2. 19. Ezra 5. 17. Neh. 2. 19. Ezra 6. 1. Neh. 2. 19. Ezra 6. 2. Neh. 2. 19. Ezra 6. 3. Neh. 2. 19. Ezra 6. 4. Neh. 2. 19. Ezra 6. 5. Neh. 2. 19. Ezra 6. 6. Neh. 2. 19. Ezra 6.

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adultery with their neighbours' wives, and have spoken lying
words in my name, which I have not commanded them; even
I know, and am a witness, saith the Lord. ¶ Thus shall thou also
speak to Shemaiah the Nehelamite, saying, Thus speaketh the
Lord of hosts, the God of Israel, saying, Because thou hast sent
letters in thy name unto all the people that are at Jerusalem,
and to Zephaniah the son of Maaseiah the priest, and to all the
priests, saying, The Lord hath made thee priest in the stead of
Jehoiada the priest, that ye should be officers in the house of
the Lord, for every man that is mad, and maketh himself a
prophet, that thou shouldest put him in prison and in the
stocks. Now therefore why hast thou not reproved Jeremiah
the Anathothite, which maketh himself a prophet to you? For
therefore he sent unto us in Babylon, saying, This captivity is
long: "build ye houses, and dwell in them; and plant gardens,
and eat the fruit of them. And Zephaniah the priest read this
letter in the ears of Jeremiah the prophet. Then came the word
of the Lord unto Jeremiah, saying, Send to all them of the
captivity, saying, Thus saith the Lord concerning Shemaiah the
Nehelamite; Because that Shemaiah hath prophesied unto
you, and I sent him not, and he caused you to trust in a lie: Wher-
fore thus saith the Lord; Behold, I will punish Shemaiah the
Nehelamite, and his seed: he shall not have a man to dwell
among this people; neither shall he behold the good that I will
do for my people, saith the Lord; "because he hath taught
rebellion against the Lord.

Chap. 30. THE word that came to Jeremiah from the Lord, say-
ing, Thus speaketh the Lord God of Israel, saying, Write thee all
of the words that I have spoken unto thee in a book. For, lo,
the days come, saith the Lord, that "I will bring again the cap-

[1] Or, *Jeremiah.* [2] Heb. *word.*

10-19. A narrative showing the effects of Jeremiah's letter. Shemaiah the leader of the false prophets wrote to Zephaniah, very much in the manner of Ahab and Jezebel (1 Kings xxi 8-10), to the effect that Jeremiah was a madman, and should be put in the stocks. Zephaniah read this letter to Jeremiah (ver. 26). Not so in the earlier days, when Jeremiah was free to go to and fro among the people (xxxvi 5, 6).

20-23. *Popular Pitch-Pipes who had been the contempt of the Temple.* Many of the succeeding actions of the prophets, such as that of Jeremiah going about with a yoke on his neck, are symbolic actions, and occur as pointing the lies between prophets and people.

24-32. Further, the **strife** (ver. 21) continues (ver. 24).

24. The captivity is long (Babylon, Babylon). God's angry days (comments, the Lord's days) are long (ver. 24). The captivity is long to men who will never live to see the end of it.

XXX., XXXIII. In these four chapters, Jeremiah's prophecy of the future (Israel) supplies what never (but) has been realized in Jeremiah of happier days for the Jewish people. This subject is "the New Covenant." In contrast then with the evils of Jehoiakim and Zedekiah, we have a vision of Israel's future, which, in the considerable portion, has written by the prophet, when the days of the Jewish prophecies were long in the city, in captivity and in exile, and when the days of Israel's end in prison. "Up to this and prisons of Israel's end in prison." Up to this and prisons of Israel's end in prison." Up to this and prisons of Israel's end in prison."

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JEREMIAH. XXXI. 825

God of Israel: As yet they shall use this speech in the land of
Judah and in its cities thereof, when I shall bring again their
captivity; *The Lord bless thee, O habitation of justice, and
24 *mountain of holiness. And there shall dwell in Judah itself, n Ps. 148.
and in all its cities together, husbandmen, and they Ezek. 6. 2.
25 that go out with the flocks. For I have inebriated the
26 soul of the thirsty, and every sorrowful soul. Upon this I
27 awoke, and beheld; and my sleep was sweet unto me. ¶ Be-
hold, the days come, saith the Lord, that I will sow the
house of Israel and the house of Judah with the seed of man,
28 and with the seed of beast. And it shall come to pass that
as I have watched over them to root out, and to pull
down, and to throw down, and to destroy, and to afflict; so will
29 I watch over them, to build, and to plant, saith the Lord. Ch. 18. 9.
30 In those days they shall no more say, The fathers have eaten
sour grapes, and the children's teeth are set on edge. *Ezek. 18. 2.
31 every one shall die for his own iniquity: every man that eateth
sour grapes, his teeth shall be set on edge. ¶ Behold,
*days come, saith the Lord, that I will make a new covenant Ch. 32. 40.
32 with the house of Israel, and with the house of Judah: not Heb. 8. 8.
according to the covenant that I made with their fathers in the
day that I took them by the hand to bring them out of the t Deut. 5. 3.
land of Egypt; which my covenant they broke, although I was
33 a husband unto them, saith the Lord. But this is the *Ch. 32. 40.
covenant that I will make with the house of Israel; After those

* Or, should I have mercied on Judaea? with thee!

31. *Behold* Or, **Again**, *days come.* The pro-
phecy of the new covenant, which Jeremiah
delivers in connexion with the Temple-ruin,
that all Jerusalem, of which the Temple was
the centre and crown, shall be rebuilt, and
the land made fertile.

I will make Judah shall have
its settled population and fixed abodes; and
the Gentiles shall be brought into Zion,
whenever matters is to be found.

32. *covenant,* Or, **inspiriting** in Vil-
ney's version, *which my covenant they broke,*
although I was a husband unto them. Jeremiah
joined in a revelation so entirely consolatory,
the mention of the sin of the people.

33-34. The prophet shows that the happy
days, when the Jews, in a state of
prosperous nature, will read upon the new
covenant, and be taught of God, and be
the seed of one with their more there
active ancestors, and that God's Covenant
with them will be a covenant of love, not
only a renewed heart.

I will put my law in their inward parts, Or,
I will put my law in their inward parts is
shall seem as if children and young cattle
I will write it in their hearts.

35, 36. *a new creation,* Or, **a new ground.**
The idea that Jerusalem and Rachel Jeremi-
ah's prophecy, the Jews, and the Gentiles
gathered alone from a common origin
the Jews, and the Gentiles, and the Jews
35. The claimed Jews made it a reproach
to the Divine justice that the nation was to
be newly visited for Manasseh's sin. But
the prophet answers that Manasseh's sin
rather had, instead of remedying, rendered
the sins of that evil time, and evil in a worse
state, and that God's ways are not unjust.
The acknowledgment that such man that
God's ways are not unjust, and that God
is a more just and right state of feeling.

36. *ordinances,* Or, **ordinances** is to
be taken as marked as such as was the
Zionite. God at Mount made a Covenant
with the Jews, and the Jews, and the
were expected, or prices spiritual, under
the Mosaic Church was necessary, but the
Mosaic Church was necessary, but the
Mosaic Church was necessary, but the

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hand of Nebuchadnezzar king of Babylon, and he shall take it:
29 and the Chaldeans, that fight against this city, shall come and
set fire on this city, and burn it with the houses, upon whose
roofs they have offered unto Baal, and poured out drink
30 offerings unto other gods, to provoke me to anger. For the
children of Israel and the children of Judah have only done
evil before me from their youth: for the children of Israel have
only provoked me to anger with the work of their hands, saith
31 the LORD. For this city hath been to me as a provocation of
mine anger and of my fury from the day that they built it even
unto this day; that I should remove it from before my face,
32 because of all the evil of the children of Israel and of the child-
ren of Judah, which they have done to provoke me to anger,
they, their kings, their princes, their priests, and their prophets,
33 and the men of Judah, and the inhabitants of Jerusalem. And
they have turned unto me the back, and not the face: though I
taught them, rising up early and teaching them, yet they have
34 not hearkened to receive instruction. But they set their abomi-
nations in the house, which is called by my name, to pollute it.
35 And they built the high places of Baal, which are in the valley
of the son of Hinnom, to cause their sons and their daughters
to pass through the fire unto Molech; which I commanded them
not, neither came it into my mind, that they should do
36 this abomination, to cause Judah to sin. ¶ And now therefore
thus saith the LORD God of Israel concerning this city,
whereof ye say, It shall be delivered into the hand of the king
of Babylon by the sword, and by the famine, and by the peste-
37 lence: Behold, I will gather them out of all countries, whither
I have driven them in mine anger, and in my fury, and in great
wrath; and I will bring them again unto this place, and I will
38 cause them to dwell safely: and they shall be my people, and
39 I will be their God: and I will give them one heart, and one
way, that they may fear me for ever, for the good of them,
40 and of their children after them: and I will make an ever-
lasting covenant with them, that I will not turn away from
them, to do them good; but I will put my fear in their hearts,
41 that they shall not depart from me. Yea, I will rejoice over
them to do them good, and I will plant them in this land
42 assuredly with my whole heart and with my whole soul. For
thus saith the LORD; Like as I have brought all this great

[1] Heb. the war-engines. [2] Heb. all dings. [3] Heb. plow them. [4] Heb. in truth, or, stedfastness.

29. Jews (see profit) God's mighty deeds (Ps. 111. 2) Chaldeans, that fight against this city, shall come and set fire on this city, and burn it with the houses, upon whose roofs they have offered unto Baal, and poured out drink offerings unto other gods, to provoke me to anger. For the children of Israel and the children of Judah have only done evil before me from their youth: for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD. These verses are repeated from chap. 19. 13, 14, 5, 6, 4, 3, 2, 1, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44,

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14 saying, At the end of seven years let ye go every man his bre-
thren the Hebrews, which *was* sold unto thee, and serve thee
six years, then shall he let him go free from
thee: but your fathers hearkened not unto me, neither inclined
15 their ear. And ye were now *turned*, and had done right in my
sight, in proclaiming liberty every man to his neighbour; and
ye had made a covenant before me in the house *which is*
called by my name: 16 But ye turned and polluted my name, and
caused every man his servant, and every man his handmaid,
whom he had set at liberty at their pleasure, to return, and
brought them into subjection, to make them *your* servants and
17 *your* handmaids. ¶ Therefore thus saith the Lord; Ye have not
hearkened unto me, in proclaiming liberty, every one to his
brother, and every man to his neighbour: behold, I proclaim
liberty for you, saith the Lord, to the sword, to the pestilence,
and to the famine; and I will make you *to be* removed into
18 all the kingdoms of the earth. And I will give the men that
have transgressed my covenant, which have not performed the
words of the covenant which they had made before me, when
they cut the calf in twain, and passed between the parts thereof,
19 the princes of Judah, and the princes of Jerusalem, the eunuchs,
and the priests, and all the people of the land, which passed
between the parts of the calf; I *say*, I will even give them into
the hand of their enemies, and into the hand of them that seek their
life: and their dead bodies shall be for meat unto the fowls of
20 the heaven, and to the beasts of the earth. And Zedekiah king
of Judah and his princes will I give into the hand of their ene-
mies, and into the hand of them that seek their life, and into the
hand of the king of Babylon, which are gone up from you.
21 Behold, I will command, saith the Lord, and cause them
to return to this city; and they shall fight against it, and take
it, and burn it with fire: and I will make the cities of Judah a
desolation without an inhabitant.

CHAP. 35. THE word which came unto Jeremiah from the Lord

[1] Or, hath will himself. [2] Heb. whereupon my name [3] Heb. for a memorial, or, name.

[a] Exo. 21. 2.
[b] Deut. 15. 12.
[c] Ver. 8.
[d] Ver. 17.
[e] Ver. 22.
[f] Ver. 20.
[g] Ver. 11.
[h] Ver. 16.
[i] Exo. 24. 8.
[k] Gen. 15. 9, 10, 17.
[l] Ver. 8.
[m] Ver. 11.
[n] Ver. 16.
[o] Ver. 20.
[p] Ver. 11.
[q] Ver. 16.
[r] Ver. 20.
[s] Ver. 21.
[t] Ver. 22.
[u] Ver. 20.
[v] Ver. 21.
[w] Ver. 22.
[x] Ver. 20.
[y] Ver. 21.
[z] Ver. 22.
[a] Ver. 20.
[b] Ver. 21.
[c] Ver. 22.
[d] Ver. 21.
[e] Ver. 22.

gation in which, after being worked in the
field all the year, the slaves were sent
home to rest.
18. *If they pleased*] Lit. *for themselves*.
Your fathers hearkened not unto me] Ye
your sire is a better rdg. Men would
naturally *obey* a father.
19. *princes of Judah*, &c.] The *Jews* spoke of
treating rather *with* a *king* than *with* a
country, rather *with* a *city* than *with* a
people. The ceremony of cutting a calf in
twain, and passing between the pieces. This custom is
still observed in Persia, and is referred to in
the same Gloss.
20. *Behold, I will command*, &c.] Lit. *Behold*,
I have commanded, &c. The *Jews* spoke of
what God had ordained as if it had been
treating rather *with* a *city* than *with* a
people. The ceremony of cutting a calf in
twain, and passing between the pieces. This custom is
still observed in Persia, and is referred to in
the same Gloss.
21. *Zedekiah king of Judah*, &c.] Lit. *Zedekiah*
have disorded for the present, and *have*
disorded.
XXXV. The Rechabites, were a nomad
tribe not of Jewish but of Kenite race, and
were bound by a religious vow to abstain
from wine, and to live in tents, which they
had acquainted themselves, and made a close
alliance with the tribe of Judah (Judg. i. 16,
iii. 5). Jonadab, the son of Rechab, 2 Kin. x. 15,
however, the main body of the Kenites
had joined the Israelites (Judg. iv. 11, 17, v. 24
to either). Num. xxx. 29, the Rechabites pre-
ferred to leading the free desert life, and in
the reign of Jehoiakim, they had left the
Jewish in the city to pitch tents in
Jerusalem, the place to which, perhaps, it
was a serious adjument of *Jehoiakim* (2 K. v.
2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41,

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Then heard Micaiah the son of Gemariah, the son of Shaphan, all the words of the Lord out of the book,
14 Then all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in your hand wherein you read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.
15 And they said unto him, Sit down now, and read it in our ears. So Baruch read in their ears.
16 Now it came to pass, when they had heard all the words, they were afraid one unto another, and said unto Baruch, We will surely tell the king of all these words.
17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?
18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book.
19 Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where you be.
20 And they went in unto the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.
21 So the king sent Jehudi to fetch the roll: and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.
22 Now the king sat in the winter house in the ninth month: and there was a fire on the hearth burning before him.
23 And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife, and cast it into the fire that was on the hearth, until the roll was consumed in the fire that was on the hearth.
24 Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.
25 Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king, that he would not burn the roll: but he would not hear them.
26 But the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the Lord hid them.
27 Then the word of the Lord came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,
28 Take thee again another roll, and write upon it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.
29 And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall surely come and destroy this land, and shall cause to cease from thence man and beast?
30 Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.
31 And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not.
32 Then took Jeremiah another roll, and gave it unto Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

Chap. 37. AND king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, whom Nebuchadnezzar king of Babylon made king in the land of Judah.
2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the Lord, which he spake by the prophet Jeremiah.
3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the Lord our God for us.
4 Now Jeremiah came in and went out among the people: for they had not put him into prison.
5 Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem.
6 Then came the word of the Lord unto the prophet Jeremiah, saying,
7 Thus saith the Lord, the God of Israel; Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.
8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.
9 Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.
10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.
11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,
12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.
13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou falleth away to the Chaldeans.
14 Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.
15 Wherefore the princes were wroth with Jeremiah, and smitten him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.
16 When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;
17 Then king Zedekiah sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.
18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?
19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, and against this land?
20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.
21 Then Zedekiah the king commanded that they should commit Jeremiah unto the court of the prison, and that

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[a] ch. 34. 21.
[b] ver. 5.
[c] ch. 21. 4.
[d] ch. 38. 28.
[e] ch. 38. 4.
[f] ch. 38. 6.
[g] ch. 38. 7.
[h] ch. 38. 9.
[i] ch. 38. 13.
[k] ch. 38. 14.
[l] ch. 38. 16.
[m] ch. 38. 17.
[n] ch. 38. 19.
[o] ch. 38. 24.
[p] ch. 38. 26.
[q] ch. 38. 28.

me; Jehoiakim, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.
8 And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.
9 Thus saith the Lord; Deceive not yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.
10 For though ye had smitten the army of the Chaldeans that fight against you, and there remained but wounded men among them, yet should they rise up every man in his tent, and burn this city with fire.
11 ¶ And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem for fear of Pharaoh's army,
12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.
13 And when he was in the gate of Benjamin, a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, Thou falleth away to the Chaldeans.
14 Then said Jeremiah, It is false; I fall not away to the Chaldeans. But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.
15 Wherefore the princes were wroth with Jeremiah, and smitten him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison.
16 ¶ When Jeremiah was entered into the dungeon, and into the cabins, and Jeremiah had remained there many days;
17 Then king Zedekiah sent, and took him out: and the king asked him secretly in his house, and said, Is there any word from the Lord? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.
18 Moreover Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?
19 Where are now your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, and against this land?
20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.
21 Then Zedekiah the king commanded that they should commit Jeremiah unto the court of the prison, and that

[a] Heb. smote.
[b] Heb. remained.
[c] Heb. smote in smiteth.
[d] Or, in the king's house where the king dwelt.
[e] Heb. Jehoiachin.
[f] Or, cellars.
[g] Or, of the prison house where the king dwelt.
[h] Heb. Jehoiachin, or, Jeconiah.
[i] Or, of the prison house where the king dwelt.
[k] Or, of the prison house where the king dwelt.
[l] Or, of the prison house where the king dwelt.
[m] Or, of the prison house where the king dwelt.
[n] Or, of the prison house where the king dwelt.
[o] Or, of the prison house where the king dwelt.
[p] Or, of the prison house where the king dwelt.
[q] Or, of the prison house where the king dwelt.

It was fitting up for *four of*) Or, "and there remained a little while" (Ewald), simply a military movement.
10. wounded men among them. Lit. **men a-piece** (Heb. **איש איש**). When the dense war-cloud had passed away, the Chaldeans, in fact, not sacrificing Jeremiah, accordingly, left him in the city, and had right to share in the produce of the crowd of the city, and to decide for himself whether and seven remained which might be available for their common use.
11. broke up from Jerusalem. Lit. "from the camp, where Syriacus was to remain at the gate of Benjamin.) The northern gate, the gate of Benjamin.
Then Jeremiah (ver. 4.) His well-known

13. captain of the ward. Lit. "the officer of the watch." Ewald, "the officer of the prison." Lit. "the officer of the prison." Ewald, "the officer of the prison." Lit. "the officer of the prison." Ewald, "the officer of the prison." Lit. "the officer of the prison

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they should give him daily a piece of bread out of the bakers' street, until all the bread in the city were spent. Thus Jere-
[a] ch. 36. 9.
[b] ch. 8. 9.

Chap. 38. THEN Shephatiah the son of Mattan, and Gedaliah the
son of Pashur, and [a]Jucal the son of Shelemiah, and [b]Pashur the
2 son of Malchiah, heard the words that Jeremiah had spoken unto
all the people, saying, Thus saith the Lord, [c]He that re-
maineth in this city shall die by the sword, by the famine, and
by the pestilence: but he that goes forth to the Chaldeans
shall live; for he shall have his life for a prey, and shall live.
3 Thus saith the Lord, [d]This city shall surely be given into the
hand of the king of Babylon's army, which shall take it.
4 Therefore the princes said unto the king, We beseech thee, let this
man be put to death: for thus he weakeneth the hands of the
men of war that remain in this city, and the hands of all the
people, in speaking such words unto them: for this man seeketh
5 not the welfare of this people, but the hurt. Then Zedekiah
the king said, Behold, he is in your hand: for the king is not to
6 do any thing against you. Then took they Jeremiah, and cast
him into the dungeon of Malchiah the king's son, that was in the
court of the prison: and they let down
Jeremiah with cords. And in the dungeon there was no water,
7 but mire: so Jeremiah sunk in the mire. Now when Ebed-me-
lech the Ethiopian, one of the eunuchs which was in the
king's house, heard that they had put Jeremiah in the dungeon;
8 the king sitting in the gate of Benjamin; Ebed-melech went
forth out of the king's house, and spake to the king,
9 saying, My lord the king, these men have done evil in all that
they have done unto Jeremiah the prophet, whom they have cast
into the dungeon; and he is like to die for hunger in the place
10 where he is: for there is no more bread in the city. Then the
king commanded Ebed-melech the Ethiopian, saying, Take
from hence thirty men with thee, and take up Jeremiah the

[a] ch. 37. 3.
[b] ch. 21. 1.
[c] ch. 21. 9.
[d] ch. 32. 3.
[e] Heb. ch. 19.

[1] Heb. press. [2] Or, of the king. [3] Heb. he will die. [4] Heb. in this hand.

a pieced fish, a crack, or a round cake. **Jucal** or, Jehucal, or, Jehucal, or, Jehucal, known by each truth to have a special place in the Lord's Jerusalem. **Pashur** or, Pashur.

XXXVIII. The object of the princes in this case was to get him out of the way, as he had been to get him out of the way, as the prophet Micaiah was, by the false prophets. This purpose was frustrated by the king's being in a manner, as he was with the ruffian, and his friends had free access to him (verse 19). Therefore they resolved to put him to a more cruel death. Jeremiah was otherwise (C. ver. 1) a man of peace, and of a mild temper.

1. And spake) **Spake**; or, was speaking.

be given &c.) **Because** he maintained the cause of was disputed. So doubtless this was true, and yet it was not the duty of the Chaldean princes, but at the commandment of God, to do what they did. Nebuchadnezzar's discovery being impossible directly to

2. All and power was in their hands, and as they affirmed that Jeremiah's death was the only means of preserving the city, it was right to do them.

Cast into the dungeon. Every house in Jerusalem was supplied with a subterranean place, or dungeon, for preserving the corn safe from the enemy, in case of a siege. Into one of these, it seems, it was thought fit to have him sent for private reasons, and there to be starved.

Jeremiah. See verse 6. **It sunk.** Thus these Jews, in their rage, were willing to do what they knew to be direct disobedience, from both God and man, in order to destroy the prophet Jeremiah when in this manner.

Ebed-melech. See ch. 39. 16. **Ethiopian.** Or, Nubian or Cushite, a native of Africa, or negro. It seems by 2 K. xxiii. 36. compared with 2 Chron. xxxvi. 5. that this name from the king with the royal family of Judah, was a common one, and compounded with the appellations of the gods.

7. Heb. dirty mire; for large a number sing.

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11 prophet out of the dungeon, before he die. So Ebed-melech
took the men with him, and went into the house of the king
under the treasury, and took thence old [1]rotten
rotten rags, and let them down by cords into the dungeon to
12 Jeremiah. And Ebed-melech the Ethiopian said unto Jere-
miah, Put now these old [1]rotten rotten rags and
13 clouts under the cords. And Jeremiah did so. So they
drew up Jeremiah with cords, and took him up out of the dun-
geon: and Jeremiah remained in the court of the prison.
14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet
unto him into the third entry that is in the house of the Lord:
and the king said unto Jeremiah, I will ask thee a thing; hide
15 nothing from me. Then Jeremiah said unto Zedekiah, If I de-
clare it unto thee, wilt thou not surely put me to death? and if
I give thee counsel, wilt thou not hearken unto me?
16 So king sware secretly unto Jeremiah, saying, As the Lord
liveth, that made us this soul, I will not put thee to death,
neither will I give thee into the hand of these men that seek thy
17 life. Then said Jeremiah unto Zedekiah, Thus saith the Lord
the God of hosts, the God of Israel; If thou wilt assuredly [2]go
forth [3]unto the king of Babylon's princes, then thy soul shall
live, and this city shall not be burned with fire; and thou shalt
18 live, and thine house: But if thou wilt not go forth to the princes
of Babylon's princes, then shall this city be given into the hand
of the Chaldeans, and they shall burn it with fire, and thou shalt
19 not escape out of their hand. And king Zedekiah said unto
Jeremiah, I am afraid of the Jews that are fallen to the Chal-
deans, lest they deliver me into their hand, and they [4]mock me.
20 But Jeremiah said, They shall not deliver thee. Obey, I beseech
thee, the voice of the Lord, which I speak unto thee: so it shall
be well unto thee, and thy soul shall live. But if thou refuse to
21 go forth, this is the word that the Lord hath shewed me:
Behold, all the women that are left in the king of Judah's house
shall be brought forth to the king of Babylon's princes, and those
women shall say, Thy friends [5]have set thee on, and have
prevailed against thee: thy feet are sunk in the mire, and they are
22 turned away back. So they shall bring out all thy wives and
thy children to the Chaldeans: and thou shalt not escape out
of their hand, but shalt be taken by the hand of the king of

[a] ch. 39. 3.
[b] ch. 21. 7.
[c] ch. 21. 9.

[1] Or, pieced. [2] Heb. fall. [3] Heb. to. [4] Or, play with me.

posts that Zedekiah expected some counsel from Jeremiah, and was disappointed.

11. *old and rotten* &c.) **Rags of torn garments** and old clothes, which were probably **a** remnant from the palace to the Ethiopian, and which he was permitted to take, perhaps to cover private conveyed (verse 12).

Jeremiah did so. Thus he **Will not hearken.**

14. *third entry* &c.) Heb. third way, or, entrance to the temple of or with Hoph. xx. 2. was intended to strengthen the hands of the king, and to keep Zedekiah's resolutions. Zedekiah also intended to put him to death.

16. *as the Lord liveth* &c.) Heb. *Jehovah* and *Elohim*, the Lord and God, the Jehovah and Elohim of the covenant, and, now would be the

17. *go forth* &c.) **Go forth** to the king of Babylon's princes, or, to the princes of Babylon, or, to the king of Babylon's princes, or, to the princes of the king of Babylon, or, to the king of Babylon and his princes, or, to the king of Babylon and his princes, or, to the king of Babylon and his princes

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Babylon: and *then shall* some thine city be burned with fire.
24 ¶ Then said Zedekiah unto *Jeremiah*, Let no man know of these
25 words, and thou shalt not die. But if the princes hear that I
have talked with thee, and they come unto thee, and say unto
thee, Declare unto us now what thou hast spoken unto the king,
hide it not from us, and we will not put thee to death; also what
26 the king said unto thee: then thou shalt say unto them, I pre-
sented my supplication before the king, that he would not cause
27 me to return to *Jonathan's* house, to die there. ¶ Then came
all the princes unto *Jeremiah*, and asked him: and he told them
according to all these words that the king had commanded
the. So they left speaking with him; for the matter was not
28 perceived. ¶ So *Jeremiah* abode in the court of the prison
until the day that *Jerusalem* was taken: and he was there when
Jerusalem was taken.

CHAP. 39. IN the ninth year of Zedekiah king of Judah, in the
tenth month, came *Nebuchadrezzar* king of Babylon and all his
2 army against *Jerusalem*, and they besieged it. And in the
eleventh year of Zedekiah, in the fourth month, the ninth day
3 of the month, the city was broken up. And all the princes of
the king of Babylon came in, and sit in the middle gate, even
Nergal-sharezer, *Samgar-nebo*, *Sarsechim*, *Rab-saris*, *Nergal-*
sharezer, *Rab-mag*, with all the residue of the princes of the
4 king of Babylon. ¶ And it came to pass, that when Zedekiah
the king of Judah saw them, and all the men of war, then they
fled, and went forth out of the city by night, by the way of the
king's garden, by the gate between the two walls: and he went
5 out the way of the plain. But the Chaldeans' army pursued
after them, and overtook Zedekiah in the plains of *Jericho*:
and when they had taken him, they brought him up to Neb-
chadnezzar king of Babylon to *Riblah*, in the land of *Hamath*, where
6 he gave judgment upon him. Then the king of Babylon
slew the sons of Zedekiah in *Riblah* before his eyes: also the
7 king of Babylon slew all the nobles of Judah. Moreover he
put out Zedekiah's eyes, and bound him with chains, to carry

[1] Heb. thou shalt have, &c. [2] Heb. thy servant *Jonathan* [3] Heb. and hearth kin judge [4] Heb. with him *Jonathan* [5] Heb. with him *Jonathan* [6] Heb. *Jerusalem*

Heb. *Shalem*. [7] Heb. *Nebuchadrezzar* king of Babylon, *Nergal-sharezer*, *Samgar-nebo*, *Sarsechim*, *Rab-saris*, *Nergal-sharezer*, *Rab-mag*, with all the residue of the princes of the king of Babylon. [8] Heb. *Nebuchadrezzar* king of Babylon, *Nergal-sharezer*, *Samgar-nebo*, *Sarsechim*, *Rab-saris*, *Nergal-sharezer*, *Rab-mag*, with all the residue of the princes of the king of Babylon. [9] Heb. *Nebuchadrezzar* king of Babylon. [10] Heb. *Nebuchadrezzar* king of Babylon. [11] Heb. *Nebuchadrezzar* king of Babylon. [12] Heb. *Nebuchadrezzar* king of Babylon. [13] Heb. *Nebuchadrezzar* king of Babylon. [14] Heb. *Nebuchadrezzar* king of Babylon.

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a 2 Kin. 25. 8. 2 Chr. 36. 19. 2 Kin. 25. 10. Ver. 13. 14.

b Ver. 3.

c ch. 39. 14.

d ch. 39. 3.

e ch. 39. 7. f Dan. 5. 12.

g ch. 21. 8. 2 Chr. 4. 22. Ezr. 1. 8. ch. 40. 4.

h ch. 39. 14.

i ch. 39. 7.

1 Or, will of service.

2 Or, Ramah.

3 Or, to the end of the.

and so ver. 10. 11. &c.

4 Heb. an iron yoke.

5 Heb. to the end.

6 Heb. to the end of.

7 Heb. an iron yoke.

8 Or, unto Gedaliah.

9 Heb. to the end of.

18 Nebuzar-adan is in the translation Nebu-sir-ishim (the sun gives offspring), which is a Babylonian name, and is the same as Nebuchadnezzar (Nebo-kudur-usur, Nebo protect the offspring), and Nebushasban is Nebu-sezib-anni (Nebo preserve the life of the enemy), and placed in the palace of the eunuch, and placed in the palace of the king.

19 This prophecy probably refers to the Ethiopian eunuch, who, according to Jeremiah 38, but is added here as a singular instance of God's care for his servants.

15 of whom they get afraid: The Chaldeans, who were in Judah, were afraid of Ishmael with much alarm in the Jewish land, and prevent him from taking place at the stirring of the city.

18 A prey unto thee: As one who had proved of little value to the Chaldeans, who had left him in charge of the land.

Ver. 7. Ver. 5. Ver. 6. Ver. 9. Ver. 10. Ver. 11. Ver. 12. Ver. 13. Ver. 14. Ver. 15. Ver. 16. Ver. 17. Ver. 18. Ver. 19. Ver. 20. Ver. 21. Ver. 22. Ver. 23. Ver. 24. Ver. 25. Ver. 26. Ver. 27. Ver. 28. Ver.

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13 moreover fealty very much. ¶ Moreover Johanan the son of
Kareah, and all the captains of the forces of the fields, came
14 to come to Gedaliah to Mizpah, and said unto him, Dost thou
*Num. 21. 21. certainly know that *Baalis the king of the Ammonites hath
sent Ishmael the son of Nethaniah to smite thee? But Gedaliah
15 the son of Ahikam believed them not. Then Johanan the son
of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me
go, I pray thee, and I will smite Ishmael the son of Nethaniah,
and no man shall know it: wherefore should he slay thee, that
all the Jews which are gathered unto thee should be scattered
16 abroad, and the remnant in Judah perish? Then said Gedaliah
the son of Ahikam unto Johanan the son of Kareah, Thou shalt not
do this thing: for thou speakest falsely of Ishmael.

XLI. 1 Now it came to pass in the seventh month, *that
†Ishmael the son of Nethaniah the son of Elishama, of the seed
royal, and the princes of the king, even ten men with him, came
unto Gedaliah the son of Ahikam the son of Shaphan, and
2 did eat bread together in Mizpah. Then arose Ishmael the son
of Nethaniah, and the ten men that were with him, and *smote
the son of Shaphan with the sword, and slew him, even
slew him, whom the king of Babylon had made governor
3 over the land. Ishmael also slew all the Jews that were with
him, even with Gedaliah, at Mizpah, and the Chaldeans that
were found there, and the men of war. 4 And it came to pass
the second day after he had slain Gedaliah, and no man knew of
*Lev. 26. 25. it, 5 that there came men from Shechem, from Shiloh, and from
Samaria, even fourscore men, having their beards shaven, and
their clothes rent, and having cut themselves, with offerings
*Ezra. 10. 1. and incense in their hand, to bring them unto the house of
†Ezra. 9. 1. the Lord. And Ishmael the son of Nethaniah went forth from
2 Kin. 25. 8. Mizpah to meet them, †weeping all along as he went: and it
came to pass, as he met them, he said unto them, Come to
Gedaliah the son of Ahikam. 6 And it was so, when they came
into the midst of the city, that Ishmael the son of Nethaniah
slew them, and cast them into the midst of the pit, he, and the
men that were with him. But ten men were found among them
that said unto Ishmael, Slay us not: for we have treasures in
the field, of wheat, and of barley, and of oil, and of honey. So

† Heb. to stretch the ear to and.

† Heb. in price and empty.

24. It is difficult to say what object Baalis was have had in murdering Gedaliah. As
Ishmael was a member of the royal family, he
had a right against the family of Ahikam for
supposing, as most probably they did of Jeremiah, that he had caused his exclusion
(v. 1). Ishmael's motives are not and under
the circumstances, it is difficult to see in
the way how interested with kingly power, in
the land of Judah.

XLI. 1. In second month (Gedaliah's government lasted less than two months).

2. Smote (Heb. "smiten"). The word
probably from Ishmael the son of
Nethaniah, and the Chaldeans, in
his rashness would have avenged himself
upon the Jews, and thus frustrated every
yet Gedaliah conspiracy of his power.

4. Three days before all (up to the latter
Gedaliah, and to the district charged by
Nebuzaradan with Gedaliah; but though this
was the case, yet the Jews were not yet
with Judah, in suspicion, yet they were pa-
tiently upon Ishmaelites, going up to Jerusa-
lem, and to the district charged by
the hand of Nebuzaradan, of which this was
the capital, and to the district of Mizpah
tion, out of the city, but of the Temple, to
the Lord, and to the district of Mizpah
of Jeremiah, according to Gedaliah's time
(2 Chr. xxxiv. 9).

5. Shechem, Shiloh, and Samaria were seven in have been
divided by the maritime Judea (chiefly in
Ephraim, Manasseh, and
required. Its cities will be be hard throughout
the Lord (Heb. "Jehovah"). Weeping
6. Go all (Heb. "and let"). 7. Slay
8. Treasures (Heb. **Hidden stores**), which would

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9 he fetches, and slew them yet among their brethren. Now
the pit wherein Ishmael had cast all the dead bodies of the
men, whom he had slain ||because of Gedaliah, was it which
Asa the king had made for fear of Baasha king of Israel: and
Ishmael the son of Nethaniah filled it with them that were
slain. Then Ishmael carried away captive all the residue of
the people that were in Mizpah, even the king's daughters,
and all the people that remained in Mizpah, even those
whom Nebuzaradan the captain of the guard had committed to Gedaliah the
son of Ahikam: and Ishmael the son of Nethaniah carried
them away captive, and departed to go over to the Ammonites.
11 ¶ But when Johanan the son of Kareah, and all the captains
of the forces that were with him, heard of all the evil that
12 Ishmael the son of Nethaniah had done, then they took all the
men, and went to fight with Ishmael the son of Nethaniah, and
13 found him by ||the great waters that are in Gibeon. Now it
came to pass, that when all the people which Ishmael had
carried away captive from Mizpah saw Johanan the son of Kareah, and all the captains of the
14 forces that were with him, then they were glad. So all the
people that Ishmael had carried away captive from Mizpah
turned and returned, and went unto Johanan the son of Kareah.
15 But Ishmael the son of Nethaniah escaped from Johanan with
16 eight men, and went over to the Ammonites. Moreover Johanan
the son of Kareah, and all the captains of the forces that
were with him, all the remnant of the people whom he had re-
covered from Ishmael the son of Nethaniah, after that he
had slain Gedaliah the son of Ahikam, even mighty men
of war, and the women, and the children, and the eunuchs,
17 whom he brought back from Gibeon: and they departed,
and dwelt in the habitation of Chimham, which is by Beth-le-
18 hem, to go to enter into Egypt, because of the Chaldeans: for
they were afraid of them, because Ishmael the son of Nethaniah
had slain Gedaliah the son of Ahikam, ^*whom the king of
Babylon made governor in the land.

Chap. 42. THEN all the captains of the forces, *and Johanan the
son of Kareah, and Jezaniah the son of Hoshaiah, and all the
2 people from the least even unto the greatest, came near, and
said to Jeremiah the prophet, Let, we beseech thee, our supplication
be accepted before thee, and *pray for us unto the Lord
thy God, even for all this remnant; (for we are left but a few
3 of many, as thine eyes do behold us:) that the Lord thy God
may show us the way wherein we may walk, and the thing that
4 we may do. Then Jeremiah the prophet said unto them, I
have heard you; behold, I will pray unto the Lord your God
according to your words; and it shall come to pass, that ^*what-
soever the Lord shall answer you, I will declare it unto you;
I will keep nothing back from you. Then they said to
5 Jeremiah, ^*The Lord be a true and faithful witness between us,
if we do not even according to all things for the which the Lord
6 thy God shall send you to us. Whether it be good, or whether
it be evil, we will obey the voice of the Lord our God, to whom
we send thee; ^*that it may be well with us, when we obey the
7 voice of the Lord our God. And it came to pass after ten
days, that the word of the Lord came unto Jeremiah. Then he
8 called for Johanan the son of Kareah, and all the captains of the
forces which were with him, and all the people from the least
9 even unto the greatest, and said unto them, Thus saith the Lord
the God of Israel, unto whom you sent me to present your supplica-
10 tions before him; ¶ If ye will still abide in this land, then
will I build you, and not pull you down, and I will plant you,
and not pluck you up: for I repent me of the evil that I have
11 done unto you. Be not afraid of the king of Babylon, of
whom ye are afraid; be not afraid of him, saith the Lord:
for I am with you to save you, and to deliver you from his
12 hand. And ^*I will show mercies unto you, that he may have
mercy upon you, and cause you to return to your own land.
13 ¶ But if ye say, We will not dwell in this land, neither obey
14 the voice of the Lord your God, saying, No; but we will go into
the land of Egypt, where we shall see no war, nor hear the sound
of the trumpet, nor have hunger of bread; and there will we
15 dwell: and now therefore hear the word of the Lord, ye rem-
nant of Judah; thus saith the Lord of hosts, the God of Israel;
If ye wholly set your faces to enter into Egypt, and go to
16 sojourn there; then it shall come to pass, that the sword, ^*which
ye fear, shall overtake you there in the land of Egypt, and
the famine, whereof ye were afraid, shall follow close after you
17 there in Egypt; and there ye shall die. ^*So shall it be with all
the men that set their faces to go into Egypt to sojourn there;

^* Heb. and there after you. ^* Heb. So shall it be unto it.

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d Ezra 8. 21.
f 1 Kin. 22.
g Deut. 4. 26. Josh. 23. 16.
h Deut. 4. 27. 28. 29. 30.
i Deut. 28. 15. 62. 63.
k Ezra 10. 3.
l Ezek. 36. 11.
m Ezek. 36. 12.
n Ezek. 36. 13.
o Ezek. 36. 14.
p Deut. 17. 16. Ezek. 17. 15.
q Ezek. 14. 21.

of Egypt, and will go to sojourn there: ^*and they shall
have no more any desire to return into the land of Egypt,
18 but shall dwell in the habitation of Chimham, which is by Beth-
le-hem. ¶ For thus saith the Lord of hosts, the God of Israel;
As mine anger and my fury has been poured forth upon the
inhabitants of Jerusalem; so shall my fury be poured forth
upon you, when ye shall enter into Egypt: ^*and ye shall be
an execration, and an astonishment, and a curse, and a reproach;
and ye shall see no more this place. ^*The Lord hath spoken
19 concerning you, O remnant of Judah; go ye not into Egypt:
know ye certainly that I have ||warned you this day.
20 ^*For ye dealt deceitfully against your souls, when ye sent
me unto the Lord your God, saying, Pray for us unto the Lord
our God; and according unto all that the Lord our God shall say,
21 so declare unto us, and we will do it. And now I have
declared it to you this day; but ye have not hearkened unto
the voice of the Lord your God, nor any thing for the which he
22 hath sent me unto you. Now therefore know certainly that
ye shall die by the sword, by famine, and by the pestilence,
in the place whither ye desire to go to sojourn.

|| Or, sent you.

*signifies sure of proof or disproof, but it is
equally sure of proof or disproof, but it is
equally sure of disproof. Johanan delivered by Je-
remiah from Ishmael had been Jeremiah
and Baruch (xlii. 6), and to them now ad-
dressed the prophet, and spoke to them
*whatever. He is called Jezaniah in xlii. 1.
*Heb. Let the Lord be a true witness between us.
As there is little reason for identifying him
with the Azariah of xlii. 1, it is more probable
that the LXX. are right in making
Jezaniah a proper name, and in omitting
reading Jezaniah some from some copy
in which the two names must be found in
the earlier list.

*Heb. and ye shall be an execration, and an
astonishment, and a curse, and a reproach;
and ye shall see no more this place. *Heb.
The Lord hath spoken concerning you, O
remnant of Judah, go ye not into Egypt.
*Heb. Know ye knowing. *Heb. For
ye have erred against your souls.

6. between and **Against us**, as in v. 20
according to all thing, according to
all things, in which Jehovah thy God
shall send thee is *to us*.
8. and The form *and* here seems nowhere
else to be used in the sense of the
form of the pronoun in the Talmud. It is
used in the sense of *and* in Talmud, and
using the popular instead of the literary
form of the pronoun.
9. *for we dwell* Its previous occasions
Jeremiah when consulted answered at once
(xlii. 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22).
pray probably prayed to God in order to
know the will of God, which was made
known by the oracles of Gedaliah and Hoshaiah, and Jeremiah, and Baruch, who
could have had no doubt that the Right Wor-
shipper of God, and the Desire Always of
Israel, would be with them, if they *dwell in
the land, shall go* (v. 18), and all the men who

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they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil
18 that I will bring upon them. For thus saith the LORD of hosts, the God of Israel; As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a
19 curse, and a reproach; and ye shall see this place no more. ¶ The LORD hath said concerning you, O ye remnant of Judah;
20 Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God; and according unto all that the LORD our God shall
21 say, so declare unto us, and we will do it. And now I have this day declared it to you; but ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me
22 unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn.

Chap. 43. ¶ And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them,
2 even all these words, Then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the LORD our God hath
3 not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to
4 death, and carry away captives into Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of
5 Judah. But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the

1 Heb. *months and years.*
2 Or, *go down into*
3 Or, *of the princes.*
4 Or, *of all the princes.*

have of their house to go into Egypt to sojourn: **execration** Gen. 12. 3. — for the prediction, **not shall see** Ch. 22. 10. — *ye dissembled in your hearts* Ezek. 14. 3. — *pray for us* Ch. 37. 3. — *and whatsoever your God shall say* Ch. 42. 2, 3. — *declared it* Ch. 42. 21.

18. The original reads *in a* Nine-lines but, *execration* Gen. 12. 3. — *curse* Ch. 24. 9. — *reproach* Ch. 29. 18. — *see this place no more* Ch. 22. 10. — *sojourn* Ch. 42. 15, 22. — *the sword, the famine, and the pestilence* Ch. 42. 17. — *remnant of Judah* Ch. 42. 19. — *go ye not into Egypt* Ch. 42. 19. — *admonished you* Ch. 42. 19. — *ye dissembled in your hearts* Ch. 42. 20. — *pray for us unto the LORD our God* Ch. 42. 2, 3. — *declare unto us, and we will do it* Ch. 42. 3, 4. — *declared it to you* Ch. 42. 19, 21. — *ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you* Ch. 42. 21. — *know certainly* Ch. 42. 19. — *ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn* Ch. 42. 22.

Chap. 43. 1. *Azariah* Ch. 42. 1. — *Johanan* Ch. 40. 8. — *Jeremiah had made an end of speaking unto all the people all the words of the LORD their God, for which the LORD their God had sent him to them* Ch. 42. 1, 2, 5, 6, 21. — 2. *Azariah* Ch. 40. 8. — *Johanan* Ch. 40. 8. — *Kareah* Ch. 40. 8. — *proud men* Ch. 40. 11. — *saying unto Jeremiah, Thou speakest falsely: the LORD our God hath not sent thee* Ch. 42. 20. — 3. *Baruch* Ch. 32. 12. — *Neriah* Ch. 32. 12. — *Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry away captives into Babylon* Ch. 38. 4, 5. — 4. *Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah* Ch. 40. 8, 13. — 5. *Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the* Ch. 40. 11.

Hy. has spoken to the contrary, you are totally to consider themselves to be

Go ye not into Egypt Ch. 42. 19. — *admonished you* Ch. 42. 19. — *ye dissembled in your hearts* Ch. 42. 20. — *pray for us unto the LORD our God* Ch. 42. 2, 3. — *declare unto us, and we will do it* Ch. 42. 3, 4. — *declared it to you* Ch. 42. 19, 21. — *ye have not obeyed the voice of the LORD your God, nor any thing for the which he hath sent me unto you* Ch. 42. 21. — *know certainly* Ch. 42. 19. — *ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn* Ch. 42. 22.

Now however that events had proved that the prophet was sent of God, yet they pretend they cannot for shame but hold with him, and they affect that he is under the influence of Baruch, who is a man of no credit, and who is set on by the Chaldeans, and seeks their destruction.

¶. *of the people.* Mary, nevertheless, was not of the number of those who had their consciences bewitched upon this occasion.

¶. *all the remnant of Judah that were returned.* Hy. observes, *Not all the remnant of the Jews was wickedness.* They were the blind the predecessors of note. 2-12, are the same with those in the 40th chapter, and to the order of Babylon (ch. xx. 2 3).

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6 land of Judah; even men, and women, and children, *and* the
daughters *of the king*, and every person that Nebuzaradan
the captain of the guard had left with Gedaliah the son of Ahikam the
son of Shaphan, and Jeremiah the prophet, and Baruch the son
7 of Neriah. So they came into the land of Egypt: for they
obeyed not the voice of the Lord: thus came they even to
*Tahpanhes.

8 Then came the word of the Lord unto Jeremiah in Tah-
9 panhes, saying, Take great stones in thine hand, and hide them
in the *mortar* in the brickkiln which *is* at the entry of Pharaoh's house
in Tahpanhes, in the sight of the men of Judah; and say
10 unto them, ¶ Thus saith the Lord of hosts, the God of Israel;
Behold, I will send and take Nebuchadrezzar the king of Ba-
bylon, my servant, and will set his throne upon these stones that
I have hid; and he shall spread his royal pavilion over them.
11 And when he cometh, he shall smite the land of Egypt, and deliver
*such as are for death to death; and such as are for cap-
tivity to captivity; and such as are for the sword to the sword.
12 And I will kindle a fire in the houses of the gods of Egypt; and
he shall burn them, and carry them away captives: and he shall
array himself with the land of Egypt, as a shepherd putteth on
his garment; and he shall go forth from thence in peace. He
13 shall break also the images of Beth-shemesh that *is* in the
land of Egypt; and the houses of the gods of the Egyptians
shall he burn with fire.

Chap. 44. THE word that came to Jeremiah concerning all the Jews
2 which dwell in the land of Egypt, which dwell at *Migdol, and

* Heb. *station, or, standing corps.* * Or, *The house of the sun.*

7. *Tahpanhes* See 2. 16. note.
8. On setting up the brazen of Egypt, Jeremiah was commanded to bury stones in order to which the king's pavilion would necessarily. Jeremiah therefore taken to the place, and in the sight of the men of Egypt, and especially that of the false gods, he hid the stones in the place. Jeremiah was to take a few large stones, and place them in the place of the brick, and hide with them, in the principal place before the royal palace, something that would be seen by all the people, which the sons of Aliya was usually placed. Nebuchadnezzar was to come and take the king down with mortar.
9. *Men of Judah* See 40. 11 note.
But I have hid So that I have embedded them in the mortar, and they will not be perceived.
10. *Nebuchadnezzar, servant.* It probably means the general held over kings, which had a tall and thick pole, pressed with both ends, and which was used for a weapon, weight covering was.
11. *Such as are for death* Those who are with either die of famine, pestilence, or in battle, or are for captivity; or be put to death by the conquerors.
12. *I will kindle* Or, *he shall kindle.*
13. *Beth-shemesh* See 43. 13 note.
Images Or, *pillars.*
Houses of the gods Or, *temples.*
14. *Migdol* Migdolus, a strong fortress on the northern frontier of Egypt.

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of Pathrusim, and at Noph, and in the country of Pathros, 2 saying, Thus saith the Lord of hosts, the God of Israel; Ye
have seen all the evil that I have brought upon Jerusalem, and
upon all the cities of Judah; and, behold, this day they are *a*
3 desolation, and no man dwelleth therein, Because of their wick-
ness which they have committed to provoke me to anger, in that
they went to burn incense, and to serve other gods, whom they
4 knew not, neither they, you, nor your fathers. Howbeit I sent
unto you all my servants the prophets, rising early and sending
them, saying, Oh, do not this abominable thing that I hate. 5
5 But they hearkened not, nor inclined their ear to turn from
6 their wickedness, to burn no incense unto other gods. Wherefore
*my fury and mine anger was poured forth, and was kindled
in the cities of Judah and in the streets of Jerusalem; and they
7 are wasted and desolate, as at this day. Therefore now thus
saith the Lord, the God of hosts, the God of Israel; Wherefore
*committ ye this great evil against your souls, to cut off from you
man and woman, child and suckling, out of Judah, to leave
8 you none to remain; In that ye provoke me unto wrath with
the works of your hands, burning incense unto other gods in the
land of Egypt, whither ye be gone to dwell, that ye might cut
yourselves off, and that ye might be a curse and a reproach
9 among all the nations of the earth? Have ye forgotten the
wickedness of your fathers, and the wickedness of the kings of
Judah, and the wickedness of their wives, and your own wicked-
ness, which they committed in the land of Judah, and in the
streets of Jerusalem? 10
10 They are not *humbled* even unto this day, neither have they
feared, nor walked in my law, nor in my statutes, that I set
11 before you and before your fathers. ¶ Therefore thus saith the
Lord of hosts, the God of Israel; Behold, *I will set my face
against you for evil, and to cut off all Judah. 12
12 And I will take the remnant of Judah, that have set their face to go into the
land of Egypt to sojourn there, and they shall all be consumed,
*even from the least even unto the greatest, they shall die by
the sword and by the famine: they shall die, from the least even
unto the greatest, by the sword and by the famine; and they
shall be an execration, and an astonishment, and a curse, and a
13 reproach. *For I will punish them that dwell in the land of
Egypt, as I have punished Jerusalem, by the sword, by
14 the famine, and by the pestilence. *So that none of the remnant of
Judah, which are gone into the land of Egypt to sojourn there,
shall escape or remain, that they should return into the land of

* Heb. *a* or *the waste of.* * Heb. *musingness, or, pleasantness.* * Heb. *sources, Ps. 10. 7.*

2. *Ye that* Ye are to have courage, and to
great Or, *by going* to turn course to serve
Pathros See 2. 16.
3. *Because of your* Heb. *Because of.*
Wicked Or, *evil.* *Provoke* Or, *provoke.*
4. *Oh, do not* Or, *Behold, I pray.*
5. *But they* Or, *Notwithstanding they.*
6. *Wherefore* Heb. *Therefore.* *Poured forth* Heb. *poured out.* *Kindled* Heb. *burned.*
7. *Committ ye* Heb. *Do ye.*
8. *Provoke* Heb. *Provoking.*
9. *Have ye forgotten* Or, *Have you forgotten.*
10. *Humbled* Heb. *Broken.*
11. *Set my face against you* Heb. *I will set my face against you.*
12. *Even from the least* Heb. *From the least even unto the greatest.*
Execration Heb. *Oath.*
13. *Punish* Heb. *Visit upon.*
14. *Remnant* Heb. *Remnant of Judah.*
Desire Heb. *Lift up their soul.*

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Judah, to the which they have a desire to return to dwell there:
15 for *none shall return but such as shall escape.* ¶ Then all the
men which knew that their wives had burned incense unto other
gods, and all the women that stood by, a great multitude, even
all the people that dwelt in the land of Egypt, in Pathros,
16 answered Jeremiah, saying, As for the word that thou hast spoken
unto us in the name of the Lord, We will not hearken
17 unto thee. But we will certainly do whatsoever thing goeth
forth of our own mouth, to burn incense unto the queen of
heaven, and to pour out drink offerings unto her, as we have
done, we, and our fathers, our kings, and our princes, in the
cities of Judah, and in the streets of Jerusalem: for then had we
18 plenty of victuals, and were well, and saw no evil. But since
we left off to burn incense to the queen of heaven, and to pour
out drink offerings unto her, we have wanted all things, and
19 have consumed by the sword and by the famine. ¶ And when
we burned incense to the queen of heaven, and poured out drink
offerings unto her, did we make her cakes to worship her, and
20 pour out drink offerings unto her, without our men? ¶ Then
Jeremiah said unto all the people, to the men, and to the women,
and all the people which had given him that answer, saying,
21 The incense that ye burned in the cities of Judah, and in the
streets of Jerusalem, ye, and your fathers, your kings, and your
princes, and the people of the land, *did not the Lord remember
them, and came it not into his mind?* So that the Lord could
22 no longer bear, because of the evil of your doings, and because

* Heb. *Not any shall escape.* * Or, *in the place of heaven.* * Heb. *Remember.* * Or, *indeed.*

a double Sight (Gen. xlv. 18.) the word "remnant," one who survives when all the rest are dead, or, as here, one who escapes, comp. Gen.xiv.13 Egypt now shall return to Judah, but only those who escape, and who shall about many as men who flee to Egypt, and who, if they escape, return to Judah and land gone to Egypt to great cities, and those (if neither) would be treated as Egypt, and, as knowing, or the Egyptians, with an knowledge, or the Egyptians, with an knowledge, or the Egyptians, with an knowledge

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of the abominations which ye have committed; therefore is your
land a desolation, and an astonishment, and a curse, without an c ch. 26. 9.
23 inhabitant, as at this day. For because ye have burned incense, and
and because ye have sinned against the Lord, and have not
obeyed the voice of the Lord, nor walked in his law, nor in his
statutes, nor in his testimonies; therefore this evil is happened unto d Dan. 9. 11.
24 you, as at this day. ¶ Moreover Jeremiah said unto all the
people, and to all the women, Hear the word of the Lord, all
25 Judah that *is* in the land of Egypt: Thus speaks the Lord of
hosts, the God of Israel, saying; Ye and your wives have both
spoken with your mouths, and fulfilled with your hand, saying,
We will surely perform our vows that we have vowed, to burn
incense to the queen of heaven, and to pour out drink offerings
unto her: ye will surely accomplish your vows, and surely per-
26 form your vows. Therefore hear ye the word of the Lord, all
Judah that dwell in the land of Egypt; Behold, I have sworn
by my great name, saith the Lord, that my name shall no more
be named in the mouth of any man of Judah in all the land of
27 Egypt, saying, The Lord God liveth. Behold, I will watch over
them for evil, and not for good: and all the men of Judah that
are in the land of Egypt shall be consumed by the sword and
28 by the famine, until there be an end of them. Yet a small
number that escape the sword shall return out of the land of
Egypt into the land of Judah, and all the remnant of Judah
that are gone into the land of Egypt to sojourn there, shall know
29 whose words shall stand, mine, or theirs. ¶ And this shall be
a sign unto you, saith the Lord, that I will punish you in this
place, that ye may know that my words shall certainly stand
30 against you for evil: Thus saith the Lord; Behold, I will give
Pharaoh-hophra king of Egypt into the hand of his enemies, and
into the hand of them that seek his life; as I gave Zedekiah
king of Judah into the hand of Nebuchadnezzar king of Babylon,
his enemy, and that sought his life.

[1] Heb. *from me, or, thee.*

28. Yet a small number. Compare ch. 42. 15. 17. 22. 44. 12. 14. 27. 28. Ezek. 6. 8. Amos 9. 8. 9. Zech. 13. 8. 9. Rom. 11. 5. 26. 27. Jer. 31. 31. 32. 33. Ezek. 36. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63.

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They also are turned back, and are fled away together: they
did not stand, because the day of their calamity was come upon
22 them, and the time of their visitation. *The voice thereof
shall go like a serpent; for they shall march with an host,
23 and come against her with axes, as hewers of wood. They shall
*cut down her forest, saith the LORD, though it cannot be
searched; because they are more than the grasshoppers,
24 and are innumerable. The daughter of Egypt shall be confounded;
she shall be delivered into the hand of the people of the north.
25 The LORD of hosts, the God of Israel, saith, Behold, I will pun-
ish the multitude of No, and Pharaoh, and Egypt, with
their gods, and their kings; even Pharaoh, and all them that
26 trust in him: and I will deliver them into the hand of those that
seek their lives, and into the hand of Nebuchadrezzar
king of Babylon, and into the hand of his servants: and after-
wards it shall be inhabited, as in the days of old, saith the
27 LORD. ¶ But fear not thou, O my servant Jacob, and be not dis-
mayed, O Israel: for, behold, I will save thee from afar off,
and thy seed from the land of their captivity; and Jacob shall
return, and be in rest and at ease, and none shall make him
28 afraid. For thou art, O Jacob, my servant, saith the LORD:
for I am with thee: for I will make an end of all the nations
whither I have driven thee: but I will not make a full end of
thee, but correct thee in measure; yet will I not leave thee
wholly unpunished.

Ps. 27. 3.
Ch. 47. 3.
Ver. 9.
* Isai. 10. 34.
Ezek. 6. 4.
Ch. 4. 6.
Ver. 20.
Ch. 1. 15.
Ezek. 30.
Ver. 9.
Ch. 43. 11.
Ezek. 29. 19.
Ch. 44. 30.
Ezek. 29. 13.
Ch. 30. 10.
Ezek. 28.
Ch. 30. 10.
Ezek. 28.
Ezek. 29. 14.
Ch. 30. 11.
Ch. 4. 27.
Ch. 30. 11.
Ch. 10. 24.
Ch. 30. 11.

[1] Or, coverdale. [2] Heb. Aven. [3] Or, not utterly cut thee off.

settled in the midst of Egypt, in the fertile
and pleasant land, and in the midst of
well-watered and fed with great privileges.
Ver. 19. *Fit thee* &c. Lit. *Make thee vessels*
making and Hudson his journey.
Ver. 20. *Egypt is like a fair heifer* &c. Lit. *A*
very or *very beautiful heifer.* The ver-
gadfly, *the dread war, for the day of* Jeho-
vah is a day of vengeance &c. Lit. *A*
day of vengeance.
Ver. 21. *Hireling* **Her** **voice** Lit. *Her*
voice of Egypt. The word here probably
includes the whole military establishment
the terror of Egypt, the trumpeting of her
horns, and the hissing of darts and other
weapons. Compare Ezek. 27. 30. Isai.
away, *which* Jehoiakim, or the nobles, have
fatted calves, or, the nobles, have
wonderfully.
Ver. 22. *Her voice shall go like a serpent*
with axes The comparison of the Chal-
dean army to woodmen, and the axes
their hatchets used with axes. As the lower
cut down her forest, saith the Lord, though
cannot be searched, or, *though it cannot*
be discovered.
Ver. 23. **have cut down** *for* Jeremiah
with locusts; Herodotus (ii. 141) and
agriculture and the passage to and fro of
more than the grasshoppers Lit. *Because*
being numerous of Egypt be confounded,
prolonged The Greeks both advances
as Nebuchadnezzar as the Jews which over

seize the whole vegetation of the land on
the Euphrates Lit.
Ver. 24. *Delivered* Lit. *Ashamed*
Ver. 25. *No* Lit. *Amon*
Ver. 26. *Afterwards* Lit. *Afterwards*
Egypt Lit. *Mizraim*
Ver. 27. *Fear not* Lit. *Be not afraid*
Israel Lit. *Be not dismayed*
Ver. 28. *Fear not* Lit. *Be not afraid*
Jacob Lit. *Be not dismayed*
I will make an end of all the nations
whither I have driven thee Lit. *I will*
make a full end of all the nations
whither I have driven thee
I will not make a full end of thee
Lit. *I will not make a full end of*
thee
but correct thee in measure Lit. *But*
I will correct thee in measure
yet will I not leave thee wholly
unpunished Lit. *But I will not*
make thee innocent

Ver. 19. *Dwellest* Lit. *Sitting*
Memphis Lit. *Noph*
Ver. 20. *Egypt* Lit. *Mizraim*
Fit thee vessels for the captivity
Memphis Lit. *Noph*
and fed with great privileges
Hudson Lit. *Hudson*
Behold the day of Jehovah
Jehovah Lit. *Jehovah*
Egypt Lit. *Mizraim*
Jehoiakim Lit. *Jehoiakim

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23 far or near. *The land of Moab is cut off, and his *arm is *Ex. 15. 16.
24 broken, saith the Lord. ¶ *Make ye him drunken: for he *Ps. 75. 8.
magnified himself against the Lord: Moab also shall wallow in
27 his vomit, and he also shall be in derision. *For was not Israel
a derision unto thee? *was he found among thieves? for since *Zech. 2. 8.
28 thou spakest of him, thou *skippedst for joy. O ye that dwell *Ps. 35. 21.
in Moab, leave the cities, and dwell ye in a rock, and be like
the dove *that maketh her nest in the sides of the hole's mouth. *Ezek. 2. 6.
29 We have heard the *pride of Moab, (he is exceeding proud:) *Isa. 16.
6.
30 *his haughtiness, and his pride, and his wrath: but his lies
shall not be so. ¶ Therefore will I howl for Moab, and I will
31 cry for all Moab; mine heart shall mourn for the men of Kir-
32 heres. O vine of Sibmah, I will weep for thee with the weeping of Jazer: thy plants are gone
over the sea, they reached even to the sea of Jazer: the spoiler
33 is fallen upon thy summer fruits and upon thy vintage. And joy *Isa. 24. 10.
and gladness is taken from the plentiful field, and from the land
of Moab; and I have caused wine to fail from the wine-presses:
none shall tread with shouting; their shouting shall be no shouting.
34 ¶ From the cry of Heshbon even unto Elealeh, and even *Isa. 15. 4.
unto Jahaz they uttered their voice, from Zoar even unto
Horonaim, as an heifer of three years old: for the waters also *Isa. 15. 5.
35 of Nimrim shall be *desolate. Moreover I will cause to cease in
Moab, saith the Lord, *him that offereth in the high places, and
36 him that burneth *incense to his gods. Therefore mine heart *Isa. 16. 11.
shall sound for Moab like pipes, and mine heart shall sound like

† Or, mortal disease. *Or, thus *or thus he. *Or, shepherd. * Heb. desolations.

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h. 1 Heap, v. 26 in company with Bozra, v. 24. As the word means simplicity, it is an ironical expression, as the Moabites had valued wine, its only for pastimes.

28. *Pr. here*: in the pride heap, etc.); *Ps.* 55. 7; *Ob.* 3. 4.

30. *Many a day shouldest* With the Moabites, the vine was the chief product of the country.

31. *Kir-heres* Ar.) Or, *one for fences*; *Kir-heres that is after or then specified*? *Isa.* 16. 7.

32. *Jazer* Or, *Kir-heres*; *Isa.* 16. 7.

33. *Joy* Or, *the joyful*; *Isa.* 16. 10. *Shouting* Or, *the joyful*; *Isa.* 16. 10. *Sadness*.

34. *Elealeh* Or, *Eleale*; *Isa.* 15. 4. *Jahaz* Or, *Jahaz*; *Isa.* 15. 4. *Zoar* Or, *Zoar*; *Isa.* 15. 5. *Horonaim* Or, *Horonaim*; *Isa.* 15. 5. *Nimrim* Or, *Nimrim*; *Isa.* 15. 6.

35. *Offereth in the high places* Or, *burneth incense*; *Isa.* 16. 12. *Burneth incense* Or, *offereth in the high places*; *Isa.* 16. 12.

36. *Mine heart shall sound* Or, *mine heart shall sound like*; *Isa.* 16. 11. *Pipes* Or, *flutes*; *Isa.* 16. 11. *Sorrow* Or, *the sorrow*; *Isa.* 16. 11. *Kir-heres* Or, *Kir-heres*; *Isa.* 16. 11.

37. *Baldness* Or, *the further side of the mouth of the cave*; *Isa.* 15. 2. *Sackcloth* Or, *sackcloth*; *Isa.* 15. 3. *Wailing* Or, *wailing*; *Isa.* 15. 3. *Weeping* Or, *weeping*; *Isa.* 15. 3.

38. *Shall not be all Moab* Or, *shall be all Moab*; *Isa.* 15. 3. *Howling* Or, *howling*; *Isa.* 15. 3. *Prosperous* Or, *prosperous*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

39. *Moab* Or, *Moab*; *Isa.* 15. 3. *Shame* Or, *shame*; *Isa.* 15. 3. *Moab* Or, *Moab*; *Isa.* 15. 3. *Round about him* Or, *round about him*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

40. *Shall fly as the eagle* Or, *shall fly as the eagle*; *Isa.* 15. 3. *Spread* Or, *spread*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

41. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

42. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

43. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

44. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

45. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

46. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

47. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3. *Fear* Or, *fear*; *Isa.* 15. 3. *Kir-heres* Or, *Kir-heres*; *Isa.* 15. 3.

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away from me; and who is a chosen man, that I may appoint over him? for who is like me? and who will appoint me the time? and *who is that shepherd that will stand before me?* Jer. 50. 44.
20 Therefore hear the counsel of the LORD, that he hath taken against Edom; and his purposes, that he hath purposed against the inhabitants of Teman: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate
21 with them. *The earth is moved at the noise of their fall, at* Ezek. 26. 15.
22 the cry the noise thereof was heard in the Red sea. Behold, *he shall come up and fly as the eagle, and spread his wings* Hab. 1. 8.
over Bozrah: and at that day shall the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. ¶ Hamath is confounded, and Arpad: *for they have heard evil tidings: they are disquieted; there is* Isai. 17. 1.
sorrow on the sea; it cannot be quiet. Damascus is waxed feeble, and turneth herself to flee, and fear hath seized on her: *anguish and sorrows have taken hold on her, as a woman in travail.* Isai. 17. 5.
25 How *is the city of praise not left, the city of my joy!* Therefore *her young men shall fall in her streets, and all the men of war* Ezek. 26. 3.
27 *are cut off in that day, saith the LORD of hosts.* And *I will kindle a fire in the wall of Damascus, and it shall consume* Amos 1. 4.
the palaces of Benhadad.

28 ¶ Concerning Kedar, and concerning the kingdoms of Hazor, Gen. 25. 13.

[1] Or, *counsel* or *purpose* [2] Heb. *Hear ye.* [3] Or, *as the lion.*

and *smite a chief*, 1 Sotho, and 2 well, *and cut off the hair*, 3 Sotho, and 4 Zoar, **him who is** chief, i.e. my chosen *and cut off* [1] *the counsel.* The plain, off, is every *corner of a* will, but to cross sense of the Hebrew is, *Behold, I am against you, saith Jehovah.* Therefore the sense the importance of Edom's counsel, *Hear ye* [2] *the counsel of Jehovah concerning* and *against* [3] *Who will* cited Hamath *against Edom.* Hamath, *Hamath* is confounded Or, **is ashamed**, *they will worry them, the little ones of* or *perplexed.* Arpad, a city of Syria, *their flock: Yea, surely* Hamath, *Arpad* is about fourteen miles north of Aleppo, *their habitation* Damascus, *Damascus* Jeremiah. The stories are related, *shall be a body, and the multitude* which, through terror, *of their saints a spoil: and* Damascus *is waxed feeble* Or, **is in a state of trembling**, *because* *company, and I will bring their calamity from all* the sea *is* and *turneth* Only and. The original *sides thereof, saith the LORD.* Hamath *and Arpad* word signifies to turn, or to be in motion, *are cowardly and faint-hearted.* Jer. 49. 23. *and sorrows* and *fear of the sea.* Hamath, *sorrow* from the prophet at the thought of the *sorrows, as a woman in travail.* people of Damascus, remaining to be *Damascus* Jeremiah. The name of *Damascus* was remarkable. The name of *Damascus* Jeremiah. The name of *Damascus* Jeremiah. The name of *Damascus* Jeremiah

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dried up: for it is the land of graven images, and they are mad
39 upon their idols. Therefore the wild beasts of the desert with
the wild beasts of the islands shall dwell there, and the owls
shall dwell therein: and it shall be no more inhabited for ever;
40 neither shall it be dwelled in from generation to generation.
God overthrew Sodom and Gomorrah and the neighbour cities
thereof, saith the Lord; so shall no man abide there, neither
41 shall any son of man dwell therein. Behold, a people shall
come from the north, and a great nation, and many kings shall
42 be raised up from the coasts of the earth. They shall hold the
bow and the lance: they are cruel, and have no mercy: their
voice shall roar like the sea, and their shall ride upon horses,
every one put in array, like a man to the battle, against
43 thee, O daughter of Babylon. The king of Babylon hath heard
the report of them, and his hands waxed feeble: anguish took
44 hold of him, and pangs as of a woman in travail. Behold, he
shall come up like a lion from the swelling of Jordan unto the
habitation of the strong: but I will make them suddenly run away
from him: and who is a chosen man, that I may appoint over
45 it? for who is like me, and who will appoint me the time?
and who is that shepherd that will stand before me? Therefore
hear ye the counsel of the Lord, that he hath taken against
Babylon; and his purposes, that he hath purposed against the
land of the Chaldeans: Surely the least of the flock shall draw
them out: surely he shall make their habitation desolate with
46 them. At the noise of the taking of Babylon the earth is
moved, and the cry is heard among the nations.

Chap. 51. THUS saith the Lord; Behold, I will raise up against
Babylon, and against them that dwell in the midst of them that
2 rise up against me, a destroying wind; and will send unto
Babylon strangers, that shall fan her, and shall empty her land:
for in the day of evil they were against her round about.
3 Against him that bendeth let the archer bend his bow, and
against him that lifteth himself up in his brigandine: and spare
ye not her young men; destroy ye utterly all her host. Thus
4 the slain shall fall in the land of the Chaldeans, and they that
are thrust through in her streets. For Israel hath not been
forsaken, nor Judah of his God, of the Lord of hosts; though
their land was filled with sin against the Holy One of Israel.

[1] Or, ground me to plead?

[2] Heb. heart

Heb. are mad upon their stuff. Quite the contrary. It was probably that
the worship of idols was carried on in the land of the Chaldeans (see
Isaiah 21) to such an extent as to be a special reproach to the Babylonians
(Ezek. 23). Probably it refers to the worship of the stars, which
formed a prominent feature in the religion of the Chaldeans, and was
the occasion of their defeat.

39-46. A similar description is given in Isaiah 13. 19-22. The
Lord is in the midst of them that rise up against Babylon (ver. 2).
Zion, i.e. Chaldea. This verse was evidently invented by Jeremiah, or said
Babylon.

Chap. 51. Behold, I will raise up against Babylon. Cyrus, the
Mede, who is the destroying wind, and will send unto Babylon
strangers, that shall fan her, and shall empty her land. Jer. 25. 1.
Against him that bendeth let the archer bend his bow. Ver. 11.
Against him that lifteth himself up in his brigandine. Ver. 28.
Thus the slain shall fall in the land of the Chaldeans. Ver. 47.
Israel hath not been forsaken, nor Judah of his God. Ver. 5.
Though their land was filled with sin against the Holy One of Israel.
Ver. 5.

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5 Ver. 26. 6 ¶ Flee out of the midst of Babylon, and deliver every man his
Rev. 18. 4. soul: be not cut off in her iniquity: for this is the time of the
Ver. 45, 50. Lord's vengeance; he will render unto her a recompense.
Ver. 11. 7 ¶ Babylon hath been a golden cup in the Lord's hand, that
Rev. 17. 4. made all the earth drunken: the nations have drunken of her
Ver. 41. 8 wine; therefore the nations are mad. Babylon is suddenly
Ver. 44. 45. fallen and destroyed: howl for her; take balm for her pain,
Ver. 9. 9 if she may be healed. We would have healed Babylon,
Ver. 45. but she is not healed: forsake her, and let us go every one into
Ver. 6. 10 his own country: for her judgment reacheth unto heaven, and
Ver. 35. lifteth up itself even to the skies. The Lord hath brought
Ver. 47. our righteousness: come, and let us declare in Zion the work of
Ver. 48. 11 the Lord our God. ¶ Make bright the arrows; gather the
Ver. 28. shields: the Lord hath raised up the spirit of the kings of the
Ver. 30. Medes: for his device is against Babylon, to destroy it; because
Ver. 36. 12 it is the vengeance of the Lord, the vengeance of his temple.
Ver. 1. Set up the standard upon the walls of Babylon, make the
watch strong, set up the watchmen, prepare the ambushes: for
the Lord hath both devised and done that which he spoke
Ver. 27. 13 against the inhabitants of Babylon. O thou that dwellest
upon many waters, abundant in treasures, thine end is come,
Ver. 36. 14 and the measure of thy covetousness. ¶ The Lord of hosts
Ver. 5, 26. hath sworn by himself, saying, Surely I will fill thee with
Ver. 9, 26. men, as with caterpillars; and they shall lift up a shout
Ver. 27. 15 against thee. ¶ He hath made the earth by his power, he
Ver. 19. hath established the world by his wisdom, and hath stretched
Ver. 26. 16 out the heavens by his understanding. ¶ When he utteth

[1] Heb. cups.

[2] Heb. have to work.

[3] Heb. to the end.

[4] Heb. stirs.

5 *Lit. A golden cup in Babel is the hand* of Jehovah, intoxicating the whole earth. Jeremiah beholds her in her splendour, but sees the cup of her sin, which is held in the hand of Jehovah, filled to the brim with the wine of wrath. Babylon is a golden cup, not in the material sense of gold, she was rich and beautiful, but in the moral sense of her sin.

6 *Destroyed.* Lit. *broken*, as was the cup of Babylon. The Jews, as we find from Josephus, were actually warned by prophecy to flee from the city.

7 *Made drunken.* Lit. *made them to reel*, or *stagger*. Babylon is a golden cup, and the nations are drunkenness itself.

8 *Suddenly fallen and broken.* Lit. *Suddenly Babylon has fallen and is broken*. Babylon was so rich and beautiful, but suddenly she was no more.

Balm for her. The nations addressed are the many inhabitants of Babylon who were carried thither from the various parts of the empire, and especially the Israelites. They would fain have healed Babylon, but it was too late, when they realized her past ruin and present condition, they could not help it.

9 *Thick mire.* Lit. *Mire*, or *clay*, which is so thick as to be impossible to be healed.

Let us go every one into his own country. Jeremiah here brought to the Israelites in Babylon the Divine command, which was to be fulfilled by prohibiting Babylon the hatred of her enemies.

10 *Hath brought Judah's righteousness.* The Medes (Ver. 11, 28) were a branch of the Aryan race, and were a hardy and warlike people, but united upon the case against overwhelming Babylon, the Lord God of Israel, who had raised up the Chaldeans from the obscure location of Mesopotamia, but without being able to overcome the Chaldean tribes who had gone thither with their flocks and herds, and had lived in tents, and had gone forth to conquer and to plunder, and to carry off the spoil, and to return to their own country, and to carry the spoil with them, and to return to their own country, and to carry the spoil with them, and to return to their own country, and to carry the spoil with them

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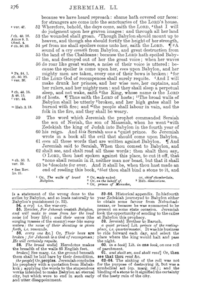

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JEREMIAH. LI. LII. 277

64 and it into the midst of Euphrates: and thou shalt say, Thus shall
Babylon sink, and shall not rise from the evil that I will bring
upon her: *and they shall be weary. * ver. 53.

Thus far are the words of Jeremiah.

Chap. 52. JEHOIAKIM was *twenty and twenty years old when he * 2 Kin. 24. 18.
began to reign, and he reigned eleven years in Jerusalem. And
2 his mother's name was Hamutal the daughter of Jeremiah of
Libnah. And he did that which was evil in the eyes of the Lord,
3 according to all that Jehoiakim had done. For through the wrath
of the Lord it came to pass in Jerusalem and Judah, *till he had
cast them out from his presence, that Zedekiah rebelled against
4 the king of Babylon. ¶ And it came to pass in the *tenth year * 2 Kin. 25.
of his reign, in the tenth month, in the tenth day of the month,
that Nebuchadnezzar king of Babylon came, he and all his army, Ezek. 24. 2.
against Jerusalem, and pitched against it, and built forts against
5 it round about. So the city was besieged unto the eleventh year
6 of king Zedekiah. And in the fourth month, in the ninth day of
the month, the famine was sore in the city, so that there was no
7 bread for the people of the land. Then the city was broken up,
and all the men of war fled, and went forth out of the city by
night by the way of the gate between the two walls, which was
by the king's garden: (now the Chaldees were *against the city
8 round about:) and they went by the way of the plain. But the
army of the Chaldees pursued after the king, and overtook
Zedekiah in the plains of Jericho: and all his army were scattered
9 from him. *Then they took the king, and carried him up unto * ch. 37. 8.
the king of Babylon to Riblah in the land of Hamath, where he
10 gave judgment upon him. *Then the king of Babylon slew the Hosh. 13. 15.
sons of Zedekiah before his eyes: he slew also all the princes
11 of Judah in Riblah. Then he *put out the eyes of Zedekiah; * Ezek. 12. 13.
and the king of Babylon bound him in chains, and carried him
to Babylon, and put him in *prison till the day of his death. * Heb. house of
12 ¶ Now in the fifth month, in the tenth day of the month, (which visitation.
was the nineteenth year of king Nebuchadnezzar king of Babylon,) * 2 Kin.
came Nebuzar-adan, *captain of the guard, which *served the * ch. 39. 9.
13 king of Babylon, into Jerusalem, and burned the house of
the Lord, and the king's house; and all the houses of Jerusalem,
and all the houses of the great men, burned he with fire:

1 Heb. stayed. 2 Heb. house of the words. 3 Or, chief of the guard. 4 Heb. servant.
5 Or, house. 6 Or, chief of the same. 7 Heb. stood upon.

64. *Thus far &c.*] Whoever added ch. li. 59 to 64, it is clear that it was not the author of ch. xxxix. The last words of the foregoing chapter, "Thus far are the words of Jeremiah," are the conclusion of the whole book, and the case adopted by most critics is that the last chapter was added to the 2nd Book of Kings, but that the present chapter, which is a mere abridgment of ch. xxxviii. and contains several verbal differences in it, the principal being the substitution of Nebuzar-adan (ver. 12) for Nebuchadnezzar (ver. 28-30), for the carrying away of Zedekiah's wife's family, given in 2 K. xxv. 22-26, where see note.

1. 2) i.e. *Zedekiah's wife's family.*

Hamutal.] Heb. *Chamutal*; Septuagint, "And Jeremiah." Kimchi, "Hamutal, who is also called Jeremiah." Gesen. 1. 1.

Libnah.] Josh. 10. 29. Not found in Kr. Up to the commencement history of the Jewish war of Julius Caesar, it was known, 12 years before the time of Herod, when it was taken by Antonius, and the inhabitants sold into slavery. It was one of the cities of the Amorites in Amorite, 10 years before the Amorite war, 12 years before the Amorite war, 12 years before the Amorite war, 12

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LAMENTATIONS.

INTRODUCTION.

THIS prophecy of Jeremiah is immediately followed in the English Bible by the Book of Ezekiel, of which in the Vulgate it is taken from the general nature of the contents; thus the LXX. called these poems θρῆνοι, *Threni*, i.e. *Dirges*, and the Vulgate, *Lamentationes*. In the Hebrew Bible the Lamentations are arranged among the Ketubim, or (Holy) Writings, because of the peculiarity of their form, and commentaries as being lyrical poetry are classed not with Prophecies, but with the Psalms and Proverbs. This classification is probably later than the Septuagint version, the LXX. who have appended the Lamentations to Jeremiah's prophecy, inserting between them the apocryphal book of Baruch, and in fact counting the three as only one book.

Although no name is attached to the book, it is ascribed by both ancient tradition (LXX., Josephus, the Targum of Jonathan, Jerome, etc.) and by internal evidence unto to Jeremiah as the author. The time of the composition of these poems is certainly the period immediately after the capture of Jerusalem, and probably during the month which intervened between the capture of Jerusalem and its destruction.[1]

[1] See the passages which show that Zion and Temple were still standing in the city, i. 10, 10; ii. 20, 22; iv. 1, 12.

Their subject is the destruction of Jerusalem by the Chaldeans. In the first three poems the prophet dwells upon the miseries of hunger, of death in battle, of the profanation and plundering of the sanctuary, and of impending destruction, which is now the Chaldeans military. In the second, these same sufferings are described with more intense force, and in closer connexion with the national sins which, notwithstanding, they had been aggravated by the faithlessness of the prophets. In the third, Jeremiah acknowledges that chastisement is for the believer's good, and dwells upon the spiritual aspect of sorrow, and the certainty that finally there must be a reversal of fate for God's people, and vengeance for His enemies. In the fourth, Judah's sorrows are confessed to have been caused by her sins. Finally, in the fifth, the prophet prays that Judah's disgrace may be taken away, and that Jehovah will grant repentance unto His people, and renew their days as of old.

The structure of the first four poems is highly artificial. They are acrostics, twenty-two portions, corresponding to the number of letters of the Hebrew alphabet; but in the first three poems each portion is again subdivided into three double-lines, the third differing from the preceding two in that each one of these divisions

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begins with the same letter. In ch. iv., we have again twenty-two verses beginning with the letters of the alphabet in order, but each verse has only two lines, or divisions. In ch. v., though there are again twenty-two verses, the alphabetical initials are discontinued. Hence some have thought that this poem was not yet in existence in its Lamentations when in Egypt at a somewhat later time.

The book of Lamentations has always been much used in liturgy, and specially in regard to the sad aspect of sorrow. It is recited in the Jewish synagogues on the ninth of Ab, the day on which the Temple was destroyed. In the Church of England the whole of ch. iii., and portions of chs. i., ii., and iv. are read on the Monday, Tuesday, and Wednesday in Holy Week. For the Monday, the reason for which is given, the first, that in the wasted city and homeless wanderings of the chosen people we see an image of the desolation and ruin of the Church, and consequently of man—from God's Presence into the outer darkness; the second and third, because the mournful words of the prophet set Him before us as the Man of sorrows, acquainted with grief, for our sins, and of Whom we think instinctively as we pronounce the words of i. 12.

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THE
LAMENTATIONS OF JEREMIAH.

CHAP. I. (א) HOW doth the city sit solitary, that was full of
people!
a How is she become as a widow! she that was great among the a Isa. 47. 7.
nations,
And princess among the provinces, how is she become tribu-
tary!
2 (ב) She b weepeth sore in the night, and her tears are on her b Jer. 13. 17.
cheeks:
Among all her lovers c she hath none to comfort her: c Ps. 69. 20.
All her friends have dealt treacherously with her, they are be-
come her enemies.
3 (ג) d Judah is gone into captivity because of affliction, and be- d Jer. 52. 27.
cause of great servitude:
e She dwelleth among the heathen, she findeth no rest: e Deut. 28. 64.
f All her persecutors overtook her between the straits. f Ps. 4. 4.
4 (ד) g The ways of Zion do mourn, because none come to the solemn
feasts:
All her gates are desolate: her priests sigh,
Her virgins are afflicted, and she is in bitterness.
5 (ה) Her adversaries h are the chief, her enemies prosper; h Jer. 30.
For the Lord hath afflicted her i for the multitude of her trans- 14. i Jer. 8.
gressions: 19.
Her children are gone into captivity before the enemy. Jer. 30. 16.
6 (ו) And from the daughter of Zion all her beauty is departed:
Her princes are become like harts that find no pasture,
And they are gone without strength before the pursuer.

[1] Heb. for the transgressions of herrebels.

1. This poem divided into two equal parts, each of 11 verses, and each part begins the same, viz. 22 letters, the number of the letters in the Hebrew alphabet. Ps. 119. 25-32. Prov. 31. 10-31. Ps. 25. 1-8. Ps. 34. 1-8. Ps. 111. 1-8. Ps. 112. 1-8. In these we seem to see some analogy to our Jerusalem. A woman who, weeping, sits down to lament her loss, and follows in the regular order.

How sitteth solitary the city that was full of people!
How is she become as a widow that was great among the nations!
A princess among provinces she is become!

Solitary. In the sense of personal labour. Ps. 102. 7. Isa. 27. 10.

Widow. Josephus (i.e. the same in all the versions) says, "Jerusalem is called a widow, not the people, but of Jerusalem only, but of the White lion, is gone into captivity because the affliction and the great servitude.

Tributary. Heb. Doing tribute. Gen. 49. 15. Deut. 20. 11. Jer. 40. 9. Lam. 5. 4. Neh. 5. 4. Ezra 4. 20. Ezra 6. 8. Ezra 7. 24. Neh. 9. 37. Ezra 4. 13. Ezra 7. 26

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LAMENTATIONS. II. 1189

Is this the city that men call The perfection of beauty, The joy *Ps. 48. 2.*
of the whole earth?

16 [7] * All thine enemies have opened their mouth against thee: *v. 2, 15, 16.*
They hiss and gnash the teeth: they say, * We have swallowed *Ps. 35. 21.*
up:
Certainly this is the day that we looked for; we have found, *we *Ps. 35. 21.*
have seen it.

17 [8] The Lord hath done that which he had *devised; he hath *Lev. 2.*
fulfilled his word that he commanded in the days of old: *Ezek. 5. 11.*
* He hath thrown down, and hath not pitied: *v. 2.*
And he hath caused thine enemy to * rejoice over thee, he hath *1 Sa. 18. 25.*
* exalted the horn of thine adversaries. *Ps. 89. 42.*

18 [9] Their heart cried unto the Lord, O * wall of the daughter of *v. 10, 13.*
Zion,
* Let tears run down like a river day and night: *Jer. 14. 17.*
Give thyself no rest; let not the apple of thine eye cease. *Ps. 6. 10.*

19 [10] Arise, * cry out in the night: in the beginning of the *Ps. 119. 147.*
watches * pour out thine heart like water before the face of the *Ps. 42. 8.*
Lord:
Lift up the hands toward him for the life of the young children, *v. 11, 12.*
* That faint for hunger * in the top of every street. *v. 11.*
Job 30. 26.

20 [11] Behold, O Lord, and consider to whom thou hast done this. *Jer. 4. 10.*
* Shall the women eat their fruit, and children of a span long? *Ezek. 5. 10.*
* Shall the priest and the prophet be slain in the sanctuary of the *Jer. 6. 13.*
Lord? *Ezek. 8. 16.*

21 [12] * The young and the old lie on the ground in the streets: *v. 18, 20, 21.*
* Mine virgins and my young men are fallen by the sword;
Thou hast slain them in the day of thine anger; * thou hast *v. 3, 5, 22.*
killed, and not pitied.

22 [13] Thou hast called as in a solemn day * my terrors round *Jer. 46. 5.*
about,
So that in the day of the Lord's anger none escaped nor remained:

[1] Or, *satisfied with their heads?*

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18. see 51 Gen 6. The intensity of the enemy's exultation is shown by the taunting question, "Is this the city of which we used to sought, have seen what we looked for?"

17. *Hath done* is *had devised*, the **which he purposed**. Zion's city was the fulfilment of a purpose which had been formed from the days of old (see Isaiah 37. 26, "Hast thou not heard long ago, how I have formed it from ancient times?").

19. *Cry out in the night.* Jeremiah bids the people of Jerusalem. The prophet bids the walls, or the accumulation of the people, to cry out in the night, because the night is the time for the enemy to rush in (see Jeremiah 6. 5). Let the people, therefore, no longer lay by in ease in night and day, as they have been doing, but

"Arise! the **hour** is sounded
Which shall see the sleeper wakened, whose
which follows upon overmore gold;

agate of dove and Sea Pa. v.vii. 8 cubs. **18.** *Arise* **all** the horsemen of the **wretched** *Lift up the hands.* Pour out your prayers all day night through. The Hebrews pray with lifted hands (see Psalm 63. 4).

20. The cause is *the chastisement*, continued when that Plea *treated Israel* that seven years of famine, and the sword, and the sword; the sacrificial only being our gold and silver, and the sacrificial only being our gold and silver.

21. Gash thyself and cut, which weaken the magnitude of the carnage.

22. Thou hast called as in a solemn day. Thou hast called as in a solemn day, which was the day of the Lord's anger. Thou hast called, *terror round about.* The prophet's words need (Jer. 46. 5) only. Gadfrom gen. Jeremiah, Magor-missabib, the terror round about, Magor-missabib, the terror round about, Magor-missabib, the terror round about

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LAMENTATIONS. III. 793

43 (15) Thou hast covered with anger, and persecuted us:
Thou hast slain, thou hast not pitied.
44 Thou hast covered thyself with a cloud,
That [1]prayer should not pass through.
45 Thou hast made us as the [2]offscouring
And refuse in the midst of the people.
46 (16) All our enemies have opened their mouths against us.
47 Fear and a snare are come upon us,
[3]Desolation and destruction.
48 Mine eye poureth out rivers of water
For the destruction of the daughter of my people.
49 (17) Mine eye trickleth down, and ceaseth not,
Without any intermission,
50 Till the Lord look down,—and beheld from heaven.
51 Mine eye affecteth my soul
[4]because of all the daughters of my city.
52 (18) Mine enemies chased me sore,
As a bird, without cause.
53 They have cut off my life [5]in the dungeon,
And cast a stone upon me.
54 [6]Waters flowed over mine head,—then [7]I said, I am cut off.
55 (19) I called upon thy name, O Lord,—out of the low dungeon.
56 Thou hast heard my voice:
Hide not thine ear at my breathing, at my cry.
57 Thou [8]drewest near in the day that I called upon thee:
Thou hast said, Fear not.
58 (20) O Lord, thou hast [9]pleaded the causes of my soul;
[10]Thou hast redeemed my life.
59 (21) O Lord, thou hast seen my wrong:—[11]judge thou my cause.
60 Thou hast seen all their vengeance
And all their [12]imaginations against me.
61 (22) Thou hast heard their reproach, O Lord,
And all their imaginations against me:

[1] Heb. my cry. [2] Or, sore thee all.

43-48. For form, parallelism, God is still the subject, and covering the mouth with a cloud, the cause of the prayer not passing through, is still God himself. A Spenser-stanza not pursued in Hebrew as "The cover-ing" (Ezek. 28:14) is that of stifling and suffocation.

49. Until as, **Desolation.**

50-54. Verbally and phonetically similar to 1:16. The daughter of my people, which is the reason why God covers the cloud of his anger.

55. **I called upon thy name, pain to my soul,** i.e. calmly, as soul, soles, because the end of the verse is 8, 58, 59, 60, 61, 62, 63, 64, 65, 66.

56. Pray only with one cry or sigh, and God will hear. Hide not thine ear, as God is the author of the prayer, God is the hearer of the prayer. Probably the prophet is speaking of his life-saving, and escaping, for life, by prayer.

57. Thou hast come near in the day, as God is the author of the prayer, God is the hearer of the prayer.

58. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

59. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

60. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

61. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

62. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

63. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

64. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

65. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

66. Thou hast heard, in sending Elisha to Hazael, 2 Kings 8:10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66.

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LAMENTATIONS. IV. V. 297

22 (7) O The punishment of thine iniquity is accomplished, O daughter of Zion;
He will no more carry thee away into captivity:
He will visit thine iniquity, O daughter of Edom;
He will discover thy sins.

Chap. 5. REMEMBER, O Lord, what is come upon us:
Consider, and behold our reproach.
2 Our inheritance is turned unto strangers,—our houses to aliens.
3 We are orphans and fatherless,—our mothers are as widows.
4 We have drunken our water for money;
Our wood is sold unto us.
5 O Our necks are under persecution:
We labour, and have no rest.
6 We have given the hand *to the Egyptians, and to the Assyrians,*
To be satisfied with bread.
7 Our fathers have sinned, and *are not;*
And we have borne their iniquities.
8 Servants have ruled over us:
There is none that doth deliver us out of their hand.

1 Or, *Thou* [illegible] — *Or, sins.* — *Heb. remember, for proto.*
5 *Heb. Or our necks are on persecuted.*

the keepers of Mosaic law. The sacred text and the Vulgate, in this first verse, read Sion for Zion. Zion is the representative of the Church's foes, is from the root signifying to parch, and is the replica of Jerusalem (Ps. xlix. 2, 12); but punishment is quickly to follow.

21 Rejoice and be glad, O daughter of Edom, dwelling in the land of Uz. Uz, the ancestral home of Edom, has punishment. And as it is not just to rejoice over the fall of Jerusalem, the Israelitish sons, Ob said not that many times, yet meaning that under all circumstances, yet meaning that under all circumstances, yet meaning that under all circumstances

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EZEKIEL.

INTRODUCTION.

We know scarcely anything of Ezekiel except what we learn from the Book that bears his name.[1] Of the date and authorship of this Book there has scarcely been any question, although it is the only one that has ever formed part of the Hebrew Canon of the Old Testament, and is found in the most ancient Versions.

Ezekiel[2] (*God strengthenth* or *hardeneth*) was the son of Buzi, a priest probably of the family of Zadok, and was himself destined to wed into exile with Jehoiachin (2 K. xxiv. 14), and would seem to have belonged to the higher class, a supposition agreeing with the contemporaneous notice of Daniel (i. 3, 6; follow *exiles* (vii. 1, &c.). The chief scene of his ministry was Tel-Abib in Northern Mesopotamia, on the river Chebar, along the canal (Ezra viii. 15) or river (Neh. x. 15) of the exiles. He was probably born in or *near* Jerusalem, where he must certainly have lived many years before he was carried into exile. The date of his entering upon the prophetical office is given in i. 1; xxi. 2, as in not unlikely, the thirtieth year, the year of the legal age of thirty, he must have been about fourteen years of age when the exile took place. Hence he could not have exercised the priestly functions at Jerusalem, but as his father was a priest (i. 3), he was no doubt brought up in the priestly family, and was thoroughly familiar with the services and arrangements.

Ezekiel lived in a house of his own, was married, and lost his wife by a sudden death (xxiv. 16, 18); the rest of his life we know nothing.

The period during which Ezekiel prophesied in Chaldea was signalized by the miserable reign of Zedekiah, ending in his imprisonment and death,—by the destruction of the Temple and of Jerusalem, and the final deportation of its inhabitants,—by Gedaliah's short regency over the poor remnant left behind in the country, his assassination and the flight of the Jews of the conspiracy, carrying Jeremiah with them into Egypt,—and by the hostile attitude of Edom and the neighbouring countries, and especially his prolonged siege of Tyre.

The year to which Ezekiel delivered his prophecies against Egypt

[1] An unverified tradition says that he was sawn asunder by the Jews, and that, and to the middle age, his tomb was shown, distant a few *leagues journey* from Babylon.

[2] Given the time of the destruction of Jerusalem, and the fact of the prophetic authorship of Ezekiel on the ground of the Hebrew and Chaldaic characteristics of his writings and the teaching of Jeremiah—xx. 1-4, xxiii. 36 with Jerem. xx. 7, 8, and Ezekiel xxiii. 14, 15 with Jerem. xxii. 26; difficulty was solved by assuming a *Hebraizing* Chaldaic original.

[3] The name also occurs in 1 Chr. xxiv. 16.

corresponds with the first year of Apries (Hophra) according to Herodotus. The accession (B.C. 589) of this king to the Egyptian throne affected very materially the fortunes of the kingdom of Judah. The hopes of the people of Jerusalem by Nebuchadnezzar the Jews had found the service of Egypt, and Zedekiah was induced finally at any moment to rise and shake off the yoke. Egypt was the only power from which they could hope for effectual support; and the hopes of the Jews in the power of Nineveh were broken at Carchemish (B.C. 605, Jer. xlvi. 2; 2 K. xxiv. 7). Apries, during his reign of 19 years, was minded to avenge the insults of his father Pharaoh-Necho and father-in-law Hophra, and in Syria. Rumours of these designs had no doubt reached the Jews, both in Jerusalem and in Chaldaea, and they were anxious to seize their opportunity to break with Babylon and ally themselves with Egypt, the only power in the world. Ezekiel came forward to prevent the hopes of safety by not to shaking off a yoke, which they could not do without the Divine sanction, and in exporting of their sins and turning to the God of their fathers.

The fallacy of the hopes entertained by the Jews of deliverance from Egypt, and the sin of their cherishing, by the course of the final siege of Jerusalem, Hophra (Apries) was defeated and Jerusalem unsuccessful. Nebuchadnezzar left the siege of Jerusalem to attack the Egyptians, who—forced to retreat over the borders—offered no resistance to the siege of Jerusalem (Jer. xxxvii). Yet, it was at this time that Ezekiel commenced the series of prophecies against Egypt (xxix.–xxxii.), which were fulfilled when, B.C. 570, Egypt was upon that country and ended in the ruin and deposition of Pharaoh-Hophra.

The Book throws much light upon the condition and the hopes of the Jews both in the Holy Land and in exile, and upon the relation of the prophet to his countrymen.

Idolatry prevailed in Jerusalem, even among the priests and in the Temple (viii. 5, sq.), and clung to the exiles (xiv. 3, sq.), though mixed up with false worship. Mixed up with this scheldiness to the true God there was prevalent a superstitious confidence in His disposition to protect the Jews, and to bless the Land. Utterly disregarding the conditional character of His promises, and the more spiritual nature of His blessings, men satisfied themselves that the Land was Jehovah's inheritance, would and never could be overthrown (xiii. 5, sq.). Hence arose the false hopes of the Jews, which, commencing in reckless projects, and terminating in calamity and disgrace. Connected with this fact, was a strange reversal of the relations between the prophet and the *Jews at home*. The latter, though only the remnant of the people (2 K. xxiv. 14), affected to despise their exiled countrymen (xi. 15), and to claim the Land as sacred to Jehovah exclusively, that to them not to the Jews in Palestine belong the rights and privileges of God's people (xi. 16, 17, 18).

But though the voice of the prophet may have sounded hoot to the country which he had left, yet he was regarded as a true prophet among whom he dwelt. He had (a) to convince them of God's utter abhorrence of idolatry, and of the ever

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and irrevocable doom of those who practised it; (b) to show that the ways of God were unequal, and that therefore resistance to them was both hopeless and unlawful; (c) to destroy their presumptuous confidence in external privileges, and to show them the true nature of the nature of the Divine promises; and, lastly, to raise their drooping hearts by unfolding to them the true character of the Theocracy and the spiritual ends for which it was administered. The Book of Ezekiel may be said in this respect to be a supplement to that of Jeremiah. For the Captivity was not simply a Divine judgment, but a preparation for a better state, an awakening of higher hopes. These hopes Ezekiel was to foster and develop. His was to set before his countrymen the prospect of a restoration, ending far beyond a return to their native soil; he was to lead them to a spiritual and Divine worship far more solemn than was to be secured by the reconstruction of the city or Temple on its original site in its original form. A new and spiritual Jerusalem and God was calculated, to stir their hearts to their inmost depths, and to lead them to the true source of their course in the message characteristic of Gospel truth. In the Law there had been intimation of restoration upon repentance (Deut. xxx. 1, sq.), but in the prophecy of Ezekiel (xvi.), and the operations of the Holy Spirit are brought prominently forward (xxxvi. 9, sq.).

The mission of Ezekiel should be compared with that of his countryman, Jeremiah, who began his prophetical office in the same year, and it through the best part of the time during which Ezekiel himself laboured. Both had to deliver the same message, and there is a marked similarity in their utterances. But Jeremiah's mission was incomparably the more successful (see p. 195). Ezekiel's task was easier, for he was at first naturally he seen received respect and attention, and if at first opposed, was at last listened to if not obeyed. He may have been instrumental in bringing about the working that reformation in the Jewish people, which certainly was the important effected during the Captivity.

One of the immediate effects of the Captivity was the remnant, of the several tribes of Israel. The Jews, and those of the ten tribes who were *at an end*, a common let begat sympathy in the sufferers; and those of the ten tribes who even in their separation had not ceased to be Israelites, and could not but recognize in the representative of David the true centre of union, would be naturally inclined to seek this unity in the metropolis of the tribe of Judah. In the course of the years which had elapsed since their exile, the ten tribes had, as a whole, well have wasted away, partly through absorption among the heathen who surrounded them; and thus the exiles from Judah may have been regarded as of greater importance than who yet remained of the exiles of Israel. Accordingly the Jews in Babylon, Ezekiel and Israel applied indiscriminately to those among whom the prophet dwelt (see xiv. 7); and the sin of Israel, or less than those of Judah, was a matter of grief to his countrymen. All denunciation

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where finds its parallel in the whoredoms of Aholah and Aholibah (ch. xxiii.), and the judgment is pronounced against the latter (vv. Rev. xvii. 16 and Ezek. xxiii. 26, &c.).* The repetition of such descriptions by the prophet, and by John, is not something more than the mere employment of figurative language to describe, in the spirit of the Lord's predictions of the destruction of Jerusalem, sin as mixed up with those of the end of the world, that we learn to regard the destruction of the one as a type and anticipation of the final judgment, so in the adoption of Ezekiel's language and figures by St. John, we see a proof of the extended meaning of the Apocalypse, as a book of conflict, waged from the first, and waging still, the conflict of evil with good, of the world with God, to be accomplished only in the final consummation, which the Revelation manifestly confirms us.

There is one feature in the writings of Ezekiel, which deserves particular notice. This is (to use a modern term) their Eschatological character, i.e. their reference not merely to an end, but to the very last end of all things (ch. xxxviii. xxxix.). There are many parts which have special reference to the circumstances of the prophet and his countrymen. The local and the temporary seem to predominate, but looking closely, more than this is to be found. The enunciation of the threats of the Law* by Ezekiel is, as we have seen, the main and predicta form part of that plan which was set forth at the commencement of the national life of the children of Israel. And as this plan could not be fully accomplished reached beyond the time of any one visitation, so Ezekiel's predictions of the Lord's judgments, which had not their final accomplishment in the consequences of the Chaldean conquest. This is borne out by the history of the Jewish nation, in which, as in a type, the same dreadful signs are recorded as the city of Jerusalem. The horrors predicted by Moses and by Ezekiel have had their literal fulfilment enough to warn us against the discourses of our Lord (Luke xix., Luke xxi.) repeat the same predictions, and manifestly look forward to the end of time, to the final judgment of the world. We, therefore, such temporal judgment foreshadows the final retribution, and the prophecies of Ezekiel are addressed to many periods of time, in all of which the remarkable law illustrates itself in the history of nations and individuals. This gives a peculiarity to the mode in which we interpret even those passages in Ezekiel which seem most particularly to refer to Israel and to Jerusalem. St. John the Baptist, St. Paul, and St. John, all appear to us to regard believers in Christ as the true Israel, the real children of God, and the Church of Christ connected with the truth, that the institution of the Church of Christ is only a continuation of the plan

* Further, the dirge of Babylon with its lamentations and woes (Rev. xviii. 9–19) is a literal transfer from the dirge of Tyre (ch. xxvii.), and the dirge of the seven vials of wrath (Rev. xvi.) is a transfer of Babylon in the same manner as the dirge of Tyre is a transfer of Jerusalem (ch. xxvi. 17 and Rev. xiv. 17). The same prophecy of Gog and Magog (Rev. xx. 8) is manifestly derived from Ezekiel (ch. xxxviii.) and in the Revelation (ch. xix.

* Ch. v. 5, with Lev. xxvi. 33; ch. ii. with Lev. xxvi. 32, 33, 36; ch. xxiii. 25, with Deut. xxvi. 25.

according to which God called Israel to be a people, and appointed his descendants to be a peculiar people to Himself. Israel represents the visible Church, brought into special relation with God, and the Jewish prophetic warnings have therefore their applications to the Christian Church when neglectful of the obligations which such relation imposes. Many of the prophecies of Ezekiel have been the direct emanations of divinity from the principles of the law of Christ (vp. Jaqua iv. 1). These predictions of Ezekiel are not merely to be taken as illustrative of, but as directly predictive of, the future of the Church of God, and of the world until the end of time. This view is confirmed by the introduction of passages setting forth in the strongest terms individual responsibility, which, from the nature of the peculiar appropriateness to such a Book as that of Ezekiel is best seen when we perceive that he is addressing, not simply the historical Israel, but the Church, which body who have been, like Israel of old, called forth to be God's people, and who will be called to their account for the neglect of their covenant principles (see ch. iii 19 seq.).

The parts of the Book were prophetically given, and the prophet himself, why, at the same time, predicted the dates to the several prophecies. The precision of those dates, and the fact that the prophecies were in the first instance orally delivered, written down at the time of their delivery, and afterwards, under the direction of God, by the prophet himself, in one volume, to form a part of those Scriptures which God has bequeathed as a perpetual inheritance to His Church.

We cannot, we thought that the frequent insertion of passages from other writers is characteristic rather of an author than of a prophet; but even if Ezekiel, the priest, instead of being a prophet, was, in place with the letter, of the Law engrafted it upon his prediction, this would not interfere with the reality of his commission as a prophet. The greater part of this Book is written in prose, although the images employed are highly poetical. Some parts, however, are to be regarded as poetry; as, for instance, the dirge of the kings (ch. xix.), the lay of the sword (xxi. 9 seq.), the dirge of Tyre (chs. xxvii., xxviii.) and of Egypt (ch. xxxii. 1 seq.). The language bears marks of the later style, which was introduced at the time of the Babylonish Captivity.

Points of contact in the writings of Ezekiel, Daniel, Zechariah, and St. John, are numerous, and the principal will be found noted in the marg. ref.

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THE BOOK OF THE PROPHET

EZEKIEL.

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310 EZEKIEL. I.

[a] ch. 10. 8.
[b] ch. 10. 8.
[c] Dan. 10. 6.

11 Now as I beheld the living creatures, behold *one* wheel upon
10 the earth by the living creatures, with his four faces. [a]The
appearance of the wheels and their work *was* [b]like unto the
colour of a beryl: and they four had one likeness: their
appearance and their work *was* as it were a wheel in the middle
17 of a wheel. When they went, they went upon their four sides:
they turned not when they went. As for their rings, they
were so high that they were dreadful; and their [c]rings were
full of eyes round about them four. And [d]when the living
18 creatures went, the wheels went by them: and when the living
creatures were lifted up from the earth, the wheels were lifted
19 up. [e]Whithersoever the spirit was to go, they went, thither
was their spirit to go; and the wheels were lifted up over
against them: [f]for the spirit of the living creature *was* in the
20 wheels. [g]When those went, those went; and when those stood,
those stood; and when those were lifted up from the earth,
wheels were lifted up over against them: for the spirit of the
21 living creature *was* in the wheels. [h]And the likeness of the
firmament upon the head of the living creature *was* as the
colour of the terrible crystal, stretched forth over their heads
22 above. And under the firmament were their wings straight, the
one toward another: every one had two, which covered on this
side, and every one had two, which covered on that side, their
23 bodies. [i]And when they went, I heard the noise of their wings,
like the noise of great waters, as the voice of the Almighty,
the voice of speech, as the noise of an host: when they stood,
24 they let down their wings. And there was a voice from the

[d] ch. 10. 11.
[e] ch. 1. 12.
[f] ch. 10. 17.
[g] ch. 1. 19.
[h] ch. 10. 1.
[i] ch. 10. 5.
Exod. 19. 1.
Rev. 1. 15.
Rev. 14. 2.
Ps. 29. 3.

[a] Or, *chrysolite.*
[b] Or, *of fire.*
[c] Or, *of fire.*

18. Translate, *on what upon the earth* [illegible] **their wings** i.e. on the four sides of each wheel, as contrasted with the wings of the living creatures. It was not the i.e. immediately beneath the wheels, but the wheels themselves, which stretched the visual motion in any of the four directions, as the creatures themselves did, as we have seen. Their work or make, i.e. their construction, or their motion, or their "appearance" (the whole was composed of five elements) "was as it were a wheel in the middle" (the wheel was composed of five elements, as it were, in the middle, or in the middle of the wheel, or contained within the wheel, or the wheel was the element which it was, or the wheel was the element which it was). The six hues of the wheel, i.e. the wheel was composed with fire, water, and Thunder, Lightning, and Rainbow, and the wheel moves situated beneath so as to move like the living creatures.

19. Move their four sides i.e. straight in the direction towards which their faces were, i.e. in the direction of their motion, therefore, the combination of the living creatures and the wheels was such that each direction ability.

20. Spirit of life, or consciousness of the wheels; **they were both high and terrible.** The eye-ring have been so more than dazzling, quite willing to their brilliancy. But it seems more likely that they had a symbolical meaning, indicating either the universal fulfilment of God's will through the creatures, or the fact that the wheels are the central and governing power which the works are ever employing. In Rev. Ch. iv. 6 the rings are called "eyes" and they are considered to be another of God's Ministers, the Angels, who are ever employed all over it. It is like very things that the wheels are ever employed in the work of God, who is in relation with God.

21. Whithersoever the spirit of the four living creatures was, the wheels were, and the spirit of the four living creatures was in the wheels. Of four creatures the spirit was in the wheels, and they are here called the four creatures, because the wheels are ever employed in the work of God, or are spirit, that is life.

22. Firmament, or firmament, or firmament crystal refers to the dazzling brightness of the firmament, which is the firmament, or firmament, or firmament, or

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firmament that was over their heads, when they stood, and had
26 let down their wings. And above the firmament that was over
their heads, there was the likeness of a throne, in the appearance
of a sapphire stone: and upon the likeness of the throne, there
27 was the likeness as the appearance of a man above upon it. And
I saw as the colour of amber, as the appearance of fire round
about within it, from the appearance of his loins even upward,
and from the appearance of his loins even downward, I saw as
28 it were the appearance of fire, and it had brightness round about.
As the appearance of the bow that is in the cloud in the day
of rain, so was the appearance of the brightness round about.
This was the appearance of the likeness of the glory of the
LORD. And when I saw it, I fell upon my face, and I heard a
II. 2 voice of one that spake. Then he said unto me, Son of man,
stand upon thy feet, and I will speak unto thee. And the
spirit entered into me when he spake unto me, and set me
3 upon my feet, that I heard him that spake unto me. And he
said unto me, Son of man, I send thee to the children of Israel,
to a rebellious nation that hath rebelled against me: they and
4 their fathers have transgressed against me even unto this
day. For they are impudent children and stiff-hearted. I do
send thee unto them; and thou shalt say unto them, Thus
5 saith the Lord God. And they, whether they will hear, or
whether they will forbear, (for they are a rebellious house,) yet
6 shall know that there hath been a prophet among them. And
thou, son of man, be not afraid of them, neither be afraid of
their words, though briers and thorns be with thee, and thou
dost dwell among scorpions: be not afraid of their words, nor
be dismayed at their looks, though they be a rebellious house.

26 Ver. 10, 11.
27 Ch. 8. 2.
28 Ver. 4, 5.
Ch. 3. 23.
II. 1 Ver. 4, 5.
Ch. 3. 24.
2 Ch. 3. 24.
3 Ver. 7, 8.
Ch. 3. 7, 9.
4 Ver. 3, 6.
Ch. 3. 26.
5 Ver. 7.
Ch. 3. 11.
6 Ch. 3. 9.
Ver. 3.
Ch. 3. 26.
Ver. 7.
Ch. 3. 9.
Ver. 8.
Ch. 3. 8,

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EZEKIEL. II. III.

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EZEKIEL. III.

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EZEKIEL IV. V. 317

Lev. 26. 26.
Jer. 37. 21.
Ch. 12. 19.
Lev. 26. 26.
Jer. 42. 17.
Ch. 6. 12.
Ch. 14. 21.
Ch. 4. 16.
Ch. 24. 24.
Ezek. 7. 20.
Ch. 4. 1.
Ch. 4. 4.
Ch. 4. 5.
Ch. 4. 6.
Ch. 4. 7.
Ch. 4. 8.
Ch. 4. 9.
Ch. 4. 10.
Ch. 4. 11.
Ch. 4. 12.
Ch. 4. 13.
Ch. 4. 14.
Ch. 4. 15.
Ch. 4. 16.
Ch. 4. 17.
Ch. 5. 1.
Ch. 5. 2.
Ch. 5. 3.
Ch. 5. 4.
Ch. 5. 5.
Ch. 5. 6.
Ch. 5. 7.
Ch. 5. 8.

* Heb. wings.

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EZEKIEL VII. VIII.

21 and ¹their holy places shall be defiled. ²Destruction cometh,
22 and they shall seek peace, and there shall be none. Mischief
23 shall come upon mischief, and rumour shall be upon rumour;
24 ³then shall they seek a vision of the prophet; but the law shall
25 perish from the priest, and counsel from the ancients. The
26 king shall mourn, and the prince shall be clothed with desolation,
27 and the hands of the people of the land shall be troubled: ⁴ I will
do unto them after their way, and according to their deserts
will I judge them; ⁵and they shall know that I am the LORD.

CHAP. 8. AND it came to pass in the sixth year, in the sixth month,
2 in the fifth day of the month, as I sat in mine house, and ⁶the
elders of Judah sat before me, that ⁷the hand of the Lord God
fell there upon me. Then I beheld, and lo, a ⁸likeness with the
appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance
3 of ⁹bright amber. And ¹⁰he put forth the form of an hand, and
take me by a lock of mine head; and
¹¹the spirit lifted me up between the earth and the heavens, and
brought me in the visions of God to Jerusalem, to the door of
the inner gate that looketh toward the north; ¹²where was the
seat of the image of jealousy, which ¹provoketh to jealousy.
4 And, behold, ¹³the glory of the God of Israel was there, according
to the vision that I saw in the plain. ¶Then said he unto me,

¹ Or, they shall inherit their holy places. ² Heb., Cutting off. ³ Heb., with that is phrensie.

Arise lift up thyself. What therefore is called *spirit* in ver. 3, is called *hand* in ver. 1, because God directs the prophet into the spiritual world, as a man would take a servant by the hand.

Elders of Judah. The elders mentioned in these chapters had which eleven months (ch. x. 1 with xi. 1). Although they were not the elders of Israel, yet they might be expected as a whole. They resided in Jerusalem, and were the representatives of Judah, including those who were still in the land, and those who had gone into the captivity with Jechonias. This is first explained by a vision (ch. xi.) in which the prophet is carried in spirit to the Temple of Jerusalem; and since the prophet's spirit is carried thither, the elders among men—by symbolical act, therefore, the prophet represents them.

In the vision of God. The prophets are said to see visions of God, or of the Lord (ch. xl.). They are so numerous. The prophecies are called the vision of the prophet; that number of the people whom such limited stand.

Glory of the God of Israel. In many, of seen in the appearance of a man enthroned, or in the form of a man, or in the form the throne, revealing Himself to His people, as in ch. xl. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41,

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330 EZEKIEL. XI. XII.

24 city. ¶ Afterwards *the spirit took me up, and brought me in
a vision by the Spirit of God into Chaldea, unto the captivity
25 Judah. So the vision that I had went up from me. Then
I spake unto them of the captivity all the things that the Lord
had shewed me.

Chap. 12. THE word of the Lord also came unto me, saying,
2 Son of man, *thou dwellest in the midst of a rebellious house,
which have eyes to see, and see not; they have ears to hear,
and hear not: *for they are a rebellious house. Therefore,
*thou son of man, prepare thee stuff for removing, and remove
by day in their sight; and thou shalt remove from thy place to
another place in their sight: it may be they will consider,
though they be a rebellious house. Then shalt thou bring forth
thy stuff by day in their sight, as stuff for removing: and thou
shalt go forth at even in their sight, *as they that go forth into
5 captivity. *Dig thou through the wall in their sight, and bear
6 out thereby. In their sight shalt thou bear it upon thy shoul-
ders, and carry it forth in the twilight: thou shalt cover thy
face, that thou see not the land: for I have set thee *for a
7 sign unto the house of Israel. ¶ And I did so as I was com-
manded: I brought forth my stuff by day, as stuff for cap-
tivity, and at even I digged through the wall with my
hand; I brought it forth in the twilight, and I bore it upon my
8 shoulder in their sight. ¶ And in the morning came the word of
9 the Lord unto me, saying, *Son of man, hath not the house of
Israel, *the rebellious house, said unto thee, *What doest thou?
10 Say thou unto them, Thus saith the Lord God; This *burden
concerneth the prince in Jerusalem, and all the house of Israel
11 that are among them. Say, *I am your sign: like as I have
done, so shall it be done unto them: *they shall remove and go
12 into captivity. And *the prince that is among them shall bear

1 Or, embrasures. 2 Heb. an ear to see. 3 Or, of captivity. 4 Heb. digged for me. 5 Heb. I removing, as into captivity.

the Shechinah subject to this Moses, and
the Shechinah subject to this Moses, and
prepare himself to go into captivity, and
remain with Israel even that they should
be carried into captivity, and be with them
when He went over the fact only so was it in
the case of Moses, who was commanded to
be detained, until God forewarn to enter
into the land. See Exod. iii. 10, 11.

ver. 3. Dwelling in the midst of a rebellious house, and
from one to another from the prophet's
words are intended to reach beyond the
prophet's hearers.

ver. 4. Stuff. Baskets, vessels, and the like.
Dig through the wall. Dig through the
accompanied with. The whole account of
the prophet's carrying out of his stuff
The prophet was to be a sign to Jerusalem
men, and the sorts as well as those that
Jerusalem, and the sorts as well as those that
this house, for through transgression for every
Jerusalem, and the sorts as well as those that
were scarcely too eager for its safety from
the prophet's carrying out of his stuff.

ver. 6. The particulars which Rashbi
Jonathan actually executed (vp. 7 &c. xxv.

ver. 8. *Jer. xxxix. 4.*; but at this time Zede-
kiah was not carried into captivity, but
at Jerusalem, especially it is clear, a long
time after the prophet had begun to
write.

ver. 9. The prophetical character of the passage
is extended (the prophet is analogy to be
the prophet's character of the Book and
of the prophet's discourses of the Book are
the prophet's discourses of the Book and
harvest-year's fulfilment. Thereby notwith-
standing the prophet received the
inference is that the prophet received the
the prophet's character.

ver. 10. This *burden* of the prophet, *Jer.
Mephibosheth* (2 Sam. xxi. 7), and
Mephibosheth (2 Sam. xxi. 7).

ver. 11. Signifying the prophet was to
return to the world from through it, and
transverse the great from the tombs in the
the prophet's character.

ver. 12. Secretly. A word used to indicate a
secret, or a secret, or a secret, or a secret,
Gibeah or people (Isai. xlii. 1 Lamb. Ezekiel.
Jerusalem, and the prophet's character
the weight of calamity coming upon king
and people.

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upon *his shoulder in the twilight, and shall go forth: they shall
13 dig through the wall to carry out thereby: he shall cover his
face, that he see not the ground, *for I have set him *a sign
unto the house of Israel. ¶ *My net also will I spread
upon him, and he shall be taken in my snare: and I
will bring him to Babylon to the land of the Chaldeans; yet
14 shall he not see it, though he shall die there. And I will
scatter towards every wind all that are about him to help him,
and all his bands; and I will draw out the sword after them.
15 *Then shall they know that I am the Lord, when I shall scat-
ter among the nations, and disperse them in the countries.
16 But I will leave a few men of them from the sword, from the
famine, and from the pestilence; that they may declare all their
abominations among the heathen whither they come; and they
17 shall know that I am the Lord. ¶ Moreover the word of the
18 Lord came unto me, saying, Son of man, eat thy bread with
quaking, and drink thy water with trembling and with careful-
19 ness; and say unto the people of the land, Thus saith the Lord
God unto the inhabitants of Jerusalem, *and unto the land of
Israel; They shall eat their bread with carefulness, and drink their
water with astonishment, that her land may *be desolate from
20 all that therein is, because of the violence of all them that dwell
therein. And the cities that are inhabited shall be
laid waste, and the land shall be desolate; and ye shall know
21 that I am the Lord. ¶ And the word of the Lord came unto me,
22 saying, *Son of man, what is that proverb that ye have in
the land of Israel, saying, *The days are prolonged, and every
23 vision fail? Tell them therefore, Thus saith the Lord God;
I will make this proverb to cease, and they shall no more use it
as a proverb in Israel; but say unto them, *The days are at hand,
24 and the effect of every vision. For there shall no more be any
vain vision nor flattering divination within the house of Israel.
25 *For I am the Lord: I will speak, and *the word that I shall
speak shall come to pass; it shall no more be prolonged: for
in your days, O rebellious house, will I say the word, and will
26 perform it, saith the Lord God. ¶ Again the word of the Lord
27 came unto me, saying, *Son of man, behold, they of the house of
Israel say, The vision that he seeth is for many days to come,
28 and he prophesieth of the times that are far off. *Therefore say
unto them, Thus saith the Lord God; There shall none of my
words be prolonged any more, but the word which I have spoken
shall be done, saith the Lord God.

1 Heb. *out of* another.

* Heb. *the Prince Sovereign*

13 Or, for it is a snare. 14 Or, for he is bought as for that that
they can easily be secured Isai. x. 30. The
Lord's net is the Chaldean army, which
made known bad among whom they should
dwell how great had been the wilderness
of the people of God, and how great
15 How the sign is the exhibition of
16 *the people of the land*. Chaldean.
abominations Is impure to be in
habitation.
scarcity. Jeru. all that is scarcity
wealth. Jeru. all that is scarcity
wealth. Jeru. all that is scarcity
19 *to eat and the water* Jeru.
Kadesh to Chaldean; the prophecies of the
Kadesh to the destiny of Jerusalem, that
the guiding hand of the God to different
20 *to be desolate* Jeru.
21 *to be the city*, the mission of
22 *The land of Israel* is not generally for
the prophecies of Jeremiah, and Ezekiel
whether at home, or in exile. There was
prophecies scattered in the time preceding
the fall of Jerusalem, and the prophecy
the time. First, the true prophet is no

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Chap. 13. AND the word of the Lord came unto me, saying,
2 Son of man, prophesy against the prophets of Israel that
prophesy, and say thou unto *them* that prophesy out of their
3 own hearts, Hear ye the word of the Lord; Thus saith the
Lord God; Woe unto the foolish prophets, that follow their
4 own spirit, and have seen nothing! O Israel, thy prophets
are like the foxes in the deserts. Ye have not gone up into
the breaches, neither made up the hedge for the house of
5 Israel to stand in the battle in the day of the Lord. They have seen
vanity and lying divination, saying, The Lord saith: and the
Lord hath not sent them: and they have made *others* to hope
6 that they would confirm the word. Have ye not seen a vain
vision, and have ye not spoken a lying divination, whereas ye
say, The Lord saith it, notwithstanding I have not spoken?
7 Therefore thus saith the Lord God; Because ye have spoken vanity, and
seen lies, therefore, behold, I am against you, saith the Lord
8 God. And my hand *shall be* upon the prophets that see
vanity, and that divine lies: they shall not be in the assembly
of my people, neither shall they be written in the writing of
the house of Israel, neither shall they enter into the land
10 of Israel; and ye shall know that I am the Lord God. Because,
even because they have seduced my people, saying, Peace;
and there was no peace; and one built up a wall, and
11 others daubed it with untempered mortar: say unto them
which daub it with untempered mortar, that it shall fall: there
shall be an overflowing shower; and ye, O great hailstones,
12 shall fall; and a stormy wind shall rend it. Lo, when the wall

[1] Heb. *Thus the Lord God.*
[2] Heb. *and after the Lord God.*
[3] Heb. *which.*
[4] Heb. *subject to kings.*
[5] Or, *weight of glory.*
[6] Or, *Tiras.*

[1] Heb. *Thus saith

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[a] Jer. 21. 14.
[b] ch. 7. 19. Prov. 11. 4. Zeph. 1. 18.
[c] ch. 30. 1.

and; [a] strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:
23 Therefore [b] ye shall see no more vanity, nor divine divination: for I will deliver my people out of your hand: [c] and ye shall know that I *am* the Lord.

[a] ch. 20. 1.
[b] ch. 7. 19. Isa. 2. 8. Jer. 1. 16.
[c] Ezek. 8. 12.

Chap. 14. THEN [a] some certain of the elders of Israel came unto me, and sat before me.
2 And the word of the Lord came unto me, saying,
3 Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: [b] should I be inquired of at all by them?
4 Therefore speak unto them, and say unto them, Thus saith the Lord God; [c] Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols;
5 that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.
6 Therefore say unto the house of Israel, Thus saith the Lord God; Repent, and turn yourselves from your idols; and turn your faces from all your abominations.
7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separeth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me; I the Lord will answer him by myself:
8 and I will set my face against that man, and will make him a sign and a proverb, and I will cut him off from the midst of my people; [d] and ye shall know that I *am* the Lord.
9 And if the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.
10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be

[a] Ezek. 17. 12. Ezek. 20. 1. Ezek. 33. 31.
[b] Ezek. 20. 3. Zech. 7. 3.
[c] Jer. 44. 21. Ezek. 7. 19.
[d] Jer. 21. 10. Ezek. 15. 7. Ezek. 15. 15.

[1] Or, *that I should save his life.* [2] Heb. *by particeps him.* [3] Or, *citizen.*

XIV. 1-11. This prophecy is a renewal of the threatening in Lev. xxvi. 25, 26, that if the chief cities were to fall prey to one who has authority, but be ordered with the consent of the people, the chief men shall bands, and from the idols of all idolatrous practices, the prophet warns them that God will not be inquired of by them at all.

1. *elders of Israel.* Some of the fellow-sufferers of Ezekiel, among whom he endeavoured to keep up the spirit of the people, and to encourage them in the hope which, however, Ch. Monod's answer to Jer. xxiv. 5, 6 shows.

3. *Son of man* &c. i.e. that I may speak to them, and they may see that I were here.

idols in their heart. Those who expressed among them, though they were not of Israel, were bound to abstain from idolatry, and to worship God.

to inquire of me. Ch. xx. 1, 3, according to Jehovah. He who comes to inquire with a heart full of idolatry shall have his answer, and shall bear the punishment of his idolatry. It pertains to penalty in accordance with the law of that to punishment. The inquiry was made, and the answer given, but it was answered by the enemy, not by the hand, and the punishment of the idolatry was for a scourge.

I the Lord will answer him. I will make him answer (comp. Ch. xx.), or, accordingly, as an to a sign and a proverb.

8. *I will set my face against that prophet.* A bad prophet has turned from God, and has turned others from God, and has made God's chosen. He turns it up. He will, and those making it apparently overthrow God's chosen people, and the overthrow of the children, in this because God's chosen people, and the false prophets who deceived Israel. It is also a striking representation of this idolatry, and the punishment of the false prophets that is herein. Towards the close of the Kingdom of Judah false

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11 even as the punishment of him that seeketh unto him; that the house of Israel may go no more astray from me, neither be [1] defiled any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.
12 ¶ The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the [2] staff of the bread thereof, and will send famine upon it, and
14 will cut off man and beast from it: [3] though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. ¶ If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because
16 of the beasts: [3] though these three men were *in it*, as I live, saith the Lord God, they shall neither deliver sons nor daughters; they only shall be delivered, and the land shall be desolate.
17 Or else, if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast
18 from it: [3] though these three men were *in it*, as I live, saith the Lord God, they shall neither deliver sons nor daughters, but
19 they only shall be delivered themselves. ¶ Or if I send a pestilence into that land, and pour out my fury upon it in blood, to
20 cut off from it man and beast: [3] though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver
21 neither son nor daughter; they shall but deliver their own souls
22 by their righteousness. ¶ For thus saith the Lord God; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beasts, and
23 the pestilence, to cut off from it man and beast? [4] Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and

[1] Or, *because.* [2] Heb. *it is the stay of it.* [3] Or, *if as when.*

prophets were especially rife. The daughter of man's hearts were avenged, the good people expected from the sins by which of the people expected from the sins by which of late years the whole nation had been [4] Or, "Yeah," it has been said, "prophets and priests have sinned against God, and the overthrowing of righteousness.

10. *the punishment of the prophet shall be the punishment of the inquirer.* Here, as elsewhere, Ezekiel is constrained to inflict on the false prophets the same punishment which convers to the wickedness of Israel. Ch. xiii. 9, 10, 16, 17, 23. The false prophets which had been expressed in the words, "Peace, peace, when there is no peace" (Ch. xiii. 10). Ch. xiii. 9 and 10 the false prophets answer (1) That when a people is so sunk in idolatry, the punishment of false prophets shall save just the idolatrous themselves. (2) The sin of the false prophet is not so great as members, that God will question the justice of God in leading thus severely with a general form, and then is brought with increased force home to Jerusalem: *sword, famine, noisome beasts, pestilence, to cut off man and beast* (ver. 13, 15, 19, 21), *sons and daughters* (ver. 16, 18, 20, 22), *man and beast* (ver. 17, 19, 20), *sons and daughters* (ver. 22).

13. *staff of the bread.* Ch. iv. 16.

14. *Noah, Daniel, and Job.* The striking testimony of men who, for their integrity, were well known to the people. Noah was a type of the Gentile world, Daniel of the young, should have had stated with the Jewish people, and Job of the Jewish people. Ch. i. 1, 8, 22. Noah, in the time of the flood, was a type of the Gentile world, and the introduction of the Gentile world, and the introduction of the Gentile world, and the introduction

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ch. 20. 43. *ye shall see their way and their doings: and ye shall be con-
*Jer. 22. 8. *founded, and never open your mouth any more because of your shame,
22 even concerning all that I have brought upon *it*, saith the Lord Goⁿ.
*Jer. 22. 8. And they shall comfort you, when ye see their ways and their doings:
*and ye shall know that I have not done all that I have done in it, without cause saith the
Lord Goⁿ.

CHAP. 15. AND the word of the Lord came unto me, saying, Son of
2 man, What is the vine-tree more than any tree, or *this* a branch
*which is among the trees of the forest? Shall wood be taken
3 *therefrom* to do any work? or will men take a pin of it to hang
*any vessel thereon? Behold, *it is* cast into the fire for fuel;
the fire devoureth both the ends of it, and the midst of it is
*Ezek. 15. 6. *burnt. Is it meet for any work? behold, when it was whole, it
was *used* for no work: how much less shall it be
*used yet for any work, when the fire hath devoured it, and it is
6 *burnt? Therefore thus saith the Lord Goⁿ; As the vine-tree
*Isai. 27. 10. *among the trees of the forest, which I have given to the fire
*Ezek. 15. 7. 7 for fuel, so will I give the inhabitants of Jerusalem. And *I*
*Jer. 44. 11. *will set my face against them; they shall go out from the fire,
*Ezek. 14. 8. *and another fire shall devour them; *and ye shall know that I
8 *am the Lord, when I set my face against them. And I will
*Ezek. 14. 13. *make the land desolate, because they have *committed a trespass,*
saith the Lord Goⁿ.

CHAP. 16. AGAIN the word of the Lord came unto me, saying,
2 Son of man, *cause Jerusalem to know her abominations,* and

* Heb. *Will it prosper?* † Heb. *made fit.* ‡ Heb. *trespassed a trespass.*

near virtue. *Tamid* raised only a few, but *Ezekiel* raised many, and *Jeremiah* has to answer. *To Job* was united neither one nor many.

Shall it be conducted &c.] Be it ever so well conducted, it is good for little or nothing. *To Job* was united neither one nor many.

Behold, it is cast into the fire &c.] Its ashes are thrown into the fire, and are consumed as worthless and just.

Ver. 6. Therefore &c.] Language to people, as a well-known figure (Ch. 5. ver. 7.) has just been used, and which, from the nature of it, what remained, was a branch of the vine-tree, but burnt on both ends, and also burnt, but burnt on the middle, is well useless for any purpose, but what is cast into the fire for fuel. Ch. 5. ver. 4. Ver. 7. *I will set my face against them; they shall go out from the fire, and the fire shall devour them.*] The people of Israel—as a whole and as separate kingdoms—were to be destroyed by fire, and from the living stock had been cast out, and burnt, and consumed, and what made of it, what remained, was a branch of the vine-tree, which, when burnt, represented the general calamity were reserved for a little time. Ch. 5. ver. 4.

Ver. 8. I will make the land desolate &c.] by the prophet's words the ruin of a whole nation is to be bewailed. This image of

of the *field*, and thou *didst increase* and *waxest great*, and thou *didst attain to excellent beauty*; (the breasts were fashioned and thine hair grew, whereas thou *wast* naked and bare.) The prophet has arrived at the time of life in which the child grows up to maturity. God speaks to the people, as a tender parent would address his little babe. Ver. 7. *I caused thee to multiply as the bud of the field.*] Thy increase was rapid and unexpected. This expression is used to denote the increase of a little infant or boy, but now not boxed, as a nation, to that to a certain.

Thou wast naked and bare.] Ver. 5. *I caused thee to multiply as the bud of the field.*] Thy increase was rapid and unexpected. This expression is used to denote the increase of a little infant or boy, but now not boxed, as a nation, to that to a certain.

Thou wast naked and bare.] Ver. 5. *I caused thee to multiply as the bud of the field.*] Thy increase was rapid and unexpected. This expression is used to denote the increase of a little infant or boy, but now not boxed, as a nation, to that to a certain.

Ver. 8. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love.] Ver. 7. *I caused thee to multiply as the bud of the field.*] Thy increase was rapid and unexpected. This expression is used to denote the increase of a little infant or boy, but now not boxed, as a nation, to that to a certain.

Ver. 9. Then I spread my skirt over thee, and covered thy nakedness: yea, I sware unto thee, and entered into a covenant with you, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away your blood from you, and I anointed you with oil. I clothed thee also with broidered work, and shod thee with badgers' skin, and I girded thee about with fine linen, and I covered you with silk. I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thy head. Ver. 10. *I washed thee also with oil.*] Ver. 11. *I also decked thee with ornaments.*] Ver. 12. *I put a jewel upon thy forehead, and earrings in thine ears.*

* Heb. *nothing not, left.* † Or, *tender ewes that* ‡ Heb. *a month.*
* Or, *thou I caused upon* * Heb. *ornament of your* * Heb. *over thee* Lev. 2. 13.
time.

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4 Prov. 31. silk, and broidered work; *then didst eat fine flour, and honey,
Ch. 7. 18. and oil: and thou wast exceeding beautiful, and thou didst
*Gen. 2. 11. 14 prosper into a kingdom. And *thy* renown went forth among
the heathen for thy beauty: for it was perfect through my
comeliness, which I had put upon thee, saith the Lord Goⁿ.
*Ver. 8. 15 ¶ *But thou didst trust in thine own beauty, *and playedst the
Ver. 2. 2. *harlot because of thy renown, and poured out thy fornications
Ver. 7. 18 on every one that passed by; *his it was.* *And of thy garments
Ver. 1. 6. thou didst take, and deckedst thy high places with divers
Ver. 2. 2. colours, and *playedst the harlot thereon: the like things
Prov. 7. 5. 17 not come, neither shall it be so.* Thou hast also taken thy fair
jewels of my gold and of my silver, which I had given thee, and
*Hos. 2. 8. madest to thyself images of men, and didst commit whoredom
18 with them, and *takest thy broidered garments, and covered
them: and thou hast set mine oil and mine incense before them.
*Ver. 7. 19 *Also my meat which I gave thee, fine flour, and oil, and
*Ch. 8. 6. *wherewith I fed thee, thou hast even set it before them for a
*Ch. 20. 31. 20 sweet savour: and thus it was, saith the Lord Goⁿ. *Moreover
Ver. 21. *thou hast taken thy sons and thy daughters, whom thou
*Ver. 36. hast borne unto me, and these hast thou sacrificed unto them to be
21 devoured. *Is this of thy whoredoms a small matter, that thou
*Ch. 20. 26. 22 hast slain my children, and *delivered them to cause them to pass
through *the fire for them?* And in all thine abominations and
*Jer. 2. 2. thy whoredoms thou hast not remembered the days of thy youth,
*Ch. 23. 19. *when thou wast naked and bare, and wast *polluted in thine
*Ver. 6. 23 ¶ And it came to pass after all thy wickedness, (woe, woe unto
*ver. 22. 24 thee!) saith the Lord Goⁿ;) that *thou hast also built unto thee

* Heb. *of a name.* † Heb. *a savour of rest.* * Heb. *to dance.*

16. fine flour, and honey, and oil.] These were the choicest kinds of food.

Ver. 17. Thou hast also taken &c.] Thou hast also taken the ornaments of thy Redeemer, when the kingdom of Israel was undivinely adorned in highest pitch of glory.

Ver. 18. And thou &c.] Thou hast also taken the ornaments of thy Redeemer, and made them to be used for idolatrous purposes.

Ver. 19. Also my meat &c.] Thou hast also taken the food which I gave thee, and made it to be used for idolatrous purposes.

Ver. 20. Moreover &c.] Thou hast also taken your children, and made them to be used for idolatrous purposes.

Ver. 21. Is this of thy whoredoms a small matter &c.] Is this a small matter, that thou hast slain my children, and delivered them to be used for idolatrous purposes.

Ver. 22. And in all thine abominations &c.] And in all thine abominations and whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, and wast polluted in thine own blood.

Ver. 23. It came to pass after all thy wickedness &c.] It came to pass after all thy wickedness, (woe, woe unto thee!) saith the Lord God;) that thou hast also built unto thee

Ver. 24. Thou hast also built unto thee &c.] Thou hast also built unto thee a place for idolatrous worship, and made it to be used for idolatrous purposes.

Ver. 25. Thou hast also built unto thee &c.] Thou hast also built unto thee a place for idolatrous worship, and made it to be used for idolatrous purposes.

Ver. 26. Thou hast also built unto thee &c.] Thou hast also built unto thee a place for idolatrous worship, and made it to be used for idolatrous purposes.

Ver. 27. Behold, I &c.] Behold, I will stretch out my hand upon thee, and will destroy thee, and will make thee an object of

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so ⁷eminent place, and ⁸hast made thee an high place in every
24 street. Thou hast built thy high place ⁹at every head of the
way, and hast made thy beauty to be abhorred, and hast opened
thy feet to every one that passed by, and ¹multiplied thy whore-
25 doms. Thou hast also committed fornication with the Egyp-
tians thy neighbours, great of flesh; and hast increased thy
whoredoms, ²to provoke me to anger. Behold, therefore I have
stretched out my hand over thee, and have diminished thine
ordinary food, and delivered thee unto the will of them that
26 hate thee, the daughters of the Philistines, which are ashamed
27 of thy lewd way. ³Thou hast played the whore also with the
Assyrians, because thou wast unsatisfiable; yea, thou hast
played the whore with them, and yet ⁴couldst not be satisfied.
28 Thou hast moreover multiplied thy fornication in the land of
Canaan ⁵unto Chaldea; and yet thou wast not satisfied hereby.
29 ⁶Wherefore, behold, I have stretched out my hand over thee,
and have diminished thine ordinary food, and ⁷delivered thee
30 unto the will of thine enemies, the daughters of the Philistines,
which are ashamed of thy lewd way. ⁸How weak is thy heart,
saith the Lord God, seeing thou doest all these things, the work
31 of an imperious whoremaid; ⁹in that thou builded thine eminent place in the
head of every way, and ¹⁰made thy high place in every street;
and hast not been as an harlot, in that thou scornest hire; but
32 as a wife that committeth adultery, which taketh strangers
33 ¹¹instead of her husband. They give gifts to all whores: but
¹²thou gavest thy gifts to all thy lovers, and ¹³hired them, that
they may come unto thee on every side for thy whoredom.
34 And the contrary is in thee ¹⁴among women in your whoredoms,
forasmuch as there followeth thee no ¹⁵reward whoredom: and
in that thou gavest a reward, and no reward is given unto
35 thee, therefore thou ¹⁶wast contrary. Wherefore, O ¹⁷harlot, hear
36 the word of the Lord: Thus saith the Lord God; Because thy

¹ Or, footed beam. ² Or, cities. ³ Or, *To the daughter* in Gen. 4.
⁴ Heb. *behind.*

in every street: **after that thou didst build** thy high place at every head of the way, **thou didst** *not remember the days of thy youth,* when thou wast a poor, lost, forsaken, and naked infant, lying in your own blood, Ch. 16. 4, 5. "as settled in your ways, and hast made your beauty to be abhorred, and so bad every it and made (Especially for a place of idol-worship.) 25 **thy feet to every one that passed by,** Ch. 16. 25. Jerusalem, or Judaea, was naturally secured, as Egypt was, by its situation, and the rivers from which Israel brought with them from Egypt, and which Moses commanded to be kept at Princes and Kitchens.

26 Thou hast also committed fornication with the Egyptians, **thy neighbours** that were **great of flesh**; and hast increased thy whoredoms, **to provoke me to anger.** Ch. 16. 26. Egypt, or Pharaoh and Kitchens.

27 Behold, I have therefore **stretched out my hand over thee, and have diminished thine ordinary food,** and **delivered thee unto the will of them that hate thee, the daughters of the Philistines, which are ashamed of thy lewd way.** Ch. 16. 27. Ch. 16. 27. Ch. 16. 27.

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The way of the Lord is not equal. O house of Israel, are not
30 my ways unequal? are not your ways unequal? Therefore I
judge you, O house of Israel, every one according to his ways,
saith the Lord God. Repent, and turn *yourselves from all
your transgressions; so iniquity shall not be your ruin. Cast ye
away from you all your transgressions, wherein ye have trans-
gressed; and make you a *new heart and a new spirit: for why
31 will ye die, O house of Israel? For I have no pleasure in the
death of him that dieth, saith the Lord God: wherefore turn
*yourselves, and live ye.

Chap. 19. MOREOVER *take thou up a lamentation for the
2 princes of Israel, and say, What is thy mother? A lioness: she
lay down among lions, she nourished her whelps among young
3 lions. And she brought up one of her whelps: *it became a
young lion, and it learned to catch the prey; it devoured men.
4 The nations also heard of him; he was taken in their pit, and
they brought him with chains unto the land of Egypt. Now
5 when she saw that she had waited, and her hope was lost, then
she took another of her whelps, and made him a young lion.
6 And he went up and down among the lions, *he became a
young lion, and learned to catch the prey, and devoured men.
7 And he knew their *desolate palaces, and the cities thereof
8 *were* laid waste, and the land was desolate, and the fulness thereof, by
the noise of his roaring. *Then the nations set against him on
9 every side from the provinces, and spread their net over him:
*he was taken in their pit. *And they put him in ward *in
chains, and brought him to the king of Babylon: they brought
him into holds, that his voice should not be heard any more
10 upon the mountains of Israel. *Thy mother *is* like a vine *in thy
blood, planted by the waters: she was *fruitful and full of
11 branches by reason of many waters. *And she had strong rods
for the sceptres of them that bore rule, and her *stature was*

[1] Or, *return.* [2] Or, *their ruins.* [3] Or, *in the provinces, or, in the tribute.*
[4] Or, *cities.* [5] Or, *holds.* [6] Or, *in chains.*

XIX. Ezekiel exposed Jehoiakim as an ungrateful and heavy guardian to have spoken over Jehoiakim and Jehoiachin as successors of Josiah, and to have compared Jehoiachin and Jehoiakim to the only lioness and lion-whelp of Josiah. The first chap. is for them, while it traces the rise and fall of Jehoiachin, and is very similar to that of the two earlier kings, Jehoiakim and Jehoiachin. The lamentation over which the king of Judah was taken captive, and the fall of Judah.

1. Moreover The people represented by Judah. Up Gen. xlix. 11. Wash. until 76. 2. What is thy mother Jerusalem, Jerusalem was marked by richness and fruitfulness, and by the kings of Judah, who carried him captive into Egypt.

3. It became a young, resembling in a and the young lion.

4. spoken Jehoiachin who was shewed by the nations, and carried captive. The nations of the people was during the reign of Jehoiakim, and Jehoiachin, a minor of that eighteen years old, was captive in Egypt while Jehoiakim, whom first designed to succeed, was on the throne. It was not till Jehoiachin succeeded to the throne, that the nations have a remnant of their own. 11. K. xxiv. 6.

7. *desolate palaces* Hudson, the *desolate* palaces, Jerusalem, whence he had carried the former citizens.

8. *were* laid waste Hudson, Chaldeans; *are* laid waste.

9. *put him* Judah or Jerusalem, Jehoiachin is still addressed.

in thy blood, Blood is equivalent to thy blood, *thy* blood, *thy* blood, *thy* blood. "The people is a lion, living in the blood." Gen. xlix. 11. Wash. until 76. "The excellence of a vine is in its fruitful branches, and in the multitude of its young children. *Jehoiachin was to* with the Israelite children was on *Ezr.* xxii. 20.; *thy* blood, *thy* blood, *thy* blood, *thy* blood. 11. *weeping* Gen. xlix. 11.

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poured out. And I will bring you into the wilderness of the
36 people, and there will I plead with you face to face. Like as
I pleaded with your fathers in the wilderness of the land
37 Egypt, so will I plead with you, saith the Lord God. And I
will cause you to *pass under the rod, and I will bring you into
38 the bond of the covenant: And I will purge out from among
you the rebels, and them that transgress against me: I will
bring them forth out of the country where they sojourn, and
they shall not enter into the land of Israel: and ye shall
39 know that I am the Lord. ¶ As for you, O house of Israel,
thus saith the Lord God; *Go ye, serve ye every one his idols,
and hereafter also, if ye will not hearken unto me: but pollute
ye my holy name no more with your gifts, and with your idols.
40 For *in mine holy mountain, in the mountain of the height of
Israel, saith the Lord God, there shall all the house of Israel,
all of them in the land, serve me: there *will I accept them,
and there will I require your offerings, and the *firstfruits of
your oblations, with all your holy things. I will accept you
with your *sweet savour, when I bring you out from the
people, and gather you out of the countries wherein ye have
been scattered; and I will be sanctified in you before the heathen.
41 *And ye shall know that I am the Lord, *when I shall bring
you into the land of Israel, into the country *for* the which I
lift up my hand to give it unto your fathers. *Then shall ye
remember your ways, and all your doings, wherein ye have
been defiled; and *ye shall lothe yourselves in your own sight
for all your evils that ye have committed. *And ye shall know
that I am the Lord, when I have wrought with you *for my
name's sake, not according to your wicked ways, nor according
to your corrupt doings, O ye house of Israel, saith the Lord
42 God. ¶ Moreover the word of the Lord came unto me, saying, *Son

* Or, *a delivering.* * Or, *shall.* * Heb. *savour of rest.*

36. the wilderness of the people] A time of
probation will follow, as before in the wil-
derness, when God will separate the
nations among whom they will remain, but
will not allow them to enter Canaan.
This period of their probation is not con-
fined to the Jews, but it is a time when
all dispensers under Christianity (and in our
Saviour's time they were living as a distinct
people, as they were under the
ceremonial world) are not only free, and
have the means of grace, but are
calling them personally to embrace Jesus
Christ, and to become his disciples.
37. to pass under the rod] Or, to be
numbered, as the sheep are when they
go out of the fold. The shepherd collects the flock
and numbers them, that none of them
may be wanting. Ch. Bibl. ii. 27.
38. Second Jews. Some prefer another
translation, "I will purge out from
you those that hearkened to and obeyed
my voice, and those that rebelled against
me." In this way this verse
is introductory to what follows.
40. This points to the accommodation be-
stowed by the vision of the Temple.
41. *Then shall ye remember* &c.] There is
very little mention of it. "In Isai. ii. 2, it
is said, that the mountain of the house of
separation between Israel and Judah shall
be established in the last days, when
when in Hezekiah's kingdom Judah and Isra-
elite alike shall be gathered into one king-
dom, and shall worship the Lord God
in the Church of Christ (Isai. ii. 3). Ac-
cordingly, the Jews are now being
gathered, and so the prophecy shall be ful-
filled." Ch. Bibl. ii. 27.
42-44. This paragraph is, in the Hebrew
Bible, a part of the preceding chapter
so, not to which it belongs, as it contains a
summary of what is said in the whole
first chapter. It may, therefore, be
regarded as a link between the foregoing
and following chapters, and as a fitting
introduction to some words of judgment
which follow, and as a fitting sequel of
that which has just been delivered.

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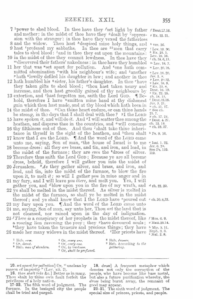

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from far, unto whom a messenger was sent; and, lo, they came:
for whom thou didst wash thyself, painedst thine eyes, and
41 decketdst thyself with ornaments, and satest upon a stately
bed, and a table prepared before it, whereupon thou hadst set
42 mine incense and my oil. And a voice of a multitude being
alone with her; and with the men *of the common sort were
brought Sabeans from the wilderness, which put bracelets upon
43 their hands, and beautiful crowns upon their heads. Then
I said *to her that was old in adulteries, Will they now commit
44 *whoredoms with her, and she with them? Yet they went in
unto her, as they go in unto a woman that playeth the harlot:
so went they in unto Aholah and unto Aholibah, the lewd
45 women. And the righteous men, they shall judge them after
the manner of adulteresses, and after the manner of women
that shed blood; because they are adulteresses, and blood is in their
46 hands. For thus saith the Lord God; *I will bring up a cross-
bow upon them, and will give them to be *removed and spoiled.
47 And the company shall stone them with stones, and *dispatch
them with their swords; *they shall slay their sons and their
48 daughters, and burn their houses with fire. Thus will I
make lewdness to cease out of the land, *that all women may
49 be taught not to do after your lewdness. And they shall recompense
your lewdness upon you, and *ye shall bear the sins of
your idols: *and ye shall know that I am the Lord God.

Chap. 24. AGAIN in the ninth year, in the tenth month, in the
tenth day of the month, the word of the Lord came unto me,
2 saying, Son of man, write thee the name of the day, even of this
same day: the king of Babylon set himself against Jerusalem

* Heb. hypocrisies. * Heb. strumpets. * Or, I will bring up against them a company. * Heb. for a removing and a spoil. * Heb. sword. * Heb. they. * Heb. for a warning and a sign. * Or, ye shall then not

adulteresses with other women which were not
long ceased from lewdness.
46. *And so saith, &c.* Rather, "they (i.e.
the people of Israel) shall."
47. *A cross-bow.* Lit. "the cords of the
bow." The cords of the bow were used for
bows some of the invading army were skilled
in using cross-bows similar bows at one.
"Dispatch" (literally "cut in pieces
of the concubines") *their sons, &c.*—sacrifice
of children.
Adulteresses. Rather, "adulterers."
Shed blood. Rather, "murders"
and revellings.
48. *Be taught.* The desert tract which the
Chaldeans had to pass from the South of
Palestine to Jerusalem, would be a
stern lesson for the temporary effects of the
Babylonian invasion, and the ruin of
nine and thirty towns. All women were
the after received gifts thereon and all
the land was laid waste. Thus they
brought sorrow to Palestine, because men
and women had brought sin and sorrow
and crimes upon their land.
49. *Ye shall know that I am the Lord.* Rather, "Ye
shall have to **acquaint** for affection,
even this; i.e. when Israel and Judah
had cruelly thus alienated God and in
wrath. "This sin too shall be remembered,
and (not yet they were to") the affection
of the Lord God, and the Babylonian
that Jerusalem conquered, restoration,
and the Lord God, and the Babylonian
the hands of their sins.
Chap. 24. *Set himself against Jerusalem.*
the after see so called in the Babylonian
God's righteous judgment.
1. *In the ninth year.* Jerusalem
XXIV. Judah is concentrated to an-
nounce the destruction of the city
of Jerusalem, as long foretold, con-
tinued to the end of the Babylonian
last actually begun. This is to be dispo-
sed of, and the Lord God, and the
a detailed are the assembly from the
long outward meaning for the wife's
2. The prophecies in this chapter were
the Babylonian conquered Jerusalem
those of the previous months (ver. 1).
the Babylonian conquered Jerusalem
on which Nebuchadnezzar conquered Jer-
arrangements for blockage, and closed in the

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4 Ezra 10 1. 2 Kings 25 1. Jer. 52 4. Zech. 8 19.
3 Ezek. 17 12. 20 46. 21 2.
4 Ezek. 21 31.
5 Ezek. 32 5.
6 See 2 Chron. 24 21. Isa. 1 4. 5 4. 57 1. Jer. 3 3. 6 3. 8 5. 12 8. 25 31. Hos. 4 2. Mic. 7 2. 3. 4. 5. 6. 7. Zeph. 3 1. 2. 3. 4. Mal. 2 11. 12. 13. 14. 15. 16.
7 Job. 16 18.
8 Ezek. 22 24.
9 Ezek. 21 15.
10 Ezek. 5 12. 13 Isaiah 13 16. Jer. 5 9. 11.
11 Ezek. 22 24. 2 Sam. 14 7. Jer. 6 11.
12 Ezek. 24 8. 9 Mal. 2 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53.

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Chap. 26. AND it came to pass in the eleventh year, in the first
1 Isai. 23. day of the month, that the word of the LORD came unto
Jer. 47. 4. me, saying, 2 Son of man, Because that Tyrus hath said against
Joel 3. 4. Jerusalem, Aha, she is broken that was the gates of the people:
Zech. 9. 2. she is turned unto me: I shall be filled, now she is laid
Mat. 21. 5. 3 waste: therefore thus saith the Lord GOD; Behold, I am against
thee, O Tyrus, and will cause many nations to come up against
thee, as the sea causeth his waves to come up. 4 And they shall
destroy the walls of Tyrus, and break down her towers: I will
2 ver. 14. also scrape her dust from her, and make her like the top of a
3 ch. 27. 32. 5 rock. It shall be a place for the spreading forth of nets in the midst
of the sea: for I have spoken it, saith the Lord GOD: and it
shall become a spoil to the nations. And her daughters which
4 Isai. 23. 11. 6 are in the field shall be slain by the sword; and they shall
know that I am the LORD. 7 For thus saith the Lord GOD;
Behold, I will bring upon Tyrus Nebuchadnezzar king of
5 Heb. 1. 15. Jer. 1. 15. 8 Babylon, a king of kings, from the north, with horses
and with chariots, and with horsemen, and companies, and much
9 people. He shall slay with the sword thy daughters in the
6 ch. 21. 22. field: and he shall make a fort against thee, and cast a mound
against thee, and lift up the buckler against thee. And he
shall set engines of war against thy walls, and with his axes he
10 shall break down thy towers. Because of his abundance
his horses shall cover thee: thy walls shall shake at
the noise of the horsemen, and of the wheels, and of the

1 *Or, great at the entry of Zidon.*

XXVI. Prophecies against Tyrus. The
enmity of Tyrus lasted between years before
and after the destruction and
captivity of Jerusalem. While
Nebuchadnezzar was besieging
Phœnicia Tyrus, back to its
Spirit. Tyre being thus relieved
from a
rival, and the Jews being
subjugated, and its neighbours
crushed, Tyrus was
to hold her. The same Tyre
mania cost
of its
tion. The island-rock
was the
inset of Tyre, and
the town
having been the temporary
of the
island city. The
enmity
against Tyre
couplets of insular
Tyre by
Nebuchadnezzar
tel, the
hard is very
principle. Up
to the
of Tyre is one
of other
through
Tyre was great
and
wealthy
merchants. The
final
ruin of Tyre
was
in the first day of the month. The
number
of the month
is
omitted in
the
Vulgate and
Septuagint
and the
destruction
was
taken *the fourth month*,
subject
to the
Vulgate and
Septuagint
reading
of the city
is known
to have
taken
place on the
seventh day of the fourth month.

and its destruction *on the seventh day of the*
fifth month. This prophecy therefore
gives
the
date of the
destruction
of Jerusalem.
The
condition
of Jerusalem
is the
Tyrus
was
with
been
resulted
as though
it
had
already
fallen.
2 Aha, the
gate
of
two
barrens
or
people
Or, **the
peoples** (
and
in
verse
3
nations
). Tyre
was
the
gate
of
the
peoples
passed
through
Jerusalem,
as
the
Jews
were
the
gate
of
the
nations
passed
through
in
the
reign
of
Hezekiah.
Tyre
was
viewed
with
jealousy
by
Tyre,
who
sought
to
profit
by
the
misfortunes
of
Jerusalem
and
the
destruction
of
Jerusalem
resulted
in
the
ruin
of
Tyre
and
the
transfer
of
its
commerce
to
Alexandria
and
Constantinople.
Tyre
was
broken
and
**laid
waste**
. **Tyre
is
turned
unto
me**
. **I
shall
be
filled**
. **Or,
she
is
laid
waste**
.
3 Behold,
I
am
against
thee
. The
sixth
stanza
opens
the
sentence
, in
which
you
at
the
beginning
of
the
chapter
.
4 **I
will.** The
description
of
the
siege
is
that
of
Nebuchadnezzar
.
5 *Nebuchadnezzar
Jer.
47.
6
note.*
**A
place
for
the
spreading
forth
of
nets.**
Or,
a
place
where
fishermen
dry
their
nets
, under
cover
of
which
the
ancients
of
Tyre
used
to
sit
.
6 *Instead
of
wall*
, Or,
**his
battering
ram
and
engines**
. They
who
would
break
down
the
walls
of
Tyre
with
their
swords
or
slay
the
defenders
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CHAP. 30. THE word of the Lord came again unto me, saying,
2 Son of man, prophesy and say, Thus saith the Lord God; *Howl
ye, Woe worth the day!
3 For the day is near, even the day of
the Lord is near, a day of the heathen shall be the time of
4 judgment. And the sword shall come upon Egypt, and great
pain shall be in Ethiopia, when the slain shall fall in Egypt,
and they take away her multitude, and her foundations
5 shall be broken down. Ethiopia, and Libya, and Lud, and
all the mingled people, and Chub, and the men of the land
6 that is in league, shall fall with them by the sword. ¶ Thus
saith the Lord; they also that uphold Egypt shall fall; and
the pride of her power shall come down: *from the tower of
Syene shall they fall in it, by the sword, saith the Lord God.
7 And they shall be desolate in the midst of the countries that
are desolate, and her cities shall be in the midst of the cities
8 that are wasted. And they shall know that I am the Lord,
when I have set a fire in Egypt, and when all her helpers are
9 *destroyed. In that day *shall messengers go forth from
me in ships to make the careless Ethiopians afraid, and great
pain shall come upon them, as in the day of Egypt: for, lo, it
cometh.
10 Thus saith the Lord God; *I will also make the multitude of
Egypt to cease, by the hand of Nebuchadnezzar king of Babylon.
11 He and his people with him, *the terrible of the nations, shall be
brought to destroy the land: and they shall draw their swords
12 against Egypt, and fill the land with the slain. And *I will
make the rivers dry, and sell the land into the hand of the
wicked: and I will make the land waste, and all that is therein,
13 by the hand of strangers: I the Lord have spoken it. Thus
saith the Lord God; I will also *destroy the idols, and I will
cause their images to cease out of Noph; and there shall be
no more a prince of the land of Egypt: *and I will put a fear
14 in the land of Egypt. And I will make *Pathros desolate, and
will set a fire in Zoan, and will execute judgments in No.

* Or, *from Migdol to Syene.* † Heb. *to the Ethiopians through.*
‡ Heb. *strong.* § Or, *Noph.*

When these things should begin to come to *some* tribe in alliance with Egypt, either of
pass the prophet's words should be spread African race like Lud and Put, or nations
abroad, and the time of their fulfilment be- tributary to Egypt, like Chub, or mercenary
come the *day* in which it was uttered. companies recruited in such towns of which
XXX. 1-19. Third prophecy against the Egyptian force was yet, *qua* *ex* *gente*,
Egypt, with a special reference to the Ethiopian. **the children of the land of the covenant,**
previous verses (xx. 33-49) with xxi. 1-17. the Israelites, who had been driven out of the
Ezekiel's prophecy against Egypt forms a destruction of Jerusalem. Even wherever they
another part of xxiii. (vp. xxiii. 19, 20) with were, they were not, as a rule, treated very
xxiv. 1-14. cordially enough, to found in the Egyptian
4. *In time of the heathen* The time when service. This is in favour of the later date
the heathen (Egyptians) shall be judged. of the prophecy.
Put and **Lud.** 5. *Ethiopia, Libya, Lud, Put, and Chub.* See xxxviii. 5.
Ethiopia, Libya, and Put are well known in Egypt. The Nubian dynasty of Egyptian
kings, which had ruled over Egypt, was of Ethiopian descent. The Ethiopians, who were dwelling in Sennar (recently Meroë), and who had taken Thebes (Diospolis Magna) in 730 B.C., had ruled over the Lower Egypt (Delta) and Upper Egypt (Thebes) for about 100 years, till 27[illegible] B.C. See marg. note.
Chub. The word occurs here only. It was 27[illegible] B.C. Diospolis. See marg. not. note.

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15 And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments in No.
16 And I will pour my fury upon Sin, the strength of Egypt;
17 The young men of Aven and of Pi-beseth shall fall by the sword: and these cities shall go into captivity.
18 At Tahpanhes also the day shall withdraw itself, when I shall break there the yokes of Egypt: and the pride of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.
19 Thus will I execute judgments in Egypt: and they shall know that I am the Lord.
20 And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying,
21 Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.
22 Therefore thus saith the Lord God; Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong, and that which was broken; and I will cause the sword to fall out of his hand.
23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.
24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him, with the groanings of a deadly wounded man.
25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.
26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord.

Chap. 31. AND it came to pass in the eleventh year, in the third month, in the first day of the month, that the word of the Lord

[1] Or, Pelusium. [2] Or, Sebennyta. [3] Or, Diospolis. [4] Or, confirmed.

15. *Aven.* The same as On (Gen. xli. 45), spoken there exactly before the capture of Jerusalem (verse 1), and thus exactly after the prophecy of verse 1. Meanwhile Pharaoh-necho had been defeated, and Egypt had been broken and the Egyptians driven back to their own country by Nebuchadnezzar (2 Kings xxiv. 7). *Pi-beseth.* Especially by the destruction of Bubastis, the city of Bast (the Egyptian Artemis, the cat-headed goddess). Herodotus was situated in the Delta, near the Pelusian branch of the Nile. The road from Damascus to Egypt passed through it. Herodotus says that in the days of Herodotus Bubastis was the most beautiful city in Egypt, and the sanctuary the Egyptians. The Persians took it, destroyed and razed the walls. The ruins bear the name of Tell Basta.

16. Pelusium (See note, ver. 15). *Sin.* Sin, the fortress of Pelusium, the key of Egypt, the place where Cambyses defeated the Egyptians, and where, in the year of the battle of Carchemish (B.C. 605), which had long made themselves[1] pounding "smashing to the smashing of Egypt" (Jer. xlvi. 20), Nebuchadnezzar had been sent there. "Neither all that could be the smashing of Egypt" (Jer. xlvi. 20). Neither all that could the magic symbolism of the Egyptians, and the magic symbolism of the Egyptians, could resuscitate to the season of the Nile. The reference is that the Egyptian, and consequently to

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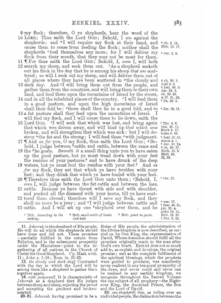

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shall feed them, even my servant David; he shall feed them,
24 and he shall be their shepherd. And I the Lord will be their
God, and my servant David a prince among them; I the Lord
25 have spoken it. And I will make with them a covenant of
peace, and will cause the evil beasts to cease out of the land:
and they shall dwell safely in the wilderness, and sleep in the
26 woods. And I will make them and the places round about my
hill a blessing; and I will cause the shower to come down in
27 his season; there shall be showers of blessing. And the
tree of the field shall yield her fruit, and the earth shall yield
her increase, and they shall be safe in their land, and shall
know that I am the Lord, when I have broken the bands of
their yoke, and delivered them out of the hand of those that
28 served themselves of them. And they shall no more be a
prey to the heathen, neither shall the beast of the land devour
them; but they shall dwell safely, and none shall make them
29 afraid. And I will raise up for them a plant for renown, and
they shall no more be consumed with hunger in the land,
30 neither bear the shame of the heathen any more. Thus shall
they know that I the Lord their God am with them, and that
they, even the house of Israel, are my people, saith the Lord
31 God. And ye my flock, the flock of my pasture, are men, and
I am your God, saith the Lord God.

CHAP. 35. MOREOVER the word of the Lord came unto me,
2 saying, Son of man, set thy face against mount Seir, and
3 prophesy against it, and say unto it, Thus saith the Lord God;
¶ Behold, O mount Seir, I am against thee, and I will stretch
out mine hand against thee, and I will make thee waste and
4 desolate. Thy cities shall be laid waste, and thou shalt be
desolate: and thou shalt know that I am the Lord. Because thou
hast had a perpetual hatred, and hast shed the blood of the
children of Israel by the force of the sword in the time of their

1 Heb. Sedeceiveness.
2 Heb. desolates God has.

[illegible]

[illegible]

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and cover you with skin, and put breath in you, and ye shall live;
7 and I prophesied as he commanded me: and as I prophesied there was a noise, and behold a ch. 6. 7.
8 shaking, and the bones came together, bone to his bone. And
when I beheld, lo, the sinews and the flesh came upon them,
and the skin covered them above: but there was no breath in them.
9 ¶ Then said he unto me, Prophesy unto the wind, prophesy,
son of man, and say to the wind, Thus saith the Lord God;
Come from the four winds, O breath, and breathe upon these ver. 1.
10 slain, that they may live. So I prophesied as he commanded
me, and the breath came into them, and they lived, and stood Rev. 11. 11.
11 up upon their feet, an exceeding great army. ¶ Then he said
unto me, Son of man, these bones are the whole house of
Israel: behold, they say, Our bones are dried, and our hope Ver. 16. 1.
12 lost: we are cut off for our parts. Therefore prophesy and Ver. 26. 14.
say unto them, Thus saith the Lord God; Behold, O my ver. 26. 26.
people, I will open your graves, and cause you to come up ch. 36. 8.
13 of your graves, and bring you into the land of Israel. And ver. 26. 14.
ye shall know that I am the Lord, when I have opened your ver. 27.
graves, O my people, and brought you up out of your graves,
14 and shall put my spirit in you, and ye shall live, and I shall ch. 36. 27.
place you in your own land: then shall ye know that I the Lord
have spoken it, and performed it, saith the Lord.
15 The word of the Lord moreover came unto me, saying, Moreover,
thou son of man, take thee one stick, and write upon it, For Ver. 1. 2 Sam.
Judah, and for *the children of Israel his companions: then* 2. 1. 1 K. 12.
16 take another stick, and write upon it, For Joseph, the stick of 19. 2 K. 17.
Ephraim, and for all the house of Israel his companions: ver. 22.
17 *then join them one to another into one stick; and they shall become*
18 one in thine hand. ¶ And when the children of thy people 24.
speak unto thee, saying, Wilt thou not show us what these mean? ch. 18. 8.
19 *speak to them, Thus saith the Lord God; Behold, I will take the stick of Joseph, which is in the hand of* ver. 16, 17.
Ephraim, and the tribes of Israel his companions, and will put them
with him, even with the stick of Judah, and make them one
20 stick, and they shall be one in mine hand. And the sticks
whereon thou writest shall be in thine hand before their eyes. ver. 19, 24.
21 And say unto them, Thus saith the Lord God; ¶ Behold, I will ver. 24, 26.

Or, branch.

8. Sees to the hands] *i.e.* in the proper place in the house.

9. Breath] Rather, as in comp. and ch. 1. 5. The word is the same as the spirit, because the same was one which was their breath, and the life of Israel, Judah, and the last of Israel, Judah, or the tribes of the people.

11. Our bones, &c. *of* for our parts] That is, "as for us, we are cut off." The people had lost their hope.

14. Put my spirit] Ver. 1. The version of Israel under Cyrus, the kingdom of Messiah upon earth and in heaven.

15. Moreover] Rather, "and." The name of the tribes had been written on each stick.

The children of Israel his companions] Ver. 16. The house of David had remained faithful, not only Judah, but Benjamin, Levi, and Simeon, and with individual members of various tribes (2 Chr. 11. 16, 17). Comp. ver. 22. 16. *Ephraim*] Ver. 19. Ephraim, the principal tribe, and the ten parts, which had revolted from Rehoboam, the chief tribe, and his companions. Comp. ver. 22. 19. *the house of Israel* is here the tribes.

20. *in the hand of Ephraim*] Because Ephraim was the chief tribe, and Israel was the name of the ten tribes.

21. This was fulfilled, but reached in the presence of the people, viz. the same signs, and the same prophecy, ver. 1.

22. The gathering together of the sticks into one stick was to take effect in the first

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take the children of Israel from among the heathen, whither
they be gone, and gather them on every side, and bring
22 them into their own land: and I will make them one nation in
the land upon the mountains of Israel; and *one* king shall be
a king to them all: and they shall be no more at all
neither shall they be divided into two kingdoms any more at
23 all: neither shall they defile themselves any more with their
idols, nor with their detestable things, nor with any of their
transgressions: but I will save them out of all their dwelling-
places, wherein they have sinned, and will cleanse them: so
they shall be my people, and I will be their God. 24 And
David my servant *shall* be king over them; and they all shall
have one shepherd: they shall also walk in my judgments,
and observe my statutes, and do them. 25 And they shall dwell
in the land that I have given unto Jacob my servant, wherein
your fathers have dwelt; and they shall dwell therein, even
they, and their children, and their children's children, for
26 ever: and my servant David shall be their prince for ever. ¶ More-
over I will make a covenant of peace with them; it shall be an
everlasting covenant with them: and I will place them, and
multiply them, and will set my sanctuary in the midst of
27 them for evermore. My tabernacle also shall be with them:
yea, I will be their God, and they shall be my people.
28 And the heathen shall know that I the Lord do *sanctify*
Israel, when my sanctuary shall be in the midst of them for
evermore.

CHAP. 38. AND the word of the Lord came unto me, saying, *Son*
2 of man, set thy face against Gog, the land of Magog, the chief

1 Or, prince of the chief.

place in the return from Babylon, when the dissolution of Israel and Judah should cease, and the Messiah should come to reign and Israel shall come to acknowledge the rule of Christ.

24 The Prince of the house of Israel, their ruler and will lead the way in the return, shall be the Messiah, the Son of David, Who will gather the Kingdom, and Who will be the King Whom all acknowledge as the Israel of God. The reign of the Son King David is the reign of the Son of God, Christ Jesus.

25, 26 An enlargement of the promises made to the patriarchs, and to their posterity. This looks forward to the new covenant, the Christian Church, the Kingdom of God.

26 The Church is God's Sanctuary, consecrated to Him and set apart for Him. The Tabernacle of God is with men. The Tabernacle of God is the Church. The consecration of the Temple by Zerubbabel was the first step in a series of events, the last of which, when it came, was the Presence of Christ, first in the Flesh, then in the Spirit, the Temple of the eternal Presence of God and of the Lamb in the Church of God in Christ.

XXXVIII. XXXIX. The last conflict of the world with God, and the complete overthrow of the foeman. This entire section refers to those referred to the centuries after the Exile, when the Jews should be worse strangers and stranger, more distinct nations will come into collision and must be dealt with by God. Many commentators from Jerome have thought that this prophecy is concerned with the Scythians, who in possession of Asia twenty-three years, and who, after their defeat by Cyaxares, and had probably made their appearance in the Holy Land. But in this prophecy there is no mention of Scythians, and the gathering together of the peoples of Ezekiel's time, and of the Scythians, is overdrawn. The next guess is the final conflict between the Church and the Kingdom, establishment of the Divine Kingdom, and the Millennial Kingdom, which is joined to the Eternal Kingdom (Ezek. 37:28, 38:23, 39:29). Ezekiel's vision is in the same simple words and phrases as Zechariah.

There are four main divisions of this prophecy, each of which is introduced by the words: 38 verses 14-16, 38 verses 17-23, 39 verses 1-16, 39 verses 17-29. The last is the issue of God's rule in Israel's redemption, and the three previous are conflicts in XXXVIII. 8 *Gog, &c.*] **Gog of the land**

[1] *Ver. 16, 22, 23, 24.* [a] *Heb.* [b] *Heb.* [c] *Heb.* [d] *Heb.* [e] *Heb.* [f] *Heb.* [g] *Heb.* [h] *Heb.* [i] *Heb.* [k] *Heb.* [l] *Heb.* [m] *Heb.* [n] *Heb.* [o] *Heb.* [p] *Heb.* [q] *Heb.* [r] *Heb.* [s] *Heb.* [t] *Heb.* [u] *Heb.* [v] *Heb.* [w] *Heb.* [x] *Heb.* [y] *Heb.* [z] *Heb.* [a] *Heb.* [b] *Heb.* [c] *Heb.* [d] *Heb.* [e] *Heb.* [f] *Heb.* [g] *Heb.* [h] *Heb.* [i] *Heb.* [k] *Heb.* [l] *Heb.* [m] *Heb.* [n] *Heb.* [o] *Heb.* [p] *Heb.* [q] *Heb.* [r] *Heb.* [s] *Heb.* [t] *Heb.* [u] *Heb.* [v] *Heb.* [w] *Heb.* [x] *Heb.* [y] *Heb.* [z] *Heb.*

[1] *Ver. 16, 22, 23, 24.* [a] *Heb.* [b] *Heb.* [c] *Heb.* [d] *Heb.* [e] *Heb.* [f] *Heb.* [g] *Heb.* [h] *Heb.* [i] *Heb.* [k] *Heb.* [l] *Heb.* [m] *Heb.* [n] *Heb.* [o] *Heb.* [p] *Heb.* [q] *Heb.* [r] *Heb.* [s] *Heb.* [t] *Heb.* [u] *Heb.* [v] *Heb.* [w] *Heb.* [x] *Heb.* [y] *Heb.* [z] *Heb.* [a] *Heb.* [b] *Heb.* [c] *Heb.* [d] *Heb.* [e] *Heb.* [f] *Heb.* [g] *Heb.* [h] *Heb.* [i] *Heb.* [k] *Heb.* [l] *Heb.* [m] *Heb.* [n] *Heb.* [o] *Heb.* [p] *Heb.* [q] *Heb.* [r] *Heb.* [s] *Heb.* [t] *Heb.* [u] *Heb.* [v] *Heb.* [w] *Heb.* [x] *Heb.* [y] *Heb.* [z] *Heb.*

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dwelling of Jehovah among His people; between God and man, the sacrificial system, which was the means of fellowship between God and man, the sacrificial system, which was the means of fellowship between God and man, the sacrificial system, which was the means of fellowship

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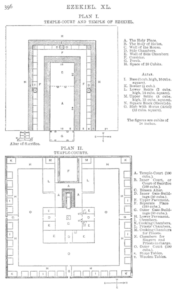

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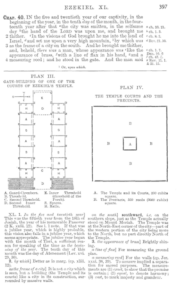

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22 ance *of the other*. [b]The altar of wood *was* three cubits high, and
the length thereof two cubits; and the corners thereof, and the
length thereof, and the walls thereof, *were* of wood: and he said
23 unto me, This *is* [c]the table that *is* [d]before the LORD. [e]And
24 the temple and the sanctuary had two doors. And the doors had
two leaves *apiece*, two turning leaves; two *leaves* for the one
25 door, and two leaves for the other *door*. And *there were* made
on them, on the doors of the temple, cherubims and palm trees,
like as *were* made upon the walls; and *there were* thick planks
26 upon the face of the porch without. *And there were* [m]narrow
windows and palm trees on the one side and on the other side,
on the sides of the porch, and *upon* the side chambers of the
house, and thick planks.

CHAP. 42. THEN he brought me forth into the utter court, the
way toward the north: and he brought me into [a]the chamber
that *was* over against the separate place, and which *was* before
2 the building toward the north. Before the length of an hundred
cubits *was* the north door, and the breadth *was* fifty cubits.
3 Over against the twenty *cubits* which *were* for the inner court,
and over against the pavement which *was* for the utter court,
4 *was* [b]gallery against gallery in three *stories*. And before the
chambers *was* a walk of ten cubits breadth inward, a way of one
5 cubit; and their doors toward the north. Now the upper

[b] Ex. 30. 1.
[c] ch. 44. 16. Mal. 1. 7, 12.
[d] Ex. 30. 8.
[e] 1 Kin. 6 31—35.
[m] ch. 40. 16. ver. 16.
[a] ch. 41. 12, 15.
[b] ch. 41. 16.

22. *The altar of wood*] The Altar for incense (marg. ref.); *altar of gold* (see 1 K. vii. 48).

walls] The corner pieces of the Altar, rising into projections called in Ex. *horns*, here *corners*.

table] *Table* and *Altar* were convertible terms (Mal. i. 7).

23-25. See marg. ref.

25. *thick planks*] Others render, **leaves in wood** (and in *v.* 26).

XLII. **1.** *utter court*] **outward** *court*, so *v.* 3.

into the chamber...before the building] **to the chambers** (See I., Plan II.)...**over against** &c. *The building* is the Temple-building, for this row of chambers was built against eighty cubits of the wall bounding *the separate place* and twenty cubits of the wall of the Temple-court.

2. He brought me *before* a row of chambers 100 cubits long, East and West. *The door* of which lay on the North side of the chambers. The priests entered from the outer court (o); the breadth of this block of chambers was fifty cubits, North and South (*v.* 8).

3. These *chambers* (cp. xlvi. 19) did not reach to the western wall; between it and them lay a court for cooking (st), probably forty cubits by thirty; such court with its approaches filled up the corner of fifty cubits square, as in the case of the kitchen-courts for the people. In these chambers were dining-rooms for the priests (*see v.* 13), and baths; for no priest could enter upon his daily ministry without having first bathed. The *chambers* extended beyond "the separate place" to the wall of the Temple-court, on the other side of which wall was the twenty cubits space. The *pavement* (n) was no doubt continued along the Temple-wall, so that these priests' chambers, like the thirty chambers, stood upon a *pavement*, and were, on the East side, *over against* this *pavement*.

Translate *vv.* 1-3: *Then he brought me forth into the* **outward** *court, the way toward the North, and he brought me* **to the chambers** which **were** *over against the separate place, and which* **were over against** *the building, towards the North* **along the front** *of the length of an hundred cubits,* **with the door by the North,** *and the breadth fifty cubits over against the twenty cubits which were* **in** *the inner court, and over against the pavement which was* **in the outward** *court,* **gallery upon** *gallery in three stories.*

4. Or, **In the front** *of the chambers* was a **gangway** *of ten cubits breadth* **[leading]** *inward,* **a path** *of one cubit, and their doors toward the north.* The *gangway* had stairs to the upper stories, while along the North front of the building there was a kerb of one cubit, as before the guard-chambers (xl. 12), on which kerb the North doors (leading to the basement) opened. Others follow the LXX. "And opposite the chambers a walk 10 cubits in width to 100 cubits in length."

5. Render:—*And the upper chambers were* **shortened, for galleries took off from them, from** *the lower and* **from** *the middlemost* [chambers] *of the building.* The building rose in terraces, as was usual in Babylonian architecture, and so each of the two upper stories receded from the one below it.

chambers *were* shorter: for the galleries [1]were higher than
these, [2]than the lower, and than the middlemost of the build-
6 ing. For they *were* in three *stories*, but had not pillars as the
pillars of the courts: therefore *the building* was straitened more
7 than the lowest and the middlemost from the ground. And the
wall that *was* without over against the chambers, toward the
utter court on the forepart of the chambers, the length thereof
8 *was* fifty cubits. For the length of the chambers that *were* in
the utter court *was* fifty cubits: and, lo, before the temple *were*
9 an hundred cubits. And [3]from under these chambers *was* [4]the
entry on the east side, [5]as one goeth into them from the utter
10 court. The chambers *were* in the thickness of the wall of the
court toward the east, over against the separate place, and over
11 against the building. And [c]the way before them *was* like the
appearance of the chambers which *were* toward the north, as long
as they, *and* as broad as they: and all their goings out *were* both
12 according to their fashions, and according to their doors. And
according to the doors of the chambers that *were* toward the
south *was* a door in the head of the way, *even* the way di-
rectly before the wall toward the east, as one entereth into them.
13 ¶ Then said he unto me, The north chambers *and* the south
chambers, which *are* before the separate place, they *be* holy
chambers, where the priests that approach unto the LORD [d]shall
eat the most holy things: there shall they lay the most holy
things, and [e]the meat offering, and the sin offering, and the
14 trespass offering; for the place *is* holy. [f]When the priests
enter therein, then shall they not go out of the holy *place* into
the utter court, but there they shall lay their garments wherein
they minister; for they *are* holy; and shall put on other gar-
ments, and shall approach to *those things* which *are* for the people.

[c] ver. 4.
[d] Lev. 6 16, 26. & 24. 9.
[e] Lev. 2. 3. Num. 18. 9, 10.
[f] ch. 44 19.

[1] Or, *did eat of these.*
[2] Or, and the building consisted *of the lower and the middlemost.*
[3] Or, *from the place.*
[4] Or, *he that brought me.*
[5] Or, *as he came.*

6. The front of the higher stories was not supported on pillars, but **there was a narrowing from** *the lowest* [chambers] *and* **from** *the middlemost* [chambers] *from the ground.*

7. The *wall* here must be one from N. to S., *fencing off* from the outer court the passage along the East side of the chambers, and therefore fifty cubits long.

8. *the length*] From N. to S.

before the temple] This describes their position in a general way; more precisely they lay over against partly the *separate place* and partly the *Temple*-court (*v.* 1).

9. The entry from these chambers to the Temple-court was by a passage lying to the East fenced off by the *wall* (*v.* 7). This passage is described as lying *under* the chambers, being on the basement, and also having access by steps to the Temple-court, which was raised many steps above the outer court.

10. Render, **Breadth-wise** [was] **the wall** (*v.* 7) **towards the East; in front of the separate place and of the building** [were] **the chambers**: *i.e.* on the East was the *wall* (*geder*); along the boundary wall of *the separate place* and of the *building* (the Temple) lay the *chambers*.

11, 12. Translate: **And along the front of them—like** (lit. as the appearance of) **the chambers which were towards the North, as long as they and as broad as they, and** [like] **all their goings out, and like their fashions, and like their doors, even so were the doors of the chambers which were towards the South;** (with) **a door at the head of the way, the way of the wall adjoined eastwards as one entereth into them** (the chambers).

13. In Lev. x. 13 it was prescribed that the priests should eat of the sacrifices in the *holy place*. This was originally before the Altar in the inner court—now separate chambers are assigned, and these become *the holy place* for this purpose. Of the *trespass-offering* and *meat-offering* what was not consumed was eaten (Lev. vii. 6), but the *sin-offering* was burnt without the camp (xliii. 21). Probably the carcase was brought from the Altar to the chamber before being carried out.

14. Cp. Lev. xvi. 23.

those things *which* are *for the people*] viz. the outer court.

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30 in Israel shall be theirs. And the †first of all the firstfruits of
all things, and every oblation of all, of every sort of your obla-
tions, shall be the priest's; to †shall also give unto the priest the
first of your dough, †that he may cause the blessing to rest in
your house. †For the priests shall eat of the fowls, and of the
of beast, or torn, whether it be fowl or beast.

Chap. 45. MOREOVER, †when ye shall †divide by lot the land
for inheritance, ye shall offer an oblation unto the Lord, an
holy portion of the land: the length shall be the length of five
and twenty thousand reeds, and the breadth shall be ten thou-
sand: this shall be holy in all its borders round about.
2 Of this there shall be for the sanctuary †five hundred in length,
with five hundred in breadth, square round about; and fifty
cubits round about for a suburb unto it round about.
3 And of this measure thou shalt measure the length of five and twenty thousand,
and the breadth of ten thousand: †and in it shall be the sanctu-
ary, and the †most holy place. †The holy place of the land
shall be for the priests the ministers of the sanctuary, which
shall come near to minister unto the Lord: and it shall be a
place for their houses, and a holy place for the sanctuary.
4 And five and twenty thousand of length, and the ten thou-
sand of breadth, shall also the Levites, the ministers of the house,
have for a possession †for twenty chambers. †Ver. 15, 16.
6 And ye shall appoint the possession of the city five thousand †Ch. 48. 15.
broad, and five and twenty thousand long, over against the obla-
tion of the holy portion: it shall be for the whole house of

† Or, shall † Heb. when ye cause the † Heb. holy place.

ceeds; (K. Pan. U. 434. D—56, were from Rimmon to South. Others, retaining
the same length, make the breadth to be from North to South. Others, retaining
the same length, make the breadth to be from East to West. Which of these
is the true measure, it is difficult to determine. The Hebrew text, in favor
of this answer is, 1) to name not "cubits," but "measure" (Ver. 3), 2) to omit "round about"
(Ver. 2), 3) to make the "holy place" (Ver. 3) a "holy square" (Ver. 2).
Hence, the square of 25,000 reeds, or about 12 miles square, 25,000 reeds = about 47 miles.
Ver. 2. Round about, round about.
Ver. 3. The sanctuary, and holy place, and holy square for
whole Temple precincts.
Most holy place. Hebrew, Holy. To mark out more
definitely the sacred territories, it appears
that the Temple was built on Mount Moriah.
Ver. 4. *For a possession for twenty chambers*
Hebrew, *For a possession for twenty chambers*
(twenty round cost of the Holy chamber).
In the outer court (ch. 27), and indicated by
the Levites, and priests, and Nethinim, and
the Kohen, ver. 7, which is a sort of
Temple, and Nethinim, and Kohen, ver. 7.
Ver. 5. This portion is to belong to the whole
people, and is to be subject to the priestly
and Levitical ordinances, ver. 6, and ch.
xlvi. xxii. 19. The Levites' portion 10,000
from East to West, and 25,000 from North
the city portion 5,000 each, make in all
25,000 reeds from N. to S. The measure of
the city, ver. 6, 5,000 reeds, ch. xlvi. 19, has
been defined to be 12,000 reeds (= 7 miles),
and thus we have a square of 25,000 to side.

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* ch. 46. 6. † Israel. †And a portion shall be for the prince on the one side
and on the other side of the oblation of the holy portion, and
of the possession of the city, before the oblation of the holy
portion, and before the possession of the city, from the west side
westward, and from the east side eastward: and the length shall be
as one against one of the portions, from the west border unto
the east border. 8 In the land shall be his possession in Israel:
* ch. 46. 17. * ch. 46. 18. and †my princes shall no more oppress my people; and the rest
of the land shall they give to the house of Israel according to
* ch. xx. 1. 9 their tribes. *Thus saith the Lord God; †Let it suffice you,
* Jer. xxii. 3. O princes of Israel: remove violence and spoil, and execute
judgment and justice, take away your exactions from my people,
saith the Lord God. 10 Ye shall have just †balances, and a just
* Lev. 19. 36. 11 †ephah, and a just bath. †The ephah and the bath one
measure, that the bath may contain the tenth part of an homer,
* Ex. 16. 36. and the ephah the tenth part of an homer: the measure thereof
Num. 5. 26. shall be after the homer. 12 And the †shekel shall be twenty
gerahs: twenty shekels, five and twenty shekels, fifteen shekels,
13 shall be your maneh. *This is the oblation that ye shall offer;
the sixth part of an ephah of an homer of wheat, and ye shall
14 give the sixth part of an ephah of an homer of barley: con-
cerning the ordinance of oil, the bath of oil, ye shall offer the
tenth part of a bath out of the †cor, which is a homer of ten
15 baths; for ten baths are an homer: and one †lamb out of the
flock, out of two hundred, out of the fat pastures of Israel; for
* Lev. 5. 6. a meat offering, and for a burnt offering, and for a peace offer-
ings, *to make reconciliation for them, saith the Lord God.
16 All the people of the land †shall give this oblation *for the
17 prince in Israel. †And it shall be the prince's part to give the
burnt offerings, and meat offerings, and drink offerings, in the feasts,

† Heb. exactions. † Or, bat. † Or, thank offerings. † Or, ceth.
† Heb. and.

7, 8. On either side of the 25,000 reeds a
section of land is to be set off for the prince,
and is to be divided between the posses-
sions of the prince (see ver. 16). If prince
is to be understood literally, it must be
first see the Maccabaeanness Sea and the
Jordan (ch. xlvii. 18).
7 And the lands shall be ever apportioned Th.
Ver. 8. Princes, plural.
The definition of the prince's territory
was to prevent the oppressing hereafter (1
Sam. viii. 14, 15, 17, 18, 1 Kings xxi. 7, 16,
and approved Jan. xxii. 3).
Ver. 9. Princes, plural, applied to secure
judgment, and abstain from exaction (Ch.
xlvi. 18, 1 Sam. xv. 30, Matthew xxiii. 23,
Ch. xlvi. 18).
10. A general exhortation to honesty, es-
pecially in the measures of commodities
(ver. 7). This fully introduces the strict regula-
tions of the following verses (Lev. xix. 35,
36).
The ephah was to one for dry measure,
the bath for liquid. The homer seems to
have amounted about 75 gallons (see Hosea
iii. 2, Ezra vii. 22, Ch. xlvi. 14).
11. *The ephah and the bath one measure*
(*the ephah* [*and*] *the bath*), according to the
chief of the Jewish.
12. *the shekel*) See comp. ref.
twenty gerahs, *twenty shekels*, but it
would seem that in Ezekiel's time there
were upwards of different value.
13. *This is the oblation* (*or gift*) made for the
people through the priests for the service of
the sanctuary, and the priests, and the
offerings for the sacrifices of the ordinary
sacrifices, and the priests, and the
people. Here first we ordained to regular
tribe and the sacrificial ordained. In later
times the priests and Levites, and the
sacrifices (Ezr. ii. 2). This is ordained, and
the priests, and the people, and the
things. No mention is made of wine for
drink offerings, and of oil for meat
meat-offering, so that the commentator is
not concerned.
14. *the ordained* measure (v. 1 K. v.
11, 2 K. iv. 42). Here it is a portion to be placed
in the hands of the prince, so as to form a
portion of the land, and the priests, and
to provide what was required for sub-
sacrifices. Ch. xlvi. 14, 15, 16, 17, 18, 19,
Ver. 15. *Out of the flock*, *out of the fat*
of the pastures of Israel, *and for a meat*
offering, *and for a burnt offering*, *and*
for a peace offering, *to make reconciliation*
for them, *saith the Lord God*. The
prominent part assigned to the prince in

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and in the new moons, and in the sabbaths, in all solemnities
of the house of Israel: he shall prepare the sin offering, and the
meat offering, and the burnt offering, and the peace offerings,
18 to make reconciliation for the house of Israel. ¶ Thus saith
the Lord God; In the first month, in the first day of the month,
thou shalt take a young bullock without blemish, and cleanse
19 the sanctuary: and the priest shall take of the blood of the sin
offering, and put it upon the posts of the house, and upon the
four corners of the ledge of the altar, and upon the posts of
20 the gate of the inner court. And so thou shalt do the seventh day
of the month for every one that sheweth, and for him that is
21 ignorant: so shall ye reconcile the house. ¶ In the first month,
in the fourteenth day of the month, ye shall have the passover,
22 a feast of seven days; unleavened bread shall be eaten. And
upon that day shall the prince prepare for himself and for all
23 the people of the land a bullock for a sin offering. And seven
days of the feast he shall prepare a burnt offering to the Lord,
seven bullocks and seven rams without blemish daily the seven
24 days; and a kid of the goats daily for a sin offering. And he
shall prepare a meat offering of an ephah for a bullock, and an
25 ephah for a ram, and a hin of oil for an ephah. In the seventh
month, in the fifteenth day of the month, shall he do like unto
the feast of the seven days, according to the sin offering, according to the burnt offering, and according to the meat offering, and according to the oil.

Chap. 46. THUS saith the Lord God; The gate of the inner court
that looketh toward the east shall be shut the six working days;
but on the sabbath it shall be opened, and in the day of the
2 moon it shall be opened. And the prince shall enter by the
way of the porch of that gate without, and shall stand by the
post of the gate, and the priests shall prepare his burnt offering
and his peace offerings, and he shall worship at the threshold

[1] Or, front offerings.

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of the gate: then he shall go forth; but the gate shall not be
3 shut until the evening. Likewise the people of the land shall
worship at the door of this gate before the Lord in the sabbaths
4 and in the new moons. And the burnt offering that the prince
shall offer unto the Lord in the sabbath day shall be six lambs
without blemish, and a ram without blemish. And the meat
offering shall be an ephah for a ram, and the meat offering for
the lambs he shall be able to give, and an hin of oil to an
5 ephah. And he shall prepare a meat offering, an ephah for a
bullock without blemish, and six lambs, and a ram: they shall be
6 without blemish. And he shall prepare a meat offering, an ephah
for a bullock, and an ephah for a ram, and for the lambs according
as his hand shall attain unto, and an hin of oil to an ephah.
7 ¶ And when the prince shall enter, he shall go in by the way of
the porch of that gate, and he shall go out by the way thereof.
8 But when the people of the land shall come before the Lord
in the solemn feasts, he that entereth in by the way of the north
gate to worship shall go out by the way of the south gate;
he that entereth by the way of the south gate shall go out by
the way of the north gate: he shall not return by the way of the
gate whereby he came in, but shall go forth over against it.
10 And the prince in the midst of them, when they go in, shall go
11 forth; and when they go forth, they shall go out. ¶ And in the
feasts and in the solemnities the meat offering shall be an ephah to a
bullock, and an ephah to a ram, and to the lambs as he is able
12 to give, and an hin of oil to an ephah. Now when the prince
shall prepare a voluntary burnt offering or peace offerings vol-
untarily unto the Lord, one shall then open him the gate that
looketh toward the east, and he shall prepare his burnt offering
and his peace offerings, as he did on the sabbath day: then he
shall go forth; and after his going forth one shall shut the gate.
13 ¶ Thou shalt daily prepare a burnt offering unto the Lord of
a lamb of the first year without blemish: thou shalt prepare it
14 every morning. And thou shalt prepare a meat offering for it
every morning, the sixth part of an ephah, and the third part
of an hin of oil, to temper with the fine flour: a meat offering
15 continually by a perpetual ordinance unto the Lord. Thus

[1] Heb. by the hand.
[2] Heb. according to the gift of his hand.

to load shoulders, while the priests are
supplicating before him.
3. at the door of this gate. In Heseki-
ah's time, the king used to worship in the
court was the court of Israel. Half of the
court was the court of Israel, and half
court by a low parapet. In Rehoboam's
Israel, and half was the court of the
priest (2Ch). The royal pavilion (2 Pan
11) on either side of the eastern gate pro-
bably was the place of worship.
6-12. The offerings here prescribed are
the same as those of the sabbaths and
days, in note and only the greater devotion
shown in the voluntary offerings (ver. 12)
strong, but also the willingness (ver. 7)
ver. 11) of king and people ready to give
according to their ability (ver. 7, 12).
7. to be able to give; Rodan, or Zare, with a particular object in view.
8-9. Cp. with Psam. xxvii. The sym-
bolic meaning of the three gates, the north
gate and now north is here for complete
the south gate, and the east gate, the
passed by, and in the case of the west were
the worshipping Israelites, of the blessing
of sequestering, Rom. v. 20.
8. that part; The eastern gate of the inner
court.
9. The which body of the priesthood
the people, the priests, the Levites, and
bodies went in, turn into the inner court to
worship, and then again out into the outer
worship.
10. Cp. with many, ref. The evening
prince, the priests, the Levites, and the
providing a free entry of the members of the
the people, and the priests, and the Levites

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22 the sanctuary of the house shall be in the midst thereof. Moreover from the possession of the Levites, and from the possession
of the city, being in the midst of that which is the prince's,
between the border of Judah, and the border of Benjamin, shall
23 be for the prince. ¶ As for the rest of the tribes, from the east
24 side unto the west side, Benjamin shall have a portion. And by
the border of Benjamin, from the east side unto the west side,
25 Simeon shall have a portion. And by the border of Simeon,
26 from the east side unto the west side, Issachar a portion. And
by the border of Issachar, from the east side unto the west side,
27 Zebulun a portion. And by the border of Zebulun, from the
east side unto the west side, Gad a portion. And by the border
28 of Gad, at the south side southward, the border shall be even
from Tamar even the waters of Meribah-kadesh, and to the
29 river toward the great sea. ¶ This is the land which ye shall
divide by lot unto the tribes of Israel for inheritance, and
30 these are their portions, saith the Lord God. ¶ And these are the
goings out of the city on the north side, four thousand and five
31 hundred measures. And the gates of the city shall be after the
names of the tribes of Israel: three gates northward, one gate
32 of Reuben, one gate of Judah, one gate of Levi. And at the
east side four thousand and five hundred measures: and three
one gate of Joseph, one gate of Benjamin, one gate of Dan.
33 And at the south side four thousand and five hundred measures:
and three gates; one gate of Simeon, one gate of Issachar,
34 one gate of Zebulun. At the west side four thousand and five
hundred, with their three gates; one gate of Gad, one gate of
35 Asher, one gate of Naphtali. It was round about eighteen
thousand measures: ¶ And the name of the city from that day
shall be, ᶜᶜThe Lord is there.

[1] Heb. an portion.
[2] Gen. Meribah-kadesh.

[a] Exod. 25 8.
[b] Lev. 1 1.
[c] Rev. 21 3.

shall be for the priests, even of Zadok
is that has kept charge and the sanctuary of
Ezekiel, who was of the priestly family
exactly shown in the position of the priests'
the sanctuary and the city. The priests
the city. Divide the verse thus:—22
the sanctuary of the house shall be in the
the city, being in the midst of that which is the prince's,
between the border of Judah, and the border of Benjamin,
shall be for the prince. 23 As for the rest of the tribes, from the east
side unto the west side, Benjamin shall have a portion. 24 And by
the border of Benjamin, from the east side unto the west side,
Simeon shall have a portion. 25 And by the border of Simeon,
from the east side unto the west side, Issachar a portion. 26 And
by the border of Issachar, from the east side unto the west side,
Zebulun a portion. 27 And by the border of Zebulun, from the
east side unto the west side, Gad a portion. 28 And by the border
of Gad, at the south side southward, the border shall be even
from Tamar even the waters of Meribah-kadesh, and to the
river toward the great sea. 29 This is the land which ye shall
divide by lot unto the tribes of Israel for inheritance, and
these are their portions, saith the Lord God. 30 And these are the
goings out of the city on the north side, four thousand and five
hundred measures. 31 And the gates of the city shall be after the
names of the tribes of Israel: three gates northward, one gate
of Reuben, one gate of Judah, one gate of Levi. 32 And at the
east side four thousand and five hundred measures: and three
one gate of Joseph, one gate of Benjamin, one gate of Dan.
33 And at the south side four thousand and five hundred measures:
and three gates; one gate of Simeon, one gate of Issachar,
34 one gate of Zebulun. At the west side four thousand and five
hundred, with their three gates; one gate of Gad, one gate of
35 Asher, one gate of Naphtali. It was round about eighteen
thousand measures. 36 And the name of the city from that day
shall be, The Lord is there.

a people, or the tribe, is familiar to the pro-
phet (see also 13 10 note). Ezekiel explained to
the people the meaning of the vision of chap.
Jerusalem (in spite of great but Jehovah
shall be there, and the name of the city shall be
shamah, *Jehovah is there*) because Jeho-
vah shall be there, and the name of the city shall
He was whichever, Jehovah will be in the
city, and the name of the city shall be
Jehovah-Gilgal, *Jehovah-Jireh*, *Jehovah-Nissi*
Jehovah-Shalom, *Jehovah-Tsidkenu*, *Jehovah-Ma-*
Jehovah-Shammah. Ezekiel not merely in the same
form. For Ezekiel to convey of what was a
of the Living Presence, a prophetic vision
Jehovah-Shammah, the name of the city
represented among men (John 1 14). Cp.
Rom. 1v. 20; Eev. xxi. 3, 5.

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